

TEXT 40

श्रीब्रह्मोवाच

नतोऽस्म्यनन्ताय दुरन्तशक्तये
विचित्रवीर्याय पवित्रकर्मणे ।
विश्वस्य सर्गस्थितिसंयमान् गुणैः
स्वलीलया सन्दधतेऽव्ययात्मने ॥ ४० ॥

śrī-brahmovāca

*nato 'smy anantāya duranta-śaktaye
vicitra-vīryāya pavitra-karmaṇe
viśvasya sarga-sthiti-saṁyamān guṇaiḥ
sva-līlayā sandadhate 'vyayātmane*

śrī-brahmā uvāca—Lord Brahmā said; *nataḥ*—bowed down; *asmi*—I am; *anantāya*—unto the unlimited Lord; *duranta*—very difficult to find an end to; *śaktaye*—who possesses different potencies; *vicitra-vīryāya*—having varieties of prowess; *pavitra-karmaṇe*—whose actions have no reaction (even though doing contrary things, He remains without contamination by the material modes); *viśvasya*—of the universe; *sarga*—creation; *sthiti*—maintenance; *saṁyamān*—and annihilation; *guṇaiḥ*—by the material qualities; *sva-līlayā*—very easily; *sandadhate*—performs; *avyaya-ātmane*—whose personality never deteriorates.

Lord Brahmā prayed: My Lord, You are unlimited, and You possess unending potencies. No one can estimate or calculate Your prowess and wonderful influence, for Your actions are never polluted by the material energy. Through the material qualities, You very easily create the universe, maintain it and again annihilate it, yet You remain the same, without deterioration. I therefore offer my respectful obeisances unto You.

The activities of the Lord are always wonderful. His personal servants Jaya and Vijaya were confidential friends, yet they were cursed, and they accepted bodies of demons. Again, in the family of one such demon, Prahlāda Mahārāja was caused to take birth to exhibit the behavior of an exalted devotee, and then the Lord accepted the body of Nṛsimhadeva

to kill that same demon, who by the Lord's own will had taken birth in a demoniac family. Therefore, who can understand the Lord's transcendental activities? Not to speak of understanding the transcendental activities of the Lord, no one can understand even the activities of His servants. In *Caitanya-caritāmṛta* (Madhya 23.39) it is said, *tānra vākya, kriyā, mudrā vijñeha nā bhujhaya*: no one can understand the activities of the Lord's servants. Therefore, what to speak of the activities of the Lord? Who can understand how Kṛṣṇa is benefiting the entire world? The Lord is addressed as *duranta-śakti* because no one can understand His potencies and how He acts.

TEXT 41

श्रीरुद्र उवाच

कोपकालो युगान्तस्ते हतोऽयमसुरोऽत्यकः ।
तत्सुतं पाह्युपसृतं भक्तं ते भक्तवत्सल ॥ ४१ ॥

śrī-rudra uvāca
kopa-kālo yugāntas te
hato 'yam asuro 'lpakaḥ
tat-sutaṁ pāhy upasṛtaṁ
bhaktaṁ te bhakta-vatsala

śrī-rudraḥ uvāca—Lord Śiva offered his prayer; *kopa-kālaḥ*—the right time for Your anger (for the purpose of annihilating the universe); *yugāntaḥ*—the end of the millennium; *te*—by You; *hataḥ*—killed; *ayam*—this; *asuraḥ*—great demon; *alpakaḥ*—very insignificant; *tat-sutaṁ*—his son (Prahāda Mahārāja); *pāhi*—just protect; *upasṛtaṁ*—who is surrendered and standing nearby; *bhaktaṁ*—devotee; *te*—of Your Lordship; *bhakta-vatsala*—O my Lord, who are so affectionate to Your devotee.

Lord Śiva said: The end of the millennium is the time for Your anger. Now that this insignificant demon Hiraṇyakaśipu has been killed, O my Lord, who are naturally affectionate to Your devotee, kindly protect his son Prahāda Mahārāja, who is standing nearby as Your fully surrendered devotee.

The Supreme Personality of Godhead is the creator of the material

world. There are three processes in creation—namely creation, maintenance and finally annihilation. During the period of annihilation, at the end of each millennium, the Lord becomes angry, and the part of anger is played by Lord Śiva, who is therefore called Rudra. When the Lord appeared in great anger to kill Hiraṇyakaśipu, everyone was extremely afraid of the Lord's attitude, but Lord Śiva, knowing very well that the Lord's anger is also His *līlā*, was not afraid. Lord Śiva knew that he would have to play the part of anger for the Lord. *Kāla* means Lord Śiva (Bhairava), and *kopa* refers to the Lord's anger. These words, combined together as *kopa-kāla*, refer to the end of each millennium. Actually the Lord is always affectionate toward His devotees, even though He may appear very angry. Because He is *avyayātmā*—because He never falls down—even when angry the Lord is affectionate toward His devotees. Therefore Lord Śiva reminded the Lord to act like an affectionate father toward Prahlāda Mahārāja, who was standing by the Lord's side as an exalted, fully surrendered devotee.

TEXT 42

श्रीइन्द्र उवाच

प्रत्यानीताः परम भवता त्रायता नः स्वभागा
 दैत्याक्रान्तं हृदयकमलं तद्गृहं प्रत्यबोधि ।
 कालग्रस्तं कियदिदमहो नाथ शुश्रूषतां ते
 मुक्तिस्तेषां न हि बहुमता नारसिंहापरैः किम् ॥ ४२ ॥

śrī-indra uvāca

*pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
 daityākrāntaṁ hṛdaya-kamalaṁ tad-grhaṁ pratyabodhi
 kāla-grastaṁ kiyad idam aho nātha śuśrūṣatām te
 muktis teṣām na hi bahumatā nārasimhāparaiḥ kim*

śrī-indraḥ uvāca—Indra, the King of heaven, said; *pratyānītāḥ*—recovered; *parama*—O Supreme; *bhavatā*—by Your Lordship; *trāyatā*—who are protecting; *naḥ*—us; *sva-bhāgāḥ*—shares in the sacrifices; *daitya-ākṛāntam*—afflicted by the demon; *hṛdaya-kamalam*—the lotuslike cores of our hearts; *tad-grham*—which is actually Your residence; *pratyabodhi*—it has been illuminated; *kāla-grastam*—

devoured by time; *kiyat*—insignificant; *idam*—this (world); *aho*—alas; *nātha*—O Lord; *śuśrūṣatām*—for those who are always engaged in the service; *te*—of You; *muktiḥ*—liberation from material bondage; *teṣām*—of them (the pure devotees); *na*—not; *hi*—indeed; *bahumatā*—thought very important; *nāra-simha*—O Lord Nṛsimhadeva, half lion and half human being; *aparaiḥ kim*—then what is the use of other possessions.

King Indra said: O Supreme Lord, You are our deliverer and protector. Our shares of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiraṇyakaśipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kāma, artha and dharma.

In this material world there are two kinds of people—the *devatās* (demigods) and the *asuras* (demons). Although the demigods are attached to material enjoyment, they are devotees of the Lord who act according to the rules and regulations of the Vedic injunctions. During the reign of Hiraṇyakaśipu, everyone was disturbed in the routine duties of Vedic civilization. When Hiraṇyakaśipu was killed, all the demigods, who had always been disturbed by Hiraṇyakaśipu, felt relief in their general way of life.

Because the government in Kali-yuga is full of demons, the living conditions of devotees are always disturbed. Devotees cannot perform *yajña*, and thus they cannot partake of the remnants of food offered in *yajña* for the worship of Lord Viṣṇu. The hearts of the demigods are always filled with fear of the demons, and therefore they cannot think of the Supreme Personality of Godhead. The engagement of the demigods is to think of the Lord always within the cores of their hearts. The Lord says in *Bhagavad-gītā* (6.47):

*yoginām api sarveṣāṃ
mad gatenāntarātmanā
śraddhāvān bhajate yo mām*

sa me yuktatamo mataḥ

"And of all *yogīs*, he who always abides in Me with great faith, worshipping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all." The demigods fully absorb themselves in meditation upon the Supreme Personality of Godhead to become perfect *yogīs*, but because of the presence of demons, their hearts are filled with the activities of the demons. Thus their hearts, which are meant to be the abode of the Supreme Lord, are practically occupied by the demons. All the demigods felt relieved when Hiraṇyakaśipu was dead, for they could easily think of the Lord. They could then receive the results of sacrifices and become happy even though in the material world.

TEXT 43

श्रीऋषय ऊचुः

**त्वं नस्तपः परममात्थ यदात्मतेजो
येनेदमादिपुरुषात्मगतं ससर्कथ ।
तद् विप्रलुप्तममुनाद्य शरण्यपाल
रक्षागृहीतवपुषा पुनरन्वमंस्थाः ॥ ४३ ॥**

śrī-ṛṣaya ūcuḥ

*tvam nas tapaḥ paramam āttha yad ātma-tejo
yenedam ādi-puruṣātma-gataṁ sasarktha
tad vipraluptam amunādyā śaraṇya-pāla
rakṣā-grhīta-vapuṣā punar anvamaṁsthāḥ*

śrī-ṛṣayaḥ ūcuḥ—the great sages said; *tvam*—You; *naḥ*—our; *tapaḥ*—austerity; *paramam*—topmost; *āttha*—instructed; *yad*—which; *ātma-tejaḥ*—Your spiritual power; *yena*—by which; *idam*—this (material world); *ādi-puruṣa*—O supreme original Personality of Godhead; *ātma-gatam*—merged within Yourself; *sasarktha*—(You) created; *tad*—that process of austerity and penance; *vipraluptam*—stolen; *amunā*—by that demon (Hiraṇyakaśipu); *adya*—now; *śaraṇya-pāla*—O supreme maintainer of those who need to be sheltered; *rakṣā-grhīta-vapuṣā*—by Your body, which You accept to give protection; *punaḥ*—again;

anvamaṁsthāḥ—You have approved.

All the saintly persons present offered their prayers in this way: O Lord, O supreme maintainer of those sheltered at Your lotus feet, O original Personality of Godhead, the process of austerity and penance, in which You instructed us before, is the spiritual power of Your very self. It is by austerity that You create the material world, which lies dormant within You. This austerity was almost stopped by the activities of this demon, but now, by Yourself appearing in the form of Nṛsimhadeva, which is meant just to give us protection, and by killing this demon, You have again approved the process of austerity.

The living entities wandering within the jurisdiction of the 8,400,000 species of life get the opportunity for self-realization in the human form and gradually in such other elevated forms as those of the demigods, Kinnaras and Cāraṇas, as will be described below. In the higher statuses of life, beginning from human life, the main duty is *tapasya*, or austerity. As Ṛṣabhadeva advised His sons, *tapo divyaṁ putrakā yena sattvaṁ śuddhyet* [SB 5.5.1]. To rectify our material existence, austerity (*tapasya*) is absolutely necessary. However, when people in general come under the control of a demon or a demoniac ruling power, they forget this process of *tapasya* and gradually also become demoniac. All the saintly persons, who were generally engaged in austerity, felt relieved when Hiraṇyakaśipu was killed by the Lord in the form of Nṛsimhadeva. They realized that the original instruction concerning human life—that it is meant for *tapasya* for self-realization—was reaffirmed by the Lord when He killed Hiraṇyakaśipu.

TEXT 44

श्रीपितर ऊचुः

श्राद्धानि नोऽधिबुभुजे प्रसभं तनूजै-
र्दत्तानि तीर्थसमयेऽप्यपिबत् तिलाम्बु ।
तस्योदरान्नखविदीर्णवपाद् य आर्च्छत्
तस्मै नमो नृहरयेऽखिलधर्मगोप्त्रे ॥ ४४ ॥

śrī-pitara ūcuḥ

*śrāddhāni no 'dhibubhujē prasabham tanūjair
dattāni tīrtha-samaye 'py apibat tilāmbu
tasyodarān nakha-vidīrṇa-vapād ya ārcchat
tasmai namo nṛharaye 'khila-dharma-gopre*

śrī-pitaraḥ ūcuḥ—the inhabitants of Pitṛloka said; *śrāddhāni*—the performances of the *śrāddha* ceremony (offering of food grains to dead forefathers by a particular process); *naḥ*—our; *adhibubhujē*—enjoyed; *prasabham*—by force; *tanūjaiḥ*—by our sons and grandsons; *dattāni*—offered; *tīrtha-samaye*—at the time of bathing in the holy places; *api*—even; *apibat*—drank; *tila-ambu*—offerings of water with sesame seeds; *tasya*—of the demon; *udarāt*—from the abdomen; *nakha-vidīrṇa*—pierced by the nails of the hand; *vapāt*—the skin of the intestines of which; *yaḥ*—He who (the Personality of Godhead); *ārcchat*—obtained; *tasmai*—unto Him (the Supreme Personality of Godhead); *namaḥ*—respectful obeisances; *nṛ-haraye*—who has appeared as half lion and half man (Nṛhari); *akhila*—universal; *dharma*—religious principles; *gopre*—who maintains.

The inhabitants of Pitṛloka prayed: Let us offer our respectful obeisances unto Lord Nṛsimhadeva, the maintainer of the religious principles of the universe. He has killed Hiraṇyakaśipu, the demon who by force enjoyed all the offerings of the śrāddha ceremonies performed by our sons and grandsons on the anniversaries of our death and who drank the water with sesame seeds offered in holy places of pilgrimage. By killing this demon, O Lord, You have taken back all this stolen property from his abdomen by piercing it with Your nails. We therefore wish to offer our respectful obeisances unto You.

It is the duty of all householders to offer food grains to all their departed forefathers, but during the time of Hiraṇyakaśipu this process was stopped; no one would offer *śrāddha* oblations of food grains to the forefathers with great respect. Thus when there is a demoniac rule, everything concerning the Vedic principles is turned upside down, all the religious ceremonies of *yajña* are stopped, the resources meant to be spent for *yajña* are taken away by the demoniac government, everything becomes chaotic, and consequently the entire world becomes hell itself. When the demons are killed by the presence of Nṛsimhadeva, everyone

feels comfortable, irrespective of the planet upon which he lives.

TEXT 45

श्रीसिद्धा ऊचुः
यो नो गतिं योगसिद्धामसाधु-
रहार्षीद् योगतपोबलेन ।
नानादर्पं तं नखैर्विददार
तस्मै तुभ्यं प्रणताः स्मो नृसिंह ॥ ४५ ॥

śrī-siddhā ūcuḥ

yo no gatim yoga-siddhām asādhur

ahārṣīd yoga-tapo-balena

nānā darpaṁ taṁ nakhair vidadāra

tasmai tubhyam praṇatāḥ smo nṛsimha

śrī-siddhāḥ ūcuḥ—the inhabitants of Siddhaloka said; *yaḥ*—the person who; *naḥ*—our; *gatim*—perfection; *yoga-siddhām*—achieved by mystic yoga; *asādhur*—most uncivilized and dishonest; *ahārṣīt*—stole away; *yoga*—of mysticism; *tapāḥ*—and austerities; *balena*—by the power; *nānā darpaṁ*—proud due to wealth, opulence and strength; *taṁ*—him; *nakhaiḥ*—by the nails; *vidadāra*—pierced; *tasmai*—unto him; *tubhyam*—unto You; *praṇatāḥ*—bowed down; *smāḥ*—we are; *nṛsimha*—O Lord Nṛsimhadeva.

The inhabitants of Siddhaloka prayed: O Lord Nṛsimhadeva, because we belong to Siddhaloka, we automatically achieve perfection in all eight kinds of mystic power. Yet Hiraṇyakaśipu was so dishonest that by the strength of his power and austerity, he took away our powers. Thus he became very proud of his mystic strength. Now, because this rogue has been killed by Your nails, we offer our respectful obeisances unto You.

On earth there are many *yogīs* who can exhibit some feeble mystic power by manufacturing pieces of gold like magic, but the inhabitants of the planet Siddhaloka are actually extremely powerful in mysticism. They can fly from one planet to another without airplanes. This is called *laghimā-siddhi*. They can actually become very light and fly in the sky. By a severe type of austerity, however, Hiraṇyakaśipu excelled all the

inhabitants of Siddhaloka and created disturbances for them. The residents of Siddhaloka were also beaten by the powers of Hiraṇyakaśipu. Now that Hiraṇyakaśipu had been killed by the Lord, the inhabitants of Siddhaloka also felt relieved.

TEXT 46

श्रीविद्याधरा ऊचुः
विद्यां पृथग्धारणयानुराद्धां
न्यषेधदज्ञो बलवीर्यदूसः ।
स येन संख्ये पशुवद्धतस्तं
मायानृसिंहं प्रणताः स्म नित्यम् ॥ ४६ ॥

śrī-vidyādharaḥ ūcuḥ
vidyām pṛthag dhāraṇayānurāddhām
nyāṣedhad ajño bala-vīrya-dṛptaḥ
sa yena saṅkhye paśuvad dhataḥ taṁ
māyā-nṛsimhaṁ praṇatāḥ sma nityam

śrī-vidyādharaḥ ūcuḥ—the inhabitants of Vidyādhara-loka prayed; *vidyām*—mystic formulas (by which one can appear and disappear); *pṛthag*—separately; *dhāraṇayā*—by various meditations within the mind; *anurāddhām*—attained; *nyāṣedhat*—stopped; *ajñaḥ*—this fool; *bala-vīrya-dṛptaḥ*—puffed up by bodily strength and his ability to conquer anyone; *saḥ*—he (Hiraṇyakaśipu); *yena*—by whom; *saṅkhye*—in battle; *paśu-vat*—exactly like an animal; *hataḥ*—killed; *taṁ*—unto Him; *māyā-nṛsimham*—appearing as Lord Nṛsimhadeva by the influence of His own energy; *praṇatāḥ*—fallen; *sma*—certainly; *nityam*—eternally.

The inhabitants of Vidyādhara-loka prayed: Our acquired power to appear and disappear in various ways according to varieties of meditation was banned by that foolish Hiraṇyakaśipu because of his pride in his superior bodily strength and his ability to conquer others. Now the Supreme Personality of Godhead has killed him just as if the demon were an animal. Unto that supreme pastime form of Lord Nṛsimhadeva, we eternally offer our respectful obeisances.

TEXT 47

श्रीनागा ऊचुः
येन पापेन रत्नानि स्त्रीरत्नानि हृतानि नः ।
तद्रुक्षःपाटनेनासां दत्तानन्द नमोऽस्तु ते ॥ ४७ ॥

śrī-nāgā ūcuḥ
yena pāpena ratnāni
strī-ratnāni hṛtāni naḥ
tad-vakṣaḥ-pāṭanenāsām
dattānanda namo 'stu te

śrī-nāgāḥ ūcuḥ—the inhabitants of Nāgaloka, who look like serpents, said; *yena*—by which person; *pāpena*—the most sinful (Hiraṇyakaśipu); *ratnāni*—the jewels on our heads; *strī-ratnāni*—beautiful wives; *hṛtāni*—taken away; *naḥ*—our; *tad*—his; *vakṣaḥ-pāṭanena*—by the piercing of the chest; *āsām*—of all the women (who were kidnapped); *datta-ānanda*—O Lord, You are the source of the pleasure; *namaḥ*—our respectful obeisances; *astu*—let there be; *te*—unto You.

The inhabitants of Nāgaloka said: The most sinful Hiraṇyakaśipu took away all the jewels on our hoods and all our beautiful wives. Now, since his chest has been pierced by Your nails, You are the source of all pleasure to our wives. Thus we together offer our respectful obeisances unto You.

No one is peaceful if his wealth and wife are forcibly taken away. All the inhabitants of Nāgaloka, which is situated below the earthly planetary system, were in great anxiety because their wealth had been stolen and their wives kidnapped by Hiraṇyakaśipu. Now, Hiraṇyakaśipu having been killed, their wealth and wives were returned, and their wives felt satisfied. The inhabitants of various *lokas*, or planets, offered their respectful obeisances unto the Lord because they were relieved by the death of Hiraṇyakaśipu. Disturbances similar to those created by Hiraṇyakaśipu are now taking place all over the world because of demoniac governments. As stated in the Twelfth Canto of *Śrīmad-Bhāgavatam*, the men of the governments of Kali-yuga will be no better than rogues and plunderers. Thus the populace will be harassed on one side by scarcity of food and on another by heavy taxation by the

government. In other words, the people in most parts of the world in this age are harassed by the ruling principles of Hiraṇyakaśipu.

TEXT 48

श्रीमनव ऊचुः
मनवो वयं तव निदेशकारिणो
दितिजेन देव परिभूतसेतवः ।
भवता खलुः स उपसंहृतः प्रभो
करवाम ते किमनुशाधि किङ्करान् ॥ ४८ ॥

śrī-manava ūcuḥ
manavo vayaṁ tava nideśa-kāriṇo
diti-jena deva paribhūta-setavaḥ
bhavatā khalaḥ sa upasamhṛtaḥ prabho
karavāma te kim anuśādhi kiṅkarān

śrī-manavaḥ ūcuḥ—all the Manus offered their respectful obeisances by saying; *manavaḥ*—the leaders of the universal affairs (especially in connection with giving knowledge to humanity about how to live lawfully under the protection of the Supreme Personality of Godhead); *vayam*—we; *tava*—of Your Lordship; *nideśa-kāriṇaḥ*—the carriers of the orders; *diti-jena*—by Hiraṇyakaśipu, the son of Diti; *deva*—O Lord; *paribhūta*—disregarded; *setavaḥ*—whose laws of morality concerning the *varṇāśrama* system in human society; *bhavatā*—by Your Lordship; *khalaḥ*—the most envious rascal; *saḥ*—he; *upasamhṛtaḥ*—killed; *prabho*—O Lord; *karavāma*—shall we do; *te*—Your; *kim*—what; *anuśādhi*—please direct; *kiṅkarān*—Your eternal servants.

All the Manus offered their prayers as follows: As Your order carriers, O Lord, we, the Manus, are the law-givers for human society, but because of the temporary supremacy of this great demon, Hiraṇyakaśipu, our laws for maintaining varṇāśrama-dharma were destroyed. O Lord, now that You have killed this great demon, we are in our normal condition. Kindly order us, Your eternal servants, what to do now.

In many places in *Bhagavad-gītā*, the Supreme Lord, Kṛṣṇa, refers to the *varṇāśrama-dharma* of four *varṇas* and four *āśramas*. He teaches people

about this *varṇāśrama-dharma* so that all of human society can live peacefully by observing the principles for the four social divisions and four spiritual divisions (*varṇa* and *āśrama*) and thus make advancement in spiritual knowledge. The Manus compiled the *Manu-saṁhitā*. The word *saṁhitā* means Vedic knowledge, and *manu* indicates that this knowledge is given by Manu. The Manus are sometimes incarnations of the Supreme Lord and sometimes empowered living entities. Formerly, many long years ago, Lord Kṛṣṇa instructed the sun-god. The Manus are generally sons of the sun-god. Therefore, while speaking to Arjuna about the importance of *Bhagavad-gītā*, Kṛṣṇa said, *imaṁ vivasvate yogam proktavān aham avyayam vivasvān manave prāha: [Bg. 4.1]* "This instruction was given to Vivasvān, the sun-god, who in turn instructed his son Manu." Manu gave the law known as *Manu-saṁhitā*, which is full of directions based on *varṇa* and *āśrama* concerning how to live as a human being. These are very scientific ways of life, but under the rule of demons like Hiraṇyakaśipu, human society breaks all these systems of law and order and gradually becomes lower and lower. Thus there is no peace in the world. The conclusion is that if we want real peace and order in the human society, we must follow the principles laid down by the *Manu-saṁhitā* and confirmed by the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 49

श्रीप्रजापतय ऊचुः
 प्रजेशा वयं ते परेशाभिसृष्टा
 न येन प्रजा वै सृजामो निषिद्धाः ।
 स एष त्वया भिन्नवक्षा नु शेते
 जगन्मूलं सत्त्वमूर्तेऽवतारः ॥ ४९ ॥

śrī-prajāpataya ūcuḥ
prajeśā vyaṁ te pareśābhisṛṣṭā
na yena prajā vai sṛjāmo niṣiddhāḥ
sa eṣa tvayā bhinna-vakṣā nu śete
jagan-maṅgalam sattva-mūrte 'vatārah
śrī-prajāpatayaḥ ūcuḥ—the great personalities who created the various

living beings offered their prayers by saying; *prajā-īśāḥ*—the *prajāpatis* created by Lord Brahmā, who have created generations of living entities; *vayam*—we; *te*—of You; *para-īśa*—O Supreme Lord; *abhisṛṣṭāḥ*—born; *na*—not; *yena*—by whom (Hiraṇyakaśipu); *prajāḥ*—living entities; *vai*—indeed; *sṛjāmaḥ*—we create; *niṣiddhāḥ*—being forbidden; *saḥ*—he (Hiraṇyakaśipu); *eṣaḥ*—this; *tvayā*—by You; *bhinna-vakṣāḥ*—whose chest has been split; *nu*—indeed; *śete*—lies down; *jagat-maṅgalam*—for the auspiciousness of the whole world; *sattva-mūrte*—in this transcendental form of pure goodness; *avatāraḥ*—this incarnation.

The *prajāpatis* offered their prayers as follows: O Supreme Lord, Lord of even Brahmā and Śiva, we, the *prajāpatis*, were created by You to execute Your orders, but we were forbidden by Hiraṇyakaśipu to create any more good progeny. Now the demon is lying dead before us, his chest pierced by You. Let us therefore offer our respectful obeisances unto You, whose incarnation in this form of pure goodness is meant for the welfare of the entire universe.

TEXT 50

श्रीगन्धर्वा ऊचुः

वयं विभो ते नटनाट्यगायका
येनात्मसाद् वीर्यबलौजसा कृताः ।
स एष नीतो भवता दशामिमां
किमुत्पथस्थः कुशलाय कल्पते ॥ ५० ॥

śrī-gandharvā ūcuḥ
vayaṁ vibho te naṭa-nāṭya-gāyakā
yenātmasād vīrya-balaujasā kṛtāḥ
sa eṣa nīto bhavatā daśām imāṁ
kim utpathasthaḥ kuśalāya kalpate

śrī-gandharvāḥ ūcuḥ—the inhabitants of Gandharvaloka (who are usually engaged as musicians of the heavenly planets) said; *vayam*—we; *vibho*—O Lord; *te*—Your; *naṭa-nāṭya-gāyakāḥ*—dancers and singers in dramatic performances; *yena*—by whom; *ātmāsāt*—under subjection; *vīrya*—of his valor; *bala*—and bodily strength; *ojasā*—by the influence;

kṛtāḥ—made (brought); *saḥ*—he (Hiraṇyakaśipu); *eṣaḥ*—this; *nītaḥ*—brought; *bhavatā*—by Your Lordship; *daśām imām*—to this condition; *kim*—whether; *utpathasthaḥ*—anyone who is an upstart; *kuśalāya*—for auspiciousness; *kalpate*—is capable.

The inhabitants of Gandharvaloka prayed: Your Lordship, we ever engage in Your service by dancing and singing in dramatic performances, but this Hiraṇyakaśipu, by the influence of his bodily strength and valor, brought us under his subjugation. Now he has been brought to this low condition by Your Lordship. What benefit can result from the activities of such an upstart as Hiraṇyakaśipu?

By being a very obedient servant of the Supreme Lord, one becomes extremely powerful in bodily strength, influence and effulgence, whereas the fate of demoniac upstarts is ultimately to fall down like Hiraṇyakaśipu. Hiraṇyakaśipu and persons like him may be very powerful for some time, but the obedient servants of the Supreme Personality of Godhead like the demigods remain powerful always. They are victorious over the influence of Hiraṇyakaśipu by the grace of the Supreme Lord.

TEXT 51

श्रीचारणा ऊचुः

हरे तवाङ्घ्रिपङ्कजं भवापवर्गमाश्रिताः ।

यदेष साधुहृच्छयस्त्वयासुरः समापितः ॥ ५१ ॥

śrī-cāraṇā ūcuḥ

hare tavāṅghri-ṣaṅkajam

bhavāpavargam āśritāḥ

yad eṣa sādhu-hṛc-chayas

tvayāsuraḥ samāpitaḥ

śrī-cāraṇāḥ ūcuḥ—the inhabitants of the Cāraṇa planet said; *hare*—O Lord; *tava*—Your; *āṅghri-ṣaṅkajam*—lotus feet; *bhava-apavargam*—the only shelter for becoming free from the contamination of material existence; *āśritāḥ*—sheltered at; *yat*—because; *eṣaḥ*—this; *sādhu-hṛt-śayaḥ*—stake in the hearts of all honest persons; *tvayā*—by Your Lordship; *asuraḥ*—the demon (Hiraṇyakaśipu); *samāpitaḥ*—finished.

The inhabitants of the Cāraṇa planet said: O Lord, because You have destroyed the demon Hiraṇyakaśipu, who was always a stake in the hearts of all honest men, we are now relieved, and we eternally take shelter of Your lotus feet, which award the conditioned soul liberation from materialistic contamination.

The Supreme Personality of Godhead in His transcendental form of Narahari, Nṛsimhadeva, is always ready to kill the demons, who always create disturbances in the minds of honest devotees. To spread the Kṛṣṇa consciousness movement, devotees have to face many dangers and impediments all over the world, but a faithful servant who preaches with great devotion to the Lord must know that Lord Nṛsimhadeva is always his protector.

TEXT 52

श्रीयक्षा ऊचुः

वयमनुचरमुख्याः कर्मभिस्ते मनोजै-
स्त इह दितिसुतेन प्रापिता वाहकत्वम् ।
स तु जनपरितापं तत्कृतं जानता ते
नरहर उपनीतः पञ्चतां पञ्चविंश ॥ ५२ ॥

śrī-yakṣā ūcuḥ

vayam anucara-mukhyāḥ karmabhis te mano-jñais

ta iha diti-sutena prāpitā vāhakatvam

sa tu jana-paritāpam tat-kṛtam jānatā te

narahara upanītaḥ pañcatām pañca-vimśa

śrī-yakṣāḥ ūcuḥ—the inhabitants of the Yakṣa planet prayed; *vayam*—we; *anucara-mukhyāḥ*—the chief among Your many servants; *karmabhiḥ*—by services; *te*—unto You; *mano-jñaiḥ*—very pleasing; *te*—they; *iha*—at the present moment; *diti-sutena*—by Hiraṇyakaśipu, the son of Diti; *prāpitāḥ*—forced to engage as; *vāhakatvam*—the palanquin carriers; *saḥ*—he; *tu*—but; *jana-paritāpam*—the miserable condition of everyone; *tat-kṛtam*—caused by him; *jānatā*—knowing; *te*—by You; *nara-hara*—O Lord in the form of Nṛsimha; *upanītaḥ*—is put to; *pañcatām*—death; *pañca-vimśa*—O twenty-fifth principle (the controller of the other twenty-four elements).

The inhabitants of Yakṣaloka prayed: O controller of the twenty-four elements, we are considered the best servants of Your Lordship because of rendering services pleasing to You, yet we engaged as palanquin carriers by the order of Hiraṇyakaśipu, the son of Diti. O Lord in the form of Nṛsiṃhadeva, You know how this demon gave trouble to everyone, but now You have killed him, and his body is mixing with the five material elements.

The Supreme Lord is the controller of the ten senses, the five material elements, the five sense objects, the mind, the intelligence, the false ego and the soul. Therefore He is addressed as *pañca-vimśa*, the twenty-fifth element. The inhabitants of the Yakṣa planet are supposed to be the best of all servants, but Hiraṇyakaśipu engaged them as palanquin carriers. The entire universe was in trouble because of Hiraṇyakaśipu, but now that Hiraṇyakaśipu's body was mixing with the five material elements—earth, water, fire, air and sky—everyone felt relief. Upon Hiraṇyakaśipu's death, the Yakṣas were reinstated in their original service to the Supreme Personality of Godhead. Thus they felt obliged to the Lord and offered their prayers.

TEXT 53

श्रीकिम्पुरुषा ऊचुः
वयं किम्पुरुषास्त्वं तु महापुरुष ईश्वरः ।
अयं कुपुरुषो नष्टो धिक्कृतः साधुभिर्यदा ॥ ५३ ॥

śrī-kimpuruṣā ūcuḥ
vayaṁ kimpuruṣās tvam tu
mahā-puruṣa īśvaraḥ
ayaṁ kupuruṣo naṣṭo
dhik-kṛtaḥ sādhubhir yadā

śrī-kimpuruṣāḥ ūcuḥ—the inhabitants of Kimpuruṣa-loka said; *vayaṁ*—we; *kimpuruṣāḥ*—the inhabitants of Kimpuruṣa-loka, or insignificant living entities; *tvam*—Your Lordship; *tu*—however; *mahā-puruṣaḥ*—the Supreme Personality of Godhead; *īśvaraḥ*—the supreme controller; *ayaṁ*—this; *ku-puruṣaḥ*—most sinful person, Hiraṇyakaśipu; *naṣṭaḥ*—slain; *dhik-kṛtaḥ*—being condemned; *sādhubhiḥ*—by the saintly persons; *yadā*—when.

The inhabitants of Kimpuruṣa-loka said: We are insignificant living entities, and You are the Supreme Personality of Godhead, the supreme controller. Therefore how can we offer suitable prayers unto You? When this demon was condemned by devotees because they were disgusted with him, he was then killed by You.

The cause of the Supreme Lord's appearance upon this earth is stated in *Bhagavad-gītā* (4.7-8) by the Lord Himself:

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham*
[Bg. 4.7]

*paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge*
[Bg. 4.8]

"Whenever and wherever there is a decrease in religious principles and a predominant rise in irreligion, at that time I descend Myself. To deliver the pious and annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself, millennium after millennium." The Lord appears in order to execute two kinds of activities—to kill the demons and to protect the devotees. When the devotees are too disturbed by the demons, the Lord certainly appears in different incarnations to give the devotees protection. The devotees following in the footsteps of Prahlāda Mahārāja should not be disturbed by the demoniac activities of the nondevotees. Rather, they should stick to their principles as sincere servants of the Lord and rest assured that the demoniac activities directed against them will not be able to stop their devotional service.

TEXT 54
श्रीवैतालिका ऊचुः

सभासु सत्रेषु तवामलं यशो
गीत्वा सपर्यां महतीं लभामहे ।
यस्तामनैषीद् वशमेष दुर्जनो
द्विष्ट्या हतस्ते भगवन्यथामयः ॥ ५४ ॥

śrī-vaitālikā ūcuḥ
sabhāsu satreṣu tavāmalaṁ yaśo
gītvā saparyāṁ mahatīm labhāmahe
yas tām anaiṣīd vaśam eṣa durjano
dviṣṭyā hataḥ te bhagavan yathāmayah

śrī-vaitālikāḥ ūcuḥ—the inhabitants of Vaitālika-loka said; *sabhāsu*—in great assemblies; *satreṣu*—in the arenas of sacrifice; *tava*—Your; *amalam*—without any spot of material contamination; *yaśah*—reputation; *gītvā*—singing; *saparyām*—respectful position; *mahatīm*—great; *labhāmahe*—we achieved; *yah*—he who; *tām*—that (respectful position); *anaiṣīt*—brought under; *vaśam*—his control; *eṣah*—this; *durjanaḥ*—crooked person; *dviṣṭyā*—by great fortune; *hataḥ*—killed; *te*—by You; *bhagavan*—O Lord; *yathā*—exactly like; *āmayah*—a disease.

The inhabitants of Vaitālika-loka said: Dear Lord, because of chanting Your spotless glories in great assemblies and arenas of sacrifice, we were accustomed to great respect from everyone. This demon, however, usurped that position. Now, to our great fortune, You have killed this great demon, exactly as one cures a chronic disease.

TEXT 55

श्रीकिन्नरा ऊचुः
वयमीश किन्नरगणास्तवानुगा
दितिजेन विष्टिममुनानुकारिताः ।
भवता हरे स वृजिनोऽवसादितो
नरसिंह नाथ विभवाय नो भव ॥ ५५ ॥

śrī-kinnarā ūcuḥ
vayam īśa kinnara-gaṇās tavānugā

*ditijena viṣṭim amunānukāritāḥ
bhavatā hare sa vṛjino 'vasādito
narasimha nātha vibhavāya no bhava*

śrī-kinnarāḥ ūcuḥ—the inhabitants of the Kinnara planet said; *vayam*—we; *īśa*—O Lord; *kinnara-gaṇāḥ*—the inhabitants of the Kinnara planet; *tava*—Your; *anugāḥ*—faithful servants; *diti-jena*—by the son of Diti; *viṣṭim*—service without remuneration; *amunā*—by that; *anukāritāḥ*—caused to perform; *bhavatā*—by You; *hare*—O Lord; *saḥ*—he; *vṛjinaḥ*—most sinful; *avasāditaḥ*—destroyed; *narasimha*—O Lord Nṛsimhadeva; *nātha*—O master; *vibhavāya*—for the happiness and opulence; *naḥ*—of us; *bhava*—You please be.

The Kinnaras said: O supreme controller, we are ever-existing servants of Your Lordship, but instead of rendering service to You, we were engaged by this demon in his service, constantly and without remuneration. This sinful man has now been killed by You. Therefore, O Lord Nṛsimhadeva, our master, we offer our respectful obeisances unto You. Please continue to be our patron.

TEXT 56

श्रीविष्णुपार्षदा ऊचुः
अद्यैतद्धरिनररूपमद्भुतं ते
दृष्टं नः शरणद सर्वलोकशर्म ।
सोऽयं ते विधिकर ईश विप्रशस-
स्तस्येदं निधनमनुग्रहाय विद्मः ॥ ५६ ॥

*śrī-viṣṇu-pārṣadā ūcuḥ
adyaitad dhari-nara-rūpam adbhutam te
dṛṣṭam naḥ śaraṇada sarva-loka-śarma
so 'yam te vidhikara īśa vipra-śaptas
tasyedaṁ nidhanam anugrahāya vidmaḥ*

śrī-viṣṇu-pārṣadāḥ ūcuḥ—the associates of Lord Viṣṇu in Vaikuṅṭhaloka said; *adya*—today; *etat*—this; *hari-nara*—of half lion and half human being; *rūpam*—form; *adbhutam*—very wonderful; *te*—Your; *dṛṣṭam*—seen; *naḥ*—of us; *śaraṇa-da*—the everlasting bestower of shelter; *sarva-*

loka-śarma—which brings good fortune to all the various planets; *saḥ*—he; *ayam*—this; *te*—of Your Lordship; *vidhikaraḥ*—order carrier (servant); *īśa*—O Lord; *vipra-śaptaḥ*—being cursed by the *brāhmaṇas*; *tasya*—of him; *idam*—this; *nidhanam*—killing; *anugrahāya*—for the special favor; *vidmaḥ*—we understand.

The associates of Lord Viṣṇu in Vaikuṅṭha offered this prayer: O Lord, our supreme giver of shelter, today we have seen Your wonderful form as Lord Nṛsimhadeva, meant for the good fortune of all the world. O Lord, we can understand that Hiraṇyakaśipu was the same Jaya who engaged in Your service but was cursed by brāhmaṇas and who thus received the body of a demon. We understand that his having now been killed is Your special mercy upon him.

Hiraṇyakaśipu's coming to this earth and acting as the Lord's enemy was prearranged. Jaya and Vijaya were cursed by the *brāhmaṇas* Sanaka, Sanat-kumāra, Sanandana and Sanātana because Jaya and Vijaya checked these four Kumāras. The Lord accepted this cursing of His servants and agreed that they would have to go to the material world and would then return to Vaikuṅṭha after serving the term of the curse. Jaya and Vijaya were very much perturbed, but the Lord advised them to act as enemies, for then they would return after three births; otherwise, ordinarily, they would have to take seven births. With this authority, Jaya and Vijaya acted as the Lord's enemies, and now that these two were dead, all the Viṣṇudūtas understood that the Lord's killing of Hiraṇyakaśipu was special mercy bestowed upon them.

Thus end the Bhaktivedanta purports of the Seventh Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Nṛsimhadeva Slays the King of the Demons."

TEXT 8

श्रीप्रह्लाद उवाच

ब्रह्मादयः सुरगणा मुनयोऽथ सिद्धाः
सत्त्वैकतानगतयो वचसां प्रवाहैः ।
नाराधितुं पुरुगुणैरधुनापि पिप्रुः

किं तोष्टुमर्हति स मे हरिरुग्रजातेः ॥ ८ ॥

śrī-prahrāda uvāca

*brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ
sattvaikatāna-gatayo vacasām pravāhaiḥ
nārādhitum puru-guṇair adhunāpi pīpruḥ
kim toṣṭum arhati sa me harir ugra-jāteḥ*

śrī-prahrādaḥ uvāca—Prahāda Mahārāja prayed; *brahma-ādayaḥ*—headed by Lord Brahmā; *sura-gaṇāḥ*—the inhabitants of the upper planetary systems; *munayaḥ*—the great saintly persons; *atha*—as well (like the four Kumāras and others); *siddhāḥ*—who have attained perfection or full knowledge; *sattva*—to spiritual existence; *ekatāna-gatayaḥ*—who have taken without diversion to any material activities; *vacasām*—of descriptions or words; *pravāhaiḥ*—by streams; *na*—not; *ārādhitum*—to satisfy; *puru-guṇaiḥ*—although fully qualified; *adhunā*—until now; *api*—even; *pīpruḥ*—were able; *kim*—whether; *toṣṭum*—to become pleased; *arhati*—is able; *saḥ*—He (the Lord); *me*—my; *hariḥ*—the Supreme Personality of Godhead; *ugra-jāteḥ*—who am born in an asuric family.

Prahāda Mahārāja prayed: How is it possible for me, who have been born in a family of asuras, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahmā, and all the saintly persons could not satisfy the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified.

A Vaiṣṇava who is fully qualified to serve the Lord still thinks himself extremely low while offering prayers to the Lord. For example, Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Caitanya-caritāmṛta*, says:

*jagāi mādhai haite muṇi se pāpiṣṭha
purīṣera kīṭa haite muṇi se laghiṣṭha
(Cc. Ādi 5.205)*

Thus he considers himself unqualified, lower than the worms in stool,

and more sinful than Jagāi and Mādhāi. A pure Vaiṣṇava actually thinks of himself in this way. Similarly, although Prahlāda Mahārāja was a pure, exalted Vaiṣṇava, he thought himself most unqualified to offer prayers to the Supreme Lord. *Mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186]. Every pure Vaiṣṇava should think like this. One should not be falsely proud of his Vaiṣṇava qualifications. Śrī Caitanya Mahāprabhu has therefore instructed us:

*trṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ
[Cc. Ādi 17.31]*

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Unless one is meek and humble, to make progress in spiritual life is very difficult.

TEXT 9

**मन्ये धनाभिजनरूपतपःश्रुतौज-
स्तेजःप्रभावबलपौरुषबुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो
भक्त्या तुतोष भगवान्गजयूथपाय ॥ ९ ॥**

*manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-ṣauruṣa-buddhi-yogāḥ
nārāadhanāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya*

manye—I consider; *dhana*—riches; *abhijana*—aristocratic family; *rūpa*—personal beauty; *tapaḥ*—austerity; *śruta*—knowledge from studying the *Vedas*; *ojaḥ*—sensory prowess; *tejaḥ*—bodily effulgence; *prabhāva*—influence; *bala*—bodily strength; *ṣauruṣa*—diligence; *buddhi*—intelligence; *yogāḥ*—mystic power; *na*—not; *ārāadhanāya*—for satisfying;

hi—indeed; *bhavanti*—are; *parasya*—of the transcendent; *pumsaḥ*—Supreme Personality of Godhead; *bhaktyā*—simply by devotional service; *tutoṣa*—was satisfied; *bhagavān*—the Supreme Personality of Godhead; *gaja-yūtha-pāya*—unto the King of elephants (Gajendra).

Prahlāda Mahārāja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.

No kind of material qualification is the means for satisfying the Supreme Personality of Godhead. As stated in *Bhagavad-gītā*, only by devotional service can the Lord be known (*bhaktyā mām abhijānāti* [Bg. 18.55]). Unless the Lord is pleased by the service of a devotee, the Lord does not reveal Himself (*nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ* [Bg. 7.25]). This is the verdict of all *śāstras*. Neither by speculation nor by material qualifications can one understand or approach the Supreme Personality of Godhead.

TEXT 10

विप्राद् द्विषड्गुणयुतादरविन्दनाभ-
पादारविन्दविमुखात् श्वपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनेहितार्थ-
प्राणं पुनाति स कुलं न तु भूरिमानः ॥ १० ॥

*viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacāṁ variṣṭham
manyē tad-arṣita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulāṁ na tu bhūrimānaḥ*

viprāt—than a *brāhmaṇa*; ¹*dvi-ṣaṭ-guṇa-yutāt*—qualified with twelve

¹These are the twelve qualities of a perfect *brāhmaṇa*: following religious principles, speaking truthfully, controlling the senses by undergoing austerities and penances, being freed from jealousy, being intelligent,

brahminical qualities; aravinda-nābha—Lord Viṣṇu, who has a lotus growing from His navel; *pāda-aravinda*—to the lotus feet of the Lord; *vimukhāt*—not interested in devotional service; *śva-pacam*—one born in a low family, or a dog-eater; *variṣṭham*—more glorious; *manye*—I consider; *tat-arpita*—surrendered unto the lotus feet of the Lord; *manaḥ*—his mind; *vacana*—words; *ihita*—every endeavor; *artha*—wealth; *prāṇam*—and life; *punāti*—purifies; *saḥ*—he (the devotee); *kulam*—his family; *na*—not; *tu*—but; *bhūrimānaḥ*—one who falsely thinks himself to be in a prestigious position.

If a brāhmaṇa has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujāta] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord. Such a devotee is better than such a brāhmaṇa because the devotee can purify his whole family, whereas the so-called brāhmaṇa in a position of false prestige cannot purify even himself.

Here is a statement by Prahlāda Mahārāja, one of the twelve authorities, regarding the distinction between a devotee and a *brāhmaṇa* expert in *karma-kāṇḍa*, or Vedic ritualistic ceremonies. There are four *varṇas* and four *āśramas*, which divide human society, but the central principle is to become a first-class pure devotee. It is said in the *Hari-bhakti-sudhodaya*:

*bhagavad-bhakti-hīnasya
jātiḥ śāstram japaś tapaḥ
aprāṇasyaiva dehasya
maṇḍanam loka-rañjanam*

"If one is born in a high family like that of a *brāhmaṇa*, *kṣatriya* or *vaiśya* but is not a devotee of the Lord, all his good qualifications as a *brāhmaṇa*, *kṣatriya* or *vaiśya* are null and void. Indeed, they are considered decorations of a dead body."

being tolerant, creating no enemies, performing *yajña*, giving charity, being steady, being well versed in Vedic study, and observing vows.

In this verse Prahlāda Mahārāja speaks of the *vipras*, the learned *brāhmaṇas*. The learned *brāhmaṇa* is considered best among the divisions of *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*, but a devotee born in a low *caṇḍāla* family is better than such *brāhmaṇas*, not to speak of the *kṣatriyas*, *vaiśyas* and others. A devotee is better than anyone, for he is in the transcendental position on the Brahman platform.

*mām ca yo vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) The twelve qualities of a first-class *brāhmaṇa*, as stated in the book called *Sanat-sujāta*, are as follows:

*jñānam ca satyam ca damaḥ śrutam ca
hy amātsaryam hrīḥ titikṣānasūyā
yajñaś ca dānam ca dhṛtiḥ śamaś ca
mahā-vratā dvādaśa brāhmaṇasya*

The European and American devotees in the Kṛṣṇa consciousness movement are sometimes accepted as *brāhmaṇas*, but the so-called caste *brāhmaṇas* are very much envious of them. In answer to such envy, Prahlāda Mahārāja says that one who has been born in a *brāhmaṇa* family but is falsely proud of his prestigious position cannot even purify himself, not to speak of his family, whereas if a *caṇḍāla*, a lowborn person, is a devotee and has fully surrendered unto the lotus feet of the Lord, he can purify his entire family. We have had actual experience of how Americans and Europeans, because of their full Kṛṣṇa consciousness, have purified their whole families, so much so that a mother of a devotee, at the time of her death, inquired about Kṛṣṇa with her last breath. Therefore it is theoretically true and has been practically proven that a devotee can give the best service to his family, his community, his society and his nation. The foolish accuse a devotee of

following the principle of escapism, but actually the fact is that a devotee is the right person to elevate his family. A devotee engages everything in the service of the Lord, and therefore he is always exalted.

TEXT 11

नैवात्मनः प्रभुरयं निजलाभपूर्णो
मानं जनादविदुषः करुणो वृणीते ।
यद् यज्ञनो भगवते विदधीत मानं
तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥ ११ ॥

*naivātmanaḥ prabhur ayam nija-lābha-pūrṇo
mānaṁ janād aviduṣaḥ karuṇo vṛṇīte
yad yaj jano bhagavate vidadhīta mānaṁ
tac cātmane prati-mukhasya yathā mukha-śrīḥ*

na—nor; *eva*—certainly; *ātmanaḥ*—for His personal benefit; *prabhuh*—Lord; *ayam*—this; *nija-lābha-pūrṇaḥ*—is always satisfied in Himself (He does not need to be satisfied by the service of others); *mānam*—respect; *janāt*—from a person; *aviduṣaḥ*—who does not know that the aim of life is to please the Supreme Lord; *karuṇaḥ*—(the Supreme Personality of Godhead), who is so kind to this foolish, ignorant person; *vṛṇīte*—accepts; *yat yat*—whatever; *janaḥ*—a person; *bhagavate*—unto the Supreme Personality of Godhead; *vidadhīta*—may offer; *mānam*—worship; *tat*—that; *ca*—indeed; *ātmane*—for his own benefit; *prati-mukhasya*—of the reflection of the face in the mirror; *yathā*—just as; *mukha-śrīḥ*—the decoration of the face.

The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated.

In *bhakti-yoga* it is recommended that a devotee follow nine principles; *śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam/ arcanam. vandanam dāsyam sakhyam ātma-nivedanam* [SB 7.5.23]. This service of glorifying

the Lord by hearing, chanting and so on is not, of course, meant for the benefit of the Lord; this devotional service is recommended for the benefit of the devotee. The Lord is always glorious, whether the devotee glorifies Him or not, but if the devotee engages in glorifying the Lord, the devotee himself automatically becomes glorious. *Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam* [Cc. Antya 20.12]. By glorifying the Lord constantly, the living entity becomes purified in the core of his heart, and thus he can understand that he does not belong to the material world but is a spirit soul whose actual activity is to advance in Kṛṣṇa consciousness so that he may become free from the material clutches. Thus the blazing fire of material existence is immediately extinguished (*bhava-mahā-dāvāgni-nirvāpaṇam*). A foolish person is amazed that Kṛṣṇa orders, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: [Bg. 18.66] "Abandon all varieties of religious activities and just surrender unto Me." Some foolish scholars even say that this is too much to demand. But this demand is not for the benefit of the Supreme Personality of Godhead; rather, it is for the benefit of human society. If human beings individually and collectively surrender everything to the Supreme Personality of Godhead in full Kṛṣṇa consciousness, all of human society will benefit. One who does not dedicate everything to the Supreme Lord is described in this verse as *aviduṣa*, a rascal. In *Bhagavad-gītā* (7.15), the Lord Himself speaks in the same way:

*na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuram bhāvamāśritāḥ*

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." Because of ignorance and misfortune, the atheists and the *narādhamas*, the lowest of men, do not surrender unto the Supreme Personality of Godhead. Therefore although the Supreme Lord, Kṛṣṇa, is full in Himself, He appears in different *yugas* to demand the surrender of the conditioned souls so that they will benefit by becoming free from the material clutches. In

conclusion, the more we engage in Kṛṣṇa consciousness and render service unto the Lord, the more we benefit. Kṛṣṇa does not need service from any of us.

TEXT 12

तस्मादहं विगतविचा व ईश्वरस्य
सर्वात्मना महि गृणामि यथामनीषम् ।
नीचोऽजया गुणविसर्गमनुप्रविष्टः
पूयेत येन हि पुमाननुवर्णितेन ॥ १२ ॥

*tasmād ahaṁ vigata-viklava īśvarasya
sarvātmanā mahi gṛṇāmi yathā manīṣam
nīco 'jayā guṇa-visargam anupraviṣṭaḥ
pūyeta yena hi pumān anuvarṇitena*

tasmāt—therefore; *ahaṁ*—I; *vigata-viklavaḥ*—having given up contemplation of being unfit; *īśvarasya*—of the Supreme Personality of Godhead; *sarva-ātmanā*—in full surrender; *mahi*—glory; *gṛṇāmi*—I shall chant or describe; *yathā manīṣam*—according to my intelligence; *nīcaḥ*—although lowborn (my father being a great demon, devoid of all good qualities); *ajayā*—because of ignorance; *guṇa-visargam*—the material world (wherein the living entity takes birth according to the contamination of the modes of nature); *anupraviṣṭaḥ*—entered into; *pūyeta*—may be purified; *yena*—by which (the glory of the Lord); *hi*—indeed; *pumān*—a person; *anuvarṇitena*—being chanted or recited.

Therefore, although I was born in a demoniac family, I may without a doubt offer prayers to the Lord with full endeavor, as far as my intelligence allows. Anyone who has been forced by ignorance to enter the material world may be purified of material life if he offers prayers to the Lord and hears the Lord's glories.

It is clearly understood that a devotee does not need to be born in a very high family, to be rich, to be aristocratic or to be very beautiful. None of these qualifications will engage one in devotional service. With devotion one should feel, "God is great, and I am very small. Therefore my duty is to offer my prayers to the Lord." Only on this basis can one understand

and render service to the Lord. As the Lord says in *Bhagavad-gītā* (18.55):

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram*

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." Thus Prahlāda Mahārāja decided to offer his best prayers to the Lord, without consideration of his material position.

TEXT 13

**सर्वे ह्यमी विधिकरास्तव सत्त्वधाम्नो
ब्रह्मादयो वयमिवेश न चोद्विजन्तः ।
क्षेमाय भूतय उतात्मसुखाय चास्य
विक्रीडितं भगवतो रुचिरावतारैः ॥ १३ ॥**

*sarve hy amī vidhi-karās tava sattva-dhāmno
brahmādayo vayam iveśa na codvijantaḥ
kṣemāya bhūtaya utātma-sukhāya cāsya
vikrīḍitaṁ bhagavato rucirāvatāraiḥ*

sarve—all; *hi*—certainly; *amī*—these; *vidhi-karāḥ*—executors of orders; *tava*—Your; *sattva-dhāmnaḥ*—being always situated in the transcendental world; *brahma-ādayaḥ*—the demigods, headed by Lord Brahmā; *vayam*—we; *iva*—like; *īśa*—O my Lord; *na*—not; *ca*—and; *udvijantaḥ*—who are afraid (of Your fearful appearance); *kṣemāya*—for the protection; *bhūtaye*—for the increase; *uta*—it is said; *ātma-sukhāya*—for personal satisfaction by such pastimes; *ca*—also; *asya*—of this (material world); *vikrīḍitaṁ*—manifested; *bhagavataḥ*—of Your Lordship; *rucira*—very pleasing; *avatāraiḥ*—by Your incarnations.

O my Lord, all the demigods, headed by Lord Brahmā, are sincere servants of Your Lordship, who are situated in a transcendental position.

Therefore they are not like us [Prahāda and his father, the demon Hiraṇyakaśipu]. Your appearance in this fearsome form is Your pastime for Your own pleasure. Such an incarnation is always meant for the protection and improvement of the universe.

Prahāda Mahārāja wanted to assert that his father and the other members of his family were all unfortunate because they were demoniac, whereas the devotees of the Lord are always fortunate because they are always ready to follow the orders of the Lord. When the Supreme Lord appears in this material world in His various incarnations, He performs two functions—saving the devotee and vanquishing the demon (*paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]). Lord Nṛsiṃhadeva, for example, appeared for the protection of His devotee. Such pastimes as those of Nṛsiṃhadeva are certainly not meant to create a fearful situation for the devotees, but nonetheless the devotees, being very simple and faithful, were afraid of the fierce incarnation of the Lord. Therefore Prahāda Mahārāja, in the following prayer, requests the Lord to give up His anger.

TEXT 14

तद् यच्छ मन्युमसुरश्च हतस्त्वयाद्य
मोदेत साधुरपि वृश्चिकसर्पहत्या ।
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे
रूपं नृसिंह विभयाय जनाः स्मरन्ति ॥ १४ ॥

*tad yaccha manyum asuraś ca hataḥ tvayādya
modeta sādhuḥ api vṛścika-sarpa-hatyā
lokāś ca nirvṛtim itāḥ pratiyanti sarve
rūpaṁ nṛsiṃha vibhayāya janāḥ smaranti*

tat—therefore; *yaccha*—kindly give up; *manyum*—Your anger; *asuraḥ*—my father, Hiraṇyakaśipu, the great demon; *ca*—also; *hataḥ*—killed; *tvayā*—by You; *adya*—today; *modeta*—take pleasure; *sādhuḥ api*—even a saintly person; *vṛścika-sarpa-hatyā*—by killing a snake or a scorpion; *lokāḥ*—all the planets; *ca*—indeed; *nirvṛtim*—pleasure; *itāḥ*—have achieved; *pratiyanti*—are waiting (for pacification of Your anger); *sarve*—all of them; *rūpaṁ*—this form; *nṛsiṃha*—O Lord Nṛsiṃhadeva;

vibhayāya—for mitigating their fear; *janāḥ*—all the people of the universe; *smaranti*—will remember.

My Lord Nṛsiṃhadeva, please, therefore, cease Your anger now that my father, the great demon Hiraṇyakaśipu, has been killed. Since even saintly persons take pleasure in the killing of a scorpion or a snake, all the worlds have achieved great satisfaction because of the death of this demon. Now they are confident of their happiness, and they will always remember Your auspicious incarnation in order to be free from fear.

The most important point in this verse is that although saintly persons never desire the killing of any living entity, they take pleasure in the killing of envious living entities like snakes and scorpions.

Hiraṇyakaśipu was killed because he was worse than a snake or a scorpion, and therefore everyone was happy. Now there was no need for the Lord to be angry. The devotees can always remember the form of Nṛsiṃhadeva when they are in danger, and therefore the appearance of Nṛsiṃhadeva was not at all inauspicious. The Lord's appearance is always worshipable and auspicious for all sane persons and devotees.

TEXT 15

नाहं बिभेम्यजित तेऽतिभयानकास्य-
जिह्वार्कनेत्रभ्रुकुटीरभसोग्रदंष्ट्रात् ।
आन्त्रस्रजः क्षतजकेशरशङ्कुकर्णा-
न्निर्हार्दभीतदिगिभादरिभिन्नखाग्रात् ॥ १५ ॥

*nāham bibhemy ajita te 'tibhayānakāsya-
jihvārka-netra-bhrukuṭī-rabhasogra-damṣṭrāt
āntra-srajaḥ-kṣataja-keśara-śaṅku-karṇān
nirhrāda-bhīta-digibhād ari-bhin-nakhāgrāt*

na—not; *aham*—I; *bibhemi*—am afraid; *ajita*—O supreme victorious person, who are never conquered by anyone; *te*—Your; *ati*—very much; *bhayānaka*—fearful; *āsya*—mouth; *jihvā*—tongue; *arka-netra*—eyes shining like the sun; *bhrukuṭī*—frowning brows; *rabhasa*—strong; *ugra-damṣṭrāt*—ferocious teeth; *āntra-srajaḥ*—garlanded by intestines; *kṣataja*—bloody; *keśara*—manes; *śaṅku-karṇāt*—wedgelike ears; *nirhrāda*—by a roaring sound (caused by You); *bhīta*—frightened;

digibhāt—from which even the great elephants; *ari-bhit*—piercing the enemy; *nakha-agrāt*—the tips of whose nails.

My Lord, who are never conquered by anyone, I am certainly not afraid of Your ferocious mouth and tongue, Your eyes bright like the sun or Your frowning eyebrows. I do not fear Your sharp, pinching teeth, Your garland of intestines, Your mane soaked with blood, or Your high, wedgelike ears. Nor do I fear Your tumultuous roaring, which makes elephants flee to distant places, or Your nails, which are meant to kill Your enemies.

Lord Nṛsiṃhadeva's fierce appearance was certainly most dangerous for the nondevotees, but for Prahlāda Mahārāja such a fearful appearance was not at all disturbing. The lion is very fearsome for other animals, but its cubs are not at all afraid of the lion. The water of the sea is certainly dreadful for all living entities on the land, but within the sea even the small fish is unafraid. Why? Because the small fish has taken shelter of the big ocean. It is said that although great elephants are taken away by the flooding waters of the river, the small fish swim opposite the current. Therefore although the Lord sometimes assumes a fierce appearance to kill the *duṣkṛtīs*, the devotees worship Him. *Keśava dhṛta-nara-hari-rūpa jaya jagadīśa hare*. The devotee always takes pleasure in worshiping the Lord and glorifying the Lord in any form, either pleasing or fierce.

TEXT 16

त्रस्तोऽस्म्यहं कृपणवत्सल दुःसहोग्र-
संसारचक्रकदनाद् ग्रसतां प्रणीतः ।
बद्धः स्वकर्मभिरुशत्तम तेऽङ्घ्रिमूलं
प्रीतोऽपवर्गशरणं ह्वयसे कदा नु ॥ १६ ॥

*trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-
saṁsāra-cakra-kadanād grasatām praṇītaḥ
baddhaḥ sva-karmabhir uśattama te 'ṅghri-mūlaṁ
pṛīto 'pavarga-śaraṇaṁ hvayase kadā nu*

trastaḥ—frightened; *asmi*—am; *aham*—I; *kṛpaṇa-vatsala*—O my Lord, who are so kind to the fallen souls (who have no spiritual knowledge); *duḥsaha*—intolerable; *ugra*—ferocious; *saṁsāra-cakra*—of the cycle of

birth and death; *kadanāt*—from such a miserable condition; *grasatām*—among other conditioned souls, who devour one another; *praṇītaḥ*—being thrown; *baddhaḥ*—bound; *sva-karmabhiḥ*—the course by the reactions of my own activities; *uśattama*—O great insurmountable; *te*—Your; *aṅghri-mūlam*—to the soles of the lotus feet; *prītaḥ*—being pleased (with me); *apavarga-śaraṇam*—which are the shelter meant for liberation from this horrible condition of material existence; *hwayase*—You will call (me); *kadā*—when; *nu*—indeed.

O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life?

Being in the material world is certainly miserable, but certainly when one is put into the association of *asuras*, or atheistic men, it is intolerably so. One may ask why the living entity is put into the material world. Indeed, sometimes foolish people deride the Lord for having put them here. Actually, everyone is put into conditional life according to his *karma*. Therefore Prahlāda Mahārāja, representing all the other conditioned souls, admits that he was put into life among the *asuras* because of the results of his *karma*. The Lord is known as *kṛpāṇa-vatsala* because He is extremely kind to the conditioned souls. As stated in *Bhagavad-gītā*, therefore, the Lord appears whenever there are discrepancies in the execution of religious principles (*yadā yadā hi dharmasya glānir bhavati bhārata. .. tadātmānaṁ sṛjāmy aham* [Bg. 4.7]). The Lord is extremely anxious to deliver the conditioned souls, and therefore He instructs all of us to return home, back to Godhead (*sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]). Thus Prahlāda Mahārāja expected that the Lord, by His kindness, would call him again to the shelter of His lotus feet. In other words, everyone should be eager to return home, back to Godhead, taking shelter of the lotus feet of the Lord and thus being fully trained in Kṛṣṇa consciousness.

TEXT 17

यस्मात् प्रियाप्रियवियोगसंयोगजन्म-
शोकाग्निना सकलयोनिषु दह्यमानः ।
दुःखौषधं तदपि दुःखमतद्वियाहं
भूमन्भ्रमामि वद मे तव दास्ययोगम् ॥ १७ ॥

*yasmāt priyāpriya-viyoga-samyoga-janma-
śokāgninā sakala-yoniṣu dahyamānaḥ
duḥkhaauśadham tad api duḥkham atad-dhiyāham
bhūman bhramāmi vada me tava dāsya-yogam*

yasmāt—because of which (because of existing in the material world); *priya*—pleasing; *apriya*—not pleasing; *viyoga*—by separation; *samyoga*—and combination; *janma*—whose birth; *śoka-agninā*—by the fire of lamentation; *sakala-yoniṣu*—in any type of body; *dahyamānaḥ*—being burned; *duḥkha-auśadham*—remedial measures for miserable life; *tat*—that; *api*—also; *duḥkham*—suffering; *a-tat-dhiyā*—by accepting the body as the self; *aham*—I; *bhūman*—O great one; *bhramāmi*—am wandering (within the cycle of birth and death); *vada*—kindly instruct; *me*—unto me; *tava*—Your; *dāsya-yogam*—activities of service.

O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in a most regrettable position, within heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more miserable than the miseries themselves. Therefore I think that the only remedy is to engage in Your service. Kindly instruct me in such service.

Prahlāda Mahārāja aspired to engage in the service of the lotus feet of the Lord. After the death of his father, who was materially very opulent, Prahlāda would have inherited his father's property, which extended throughout the world, but Prahlāda Mahārāja was not inclined to accept such material opulence, for whether one is in the heavenly or hellish planets or is a rich or a poor man's son, material conditions are everywhere. Therefore no condition of life is at all pleasing. If one wants the uncontaminated pleasure of blissful life, he must engage himself in

the transcendental loving service of the Lord. Material opulence may be somewhat pleasing for the time being, but to come to that temporary pleasing condition one must work extremely hard. When a poor man is rich he may be better situated, but to come to that position he had to accept many miseries. The fact is that in material life, whether one is miserable or happy, both conditions are miserable. If one actually wants happy, blissful life, one must become Kṛṣṇa conscious and constantly engage in the transcendental loving service of the Lord. That is the real remedy. The entire world is under the illusion that people will be happy by advancing in materialistic measures to counteract the miseries of conditional life, but this attempt will never be successful. Humanity must be trained to engage in the transcendental loving service of the Lord. That is the purpose of the Kṛṣṇa consciousness movement. There can be no happiness in changing one's material conditions, for everywhere there is trouble and misery.

TEXT 18

सोऽहं प्रियस्य सुहृदः परदेवताया
लीलाकथास्तव नृसिंह विरिञ्चगीताः ।
अञ्जस्तितर्म्यनुगृणन्गुणविप्रमुक्तो
दुर्गाणि ते पदयुगालयहंसस्राः ॥ १८ ॥

*so 'ham priyasya suhṛdah paradevatāyā
līlā-kathāś tava nṛsimha viriñca-gītāḥ
añjas titarmy anugṛṇan guṇa-vipramukto
durgāṇi te pada-yugālaya-hamsa-saṅgaḥ*
saḥ—that; aham—I (Prahāda Mahārāja); priyasya—of the dearest;
suhṛdah—well-wisher; paradevatāyāḥ—of the Supreme Personality of
Godhead; līlā-kathāḥ—narrations of the pastimes; tava—Your; nṛsimha
—O my Lord Nṛsimhadeva; viriñca-gītāḥ—given by Lord Brahmā by the
disciplic succession; añjaḥ—easily; titarmi—I shall cross; anugṛṇan—
constantly describing; guṇa—by the modes of material nature;
vipramuktaḥ—specifically being uncontaminated; durgāṇi—all miserable
conditions of life; te—of You; pada-yuga-ālaya—fully absorbed in
meditation on the lotus feet; hamsa-saṅgaḥ—having the association of

the *hamsas*, or liberated persons (who have no connection with material activities).

O my Lord Nṛsiṃhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [*hamsas*], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahmā and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience.

A devotee's life and duty are very well explained herein. As soon as a devotee can chant the holy name and glories of the Supreme Lord, he certainly comes to the liberated position. Attachment for glorifying the Lord by hearing and chanting the holy name and activities of the Lord (*śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]) certainly brings one to the position where material contamination is absent. One should chant the bona fide songs received from the disciplic succession. In *Bhagavad-gītā* it is said that the chanting is powerful when one follows the disciplic succession (*evam paramparā-prāptam imam rājarṣayo viduḥ* [Bg. 4.2]). Manufacturing many ways of chanting will never be effective. However, chanting the song or the narration left by the previous *ācāryas* (*mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186]) is extremely effective, and this process is very easy. Therefore in this verse Prahlāda Mahārāja uses the word *añjaḥ* ("easily"). Accepting the thoughts of exalted authorities through disciplic succession is certainly much easier than the method of mental speculation, by which one tries to invent some means to understand the Absolute Truth. The best process is to accept the instructions of the previous *ācāryas* and follow them. Then God realization and self-realization become extremely easy. By following this easy method, one is liberated from the contamination of the material modes of nature, and thus one can certainly cross the ocean of nescience, in which there are many miserable conditions. By following in the footsteps of the great *ācāryas*, one associates with the *hamsas* or *paramahamsas*, those who are completely freed from material contamination. Indeed, by following the instructions of the *ācāryas* one is always freed from all material contamination, and thus one's life

becomes successful, for one reaches the goal of life. This material world is miserable, regardless of one's standard of life. Of this there is no doubt. Attempts to mitigate the miseries of material existence by material methods will never be successful. One must take to Kṛṣṇa consciousness to become really happy; otherwise happiness is impossible. One might say that becoming advanced in spiritual life also involves *tapasya*, voluntary acceptance of some inconvenience. However, such inconvenience is not as dangerous as material attempts to mitigate all miseries.

TEXT 19

बालस्य नेह शरणं पितरौ नृसिंह
नार्तस्य चागदमुदन्वति मञ्जतो नौः ।
तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष्ट-
स्तावद् विभो तनुभृतां त्वदुपेक्षितानाम् ॥ १९ ॥

*bālasya neha śaraṇam pitarau nṛsimha
nārtasya cāgadam udanvati majjato nauḥ
taṭṭasya tat-ṭratividhir ya ihāñjaseṣṭas
tāvad vibho tanu-bhṛtām tvad-upekṣitānām*

bālasya—of a little child; *na*—not; *iha*—in this world; *śaraṇam*—shelter (protection); *pitarau*—the father and mother; *nṛsimha*—O my Lord Nṛsimhadeva; *na*—neither; *ārtasya*—of a person suffering from some disease; *ca*—also; *agadam*—medicine; *udanvati*—in the water of the ocean; *majjataḥ*—of a person who is drowning; *nauḥ*—the boat; *taṭṭasya*—of a person suffering from a condition of material misery; *tat-ṭratividhiḥ*—the counteraction (invented for stopping the suffering of material existence); *yaḥ*—that which; *iha*—in this material world; *añjasā*—very easily; *iṣṭaḥ*—accepted (as a remedy); *tāvāt*—similarly; *vibho*—O my Lord, O Supreme; *tanu-bhṛtām*—of the living entities who have accepted material bodies; *tvad-upekṣitānām*—who are neglected by You and not accepted by You.

My Lord Nṛsimhadeva, O Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by You cannot do anything for their betterment. Whatever remedies they accept, although perhaps

temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man.

Through parental care, through remedies for different kinds of disease, and through means of protection on the water, in the air and on land, there is always an endeavor for relief from various kinds of suffering in the material world, but none of them are guaranteed measures for protection. They may be beneficial temporarily, but they afford no permanent benefit. Despite the presence of a father and mother, a child cannot be protected from accidental death, disease and various other miseries. No one can help, including the parents. Ultimately the shelter is the Lord, and one who takes shelter of the Lord is protected. This is guaranteed. As the Lord says in *Bhagavad-gītā* (9.31), *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*: "O son of Kuntī, declare it boldly that My devotee never perishes." Therefore, unless one is protected by the mercy of the Lord, no remedial measure can act effectively. One should consequently depend fully on the causeless mercy of the Lord. Although as a matter of routine duty one must of course accept other remedial measures, no one can protect one who is neglected by the Supreme Personality of Godhead. In this material world, everyone is trying to counteract the onslaught of material nature, but everyone is ultimately fully controlled by material nature. Therefore even though so-called philosophers and scientists try to surmount the onslaught of material nature, they have not been able to do so. Kṛṣṇa says in *Bhagavad-gītā* (13.9) that the real sufferings of the material world are four—*janma-mṛtyu jarā-vyādhi* (birth, death, old age and disease). In the history of the world, no one has been successful in conquering these miseries imposed by material nature. *prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ* [Bg. 3.27]. Nature (*prakṛti*) is so strong that no one can overcome her stringent laws. So-called scientists, philosophers, religionists and politicians should therefore conclude that they cannot offer facilities to the people in general. They should make vigorous propaganda to awaken the populace and raise them to the platform of Kṛṣṇa consciousness. Our humble attempt to propagate the Kṛṣṇa

consciousness movement all over the world is the only remedy that can bring about a peaceful and happy life. We can never be happy without the mercy of the Supreme Lord (*tvad-upekṣitānām*). If we keep displeasing our supreme father, we shall never be happy within this material world, in either the upper or lower planetary systems.

TEXT 20

यस्मिन्यतो यर्हि येन च यस्य यस्माद्
यस्मै यथा यदुत यस्त्वपरः परो वा ।
भावः करोति विकरोति पृथक्स्वभावः
सञ्चोदितस्तदखिलं भवतः स्वरूपम् ॥ २० ॥

*yasmin yato yarhi yena ca yasya yasmād
yasmai yathā yad uta yas tv aparaḥ paro vā
bhāvaḥ karoti vikaroti pṛthak svabhāvaḥ
sañcoditas tad akhilaṁ bhavataḥ svarūpam*

yasmin—in any condition of life; *yataḥ*—because of anything; *yarhi*—at any time (past, present or future); *yena*—by something; *ca*—also; *yasya*—in relationship with anyone; *yasmāt*—from any causal representative; *yasmai*—unto anyone (without discrimination in regard to place, person or time); *yathā*—in any manner; *yat*—whatever it may be; *uta*—certainly; *yaḥ*—anyone who; *tu*—but; *aparaḥ*—the other; *paraḥ*—the supreme; *vā*—or; *bhāvaḥ*—being; *karoti*—does; *vikaroti*—changes; *pṛthak*—separate; *svabhāvaḥ*—nature (under the influence of different modes of material nature); *sañcoditaḥ*—being influenced; *tat*—that; *akhilam*—all; *bhavataḥ*—of Your Lordship; *svarūpam*—emanated from Your different energies.

My dear Lord, everyone in this material world is under the modes of material nature, being influenced by goodness, passion and ignorance. Everyone—from the greatest personality, Lord Brahmā, down to the small ant—works under the influence of these modes. Therefore everyone in this material world is influenced by Your energy. The cause for which they work, the place where they work, the time when they work, the matter due to which they work, the goal of life they have considered final, and the process for obtaining this goal—all are nothing

but manifestations of Your energy. Indeed, since the energy and energetic are identical, all of them are but manifestations of You.

Whether one thinks himself protected by his parents, by the government, by some place or by some other cause, everything is due to the various potencies of the Supreme Personality of Godhead.

Everything that is done, whether in the higher, middle or lower planetary systems, is due to the supervision or control of the Supreme Lord. It is therefore said, *karmaṇā-daiva-netreṇa jantur dehopaṣattaye* [SB 3.31.1]. The Supreme Personality of Godhead, the Supersoul within the core of everyone's heart, gives inspirations for action according to one's mentality. All of these mentalities are merely facilities given by Kṛṣṇa to the person acting. *Bhagavad-gītā* therefore says, *mattaḥ smṛtir jñānam apohanaṁ ca*: [Bg. 15.15] everyone works according to the inspiration given by the Supersoul. Because everyone has a different goal of life, everyone acts differently, as guided by the Supreme Personality of Godhead.

The words *yasmin yato yarhi yena ca yasya yasmāt* indicate that all activities, whatever they may be, are but different features of the Supreme Personality of Godhead. All of them are created by the living entity and fulfilled by the mercy of the Lord. Although all such activities are nondifferent from the Lord, the Lord nonetheless directs, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*: [Bg. 18.66] "Give up all other duties and surrender unto Me." When we accept this direction from the Lord, we can actually become happy. As long as we work according to our material senses we are in material life, but as soon as we act according to the real, transcendental direction of the Lord, our position is spiritual. The activities of *bhakti*, devotional service, are directly under the control of the Supreme Personality of Godhead. The *Nārada-pañcarātra* states:

*sarvopādhi-vinirmuktaṁ
tat-paraṭvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate
[Cc. Madhya 19.170]*

When one gives up materially designated positions and works directly under the Supreme Personality of Godhead, one's spiritual life is revived. This is described as *svarūpena avasthiti*, being situated in one's original constitutional position. This is the real description of *mukti*, or liberation from material bondage.

TEXT 21

माया मनः सृजति कर्ममयं बलीयः
कालेन चोदितगुणानुमतेन पुंसः ।
छन्दोमयं यदजयार्पितषोडशारं
संसारचक्रमज्ज कोऽतितरेत् त्वदन्यः ॥ २१ ॥

*māyā manaḥ sṛjati karmamayam balīyaḥ
kālena codita-guṇānumatena puṁsaḥ
chandomayam yad ajayārpita-ṣoḍaśāram
saṁsāra-cakram aja ko 'titaret tvad-anyaḥ*

māyā—the external energy of the Supreme Personality of Godhead;
²*manaḥ*—the mind; *sṛjati*—creates; *karma-mayam*—producing hundreds and thousands of desires and acting accordingly; *balīyaḥ*—extremely powerful, insurmountable; *kālena*—by time; *codita-guṇa*—whose three modes of material nature are agitated; *anumatena*—permitted by the mercy of the glance (time); *puṁsaḥ*—of the plenary portion, Lord Viṣṇu, the expansion of Lord Kṛṣṇa; *chandaḥ-mayam*—chiefly influenced by the directions in the *Vedas*; *yat*—which; *ajayā*—because of dark ignorance; *arpita*—offered; *ṣoḍaśa*—sixteen; *aram*—the spokes; *saṁsāra-cakram*—the wheel of repeated birth and death in different species of life; *aja*—O unborn Lord; *kaḥ*—who (is there); *atitaret*—able to get out; *tvad-anyaḥ*—without taking shelter at Your lotus feet.

O Lord, O supreme eternal, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the

2The mind is always planning how to remain in the material world and struggle for existence. It is the chief part of the subtle body, which consists of the mind, intelligence and false ego.

living entity in unlimited varieties of desires to be fulfilled by the Vedic directions of karma-kāṇḍa [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet?

If the hand of the Supreme Personality of Godhead is present in everything, where is the question of being liberated from material engagement to spiritual, blissful life? Indeed, it is a fact that Kṛṣṇa is the source of everything, as we understand from Kṛṣṇa Himself in *Bhagavad-gītā* (*aham sarvasya prabhavaḥ* [Bg. 10.8]). All the activities in both the spiritual and material world are certainly conducted by the orders of the Supreme Personality of Godhead through the agency of either the material or spiritual nature. As further confirmed in *Bhagavad-gītā* (9.10), *mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram*: without the direction of the Supreme Lord, material nature cannot do anything; it cannot act independently. Therefore, in the beginning the living entity wanted to enjoy the material energy, and to give the living entity all facility, Kṛṣṇa, the Supreme Personality of Godhead, created this material world and gave the living entity the facility to concoct different ideas and plans through the mind. These facilities offered by the Lord to the living entity constitute the sixteen kinds of perverted support in terms of the knowledge-gathering senses, the working senses, the mind and the five material elements. The wheel of repeated birth and death is created by the Supreme Personality of Godhead, but to direct the bewildered living entity in progress toward liberation according to varied stages of advancement, different directions are given in the *Vedas* (*chandomayam*). If one wants to be elevated to the higher planetary systems, he may follow the Vedic directions. As the Lord states in *Bhagavad-gītā* (9.25):

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings;

those who worship ancestors go to the ancestors; and those who worship Me will live with Me." The real purpose of the *Vedas* is to direct one back home, back to Godhead, but the living entity, not knowing the real goal of his life, wants to go sometimes here and sometimes there and do sometimes this and sometimes that. In this way he wanders throughout the entire universe, imprisoned in various species and thus engaging in various activities for which he must suffer the reactions. Śrī Caitanya Mahāprabhu therefore says:

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
(Cc. Madhya 19.151)*

The fallen, conditioned living entity, trapped by the external energy, loiters in the material world, but if by good fortune he meets a bona fide representative of the Lord who gives him the seed of devotional service, and if he takes advantage of such a *guru*, or representative of God, he receives the *bhakti-latā-bīja*, the seed of devotional service. If he properly cultivates Kṛṣṇa consciousness, he is then gradually elevated to the spiritual world. The ultimate conclusion is that one must surrender to the principles of *bhakti-yoga*, for then one will gradually attain liberation. No other method of liberation from the material struggle is at all possible.

TEXT 22

स त्वं हि नित्यविजितात्मगुणः स्वधाम्ना
कालो वशीकृतविसृज्यविसर्गशक्तिः ।
चक्रे विसृष्टमजयेश्वर षोडशारे
निष्पीडयमानमुपकर्ष विभो प्रपन्नम् ॥ २२ ॥

*sa tvaṁ hi nitya-vijitātma-guṇaḥ sva-dhāmnā
kālo vaśī-kṛta-visṛjya-visarga-śaktiḥ
cakre visṛṣṭam ajayeśvara ṣoḍaśāre
niṣpīḍyamānam upakarṣa vibho prapaṇnam*

saḥ—that one (the supreme independent person who, through His external energy, has created the material mind, which is the cause of all

suffering in this material world); *tvam*—You (are); *hi*—indeed; *nitya*—eternally; *vijita-ātma*—conquered; *guṇaḥ*—whose property of the intelligence; *sva-dhāmnā*—by Your personal spiritual energy; *kālaḥ*—the time element (which creates and annihilates); *vaśī-kṛta*—brought under Your control; *visṛjya*—by which all effects; *visarga*—and causes; *śaktiḥ*—the energy; *cakre*—in the wheel of time (the repetition of birth and death); *visṛṣṭam*—being thrown; *ajayā*—by Your external energy, the mode of ignorance; *īśvara*—O supreme controller; *ṣoḍaśa-are*—with sixteen spokes (the five material elements, the ten senses, and the leader of the senses, namely the mind); *niṣpīḍyamānam*—being crushed (under that wheel); *upakarṣa*—kindly take me (to the shelter of Your lotus feet); *vibho*—O supreme great; *praṇannam*—who am fully surrendered unto You.

My dear Lord, O supreme great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them. Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet.

The wheel of material miseries is also a creation of the Supreme Personality of Godhead, but He is not under the control of the material energy. Rather, He is the controller of the material energy, whereas we, the living entities, are under its control. When we give up our constitutional position (*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* [Cc. *Madhya* 20.108]), the Supreme Personality of Godhead creates this material energy and her influence over the conditioned soul. Therefore He is the Supreme, and only He can deliver the conditioned soul from the onslaught of material nature (*mām eva ye praṇadyante māyām etāṁ taranti te* [Bg. 7.14]). *Māyā*, the external energy, continuously imposes upon the conditioned souls the suffering of the threefold miseries of this material world. Therefore, in the previous verse, Prahlāda Mahārāja prayed to the Lord, "But for Your Lordship, no one can save me." Prahlāda Mahārāja has also explained that a child's protectors, his

parents, cannot save the child from the onslaught of birth and death, nor can medicine and a physician save one from death, nor can a boat or similar means of protection save a person drowning in the water, for everything is controlled by the Supreme Personality of Godhead. Therefore suffering humanity must surrender to Kṛṣṇa, as Kṛṣṇa Himself demands in the last instruction of *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." All of human society must take advantage of this offer and thus be saved by Kṛṣṇa from the danger of being crushed by the wheel of time, the wheel of past, present and future.

The word *niṣpīḍyamānam* ("being crushed") is very significant. Every living entity in the material condition is actually being crushed again and again, and to be saved from this position one must take shelter of the Supreme Personality of Godhead. Then one will be happy. The word *prapañnam* is also very significant, for unless one fully surrenders to the Supreme Lord one cannot be saved from being crushed. A criminal is put in prison and punished by the government, but the same government, if it likes, can release the criminal from imprisoned life. Similarly, we must know conclusively that our material condition of suffering has been allotted to us by the Supreme Personality of Godhead, and if we want to be saved from this suffering, we must appeal to the same controller. Thus one can be saved from this material condition.

TEXT 23

दृष्ट्वा मया दिवि विभोऽखिलधिष्ण्यपाना-
मायुः श्रियो विभव इच्छति याञ्जनोऽयम् ।
येऽस्मत्पितुः कुपितहासविजृम्भितभ्रू-
विस्फूर्जितेन लुलिताः स तु ते निरस्तः ॥ २३ ॥

*dṛṣṭā mayā divi vibho 'khila-dhiṣṇya-pānām
āyuh śriyo vibhava icchati yāñ jano 'yam
ye 'smat pituḥ kupita-hāsa-vijṛmbhita-bhrū-
visphūrjitena lalitāḥ sa tu te nirastaḥ*

dṛṣṭāḥ—have been seen practically; *mayā*—by me; *divi*—in the higher planetary systems; *vibho*—O my Lord; *akhila*—all; *dhiṣṇya-pānām*—of the chiefs of different states or planets; *āyuh*—the duration of life; *śriyaḥ*—the opulences; *vibhavaḥ*—glories, influence; *icchati*—desire; *yāñ*—all of which; *janaḥ ayam*—these people in general; *ye*—all of which (duration of life, opulence, etc.); *asmat pituḥ*—of our father, Hiraṇyakaśipu; *kupita-hāsa*—by his critical laughing when angry; *vijṛmbhita*—being expanded; *bhrū*—of the eyebrows; *visphūrjitena*—simply by the feature; *lalitāḥ*—pulled down or finished; *saḥ*—he (my father); *tu*—but; *te*—by You; *nirastaḥ*—completely vanquished.

My dear Lord, people in general want to be elevated to the higher planetary systems for a long duration of life, opulence and enjoyment, but I have seen all of these through the activities of my father. When my father was angry and he laughed sarcastically at the demigods, they were immediately vanquished simply by seeing the movements of his eyebrows. Yet my father, who was so powerful, has now been vanquished by You within a moment.

Within this material world, one should understand by practical experience the value of material opulence, longevity and influence. We have actual experience that even on this planet there have been many great politicians and military commanders like Napoleon, Hitler, Shubhash Chandra Bose and Gandhi, but as soon as their lives were finished, their popularity, influence and everything else were finished also. Prahlāda Mahārāja formerly gathered the same experience by seeing the activities of Hiraṇyakaśipu, his great father. Therefore Prahlāda Mahārāja did not give any importance to anything in this material world. No one can maintain his body or material achievements forever. A Vaiṣṇava can understand that nothing within this material world, not even that which is powerful, opulent or influential, can endure. At any time such things may be vanquished. And who can vanquish them? The Supreme Personality of Godhead. Therefore one

should conclusively understand that no one is greater than the Supreme Great. Since the Supreme Great demands, *sarva-dharmān parityajya mām ekam śaraṇam vraja* [Bg. 18.66], every intelligent man must agree to this proposal. One must surrender unto the Lord to be saved from the wheel of repeated birth, death, old age and disease.

TEXT 24

तस्मादमूस्तनुभृतामहमाशिषोऽज्ञ
आयुः श्रियं विभवमैन्द्रियमाविरिञ्च्यात् ।
नेच्छामि ते विलुलितानुरुविक्रमेण
कालात्मनोपनय मां निजभृत्यपार्श्वम् ॥ २४ ॥

*tasmād amūś tanu-bhṛtām aham āśiṣo 'jñā
āyuh śriyam vibhavam aindriyam āviriñcyāt
necchāmi te vilulitān uruvikrameṇa
kālatmanopanaya mām nija-bhṛtya-pārśvam*

tasmāt—therefore; *amūḥ*—all those (opulences); *tanu-bhṛtām*—with reference to living entities possessing material bodies; *aham*—I; *āśiṣaḥ ajñāḥ*—knowing well the results of such benedictions; *āyuh*—a long duration of life; *śriyam*—material opulences; *vibhavam*—influence and glories; *aindriyam*—all meant for sense gratification; *āviriñcyāt*—beginning from Lord Brahmā (down to the small ant); *na*—not; *icchāmi*—I want; *te*—by You; *vilulitān*—subject to be finished; *uru-vikrameṇa*—who are extremely powerful; *kāla-ātmanā*—as the master of the time factor; *upanaya*—kindly take to; *mām*—me; *nija-bhṛtya-pārśvam*—the association of Your faithful servant, Your devotee.

My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahmā down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant.

By studying *Śrīmad-Bhāgavatam*, every intelligent man can get experience like that of Prahāda Mahārāja through the historical incidents mentioned in this great literature of spiritual knowledge. By

following in the footsteps of Prahlāda Mahārāja, one should gain thorough experience that all material opulence is perishable at every moment. Even this body, for which we try to acquire so many sensual pleasures, may perish at any time. The soul, however, is eternal. *Na hanyate hanyamāne śarīre*: [Bg. 2.20] the soul is never vanquished, even when the body is destroyed. An intelligent man, therefore, should care for the happiness of the spirit soul, not of the body. Even if one receives a body with a long duration of life, like those of Lord Brahmā and the other great demigods, it will also be destroyed, and therefore an intelligent man should be concerned with the imperishable spirit soul. To save oneself, one must take shelter of a pure devotee. Narottama dāsa Ṭhākura therefore says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*. If one wants to save himself from material nature's onslaughts, which arise because of the material body, one must become Kṛṣṇa conscious and try to fully understand Kṛṣṇa. As stated in *Bhagavad-gītā* (4.9), *janma karma ca me divyam evaṁ yo vetti tattvataḥ*. One should understand Kṛṣṇa in truth, and this one can do only by serving a pure devotee. Thus Prahlāda Mahārāja prays that Lord Nṛsimhadeva place him in touch with a pure devotee and servant instead of awarding him material opulence. Every intelligent man within this material world must follow Prahlāda Mahārāja. *Mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186]. Prahlāda Mahārāja did not want to enjoy the estate left by his father; rather, he wanted to become a servant of the servant of the Lord [Cc. Madhya 13.80]. The illusory human civilization that perpetually endeavors for happiness through material advancement is rejected by Prahlāda Mahārāja and those who strictly follow in his footsteps. There are different types of material opulence, known technically as *bhukti*, *mukti* and *siddhi*. *Bhukti* refers to being situated in a very good position, like a position with the demigods in the higher planetary systems, where one can enjoy material sense gratification to the greatest extent. *Mukti* refers to being disgusted with material advancement and thus desiring to become one with the Supreme. *Siddhi* refers to executing a severe type of meditation, like that of the *yogīs*, to attain eight kinds of perfection (*aṇimā*, *laghimā*, *mahimā*, etc.). All who desire some material advancement through *bhukti*, *mukti* or *siddhi* are punishable in due course of time, and they return to material activities. Prahlāda Mahārāja

rejected them all; he simply wanted to engage as an apprentice under the guidance of a pure devotee.

TEXT 25

कुत्राशिषः श्रुतिसुखा मृगतृष्णिरूपाः
क्वेदं कलेवरमशेषरुजां विरोहः ।
निर्विद्यते न तु जनो यदपीति विद्वान्
कामानलं मधुलवैः शमयन्दुरापैः ॥ २५ ॥

*kuṭrāśiṣaḥ śruti-sukhā mṛgatṛṣṇi-rūpāḥ
kvedaṁ kalevaram aśeṣa-rujāṁ virohaḥ
nirvidyate na tu jano yad apīti vidvān*

kāmānalam madhu-lavaiḥ śamayan durāpaiḥ

kuṭra—where; *āśiṣaḥ*—benedictions; *śruti-sukhāḥ*—simply pleasing to hear of; *mṛgatṛṣṇi-rūpāḥ*—exactly like a mirage in the desert; *kva*—where; *idam*—this; *kalevaram*—body; *aśeṣa*—unlimited; *rujām*—of diseases; *virohaḥ*—the place for generating; *nirvidyate*—become satiated; *na*—not; *tu*—but; *janaḥ*—people in general; *yad apī*—although; *iti*—thus; *vidvān*—so-called learned philosophers, scientists and politicians; *kāma-analam*—the blazing fire of lusty desires; *madhu-lavaiḥ*—with drops of honey (happiness); *śamayan*—controlling; *durāpaiḥ*—very difficult to obtain.

In this material world, every living entity desires some future happiness, which is exactly like a mirage in the desert. Where is water in the desert, or, in other words, where is happiness in this material world? As for this body, what is its value? It is merely a source of various diseases. The so-called philosophers, scientists and politicians know this very well, but nonetheless they aspire for temporary happiness. Happiness is very difficult to obtain, but because they are unable to control their senses, they run after the so-called happiness of the material world and never come to the right conclusion.

There is a song in the Bengali language which states, "I constructed this home for happiness, but unfortunately there was a fire, and everything has now been burnt to ashes." This illustrates the nature of material happiness. Everyone knows it, but nonetheless one plans to hear or

think something very pleasing. Unfortunately, all of one's plans are annihilated in due course of time. There were many politicians who planned empires, supremacy and control of the world, but in due time all their plans and empires—and even the politicians themselves—were vanquished. Everyone should take lessons from Prahlāda Mahārāja about how we are engaged in so-called temporary happiness through bodily exercises for sense enjoyment. All of us repeatedly make plans, which are all repeatedly frustrated. Therefore one should stop such planmaking.

As one cannot stop a blazing fire by constantly pouring ghee upon it, one cannot satisfy oneself by increasing plans for sense enjoyment. The blazing fire is *bhava-mahā-dāvāgni*, the forest fire of material existence. This forest fire occurs automatically, without endeavor. We want to be happy in the material world, but this will never be possible; we shall simply increase the blazing fire of desires. Our desires cannot be satisfied by illusory thoughts and plans; rather, we have to follow the instructions of Lord Kṛṣṇa: *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]. Then we shall be happy. Otherwise, in the name of happiness, we shall continue to suffer miserable conditions.

TEXT 26

क्वाहं रजःप्रभव ईश तमोऽधिकेऽस्मिन्
जातः सुरेतरकुले क्व तवानुकम्पा ।
न ब्रह्मणो न तु भवस्य न वै रमाया
यन्मेऽर्पितः शिरसि पद्मकरः प्रसादः ॥ २६ ॥

*kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin
jātaḥ suretara-kule kva tavānukampā
na brahmaṇo na tu bhavasya na vai ramāyā
yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ*

kva—where; *aham*—I (am); *rajaḥ-prabhavaḥ*—being born in a body full of passion; *īśa*—O my Lord; *tamaḥ*—the mode of ignorance; *adhike*—surpassing in; *asmin*—in this; *jātaḥ*—born; *sura-itara-kule*—in a family of atheists or demons (who are subordinate to the devotees); *kva*—where; *tava*—Your; *anukampā*—causeless mercy; *na*—not; *brahmaṇaḥ*—

of Lord Brahmā; *na*—not; *tu*—but; *bhavasya*—of Lord Śiva; *na*—nor; *vai*—even; *ramāyāḥ*—of the goddess of fortune; *yat*—which; *me*—of me; *arpitaḥ*—offered; *śirasi*—on the head; *padma-karaḥ*—lotus hand; *prasādaḥ*—the symbol of mercy.

O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine.

Prahlāda Mahārāja was surprised at the causeless mercy of the Supreme Lord, the Personality of Godhead, for although Prahlāda was born in a demoniac family and although the Lord had never before placed His lotus hand on the head of Brahmā, Śiva or the goddess of fortune, His constant companion, Lord Nṛsiṃhadeva kindly placed His hand on the head of Prahlāda. This is the meaning of causeless mercy. The causeless mercy of the Supreme Personality of Godhead may be bestowed upon anyone, regardless of his position in this material world. Everyone is eligible to worship the Supreme Lord, irrespective of his material position. This is confirmed in *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa
bhakti yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Anyone who engages in continuous devotional service to the Lord is situated in the spiritual world and has nothing to do with the material qualities (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*).

Because Prahlāda Mahārāja was situated on the spiritual platform, he had nothing to do with his body, which had been born of the modes of passion and ignorance. The symptoms of passion and ignorance are described in *Śrīmad-Bhāgavatam* (1.2.19) as lust and hankering (*tadā*

rajas tamo-bhāvāḥ kāma-lobhādayaś ca ye). Prahlāda Mahārāja, being a great devotee, thought the body born of his father to be born of passion and ignorance, but because Prahlāda was fully engaged in the service of the Lord, his body did not belong to the material world. The pure Vaiṣṇava's body is spiritualized even in this life. For example, when iron is put into a fire it becomes red-hot and is no longer iron but fire. Similarly, the so-called material bodies of devotees who fully engage in the devotional service of the Lord, being constantly in the fire of spiritual life, have nothing to do with matter, but are spiritualized. Śrīla Madhvācārya remarks that the goddess of fortune, the mother of the universe, could not get mercy similar to that which was offered to Prahlāda Mahārāja, for although the goddess of fortune is always a constant companion of the Supreme Lord, the Lord is more inclined to His devotees. In other words, devotional service is so great that when it is offered even by those born in low families, the Lord accepts it as being more valuable than the service offered by the goddess of fortune. Lord Brahmā, King Indra and the other demigods living in the upper planetary systems are situated in a different spirit of consciousness, and therefore they are sometimes troubled by demons, but a devotee, even if situated in the lower planets, enjoys life in Kṛṣṇa consciousness under any circumstances. *parataḥ svataḥ karmataḥ*: as he acts himself, as he is instructed by others or as he performs his material activities, he enjoys life in every respect. In this regard, Madhvācārya quotes the following verses, which are mentioned in the *Brahma-tarka*:

*śrī-brahma-brāhmīvīndrādi-
tri-katat strī-ṣuru-ṣṭutāḥ
tad anye ca kramādeva
sadā muktau smṛtāv api*

*hari-bhaktau ca taj-jñāne
sukhe ca niyamena tu
parataḥ svataḥ karmato vā
na kathañcit tad anyathā*

TEXT 27

नैषा परावरमतिर्भवतो ननु स्या-
ञ्जन्तोर्यथात्मसुहृदो जगतस्तथापि ।
संसेवया सुरतरोरिव ते प्रसादः
सेवानुरूपमुदयो न परावरत्वम् ॥ २७ ॥

*naiṣā parāvara-matir bhavato nanu syāj
jantor yathātma-suhṛdo jagatas tathāpi
saṁsevayā surataror iva te prasādaḥ
sevānurūpam udayo na parāvaratvam*

na—not; *eṣā*—this; *para-avara*—of higher or lower; *matih*—such discrimination; *bhavataḥ*—of Your Lordship; *nanu*—indeed; *syāt*—there can be; *jantoh*—of ordinary living entities; *yathā*—as; *ātma-suhṛdaḥ*—of one who is the friend; *jagataḥ*—of the whole material world; *tathāpi*—but still (there is such a demonstration of intimacy or difference); *saṁsevayā*—according to the degree of service rendered by the devotee; *surataroḥ iva*—like that of the desire tree in Vaikuṅṭhaloka (which offers fruits according to the desire of the devotee); *te*—Your; *prasādaḥ*—benediction or blessing; *sevā-anurūpam*—according to the category of service one renders to the Lord; *udayaḥ*—manifestation; *na*—not; *para-avaratvam*—discrimination due to higher or lower levels.

Unlike an ordinary living entity, my Lord, You do not discriminate between friends and enemies, the favorable and the unfavorable, because for You there is no conception of higher and lower. Nonetheless, You offer Your benedictions according to the level of one's service, exactly as a desire tree delivers fruits according to one's desires and makes no distinction between the lower and the higher.

In *Bhagavad-gītā* (4.11) the Lord clearly says, *ye yathā mām prapadyante tāms tathaiva bhajāmy aham*: "As one surrenders to Me, I reward him accordingly." As stated by Śrī Caitanya Mahāprabhu, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*: [Cc. *Madhya* 20.108] every living being is an eternal servant of Kṛṣṇa. According to the service the living entity renders, he automatically receives benedictions from Kṛṣṇa, who does not make distinctions, thinking, "Here is a person in an intimate relationship with Me, and here is a person I dislike." Kṛṣṇa advises

everyone to surrender to Him (*sarva-dharmān parityajya mām ekam śaraṇam vraja* [Bg. 18.66]). One's relationship with the Supreme Lord is in proportion to that surrender and the service one renders unto the Lord. Thus throughout the entire world the higher or lower positions of the living entities are selected by the living entities themselves. If one is inclined to dictate that the Lord grant something, one receives benedictions according to his desires. If one wants to be elevated to the higher planetary systems, the heavenly planets, he can be promoted to the place he desires, and if one wants to remain a hog or a pig on earth, the Lord fulfills that desire also. Therefore, one's position is determined by one's desires; the Lord is not responsible for the higher or lower grades of our existence. This is further explained quite definitely in *Bhagavad-gītā* (9.25) by the Lord Himself:

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

Some people want to be promoted to the heavenly planets, some want to be promoted to Pitṛloka, and some want to remain on earth, but if one is interested in returning home, back to Godhead, he can be promoted there also. According to the demands of a particular devotee, he receives a result by the grace of the Lord. The Lord does not discriminate, thinking, "Here is a person favorable to Me, and here is a person who is not favorable." Rather, He fulfills the desires of everyone. Therefore the *śāstras* enjoin:

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣam param*

"Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Kṛṣṇa consciousness." (SB 2.3.10) According

to one's position, whether as a devotee, a *karmī* or a *jñānī*, whatever one wants one can get if one fully engages in the service of the Lord.

TEXT 28

एवं जनं निपतितं प्रभवाहिकूपे
कामाभिकाममनु यः प्रपतन्प्रस्रात् ।
कृत्वात्मसात् सुरर्षिणा भगवन् गृहीतः
सोऽहं कथं नु विमृजे तव भृत्यसेवाम् ॥ २८ ॥

*evam janam nipatitam prabhavāhi-kūpe
kāmaābhikāmam anu yaḥ prapatan prasraṅgāt
kṛtvātmasāt surarṣiṇā bhagavan gṛhītaḥ
so 'ham katham nu visṛje tava bhṛtya-sevām*

evam—thus; *janam*—people in general; *nipatitam*—fallen; *prabhava*—of material existence; *ahi-kūpe*—in a blind well full of snakes; *kāma-abhikāmam*—desiring the sense objects; *anu*—following; *yaḥ*—the person who; *prapatan*—falling down (in this condition); *prasraṅgāt*—because of bad association or increased association with material desires; *kṛtvā ātmasāt*—causing me (to acquire spiritual qualities like himself, Śrī Nārada); *sura-ṛṣiṇā*—by the great saintly person (Nārada); *bhagavan*—O my Lord; *gṛhītaḥ*—accepted; *saḥ*—that person; *aham*—I; *katham*—how; *nu*—indeed; *visṛje*—can give up; *tava*—Your; *bhṛtya-sevām*—the service of Your pure devotee.

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service?

As will be seen in later verses, even though Prahlāda Mahārāja was directly offered all the benedictions he might have desired, he refused to accept such offerings from the Supreme Personality of Godhead. On the contrary, he asked the Lord to engage him in the service of His servant Nārada Muni. This is the symptom of a pure devotee. One should serve

the spiritual master first. It is not that one should bypass the spiritual master and desire to serve the Supreme Lord. This is not the principle for a Vaiṣṇava. Narottama dāsa Ṭhākura says:

*tāñdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa*

One should not be anxious to offer direct service to the Lord. Śrī Caitanya Mahāprabhu advised that one become a servant of the servant of the servant of the Lord (*gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ* [Cc. Madhya 13.80]). This is the process for approaching the Supreme Lord. The first service should be rendered to the spiritual master so that by his mercy one can approach the Supreme Personality of Godhead to render service. While teaching Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu said, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bija*: [Cc. Madhya 19.151] one can achieve the seed of devotional service by the mercy of the *guru*, the spiritual master, and then by the mercy of Kṛṣṇa. This is the secret of success. First one should try to please the spiritual master, and then one should attempt to please the Supreme Personality of Godhead. Viśvanātha Cakravartī Ṭhākura also says, *yasya prasādād bhagavat-prasādo* **. One should not attempt to please the Supreme Personality of Godhead by concoction. One must first be prepared to serve the spiritual master, and when one is qualified he is automatically offered the platform of direct service to the Lord. Therefore Prahlāda Mahārāja proposed that he engage in the service of Nārada Muni. He never proposed that he engage directly in the service of the Lord. This is the right conclusion. Therefore he said, *so 'ham katham nu viśṛje tava bhṛtya-sevām*: "How can I give up the service of my spiritual master, who has favored me in such a way that I am now able to see You face to face?" Prahlāda Mahārāja prayed to the Lord that he might continue to engage in the service of his spiritual master, Nārada Muni.

TEXT 29

मत्प्राणरक्षणमनन्त पितुर्वधश्च
मन्ये स्वभृत्यक्रषिवाक्यमृतं विधातुम् ।

खङ्गं प्रगृह्य यदवोचदसद्विधित्सु-
स्त्वामीश्वरो मदपरोऽवतु कं हरामि ॥ २९ ॥

*mat-prāṇa-rakṣaṇam ananta pitur vadhaś ca
manye sva-bhṛtya-ṛṣi-vākyaṃ ṛtaṃ vidhātum
khaḍgam praḡhya yad avocad asad-vidhitsu
tvām īśvaro mad-aparo 'vatu kaṃ harāmi*

mat-prāṇa-rakṣaṇam—saving my life; *ananta*—O unlimited one, reservoir of unlimited transcendental qualities; *pituh*—of my father; *vadhaḥ ca*—and killing; *manye*—I consider; *sva-bhṛtya*—of Your unalloyed servants; *ṛṣi-vākyaṃ*—and the words of the great saint Nārada; *ṛtam*—true; *vidhātum*—to prove; *khaḍgam*—sword; *praḡhya*—taking in hand; *yat*—since; *avocat*—my father said; *asad-vidhitsuḥ*—desiring to act very impiously; *tvām*—You; *īśvaraḥ*—any supreme controller; *mat-aparaḥ*—other than me; *avatu*—let him save; *kaṃ*—your head; *harāmi*—I shall now separate.

My Lord, O unlimited reservoir of transcendental qualities, You have killed my father, Hiraṇyakaśipu, and saved me from his sword. He had said very angrily, "If there is any supreme controller other than me, let Him save you. I shall now sever your head from your body." Therefore I think that both in saving me and in killing him, You have acted just to prove true the words of Your devotee. There is no other cause.

In *Bhagavad-gītā* (9.29) the Lord says:

*samo 'haṃ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham*

The Supreme Personality of Godhead is undoubtedly equal to everyone. He has no friend and no enemy, but as one desires benefits from the Lord, the Lord is very pleased to award them. The lower and higher positions of different living entities are due to their desires, for the Lord, being equal to all, fulfills everyone's desires. The killing of Hiraṇyakaśipu and saving of Prahlāda Mahārāja also strictly followed

this law of the supreme controller's activities. When Prahlāda's mother, Hiraṇyakaśipu's wife, Kayādhu, was under the protection of Nārada, she prayed for the protection of her son from the enemy, and Nārada Muni gave assurance that Prahlāda Mahārāja would always be saved from the enemy's hands. Thus when Hiraṇyakaśipu was going to kill Prahlāda Mahārāja, the Lord saved Prahlāda to fulfill His promise in *Bhagavad-gītā* (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati* [Bg. 9.31]) and to prove true the words of Nārada. The Lord can fulfill many purposes through one action. Thus the killing of Hiraṇyakaśipu and the saving of Prahlāda were enacted simultaneously to prove the truthfulness of the Lord's devotee and the fidelity of the Lord Himself to His own purpose. The Lord acts only to satisfy the desires of His devotees; otherwise He has nothing to do. As confirmed in the Vedic language, *na tasya kāryam karaṇam ca vidyate*: the Lord has nothing to do personally, for everything is done through His different potencies (*parāsyā śaktir vividhaiva śrūyate* [Cc. Madhya 13.65, purport]). The Lord has multifarious energies, through which everything is done. Thus when He personally does something, it is only to satisfy His devotee. The Lord is known as *bhakta-vatsala* because He very much favors His devoted servant.

TEXT 30

एकस्त्वमेव जगदेतममुष्य यत् त्व-
माद्यन्तयोः पृथगवस्यसि मध्यतश्च ।
सृष्ट्वा गुणव्यतिकरं निजमाययेदं
नानेव तैरवसितस्तदनुप्रविष्टः ॥ ३० ॥

*ekas tvam eva jagad etam amuṣya yat tvam
ādy-antayoḥ pṛthag avasyasi madhyataś ca
sṛṣṭvā guṇa-vyatikaram nija-māyayedam
nāneva tair avasitas tad anupraviṣṭaḥ*

ekaḥ—one; *tvam*—You; *eva*—only; *jagat*—the cosmic manifestation; *etam*—this; *amuṣya*—of that (the whole universe); *yat*—since; *tvam*—You; *ādi*—in the beginning; *antayoḥ*—at the end; *pṛthak*—separately; *avasyasi*—exist (as the cause); *madhyataḥ ca*—also in the middle (the

duration between the beginning and end); *sṛṣṭvā*—creating; *guṇa-vyatikaram*—the transformation of the three modes of material nature; *nija-māyayā*—by Your own external energy; *idam*—this; *nānā iva*—like many varieties; *taiḥ*—by them (the modes); *avasitaḥ*—experienced; *tat*—that; *anupraviṣṭaḥ*—entering into.

My dear Lord, You alone manifest Yourself as the entire cosmic manifestation, for You existed before the creation, You exist after the annihilation, and You are the maintainer between the beginning and the end. All this is done by Your external energy through actions and reactions of the three modes of material nature. Therefore whatever exists—externally and internally—is You alone.

As stated in the *Brahma-saṁhitā* (5.35):

*eko 'py asau racayitum jagad-aṅḍa-koṭim
yac-chaktir asti jagad-aṅḍa-cayā yad-antaḥ
aṅḍāntara-stha-ṣaramāṇu-cayāntara-stham
govindam ādi-ṣuruṣam tam aham bhajāmi*

"I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters the existence of every universe and every atomic particle and thus unlimitedly manifests His infinite energy all over the material creation." To create this cosmic manifestation, Govinda, the Supreme Personality of Godhead, expands His external energy and thus enters everything in the universe, including the atomic particles. In this way He exists in the entire cosmic manifestation. Therefore the activities of the Supreme Personality of Godhead in maintaining His devotees are transcendental, not material. He exists in everything as the cause and effect, yet He is separate, existing beyond this cosmic manifestation. This is also confirmed in *Bhagavad-gītā* (9.4):

*mayā tatam idam sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitaḥ*

The entire cosmic manifestation is but an expansion of the Lord's

energy; everything rests in Him, yet He exists separately, beyond creation, maintenance and annihilation. The varieties of creation are performed by His external energy. Because the energy and energetic are one, everything is one (*sarvaṁ khalv idam brahma*). Therefore without Kṛṣṇa, the Parabrahman, nothing can exist. The difference between the material and spiritual worlds is that His external energy is manifested in the material world, whereas His spiritual energy exists in the spiritual world. Both energies, however, belong to the Supreme Lord, and therefore in a higher sense there is no exhibition of material energy because everything is spiritual energy. The energy in which the Lord's all-pervasiveness is not realized is called material. Otherwise, everything is spiritual. Therefore Prahlāda prays, *ekas tvam eva jagad etam*: "You are everything."

TEXT 31

त्वं वा इदं सदसदीश भवांस्ततोऽन्यो
 माया यदात्मपरबुद्धिरियं ह्यपार्था ।
 यद् यस्य जन्म निधनं स्थितिरीक्षणं च
 तद् वैतदेव वसुकालवदष्टितर्वोः ॥ ३१ ॥

*tvam vā idam sad-asat īśa bhavāṁs tato 'nyo
 māyā yad ātma-para-buddhir iyam hy apārthā
 yad yasya janma nidhanam sthitir īkṣaṇam ca
 tad vaitad eva vasukālavad aṣṭi-tarvoḥ*

tvam—You; *vā*—either; *idam*—the whole universe; *sat-asat*—consisting of cause and effect (You are the cause, and Your energy is the effect); *īśa*—O my Lord, the supreme controller; *bhavān*—Yourself; *tataḥ*—from the universe; *anyaḥ*—separately situated (the creation is made by the Lord, yet He remains separate from the creation); *māyā*—the energy that appears as a separate creation; *yad*—of which; *ātma-para-buddhiḥ*—the conception of one's own and another's; *iyam*—this; *hi*—indeed; *apārthā*—has no meaning (everything is Your Lordship, and therefore there is no hope for understanding "my" and "your"); *yad*—the substance from which; *yasya*—of which; *janma*—creation; *nidhanam*—annihilation; *sthitih*—maintenance; *īkṣaṇam*—manifestation; *ca*—and;

tat—that; *vā*—or; *etat*—this; *eva*—certainly; *vasukāla-vat*—like the quality of being the earth and, beyond that, the subtle element of the earth (smell); *aṣṭi-tarvoḥ*—the seed (the cause) and the tree (the effect of the cause).

My dear Lord, O Supreme Personality of Godhead, the entire cosmic creation is caused by You, and the cosmic manifestation is an effect of Your energy. Although the entire cosmos is but You alone, You keep Yourself aloof from it. The conception of "mine and yours," is certainly a type of illusion [māyā] because everything is an emanation from You and is therefore not different from You. Indeed, the cosmic manifestation is nondifferent from You, and the annihilation is also caused by You. This relationship between Your Lordship and the cosmos is illustrated by the example of the seed and the tree, or the subtle cause and the gross manifestation.

In *Bhagavad-gītā* (7.10) the Lord says:

*bijaṁ māṁ sarva-bhūtānāṁ
viddhi pārtha sanātanam*

"O son of Pṛthā, know that I am the original seed of all existences." In the Vedic literature it is said, *īśāvāsyam idaṁ sarvaṁ [Īśo mantra I], yato vā imāni bhūtāni jāyante* and *sarvaṁ khalv idaṁ brahma*. All this Vedic information indicates that there is only one God and that there is nothing else but Him. The Māyāvādī philosophers explain this in their own way, but the Supreme Personality of Godhead asserts the truth that He is everything and yet is separate from everything. This is the philosophy of Śrī Caitanya Mahāprabhu, which is called *acintya-bhedābheda-tattva*. Everything is one, the Supreme Lord, yet everything is separate from the Lord. This is the understanding of oneness and difference.

The example given in this regard—*vasukālavat aṣṭi-tarvoḥ*—is very easy to understand. Everything exists in time, yet there are different phases of the time factor—present, past and future. Present, past and future are one. Every day we can experience the time factor as morning, noon and evening, and although morning is different from noon, which is

different from evening, all of them taken together are one. The time factor is the energy of the Supreme Personality of Godhead, but the Lord is separate from the time factor. Everything is created, maintained and annihilated by time, but the Supreme Lord, the Personality of Godhead, has no beginning and no end. He is *nityaḥ śāśvataḥ*—eternal, permanent. Everything passes through time's phases of present, past and future, yet the Lord is always the same. Thus there is undoubtedly a difference between the Lord and the cosmic manifestation, but actually they are not different. Accepting them to be different is called *avidyā*, ignorance.

True oneness, however, is not equivalent to the conception of the *Māyāvādīs*. The true understanding is that the differences are manifested by the energy of the Supreme Personality of Godhead. The seed is manifested as a tree, which displays varieties in its trunk, branches, leaves, flowers and fruits. Śrīla Bhaktivinoda Ṭhākura has therefore sung, *keśava tuyā jagata vicitra*: "My dear Lord, Your creation is full of varieties." The varieties are one and at the same time different. This is the philosophy of *acintya-bhedābheda-tattva*. The conclusion given in *Brahma-saṁhitā* [Bs. 5.1] is this:

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

"Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." Because the Lord is the supreme cause, everything is one with Him, but when we consider varieties, we find that one thing is different from another.

We may conclude, therefore, that there is no difference between one thing and another, yet in varieties there are differences. In this regard, Madhvācārya gives an example concerning a tree and a tree in fire. Both trees are the same, but they look different because of the time factor. The time factor is under the control of the Supreme Lord, and therefore the Supreme Lord is different from time. An advanced devotee

consequently does not distinguish between happiness and distress. As stated in *Śrīmad-Bhāgavatam* (10.14.8):

*tat te 'nukampām susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam*

When a devotee is in a condition of so-called distress, he considers it a gift or blessing from the Supreme Personality of Godhead. When a devotee is always thus situated in Kṛṣṇa consciousness in any condition of life, he is described as *mukti-pade sa dāya-bhāk*, a perfect candidate for returning home, back to Godhead. The word *dāya-bhāk* means "inheritance." A son inherits the property of his father. Similarly, when the devotee is fully Kṛṣṇa conscious, undisturbed by dualities, he is sure that he will return home, back to Godhead, just as one inherits his father's property.

TEXT 32

न्यस्येदमात्मनि जगद् विलयाम्बुमध्ये
शेषेत्मना निजसुखानुभवो निरीहः ।
योगेन मीलितदृग्गात्मनिपीतनिद्र-
स्तुर्ये स्थितो न तु तमो न गुणांश्च युञ्जे ॥ ३२ ॥

*nyasyedam ātmani jagad vilayāmbu-madhye
śeṣetmanā nija-sukhānubhavo nirīhaḥ
yogena mīlita-dṛg-ātma-nipīta-nidras
turye sthito na tu tamo na guṇāṁś ca yuñkṣe*

nyasya—throwing; *idam*—this; *ātmani*—in Your own self; *jagat*—cosmic manifestation created by You; *vilaya-ambu-madhye*—in the Causal Ocean, in which everything is preserved in a state of reserved energy; *śeṣe*—You act as if sleeping; *ātmanā*—by Yourself; *nija*—Your own personal; *sukha-anubhavaḥ*—experiencing the state of spiritual bliss; *nirīhaḥ*—appearing to be doing nothing; *yogena*—by the mystic power; *mīlita-dṛk*—the eyes appearing closed; *ātma*—by a manifestation of Yourself; *nipīta*—prevented; *nidraḥ*—whose sleeping; *turye*—in the transcendental stage; *sthitaḥ*—keeping (Yourself); *na*—not; *tu*—but; *tamaḥ*—the material condition of sleeping; *na*—nor; *guṇān*—the

material modes; *ca*—and; *yukṣe*—do You engage Yourself in.

O my Lord, O Supreme Personality of Godhead, after the annihilation the creative energy is kept in You, who appear to sleep with half-closed eyes. Actually, however, You do not sleep like an ordinary human being, for You are always in a transcendental stage, beyond the creation of the material world, and You always feel transcendental bliss. As Kāraṇodakaśāyī Viṣṇu, You thus remain in Your transcendental status, not touching material objects. Although You appear to sleep, this sleeping is distinct from sleeping in ignorance.

As explained very clearly in the *Brahma-saṁhitā* (5.47):

*yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ
ādhāra-śaktim avalambya parām sva-mūrtim
govindam ādi-puruṣam tam ahaṁ bhajāmi*

"I worship the primeval Lord Govinda, who lies down in the Causal Ocean in His plenary portion as Mahā-Viṣṇu, with all the universes generating from the pores of hair on His transcendental body, and who accepts the mystic slumber of eternity." The *ādi-puruṣa*, the original Supreme Personality of Godhead—Kṛṣṇa, Govinda—expands Himself as Mahā-Viṣṇu. After the annihilation of this cosmic manifestation, He keeps Himself in transcendental bliss. The word *yoga-nidrām* is used in reference to the Supreme Personality of Godhead. One should understand that this *nidrā*, or sleep, is not like our *nidrā* in the mode of ignorance. The Lord is always situated in transcendence. He is *sac-cid-ānanda* [Bs. 5.1]—eternally in bliss—and thus He is not disturbed by sleep like ordinary human beings. It should be understood that the Supreme Personality of Godhead is in transcendental bliss in all stages. Śrīla Madhvācārya concisely states that the Lord is *turya-sthitaḥ*, always situated in transcendence. In transcendence there is no such thing as *jāgaraṇa-nidrā-susupti*—wakefulness, sleep and deep sleep.

The practice of *yoga* is similar to the *yoga-nidrā* of Mahā-Viṣṇu. Yogīs are advised to keep their eyes half closed, but this state is not at all one of sleep, although imitation yogīs, especially in the modern age, manifest

their so-called *yoga* by sleeping. In the *śāstra*, *yoga* is described as *dhyānāvasthita*, a state of full meditation, but this is meditation upon the Supreme Personality of Godhead. *Dhyānāvasthita-tad-gatena manasā*: the mind should always be situated at the lotus feet of the Lord. *Yoga* practice does not mean sleeping. The mind should always be actively fixed at the lotus feet of the Lord. Then one's practice of *yoga* will be successful.

TEXT 33

तस्यैव ते वपुरिदं निजकालशक्त्या
सञ्चोदितप्रकृतिधर्मण आत्मगूढम् ।
अम्भस्यनन्तशयनाद् विरमत्समाधे-
नाभिरभूत् स्वकणिकावटवन्महाब्जम् ॥ ३३ ॥

*tasyaiva te vapur idam nija-kāla-śaktyā
sañcodita-prakṛti-dharmaṇa ātma-gūḍham
ambhasy ananta-śayanād viramat-samādher
nābher abhūt sva-kaṇikā-vaṭavan-mahābjam*

tasya—of that Supreme Personality of Godhead; *eva*—certainly; *te*—of You; *vapuh*—the cosmic body; *idam*—this (universe); *nija-kāla-śaktyā*—by the potent time factor; *sañcodita*—agitated; *prakṛti-dharmaṇaḥ*—of Him, by whom the three *guṇas*, or qualities of material nature; *ātma-gūḍham*—dormant in Yourself; *ambhasi*—in the water known as the Causal Ocean; *ananta-śayanāt*—from the bed known as Ananta (another feature of Yourself); *viramat-samādheḥ*—having awakened from the *samādhi* (yogic trance); *nābheḥ*—from the navel; *abhūt*—appeared; *sva-kaṇikā*—from the seed; *vaṭa-vat*—like the great banyan tree; *mahā-abjam*—the great lotus of the worlds (has similarly grown).

This cosmic manifestation, the material world, is also Your body. This total lump of matter is agitated by Your potent energy known as *kāla-śakti*, and thus the three modes of material nature are manifested. You awaken from the bed of Śeṣa, Ananta, and from Your navel a small transcendental seed is generated. It is from this seed that the lotus flower of the gigantic universe is manifested, exactly as a banyan tree grows from a small seed.

The three different forms of Mahā-Viṣṇu—namely Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, who are the origin of creation and maintenance—are gradually being described. From Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu is generated, and from Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu gradually expands. Thus Mahā-Viṣṇu is the original cause of Garbhodakaśāyī Viṣṇu, and from Garbhodakaśāyī Viṣṇu comes the lotus flower from which Lord Brahmā is manifested. Thus the original cause of everything is Viṣṇu, and consequently the cosmic manifestation is not different from Viṣṇu. This is confirmed in *Bhagavad-gītā* (10.8), wherein Kṛṣṇa says, *aham sarvasya prabhavo mattaḥ sarvaṁ pravartate*: "I am the source of all spiritual and material worlds. Everything emanates from Me." Garbhodakaśāyī Viṣṇu is an expansion of Kāraṇodakaśāyī Viṣṇu, who is an expansion of Saṅkarṣaṇa. In this way, Kṛṣṇa is ultimately the cause of all causes (*sarva-kāraṇa-kāraṇam* [Bs. 5.1]). The conclusion is that both the material world and spiritual world are considered to be the body of the Supreme Lord. We can understand that the material body is caused by the spiritual body and is therefore an expansion of the spiritual body. Thus when one takes up spiritual activities, one's entire material body is spiritualized. Similarly, in this material world, when the Kṛṣṇa consciousness movement expands, the entire material world becomes spiritualized. As long as we do not realize this, we live in the material world, but when we are fully Kṛṣṇa conscious we live not in the material world but in the spiritual world.

TEXT 34

तत्सम्भवः कविरतोऽन्यदपश्यमान-
स्त्वां बीजमात्मनि ततं स बहिर्विचिन्त्य ।
नाविन्ददब्दशतमप्सु निमज्जमानो
जातेऽङ्कुरे कथमुहोपलभेत बीजम् ॥ ३४ ॥

*tat-sambhavaḥ kavir ato 'nyad apaśyamānas
tvām bījam ātmani tataṁ sa bahir vicintya
nāvindad abda-śatam apsu nimajjamāno
jāte 'ṅkure katham uhoṣpalabheta bījam*

tat-sambhavaḥ—who was generated from that lotus flower; *kaviḥ*—he who can understand the subtle cause of creation (Lord Brahmā); *ataḥ*—from that (lotus); *anyat*—anything else; *apaśyamānaḥ*—not able to see; *tvām*—Your Lordship; *bijam*—the cause of the lotus; *ātmani*—in himself; *tatam*—expanded; *saḥ*—he (Lord Brahmā); *bahiḥ vicintya*—considering to be external; *na*—not; *avindat*—understood (You); *abdaśatam*—for a hundred years according to the demigods^{3*}; *apsu*—in the water; *nimajjamānaḥ*—diving; *jāte aṅkure*—when the seed fructifies and is manifested as a creeper; *katham*—how; *uha*—O my Lord; *upalabheta*—one can perceive; *bijam*—the seed that has already fructified.

From that great lotus flower, Brahmā was generated, but Brahmā certainly could see nothing but the lotus. Therefore, thinking You to be outside, Lord Brahmā dove into the water and attempted to find the source of the lotus for one hundred years. He could find no trace of You, however, for when a seed fructifies, the original seed cannot be seen.

This is the description of the cosmic manifestation. The development of the cosmic manifestation is like the fructification of a seed. When cotton is transformed into thread, the cotton is no longer visible, and when the thread is woven into cloth, the thread is no longer visible. Similarly, it is perfectly correct that when the seed that had generated from the navel of Garbhodakaśāyī Viṣṇu became manifested as the cosmic creation, one could no longer understand where the cause of the cosmic manifestation is. Modern scientists have tried to explain the origin of creation by a chunk theory, but no one can explain how such a chunk might have burst. The Vedic literature, however, explains clearly that the total material energy was agitated by the three modes of material nature because of the glance of the Supreme Lord. In other words, in terms of the chunk theory, the bursting of the chunk was caused by the Supreme Personality of Godhead. Thus one must accept the supreme cause, Lord Viṣṇu, as the cause of all causes.

TEXT 35

**स त्वात्मयोनिरतिविस्मित आश्रितोऽब्जं
कालेन तीव्रतपसा परिशुद्धभावः ।**

³One day for the demigods equals six of our months.

त्वामात्मनीश भुवि गन्धमिवासूक्ष्मं
भूतेन्द्रियाशयमये विततं ददर्श ॥ ३५ ॥

*sa tv ātma-yonir ativismita āśrito 'bjaṃ
kālena tīvra-tapasā pariśuddha-bhāvaḥ
tvām ātmanīśa bhuvi gandham ivātisūkṣmam
bhūtendriyāśayamaye vitatam dadarśa*

saḥ—he (Lord Brahmā); *tu*—but; *ātma-yoniḥ*—who is born without a mother (directly begotten by the father, Lord Viṣṇu); *ati-vismitaḥ*—very much surprised (not finding the source of his birth); *āśritaḥ*—situated on; *abjam*—the lotus; *kālena*—in due course of time; *tīvra-tapasā*—by severe austerities; *pariśuddha-bhāvaḥ*—being completely purified; *tvām*—You; *ātmani*—in his body and existence; *īśa*—O my Lord; *bhuvi*—within the earth; *gandham*—aroma; *iva*—like; *ati-sūkṣmam*—very subtle; *bhūta-indriya*—composed of elements and senses; *āśaya-maye*—and that filled with desires (the mind); *vitatam*—spread out; *dadarśa*—found.

Lord Brahmā, who is celebrated as ātma-yoni, having been born without a mother, was struck with wonder. Thus he took shelter of the lotus flower, and when he had been purified after undergoing severe austerities for many hundreds of years, he could see that the cause of all causes, the Supreme Personality of Godhead, was spread throughout his own body and senses, just as aroma, although very subtle, is perceived in the earth.

Here the statement of self-realization *ahaṃ brahmāsmi*, which is interpreted by the Māyāvāda philosophy to mean "I am the Supreme Lord," is explained. The Supreme Lord is the original seed of everything (*janmādy asya yataḥ* [SB 1.1.1]. *ahaṃ sarvasya prabhavo mattaḥ sarvaṃ pravartate* [Bg. 10.8]). Thus the Supreme Lord extends everywhere, even throughout our bodies, because our bodies are made of material energy, which is the Lord's separated energy. One should realize that since the Supreme Lord spreads throughout one's body and since the individual soul is a part of the Supreme Lord, everything is Brahman (*sarvaṃ khalv idaṃ brahma*). This realization was achieved by Lord Brahmā after he was purified, and it is possible for everyone. When one is completely in

knowledge of *aham brahmāsmi*, he thinks, "I am part of the Supreme Lord, my body is made of His material energy, and therefore I have no separate existence. Yet although the Supreme Lord is spread everywhere, He is different from me." This is the philosophy of *acintya-bhedābheda-tattva*. An example given in this regard is that of the aroma within the earth. In the earth there are aromas and colors, but one cannot see them. Actually we find that when flowers grow from the earth, they appear with different colors and aromas, which they have certainly gathered from the earth, although in the earth we cannot see them. Similarly, the Supreme Lord, by His different energies, spreads throughout one's body and soul, although we cannot see Him. An intelligent man, however, can see the Supreme Lord existing everywhere. *Aṅdāntara-stha-ṣaramāṇu-cayāntara-stham*: [Bs. 5.35] the Lord is within the universe and within the atom by His different energies. This is the real vision of the Supreme Lord for the intelligent man. Brahmā, the first created being, became the most intelligent person by his *tapasya*, austerity, and thus he came to this realization. We must therefore take all knowledge from Brahmā, who became perfect by his *tapasya*.

TEXT 36

एवं सहस्रवदनाङ्घ्रिशिरःकरोरु-
नासाद्यकर्णनयनाभरणायुधाढ्यम् ।
मायामयं सदुपलक्षितसन्निवेशं
दृष्ट्वा महापुरुषमाप मुदं विरिञ्चः ॥ ३६ ॥

*evam sahasra-vadanāṅghri-śiraḥ-karoru-
nāsādyā-karṇa-nayanābharaṇāyudhāḍhyam
māyāmayam sad-upalakṣita-sanniveśam
dṛṣṭvā mahā-puruṣam āpa mudam viriñcaḥ*

evam—in this way; *sahasra*—thousands and thousands; *vadana*—faces; *aṅghri*—feet; *śiraḥ*—heads; *kara*—hands; *uru*—thighs; *nāsa-ādyā*—noses, etc.; *karṇa*—ears; *nayana*—eyes; *ābharaṇa*—varieties of ornaments; *āyudha*—varieties of weapons; *āḍhyam*—endowed with; *māyā-mayam*—all demonstrated by unlimited potency; *sat-upalakṣita*—

appearing in different symptoms; *sanniveśam*—combined together; *dṛṣṭvā*—seeing; *mahā-puruṣam*—the Supreme Personality of Godhead; *āpa*—achieved; *mudam*—transcendental bliss; *virīñcaḥ*—Lord Brahmā.

Lord Brahmā could then see You possessing thousands and thousands of faces, feet, heads, hands, thighs, noses, ears and eyes. You were very nicely dressed, being decorated and bedecked with varieties of ornaments and weapons. Seeing You in the form of Lord Viṣṇu, Your symptoms and form being transcendental, Your legs extending from the lower planets, Lord Brahmā achieved transcendental bliss.

Lord Brahmā, being completely pure, could see the original form of the Lord as Viṣṇu, having many thousands of faces and forms. This process is called self-realization. Genuine self-realization consists not of perceiving the impersonal effulgence of the Lord, but seeing face to face the transcendental form of the Lord. As distinctly mentioned here, Lord Brahmā saw the Supreme Lord as *mahā-puruṣa*, the Supreme Personality of Godhead. Arjuna also saw Kṛṣṇa in this same way. Therefore he told the Lord, *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣaṁ śāśvataṁ divyam*: [Bg. 10.12] "You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person." The Lord is *parama-puruṣa*, the supreme form. *Puruṣaṁ śāśvatam*: He is everlastingly the supreme enjoyer. It is not that the impersonal Brahman assumes a form; on the contrary, the impersonal Brahman effulgence is an emanation from the supreme form of the Lord. Upon being purified, Brahmā could see the supreme form of the Lord. The impersonal Brahman cannot have heads, noses, ears, hands and legs. This is not possible, for these are attributes of the Lord's form.

The word *māyāmayam* means "spiritual knowledge." This is explained by Madhvācārya. *Māyāmayam jñāna-svarūpam*. The word *māyāmayam*, describing the Lord's form, should not be taken to mean illusion. Rather, the Lord's form is factual, and seeing this form is the result of perfect knowledge. This is confirmed in *Bhagavad-gītā*: *bahūnām janmanām ante jñānavān mām prapadyate* [Bg. 7.19]. The word *jñānavān* refers to one who is perfectly in knowledge. Such a person can see the Personality of Godhead, and therefore he surrenders unto the Lord. The Lord's

being symptomized by a face, nose, ears and so on is eternal. Without such a form, no one can be blissful. The Lord, however, is *sac-cid-ānanda-vigraha*, as stated in the *śāstra* (*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs. 5.1]). When one is in perfect transcendental bliss, he can see the Lord's supreme form (*vigraha*). In this regard, Śrīla Madhvācārya says:

*gandhākhyā devatā yadvat
pṛthivīm vyāpya tiṣṭhati
evam vyāptam jagad viṣṇum
brahmātma-stham dadarśa ha*

Lord Brahmā saw that as aromas and colors spread throughout the earth, the Supreme Personality of Godhead pervades the cosmic manifestation in a subtle form.

TEXT 37

तस्मै भवान्हयशिरस्तनुवं हि बिभ्रद्
वेदद्रुहावतिबलौ मधुकैटभाख्यौ ।
हत्वानयच्छ्रुतिगणांश्च रजस्तमश्च
सत्त्वं तव प्रियतमां तनुमामनन्ति ॥ ३७ ॥

*tasmai bhavān haya-śiras tanuvam hi bibhrad
veda-druhāv atibalau madhu-kaiṭabhākhyau
hatvānayat chruti-gaṇāṁś ca rajas tamaś ca
sattvam tava priyatamām tanum āmananti*

tasmai—unto Lord Brahmā; *bhavān*—Your Lordship; *haya-śiraḥ*—having the head and neck of a horse; *tanuvam*—the incarnation; *hi*—indeed; *bibhrat*—accepting; *veda-druhau*—two demons who were against the Vedic principles; *ati-balau*—extremely powerful; *madhu-kaiṭabhākhyau*—known as Madhu and Kaiṭabha; *hatvā*—killing; *anayat*—delivered; *śruti-gaṇān*—all the different Vedas (*Sāma*, *Yajur*, *Ṛg* and *Atharva*); *ca*—and; *rajaḥ tamaḥ ca*—by representing the modes of passion and ignorance; *sattvam*—pure transcendental goodness; *tava*—Your; *priya-tamām*—most dear; *tanum*—form (as Hayagrīva); *āmananti*—they honor.

My dear Lord, when You appeared as Hayagrīva, with the head of a horse, You killed two demons known as Madhu and Kaiṭabha, who were full of the modes of passion and ignorance. Then You delivered the Vedic knowledge to Lord Brahmā. For this reason, all the great saints accept Your forms as transcendental, untinged by material qualities.

The Supreme Personality of Godhead in His transcendental form is always ready to give protection to His devotees. As mentioned herein, the Lord in the form of Hayagrīva killed two demons named Madhu and Kaiṭabha when they attacked Lord Brahmā. Modern demons think that there was no life in the beginning of creation, but from *Śrīmad-Bhāgavatam* we understand that the first living creature created by the Supreme Personality of Godhead was Lord Brahmā, who is full of Vedic understanding. Unfortunately, those entrusted with distributing Vedic knowledge, such as the devotees engaged in spreading Kṛṣṇa consciousness, may sometimes be attacked by demons, but they must rest assured that demoniac attacks will not be able to harm them, for the Lord is always prepared to give them protection. The *Vedas* provide the knowledge by which we can understand the Supreme Personality of Godhead (*vedaiś ca sarvair aham eva vedyaḥ* [Bg. 15.15]). The devotees of the Lord are always ready to spread knowledge by which one may understand the Lord through Kṛṣṇa consciousness, but the demons, being unable to understand the Supreme Lord, are full of ignorance and passion. Thus the Lord, whose form is transcendental, is always ready to kill the demons. By culturing the mode of goodness, one can understand the position of the transcendental Lord and how the Lord is always prepared to remove all obstacles on the path of understanding Him. In summary, whenever the Lord incarnates, He appears in His original transcendental form. As the Lord says in *Bhagavad-gītā* (4.7):

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham*

"Whenever and wherever there is a decline in religious practice, O descendant of Bhārata, and a predominant rise of irreligion—at that

time I descend Myself." It is simply foolish to think of the Lord as being originally impersonal but accepting a material body when He appears as a personal incarnation. Whenever the Lord appears, He appears in His original transcendental form, which is spiritual and blissful. But unintelligent men, such as the Māyāvādīs, cannot understand the transcendental form of the Lord, and therefore the Lord chastises them by saying, *avajānanti mām mūḍhā mānuṣīm tanum āśritam*: [Bg. 9.11] "Fools deride Me when I descend in the human form." Whenever the Lord appears, whether as a fish, a tortoise, a hog or any other form, one should understand that He maintains His transcendental position and that His only business, as stated here, is *hatvā*—to kill the demons. The Lord appears in order to protect the devotees and kill the demons (*paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]). Since the demons are always ready to oppose Vedic civilization, they are sure to be killed by the transcendental form of the Lord.

TEXT 38

इत्थं नृतिर्यगृषिदेवज्जषावतारै-
 लोकान् विभावयसि हंसि जगत्प्रतीपान् ।
 धर्मं महापुरुष पासि युगानुवृत्तं
 छन्नः कलौ यदभवस्त्रियुगोऽथ स त्वम् ॥ ३८ ॥

ittham nṛ-tiryag-ṛṣi-deva-jhaṣāvatārain
lokān vibhāvayasi haṁsi jagat pratīpān
dharmam mahā-puruṣa pāsi yugānuvṛttam
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

ittham—in this way; *nṛ*—like a human being (such as Lord Kṛṣṇa and Lord Rāmacandra); *tiryak*—like animals (such as the boar); *ṛṣi*—as a great saint (Paraśurāma); *deva*—as demigods; *jhaṣa*—as an aquatic (such as the fish and tortoise); *avatāraiḥ*—by such different incarnations; *lokān*—all the different planetary systems; *vibhāvayasi*—You protect; *haṁsi*—You (sometimes) kill; *jagat pratīpān*—persons who have simply created trouble in this world; *dharmam*—the principles of religion; *mahā-puruṣa*—O great personality; *pāsi*—You protect; *yuga-anuvṛttam*—according to the different millenniums; *channaḥ*—covered; *kalau*—in

the age of Kali; *yat*—since; *abhavaḥ*—have been (and will be in the future); *tri-yugaḥ*—named Triyuga; *atha*—therefore; *saḥ*—the same personality; *tvam*—You.

In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.

As the Lord appeared just to maintain Lord Brahmā from the attack of Madhu and Kaiṭabha, He also appeared to protect the great devotee Prahlāda Mahārāja. Similarly, Lord Caitanya appeared in order to protect the fallen souls of Kali-yuga. There are four *yugas*, or millenniums—Satya, Tretā, Dvāpara and Kali. In all the *yugas* but Kali-yuga, the Lord appears in various incarnations and asserts Himself as the Supreme Personality of Godhead, but although Lord Śrī Caitanya Mahāprabhu, who appears in Kali-yuga, is the Supreme Personality of Godhead, He never asserted Himself as such. On the contrary, whenever Śrī Caitanya Mahāprabhu was addressed as being as good as Kṛṣṇa, He blocked His ears with His hands, denying His identity with Kṛṣṇa, because He was playing the part of a devotee. Lord Caitanya knew that in Kali-yuga there would be many bogus incarnations pretending to be God, and therefore He avoided asserting Himself as the Supreme Personality of Godhead. Lord Caitanya Mahāprabhu is accepted as the Supreme Personality of Godhead, however, in many Vedic literatures, especially in *Śrīmad-Bhāgavatam* (11.5.32):

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ*

In Kali-yuga, intelligent men worship the Supreme Personality of Godhead in the form of Śrī Caitanya Mahāprabhu, who is always accompanied by His associates such as Nityānanda, Advaita, Gadādhara

and Śrīvāsa. The entire Kṛṣṇa consciousness movement is based on the principles of the *saṅkīrtana* movement inaugurated by Śrī Caitanya Mahāprabhu. Therefore one who tries to understand the Supreme Personality of Godhead through the medium of the *saṅkīrtana* movement knows everything perfectly. He is *sumedhas*, a person with substantial intelligence.

TEXT 39

नैतन्मनस्तव कथासु विकुण्ठनाथ
सम्प्रीयते दुरितदुष्टमसाधु तीव्रम् ।
कामातुरं हर्षशोकभयैषणार्तं
तस्मिन्कथं तव गतिं विमृशामि दीनः ॥ ३९ ॥

*naitan manas tava kathāsu vikuṅṭha-nātha
sampriyate durita-duṣṭam asādhu tīvram
kāmatūram harṣa-śoka-bhayaiṣaṅārtam
tasmin katham tava gatim vimṛśāmi dīnaḥ*

na—certainly not; *etat*—this; *manaḥ*—mind; *tava*—Your; *kathāsu*—in transcendental topics; *vikuṅṭha-nātha*—O Lord of Vaikuṅṭha, where there is no anxiety; *sampriyate*—is pacified or interested in; *durita*—by sinful activities; *duṣṭam*—polluted; *asādhu*—dishonest; *tīvram*—very difficult to control; *kāma-ātūram*—always full of different desires and lusty propensities; *harṣa-śoka*—sometimes by jubilation and sometimes by distress; *bhaya*—and sometimes by fear; *eṣaṅā*—and by desiring; *ārtam*—distressed; *tasmin*—in that mental status; *katham*—how; *tava*—Your; *gatim*—transcendental activities; *vimṛśāmi*—I shall consider and try to understand; *dīnaḥ*—who am most fallen and poor.

My dear Lord of the Vaikuṅṭha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities?

Here Prahlāda Mahārāja represents himself as a common man, although he actually has nothing to do with this material world. Prahlāda is always situated in the Vaikuṅṭha planets of the spiritual world, but on behalf of the fallen souls he asks how, when his mind is always disturbed by material things, he can discuss the transcendental position of the Lord. The mind becomes sinful because we are always engaged in sinful activities. Anything not connected with Kṛṣṇa consciousness should be understood to be sinful. Indeed, Kṛṣṇa demands in *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." As soon as one surrenders unto the Supreme Personality of Godhead, Kṛṣṇa, Kṛṣṇa immediately relieves one of the reactions of sinful activities. Therefore one who is not surrendered to the lotus feet of the Lord should be understood to be sinful, foolish, degraded among men and bereft of all real knowledge because of atheistic propensities. This is confirmed in *Bhagavad-gītā* (7.15):

*na mām duṣkṛtino mūdhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuram bhāvam āśritāḥ*

Therefore, especially in this age of Kali, the mind must be cleansed, and this is possible only by the chanting of the Hare Kṛṣṇa *mahā-mantra*. *Ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. In this age, the process of chanting the Hare Kṛṣṇa *mahā-mantra* is the only method by which to cleanse the sinful mind. When the mind is completely cleansed of all sinful reactions, one can then understand his duty in the human form of life. The Kṛṣṇa consciousness movement is meant to educate sinful men so that they may become pious simply by chanting the Hare Kṛṣṇa *mahā-mantra*.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]

To cleanse the heart so that one may become sober and wise in this age of Kali, there is no value to any method other than the chanting of the Hare Kṛṣṇa *mahā-mantra*. Prahlāda Mahārāja has confirmed this process in previous verses. *Tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ* [SB 7.9.43]. Prahlāda further confirms that if one's mind is always absorbed in thought of Kṛṣṇa, that very qualification will purify one and keep one purified always. To understand the Lord and His activities, one must free his mind from all contamination of the material world, and this one can achieve by simply chanting the Lord's holy name. Thus one becomes free from all material bondage.

TEXT 40

जिह्वैकतोऽच्युत विकर्षति मावितुसा
शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्ति-
र्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ॥ ४० ॥

jihvaikato 'cyuta vikarṣati māvitṛptā
śiśno 'nyatas tvag-udaram śravaṇam kutaścit
ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir
bahvyah sapatnya iva geḥa-ṭatiṁ lunanti

jihvā—the tongue; *ekataḥ*—to one side; *acyuta*—O my infallible Lord; *vikarṣati*—attracts; *mā*—me; *avitṛptā*—not being satisfied; *śiśnaḥ*—the genitals; *anyataḥ*—to another side; *tvak*—the skin (for touching a soft thing); *udaram*—the belly (for various types of food); *śravaṇam*—the ear (for hearing some sweet music); *kutaścit*—to some other side; *ghrāṇaḥ*—the nose (for smelling); *anyataḥ*—to still another side; *capala-dṛk*—the restless eyesight; *kva ca*—somewhere; *karma-śaktiḥ*—the active senses; *bahvyah*—many; *sa-ṭatnyaḥ*—co-wives; *iva*—like; *geḥa-*

patim—a householder; *lunanti*—annihilate.

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed.

The human form of life is meant for God realization, but this process, which begins with *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]—hearing and chanting of the holy name of the Lord—is disturbed as long as our senses are materially attracted. Therefore devotional service means purifying the senses. In the conditioned state our senses are covered by material sense gratification, and as long as one is not trained in purifying the senses, one cannot become a devotee. In our Kṛṣṇa consciousness movement, therefore, we advise from the very beginning that one restrict the activities of the senses, especially the tongue, which is described by Śrīla Bhaktivinoda Ṭhākura as most greedy and unconquerable. To stop this attraction of the tongue, one is authoritatively advised not to accept meat or similar uneatable things nor to allow the tongue to hanker to drink or smoke. Even the drinking of tea and coffee is not permitted. Similarly, the genitals must be restricted from illicit sex. Without such restraint of the senses, one cannot make advancement in Kṛṣṇa consciousness. The only method of controlling the senses is to chant and hear the holy name of the Lord; otherwise, one will always be disturbed, as a householder with more than one wife would be disturbed by them for sense gratification.

TEXT 41

एवं स्वकर्मपतितं भववैतरण्या-
मन्योन्यजन्ममरणाशनभीतभीतम् ।
पश्यञ्जनं स्वपरविग्रहवैरमैत्रं
हन्तेति पारचर पीपृहि मूढमद्य ॥ ४१ ॥

*evam sva-karma-patitam bhava-vaitaraṇyām
anyonya-janma-maraṇāśana-bhīta-bhītam
paśyañ janam sva-para-vigraha-vaira-maitram
hanteti pāracara pīpṛhi mūḍham adya*

evam—in this way; *sva-karma-patitam*—fallen because of the reactions of one's own material activities; *bhava*—compared to the world of nescience (birth, death, old age and disease); *vaitaraṇyām*—in the river known as Vaitaraṇī (which lies in front of the doorway of Yamarāja, the superintendent of death); *anyaḥ anya*—one after another; *janma*—birth; *maraṇa*—death; *āśana*—different types of eating; *bhīta-bhītam*—being exceedingly afraid; *paśyan*—seeing; *janam*—the living entity; *sva*—one's own; *para*—of others; *vigraha*—in the body; *vaira-maitram*—considering friendship and enmity; *hanta*—alas; *iti*—in this way; *pāracara*—O You, who are on the other side of the river of death; *pīpṛhi*—kindly save us all (from this dangerous condition); *mūḍham*—we are all foolish, bereft of spiritual knowledge; *adya*—today (because You are personally present here).

My dear Lord, You are always transcendently situated on the other side of the river of death, but because of the reactions of our own activities, we are suffering on this side. Indeed, we have fallen into this river and are repeatedly suffering the pains of birth and death and eating horrible things. Now kindly look upon us—not only upon me but also upon all others who are suffering—and by Your causeless mercy and compassion, deliver us and maintain us.

Prahlāda Mahārāja, a pure Vaiṣṇava, prays to the Lord not only for himself but for all other suffering living entities. There are two classes of Vaiṣṇavas—the *bhajanānandīs* and *goṣṭhy-ānandīs*. The *bhajanānandīs* worship the Lord only for their own personal benefit, but the *goṣṭhy-ānandīs* try to elevate all others to Kṛṣṇa consciousness so that they may be saved. Fools who cannot perceive repeated birth and death and the other miseries of materialistic life cannot be sure of what will happen to them in their next birth. Indeed, these foolish, materially contaminated rascals have manufactured an irresponsible way of life that does not consider the next life. They do not know that according to one's own activities, one receives a body selected from 8,400,000 species. These

rascals have been described in *Bhagavad-gītā* as *duṣkṛtino mūḍhāḥ*. Nondevotees, those who are not Kṛṣṇa conscious, must engage in sinful activities, and therefore they are *mūḍhas*—fools and rascals. They are such fools that they do not know what will happen to them in their next life. Although they see varieties of living creatures eating abominable things—pigs eating stool, crocodiles eating all kinds of flesh, and so on—they do not realize that they themselves, because of their practice of eating all kinds of nonsense in this life, will be destined to eat the most abominable things in their next life. A Vaiṣṇava is always afraid of such an abominable life, and to free himself from such horrible conditions, he engages himself in the devotional service of the Lord. The Lord is compassionate to them, and therefore He appears for their benefit.

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham*

"Whenever and wherever there is a decline in religious practice, O descendant of Bhārata, and a predominant rise of irreligion—at that time I descend Myself." (Bg. 4.7) The Lord is always ready to help the fallen souls, but because they are fools and rascals, they do not take to Kṛṣṇa consciousness and abide by the instructions of Kṛṣṇa. Therefore although Śrī Caitanya Mahāprabhu is personally the Supreme Lord, Kṛṣṇa, He comes as a devotee to preach the Kṛṣṇa consciousness movement. *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*. One must therefore become a sincere servant of Kṛṣṇa. *Āmāra ājñāya guru hañā tāra' ei deśa* (Cc. *Madhya* 7.128). One should become a *guru* and spread Kṛṣṇa consciousness all over the world, simply by preaching the teachings of *Bhagavad-gītā*.

TEXT 42

को न्वत्र तेऽखिलगुरो भगवन्प्रयास
उत्तारणेऽस्य भवसम्भवलोपहेतोः ।
मूढेषु वै महदनुग्रह आर्तबन्धो
किं तेन ते प्रियजनाननुसेवतां नः ॥ ४२ ॥

*ko nu atra te 'khila-guro bhagavan prayāsa
uttāraṇe 'sya bhava-sambhava-lopa-hetoḥ
mūḍheṣu vai mahad-anugraha ārta-bandho
kim tena te priya-janān anusevatām naḥ*

kaḥ—what is that; *nu*—indeed; *atra*—in this matter; *te*—of Your Lordship; *akhila-guro*—O supreme spiritual master of the entire creation; *bhagavan*—O Supreme Lord, O Personality of Godhead; *prayāsaḥ*—endeavor; *uttāraṇe*—for the deliverance of these fallen souls; *asya*—of this; *bhava-sambhava*—of creation and maintenance; *lopa*—and of annihilation; *hetoḥ*—of the cause; *mūḍheṣu*—unto the foolish persons rotting in this material world; *vai*—indeed; *mahat-anugrahaḥ*—compassion by the Supreme; *ārta-bandho*—O friend of the suffering living entities; *kim*—what is the difficulty; *tena*—with that; *te*—of Your Lordship; *priya-janān*—the dear persons (devotees); *anusevatām*—of those always engaged in serving; *naḥ*—like us (who are so engaged).

O my Lord, O Supreme Personality of Godhead, original spiritual master of the entire world, what is the difficulty for You, who manage the affairs of the universe, in delivering the fallen souls engaged in Your devotional service? You are the friend of all suffering humanity, and for great personalities it is necessary to show mercy to the foolish. Therefore I think that You will show Your causeless mercy to persons like us, who engage in Your service.

Here the words *priya janān anusevatām naḥ* indicate that the Supreme Lord, the Supreme Personality of Godhead, is very favorable to devotees who act according to the instructions of His own pure devotee. In other words, one must become the servant of the servant of the servant of the Lord. If one wants to become the servant of the Lord directly, this is not as fruitful as engaging in the service of the Lord's servant. This is the direction of Śrī Caitanya Mahāprabhu, who shows us the way to become *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ* [Cc. Madhya 13.80]. One should not be proud of becoming directly the servant of the Supreme Personality of Godhead. Rather, one must seek a pure devotee, a servant of the Lord, and engage oneself in the service of such a servant. The more one becomes the servant of the servant, the more one becomes perfect in devotional service. This is also the injunction of *Bhagavad-*

gītā: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]. One can understand the science of the Supreme Personality of Godhead simply by the *paramparā* system. In this regard, Śrīla Narottama dāsa Ṭhākura says, *tāñdera caraṇa sevi bhakta-sane vāsa*: "Let me serve the lotus feet of the devotees of the Lord, and let me live with devotees." *Janame janame haya, ei abhilāṣa*. Following Narottama dāsa Ṭhākura, one should aspire to be a servant of the Lord's servant, life after life. Śrīla Bhaktivinoda Ṭhākura also sings, *tumi ta' ṭhākura, tomāra kukura, baliyā jānaha more*: "O my Lord, O Vaiṣṇava, please consider me your dog." One must become the dog of a Vaiṣṇava, a pure devotee, for a pure devotee can deliver Kṛṣṇa without difficulty. *Kṛṣṇa se tomāra, kṛṣṇa dite pāra*. Kṛṣṇa is the property of His pure devotee, and if we take shelter of a pure devotee, he can deliver Kṛṣṇa very easily. Prahlāda wants to engage in the service of a devotee, and therefore he prays to Kṛṣṇa, "My dear Lord, kindly give me the shelter of Your very dear devotee so that I may engage in his service and You may then be pleased." *Mad-bhakta-pūjābhādhikā* (SB 11.19.21). The Lord says, "Engaging in the service of My devotee is better than trying to engage in My devotional service." Another significant point in this verse is that by devotional service Prahlāda Mahārāja does not want to benefit alone. Rather, he prays to the Lord that all of us fallen souls in this material world may, by the grace of the Lord, engage in the service of His servant and thus be delivered. The grace of the Lord is not at all difficult for the Lord to bestow, and thus Prahlāda Mahārāja wants to save the whole world by spreading Kṛṣṇa consciousness.

TEXT 43

नैवोद्विजे पर दुरत्ययवैतरण्या-
स्त्वद्वीर्यगायनमहामृतमग्नचित्तः ।
शोचे ततो विमुखचेतस इन्द्रियार्थ-
मायासुखाय भरमुद्धहतो विमूढान् ॥ ४३ ॥

*naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittah
śoce tato vimukha-cetasa indriyārtha-*

māyā-sukhāya bharam udvahato vimūdhān

na—not; *eva*—certainly; *udvije*—I am disturbed or afraid; *para*—O Supreme; *duratyaya*—insurmountable or very difficult to cross; *vaitaraṇyāḥ*—of the Vaitaraṇī, the river of the material world; *tvat-vīrya*—of Your Lordship's glories and activities; *gāyana*—from chanting or distributing; *mahā-amṛta*—in the great ocean of nectarean spiritual bliss; *magna-cittaḥ*—whose consciousness is absorbed; *śoce*—I am simply lamenting; *tataḥ*—from that; *vimukha-cetasāḥ*—the fools and rascals who are bereft of Kṛṣṇa consciousness; *indriya-artha*—in sense gratification; *māyā-sukhāya*—for temporary, illusory happiness; *bharam*—the false burden or responsibility (of maintaining one's family, society and nation and elaborate arrangements for that purpose); *udvahataḥ*—who are lifting (by making grand plans for this arrangement); *vimūdhān*—although all of them are nothing but fools and rascals (I am thinking of them also).

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.

Throughout the entire world, everyone is making big, big plans to adjust the miseries of the material world, and this is true at present, in the past and in the future. Nonetheless, although they make elaborate political, social and cultural plans, they have all been described herein as *vimūḍha*—fools. The material world has been described in *Bhagavad-gītā* as *duḥkhālayam aśāśvatam* [Bg. 8.15]—temporary and miserable—but these fools are trying to turn the material world into *sukhālayam*, a place of happiness, not knowing how everything acts by the arrangement of material nature, which works in her own way.

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate*

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

There is a plan for material nature, personally known as Durgā, to punish the demons. Although the *asuras*, the godless demons, struggle for existence, they are directly attacked by the goddess Durgā, who is well equipped with ten hands with different types of weapons to punish them. She is carried by her lion carrier, or the modes of passion and ignorance. Everyone struggles very hard to fight through the modes of passion and ignorance and conquer material nature, but at the end everyone is vanquished by nature's laws.

There is a river known as Vaitaraṇī between the material and spiritual worlds, and one must cross this river to reach the other side, or the spiritual world. This is an extremely difficult task. As the Lord says in *Bhagavad-gītā* (7.14), *daivī hy eṣā guṇa-mayī mama māyā duratyayā*: "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." The same word *duratyaya*, meaning "very difficult," is used here. Therefore one cannot surpass the stringent laws of material nature except by the mercy of the Supreme Lord.

Nonetheless, although all materialists are baffled in their plans, they try again and again to become happy in this material world. Therefore they have been described as *vimūḍha*—first-class fools. As for Prahlāda Mahārāja, he was not at all unhappy, for although he was in the material world, he was full of Kṛṣṇa consciousness. Those who are Kṛṣṇa conscious, trying to serve the Lord, are not unhappy, whereas one who has no assets in Kṛṣṇa consciousness and is struggling for existence is not only foolish but extremely unhappy also. Prahlāda Mahārāja was happy and unhappy simultaneously. He felt happiness and transcendental bliss because of his being Kṛṣṇa conscious, yet he felt great unhappiness for the fools and rascals who make elaborate plans to be happy in this material world.

TEXT 44

प्रायेण देव मुनयः स्वविमुक्तिकामा
मौनं चरन्ति विजने न परार्थनिष्ठाः ।
नैतान्विहाय कृपणान्विमुमुक्ष एको

नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ॥ ४४ ॥

*prāyeṇa deva munayah sva-vimukti-kāmā
maunam caranti vijane na parārtha-niṣṭhāḥ
naitān vihāya kṛpaṇān vimumukṣa eko
nānyam tvad asya śaraṇam bhramato 'nupaśye*

prāyeṇa—generally, in almost all cases; *deva*—O my Lord; *munayah*—the great saintly persons; *sva*—personal, own; *vimukti-kāmāḥ*—ambitious for liberation from this material world; *maunam*—silently; *caranti*—they wander (in places like the Himalayan forests, where they have no touch with the activities of the materialists); *vijane*—in solitary places; *na*—not; *para-artha-niṣṭhāḥ*—interested in working for others by giving them the benefit of the Kṛṣṇa consciousness movement, by enlightening them with Kṛṣṇa consciousness; *na*—not; *etān*—these; *vihāya*—leaving aside; *kṛpaṇān*—fools and rascals (engaged in materialistic activity who do not know the benefit of the human form of life); *vimumukṣe*—I desire to be liberated and to return home, back to Godhead; *ekaḥ*—alone; *na*—not; *anyam*—other; *tvat*—but for You; *asya*—of this; *śaraṇam*—shelter; *bhramataḥ*—of the living entity rotating and wandering throughout the material universes; *anupaśye*—do I see.

My dear Lord Nṛsimhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [mauna-vrata]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.

This is the decision of the Vaiṣṇava, the pure devotee of the Lord. For himself he has no problems, even if he has to stay in this material world, because his only business is to remain in Kṛṣṇa consciousness. The Kṛṣṇa conscious person can go even to hell and still be happy. Therefore Prahlāda Mahārāja said, *naivodvije para duratyaya-vaitaraṇyāḥ*: "O best of the great personalities, I am not at all afraid of material existence."

The pure devotee is never unhappy in any condition of life. This is confirmed in *Śrīmad-Bhāgavatam* (6.17.28):

*nārāyaṇa-ṣarāḥ sarve
na kutaścana bibhyati
svargāṣavarga-narakeṣv
aṣi tulyārtha-darśinaḥ*

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord." For a devotee, being situated in the heavenly planets and being in the hellish planets are equal, for a devotee lives neither in heaven nor in hell but with Kṛṣṇa in the spiritual world. The secret of success for the devotee is not understood by the *karmīs* and *jñānīs*. *Karmīs* therefore try to be happy by material adjustment, and *jñānīs* want to be happy by becoming one with the Supreme. The devotee has no such interest. He is not interested in so-called meditation in the Himalayas or the forest. Rather, his interest is in the busiest part of the world, where he teaches people Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement was started for this purpose. We do not teach one to meditate in a secluded place just so that one may show that he has become very much advanced and may be proud of his so-called transcendental meditation, although he engages in all sorts of foolish materialistic activity. A Vaiṣṇava like Prahlāda Mahārāja is not interested in such a bluff of spiritual advancement. Rather, he is interested in enlightening people in Kṛṣṇa consciousness because that is the only way for them to become happy. Prahlāda Mahārāja says clearly, *nānyam tvad asya śaraṇam bhramato 'nupaśye*: "I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy." One wanders within the universe, life after life, but by the grace of a devotee, a servant of Śrī Caitanya Mahāprabhu, one can get the clue to Kṛṣṇa consciousness and then not only become happy in this world but also return home, back to Godhead. That is the real target in life. The members of the Kṛṣṇa consciousness movement are not at all interested in so-called meditation

in the Himalayas or the forest, where one will only make a show of meditation, nor are they interested in opening many schools for yoga and meditation in the cities. Rather, every member of the Kṛṣṇa consciousness movement is interested in going door to door to try to convince people about the teachings of *Bhagavad-gītā As It Is*, the teachings of Lord Caitanya. That is the purpose of the Hare Kṛṣṇa movement. The members of the Kṛṣṇa consciousness movement must be fully convinced that without Kṛṣṇa one cannot be happy. Thus the Kṛṣṇa conscious person avoids all kinds of pseudo spiritualists, transcendentalists, meditators, monists, philosophers and philanthropists.

TEXT 45

यन्मैथुनादि गृहमेधिसुखं हि तुच्छं
 कण्डूयनेन करयोरिव दुःखदुःखम् ।
 तृप्यन्ति नेह कृपणा बहुदुःखभाजः
 कण्डूतिवन्मनसिजं विषहेत धीरः ॥ ४५ ॥

*yan maithunādi-grhamedhi-sukham hi tuccham
 kaṇḍūyanena karayor iva duḥkha-duḥkham
 tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājah
 kaṇḍūtivan manasijam viṣaheta dhīrah*

yat—that which (is meant for material sense gratification); *maithuna-ādi*—represented by talking of sex, reading sexual literature or enjoying sex life (at home or outside, as in a club); *grhamedhi-sukham*—all types of material happiness based on attachment to family, society, friendship, etc.; *hi*—indeed; *tuccham*—insignificant; *kaṇḍūyanena*—with the itching; *karayoḥ*—of the two hands (to relieve the itching); *iva*—like; *duḥkha-duḥkham*—different types of unhappiness (into which one is put after such itching sense gratification); *tṛpyanti*—become satisfied; *na*—never; *iha*—in material sense gratification; *kṛpaṇāḥ*—the foolish persons; *bahu-duḥkha-bhājah*—subjected to various types of material unhappiness; *kaṇḍūti-vat*—if one can learn from such itching; *manasijam*—which is simply a mental concoction (actually there is no happiness); *viṣaheta*—and tolerates (such itching); *dhīrah*—(he can

become) a most perfect, sober person.

Sex life is compared to the rubbing of two hands to relieve an itch. Gṛhamedhis, so-called gṛhasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The kṛpaṇas, the fools who are just the opposite of brāhmaṇas, are not satisfied by repeated sensuous enjoyment. Those who are dhīra, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.

Materialists think that sexual indulgence is the greatest happiness in this material world, and therefore they make elaborate plans to satisfy their senses, especially the genitals. This is generally found everywhere, and specifically found in the Western world, where there are regular arrangements to satisfy sex life in different ways. Actually, however, this has not made anyone happy. Even the hippies, who have given up all the materialistic comforts of their fathers and grandfathers, cannot give up the sensational happiness of sex life. Such persons are described here as *kṛpaṇas*, misers. The human form of life is a great asset, for in this life one can fulfill the goal of existence. Unfortunately, however, because of a lack of education and culture, people are victimized by the false happiness of sex life. Prahlāda Mahārāja therefore advises one not to be misled by this civilization of sense gratification, and especially not by sex life. Rather, one should be sober, avoid sense gratification and be Kṛṣṇa conscious. The lusty person, who is compared to a foolish miser, never gets happiness by sense gratification. The influence of material nature is very difficult to surpass, but as stated by Kṛṣṇa in *Bhagavad-gītā* (7.14), *mām eva ye prapadyante, māyām etāṁ taranti te*: if one voluntarily submits to the lotus feet of Kṛṣṇa, he can be saved very easily. In reference to the low-grade happiness of sex life, Yāmunācārya says in this connection:

*yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanam ca*

"Since I have been engaged in the transcendental loving service of

Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste." Yāmunācārya had formerly been a great king who enjoyed sexual happiness in various ways, but since he later engaged himself in the service of the Lord, he enjoyed spiritual bliss and hated to think of sex life. If sexual thoughts came to him, he would spit with disgust.

TEXT 46

मौनव्रतश्रुततपोऽध्ययनस्वधर्म-
व्याख्यारहोजपसमाधय आपवर्ग्याः ।
प्रायः परं पुरुष ते त्वजितेन्द्रियाणां
वार्ता भवन्त्युत न वात्र तु दाम्भिकानाम् ॥ ४६ ॥

*mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-
vyākhyā-raho-japa-samādhaya āpavargyāḥ
prāyaḥ param puruṣa te tv ajitendriyāṅām
vārtā bhavanty uta na vātra tu dāmbhikānām*

mauna—silence; *vrata*—vows; *śruta*—Vedic knowledge; *tapah*—austerity; *adhyayana*—study of scripture; *sva-dharma*—executing *varṇāśrama-dharma*; *vyākhyā*—explaining the *śāstras*; *rahaḥ*—living in a solitary place; *japa*—chanting or reciting *mantras*; *samādhayaḥ*—remaining in trance; *āpavargyāḥ*—these are ten types of activities for advancing on the path of liberation; *prāyaḥ*—generally; *param*—the only means; *puruṣa*—O my Lord; *te*—all of them; *tu*—but; *ajita-indriyāṅām*—of persons who cannot control the senses; *vārtāḥ*—means of living; *bhavanti*—are; *uta*—so it is said; *na*—not; *vā*—or; *atra*—in this connection; *tu*—but; *dāmbhikānām*—of persons who are falsely proud.

O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation—to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of *varṇāśrama-dharma*, to explain the *śāstras*, to stay in a solitary place, to chant *mantras* silently, and to be absorbed in trance. These

different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful.

As stated in *Śrīmad-Bhāgavatam* (6.1.15):

*kecit kevalayā bhaktyā
vāsudeva-ṣarāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ*

"Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays." The real purpose of human life is to attain liberation from material entanglement. Such liberation may be achieved by many methods (*tapasā brahmacaryeṇa śamena ca damena ca* [SB 6.1.13]), but all of them more or less depend on *tapasya*, austerity, which begins with celibacy. Śukadeva Gosvāmī says that those who are *vāsudeva-ṣarāyaṇa*, who have fully surrendered to the lotus feet of Lord Vāsudeva, Kṛṣṇa, automatically achieve the results of *mauna* (silence), *vrata* (vows) and other such methods simply by discharging devotional service. In other words, these methods are not so powerful. If one takes to devotional service, all of them are very easily performed.

Mauna, for example, does not mean that one should just stop speaking. The tongue is meant for speaking, although sometimes, to make a big show, a person remains silent. There are many who observe silence some day in a week. Vaiṣṇavas, however, do not observe such silence. Silence means not speaking foolishly. Speakers at assemblies, conferences and meetings generally speak foolishly like toads. This is described by Śrīla Rūpa Gosvāmī as *vāco vegam*. One who wants to say something can show himself to be a big orator, but rather than go on speaking nonsense, better to remain silent. This method of silence, therefore, is recommended for persons very attached to speaking nonsense. One who is not a devotee must speak nonsensically because he does not have the

power to speak about the glories of Kṛṣṇa. Thus whatever he says is influenced by the illusory energy and is compared to the croaking of a frog. One who speaks about the glories of the Lord, however, has no need to be silent. Caitanya Mahāprabhu recommends, *kīrtanīyaḥ sadā hariḥ*: [Cc. Ādi 17.31] one should go on chanting the glories of the Lord twenty-four hours a day. There is no question of becoming *mauna*, or silent.

The ten processes for liberation or improvement on the path of liberation are not meant for the devotees. *Kevalayā bhaktyā*: if one simply engages in devotional service to the Lord, all ten methods of liberation are automatically observed. Prahlāda Mahārāja's proposal is that such processes may be recommended for the *ajitendriya*, those who cannot conquer their senses. Devotees, however, have already conquered their senses. *Sarvopādhi-vinirmuktaṁ tat-paraṭvena nirmalam*: [Cc. Madhya 19.170] a devotee is already freed from material contamination. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore said:

*duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava*

There are many who like to chant the Hare Kṛṣṇa *mantra* in a silent, solitary place, but if one is not interested in preaching, talking constantly to the nondevotees, the influence of the modes of nature is very difficult to surpass. Therefore unless one is extremely advanced in Kṛṣṇa consciousness, one should not imitate Haridāsa Ṭhākura, who had no other business than chanting the holy name always, twenty-four hours a day. Prahlāda Mahārāja does not condemn such a process; he accepts it, but without active service to the Lord, simply by such methods one generally cannot attain liberation. One cannot attain liberation simply by false pride.

TEXT 47

रूपे इमे सदसती तव वेदसुष्टे
बीजाङ्कुराविव न चान्यदरूपकस्य ।
युक्ताः समक्षमुभयत्र विचक्षन्ते त्वां

योगेन वह्निमिव दारुषु नान्यतः स्यात् ॥ ४७ ॥

*rūpe ime sad-asatī tava veda-sṛṣṭe
bījāṅkurāv iva na cānyad arūpakasya
yuktāḥ samakṣam ubhayatra vicakṣante tvām
yogena vahnim iva dāruṣu nānyataḥ syāt*

rūpe—in the forms; *ime*—these two; *sat-asatī*—the cause and the effect; *tava*—Your; *veda-sṛṣṭe*—explained in the Vedas; *bīja-aṅkurau*—the seed and the sprout; *iva*—like; *na*—never; *ca*—also; *anyat*—any other; *arūpakasya*—of You, who possess no material form; *yuktāḥ*—those engaged in Your devotional service; *samakṣam*—before the very eyes; *ubhayatra*—in both ways (spiritually and materially); *vicakṣante*—can actually see; *tvām*—You; *yogena*—simply by the method of devotional service; *vahnim*—fire; *iva*—like; *dāruṣu*—in wood; *na*—not; *anyataḥ*—from any other means; *syāt*—it is possible.

By authorized Vedic knowledge one can see that the forms of cause and effect in the cosmic manifestation belong to the Supreme Personality of Godhead, for the cosmic manifestation is His energy. Both cause and effect are nothing but energies of the Lord. Therefore, O my Lord, just as a wise man, by considering cause and effect, can see how fire pervades wood, those engaged in devotional service understand how You are both the cause and effect.

As described in previous verses, many so-called students of spiritual understanding follow the ten different methods known as *mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-vyākhyā-raho japa-samādhayaḥ* [SB 7.9.46]. These may be very attractive, but by following such methods, one cannot actually understand the real cause and effect and the original cause of everything (*janmādy asya yataḥ* [SB 1.1.1]). The original source of everything is the Supreme Personality of Godhead Himself (*sarva-kāraṇa-kāraṇam*). This original source of everything is Kṛṣṇa, the supreme ruler. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs. 5.1]. He has His eternal spiritual form. Indeed, He is the root of everything (*bījam mām sarva-bhūtānām* [Bg. 7.10]). Whatever manifestations exist, their cause is the Supreme Personality of Godhead. This cannot be

understood by so-called silence or by any other hodgepodge method. The supreme cause can be understood only by devotional service, as stated in *Bhagavad-gītā* (*bhaktyā mām abhijānāti* [Bg. 18.55]). Elsewhere in *Śrīmad-Bhāgavatam* (11.14.21), the Supreme Godhead personally says, *bhaktyāham ekayā grāhyaḥ*: one can understand the original cause of all causes, the Supreme Person, only by devotional service, not by show-bottle exhibitionism.

TEXT 48

त्वं वायुरग्निरवनिर्वियदम्बुमात्राः
 प्राणेन्द्रियाणि हृदयं चिदनुग्रहश्च ।
 सर्वं त्वमेव सगुणो विगुणश्च भूमन्
 नान्यत् त्वदस्त्यपि मनोवचसा निरुक्तम् ॥ ४८ ॥

*tvam vāyur agnir avanir viyad ambu mātrāḥ
 prāṇendriyāṇi hṛdayam cid anugrahaś ca
 sarvaṁ tvam eva saguṇo viguṇaś ca bhūman
 nānyat tvad asty api mano-vacasā niruktam*

tvam—You (are); *vāyuh*—air; *agniḥ*—fire; *avaniḥ*—earth; *viyat*—sky; *ambu*—water; *mātrāḥ*—the sense objects; *prāṇa*—the life airs; *indriyāṇi*—the senses; *hṛdayam*—the mind; *cit*—consciousness; *anugrahaḥ ca*— and false ego or the demigods; *sarvam*—everything; *tvam*—You; *eva*— only; *sa-guṇaḥ*—material nature with its three modes; *viguṇaḥ*—the spiritual spark and Supersoul, which are beyond material nature; *ca*— and; *bhūman*—O my great Lord; *na*—not; *anyat*—other; *tvat*—than You; *asti*—is; *api*—although; *manaḥ-vacasā*—by mind and words; *niruktam*—everything manifested.

O Supreme Lord, You are actually the air, the earth, fire, sky and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You.

This is the all-pervasive conception of the Supreme Personality of Godhead, which explains how He spreads everywhere and anywhere. *Sarvaṁ khalv idam brahma*: everything is Brahman—the Supreme

Brahman, Kṛṣṇa. Nothing exists without Him. As the Lord says in *Bhagavad-gītā* (9.4):

*mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitāḥ*

"I exist everywhere, and everything exists in Me, yet I am not visible everywhere." The Lord can be visible only through devotional service. *Tatra tiṣṭhāmi nārada yatra gāyanti mad-bhaktāḥ*: the Supreme Lord stays only where His devotees chant His glories.

TEXT 49

नैते गुणा न गुणिनो महदादयो ये
सर्वे मनः प्रभृतयः सहदेवमर्त्याः ।
आद्यन्तवन्त उरुगाय विदन्ति हि त्वा-
मेवं विमृश्य सुधियो विरमन्ति शब्दात् ॥ ४९ ॥

*naite guṇā na guṇino mahad-ādayo ye
sarve manaḥ prabhṛtayaḥ sahadeva-martyāḥ
ādy-antavanta urugāya vidanti hi tvām
evam vimṛśya sudhiyo viramanti śabdāt*

na—neither; *ete*—all these; *guṇāḥ*—three qualities of material nature; *na*—nor; *guṇinaḥ*—the predominating deities of the three modes of material nature (namely Lord Brahmā, the predominating deity of passion, and Lord Śiva, the predominating deity of ignorance); *mahat-ādayaḥ*—the five elements, the senses and the sense objects; *ye*—those which; *sarve*—all; *manaḥ*—the mind; *prabhṛtayaḥ*—and so on; *sahadeva-martyāḥ*—with the demigods and the mortal human beings; *ādi-anta-vantaḥ*—who all have a beginning and end; *urugāya*—O Supreme Lord, who are glorified by all saintly persons; *vidanti*—understand; *hi*—indeed; *tvām*—Your Lordship; *evam*—thus; *vimṛśya*—considering; *sudhiyaḥ*—all wise men; *viramanti*—cease; *śabdāt*—from studying or understanding the *Vedas*.

Neither the three modes of material nature [sattva-guṇa, rajo-guṇa and tamogūṇa], nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods nor the human beings can understand Your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritually advanced have taken to devotional service. Such wise men hardly bother with Vedic study. Instead, they engage themselves in practical devotional service.

As stated in several places, *bhaktyā mām abhijānāti*: [Bg. 18.55] only by devotional service can the Supreme Lord be understood. The intelligent person, the devotee, does not bother much about the practices mentioned in text 46 (*mauna-vrata-śruta-tapo-'dhyayana-sva-dharma* [SB 7.9.46]). After understanding the Supreme Lord through devotional service, such devotees are no longer interested in studies of the *Vedas*. Indeed, this is confirmed in the *Vedas* also. The *Vedas* say, *kim arthā vayam adhyeṣyāmahe kim arthā vayam vakṣyāmahe*. What is the use of studying so many Vedic literatures? What is the use of explaining them in different ways? *Vayam vakṣyāmahe*. No one needs to study any more Vedic literatures, nor does anyone need to describe them by philosophical speculation. *Bhagavad-gītā* (2.52) also says:

*yadā te moha-kalilaṁ
buddhir vyatitariṣyati
tadā gantāsi nirvedaṁ
śrotavyasya śrutasya ca*

When one understands the Supreme Personality of Godhead by executing devotional service, one ceases the practice of studying the Vedic literature. Elsewhere it is said, *ārādhito yadi haris tapasā tataḥ kim* [*Nārada-pañcarātra*]. If one can understand the Supreme Personality of Godhead and engage in His service, there is no more need of severe austerities, penances and so on. However, if after performing severe austerities and penances one does not understand the Supreme Personality of Godhead, such practices are useless.

TEXT 50

तत् तेऽर्हत्तम नमः स्तुतिकर्मपूजाः

कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।
संसेवया त्वयि विनेति षड्राया किं
भक्तिं जनः परमहंसगतौ लभेत ॥ ५० ॥

*tat te 'rhattama namaḥ stuti-karma-pūjāḥ
karma smṛtiś caraṇayoḥ śravaṇam kathāyām
saṁsevayā tvayi vineti ṣaḍ-aṅgayā kiṁ
bhaktim janaḥ paramahaṁsa-gatau labheta*

tat—therefore; *te*—unto You; *arhat-tama*—O supreme of all worshipable persons; *namaḥ*—respectful obeisances; *stuti-karma-pūjāḥ*—worshipping Your Lordship by offering prayers and other devotional activities; *karma*—activities being dedicated to You; *smṛtiḥ*—constant remembrance; *caraṇayoḥ*—of Your lotus feet; *śravaṇam*—always hearing; *kathāyām*—in topics (about You); *saṁsevayā*—such devotional service; *tvayi*—unto You; *vinā*—without; *iti*—thus; *ṣaḍ-aṅgayā*—having six different parts; *kiṁ*—how; *bhaktim*—devotional service; *janaḥ*—a person; *paramahaṁsa-gatau*—obtainable by the *paramahaṁsa*; *labheta*—may attain.

Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You—offering prayers, dedicating all the results of activities, worshipping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories—who can achieve that which is meant for the paramahaṁsas?

The Vedas enjoin: *nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena*. One cannot understand the Supreme Personality of Godhead simply by studying the Vedas and offering prayers. Only by the grace of the Supreme Lord can one understand Him. The process of understanding the Lord, therefore, is *bhakti*. Without *bhakti*, simply following the Vedic injunctions to understand the Absolute Truth will not be helpful at all. The process of *bhakti* is understood by the *paramahaṁsa*, one who has accepted the essence of everything. The results of *bhakti* are reserved for such a *paramahaṁsa*, and this stage

cannot be obtained by any Vedic process other than devotional service. Other processes, such as *jñāna* and *yoga*, can be successful only when mixed with *bhakti*. When we speak of *jñāna-yoga*, *karma-yoga* and *dhyāna-yoga* the word *yoga* indicates *bhakti*. *Bhakti-yoga*, or *buddhi-yoga*, executed with intelligence and full knowledge, is the only successful method for going back home, back to Godhead. If one wants to be liberated from the pangs of material existence, he should take to devotional service for quick attainment of this goal.

TEXT 2

श्रीप्रह्लाद उवाच

मा मां प्रलोभयोत्पत्त्या सक्तं कामेषु तैर्वरैः ।
तत्स्राभीतो निर्विण्णो मुमुक्षुस्त्वामुपाश्रितः ॥ २ ॥

śrī-prahrāda uvāca
mā māṁ pralobhayotpattyā
saktamkāmeṣu tair varaiḥ
tat-saṅga-bhīto nirviṅṇo
mumukṣus tvām upāśritaḥ

śrī-prahrādaḥ uvāca—Prahāda Mahārāja said (to the Supreme Personality of Godhead); *mā*—please do not; *mām*—me; *pralobhaya*—allure; *utpattyā*—because of my birth (in a demoniac family); *saktam*—(I am already) attached; *kāmeṣu*—to material enjoyment; *taiḥ*—by all those; *varaiḥ*—benedictions of material possessions; *tat-saṅga-bhītaḥ*—being afraid of such material association; *nirviṅṇaḥ*—completely detached from material desires; *mumukṣuḥ*—desiring to be liberated from material conditions of life; *tvām*—unto Your lotus feet; *upāśritaḥ*—I have taken shelter.

Prahāda Mahārāja said: My dear Lord, O Supreme Personality of Godhead, because I was born in an atheistic family I am naturally attached to material enjoyment. Therefore, kindly do not tempt me with these illusions. I am very much afraid of material conditions, and I desire to be liberated from materialistic life. It is for this reason that I have taken shelter of Your lotus feet.

Materialistic life means attachment to the body and everything in

relationship to the body. This attachment is based on lusty desires for sense gratification, specifically sexual enjoyment. *Kāmais tais tair hṛta-jñānāḥ*: [Bg. 7.20] when one is too attached to material enjoyment, he is bereft of all knowledge (*hṛta jñānāḥ*). As stated in *Bhagavad-gītā*, those who are attached to material enjoyment are mostly inclined to worship the demigods to procure various material opulences. They are especially attached to worship of the goddess Durgā and Lord Śiva because this transcendental couple can offer their devotees all material opulence. Prahlāda Mahārāja, however, was detached from all material enjoyment. He therefore took shelter of the lotus feet of Lord Nṛsimhadeva, and not the feet of any demigod. It is to be understood that if one really wants release from this material world, from the threefold miseries and from *janma-mṛtyu jarā-vyādhi* [Bg. 13.9] (birth, death, old age and disease), one must take shelter of the Supreme Personality of Godhead, for without the Supreme Personality of Godhead one cannot get release from materialistic life. Atheistic men are very much attached to material enjoyment. Therefore if they get some opportunity to achieve more and more material enjoyment, they take it. Prahlāda Mahārāja, however, was very careful in this regard. Although born of a materialistic father, because he was a devotee he had no material desires (*anyābhilāṣitā-śūnyam* [*Bhakti-rasāmṛta-sindhu* 4.1.11]).

TEXT 3

भृत्यलक्षणजिज्ञासुर्भक्तं कामेष्वचोदयत् ।
भवान् संसारबीजेषु हृदयग्रन्थिषु प्रभो ॥ ३ ॥

bhṛtya-lakṣaṇa-jijñāsur

*4anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." *Bhakti-rasāmṛta-sindhu* 1.1.11

*bhaktam kāmeṣv acodayat
bhavān saṁsāra-bījeṣu
hṛdaya-granthiṣu prabho*

bhṛtya-lakṣaṇa-jijñāsuḥ—desiring to exhibit the symptoms of a pure devotee; *bhaktam*—the devotee; *kāmeṣu*—in the material world, where lusty desires predominate; *acodayat*—has sent; *bhavān*—Your Lordship; *saṁsāra-bījeṣu*—the root cause of being present in this material world; *hṛdaya-granthiṣu*—which (desire for material enjoyment) is in the cores of the hearts of all conditioned souls; *prabho*—O my worshipable Lord.

O my worshipable Lord, because the seed of lusty desires, which is the root cause of material existence, is within the core of everyone's heart, You have sent me to this material world to exhibit the symptoms of a pure devotee.

Bhakti-rasāmṛta-sindhu has given considerable discussion about *nitya-siddha* and *sādhana-siddha* devotees. *Nitya-siddha* devotees come from Vaikuṅṭha to this material world to teach, by their personal example, how to become a devotee. The living entities in this material world can take lessons from such *nitya-siddha* devotees and thus become inclined to return home, back to Godhead. A *nitya-siddha* devotee comes from Vaikuṅṭha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee (*anyābhilāṣitā-śūnyam* [*Bhakti-rasāmṛta-sindhu* 5.1.11]). In spite of coming to this material world, the *nitya-siddha* devotee is never attracted by the allurements of material enjoyment. A perfect example is Prahlāda Mahārāja, who was a *nitya-siddha*, a *mahā-bhāgavata* devotee. Although

*5anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." *Bhakti-rasāmṛta-sindhu* 1.1.11

Prahlāda was born in the family of Hiraṇyakaśipu, an atheist, he was never attached to any kind of materialistic enjoyment. Desiring to exhibit the symptoms of a pure devotee, the Lord tried to induce Prahlāda Mahārāja to take material benedictions, but Prahlāda Mahārāja did not accept them. On the contrary, by his personal example he showed the symptoms of a pure devotee. In other words, the Lord Himself has no desire to send His pure devotee to this material world, nor does a devotee have any material purpose in coming. When the Lord Himself appears as an incarnation within this material world, He is not allured by the material atmosphere, and He has nothing to do with material activity, yet by His example He teaches the common man how to become a devotee. Similarly, a devotee who comes here in accordance with the order of the Supreme Lord shows by his personal behavior how to become a pure devotee. A pure devotee, therefore, is a practical example for all living entities, including Lord Brahmā.

TEXT 4

नान्यथा तेऽखिलगुरो घटेत करुणात्मनः ।
यस्त आशिष आशास्ते न स भृत्यः स वै वणिक् ॥ ४ ॥

*nānyathā te 'khila-guro
ghaṭeta karuṇātmānaḥ
yas ta āśiṣa āśāste
na sa bhṛtyaḥ sa vai vaṇik*

na—not; *anyathā*—otherwise; *te*—of You; *akhila-guro*—O supreme instructor of the entire creation; *ghaṭeta*—such a thing can happen; *karuṇā-ātmanah*—the Supreme Person, who is extremely kind to His devotees; *yaḥ*—any person who; *te*—from You; *āśiṣaḥ*—material benefits; *āśāste*—desires (in exchange for serving You); *na*—not; *saḥ*—such a person; *bhṛtyaḥ*—a servitor; *saḥ*—such a person; *vai*—indeed; *vaṇik*—a merchant (who wants to get material profit from his business).

Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee.

Indeed, he is no better than a merchant who wants profit in exchange for service.

It is sometimes found that one comes to a devotee or a temple of the Lord just to get some material benefit. Such a person is described here as a mercantile man. *Bhagavad-gītā* speaks of *ārto jijñāsur arthārthī*. The word *ārta* refers to one who is physically distressed, and *arthārthī* refers to one in need of money. Such persons are forced to approach the Supreme Personality of Godhead for mitigation of their distress or to get some money by the benediction of the Lord. They have been described as *sukṛtī*, pious, because in their distress or need for money they have approached the Supreme Lord. Unless one is pious, one cannot approach the Supreme Personality of Godhead. However, although a pious man may receive some material benefit, one who is concerned with material benefits cannot be a pure devotee. When a pure devotee receives material opulences, this is not because of his pious activity but for the service of the Lord. When one engages in devotional service, one is automatically pious. Therefore, a pure devotee is *anyābhilāṣitā-śūnyam* [*Bhakti-rasāmṛta-sindhu* ⁶1.1.11]. He has no desire for material profit, nor does the Lord induce him to try to profit materially. When a devotee needs something, the Supreme Personality of Godhead supplies it (*yoga-kṣemaṁ vahāmy aham* [Bg. 9.22]).

Sometimes materialists go to a temple to offer flowers and fruit to the Lord because they have learned from *Bhagavad-gītā* that if a devotee offers some flowers and fruits, the Lord accepts them. In *Bhagavad-gītā* (9.26) the Lord says:

patraṁ puṣpaṁ phalaṁ toyam

*ḥanyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." *Bhakti-rasāmṛta-sindhu* 1.1.11

*yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ*

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Thus a man with a mercantile mentality thinks that if he can get some material benefit, like a large amount of money, simply by offering a little fruit and flower, this is good business. Such persons are not accepted as pure devotees. Because their desires are not purified, they are still mercantile men, even though they go to temples to make a show of being devotees. *Sarvoṇādhi-vinirmuktaṁ tat-paratvena nirmalam*: [Cc. Madhya 19.170] only when one is fully freed from material desires can one be purified, and only in that purified state can one serve the Lord. *Hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate*. This is the pure devotional platform.

TEXT 5

आशासानो न वै भृत्यः स्वामिन्याशिष आत्मनः ।
न स्वामी भृत्यतः स्वाम्यमिच्छन् यो राति चाशिषः ॥ ५ ॥

*āśāsāno na vai bhṛtyaḥ
svāminy āśiṣa ātmanaḥ
na svāmī bhṛtyataḥ svāmyam
icchan yo rāti cāśiṣaḥ*

āśāsānaḥ—a person who desires (in exchange for service); *na*—not; *vai*—indeed; *bhṛtyaḥ*—a qualified servant or pure devotee of the Lord; *svāmini*—from the master; *āśiṣaḥ*—material benefit; *ātmanaḥ*—for personal sense gratification; *na*—nor; *svāmī*—the master; *bhṛtyataḥ*—from the servant; *svāmyam*—the prestigious position of being the master; *icchan*—desiring; *yaḥ*—any such master who; *rāti*—bestows; *ca*—also; *āśiṣaḥ*—material profit.

A servant who desires material profits from his master is certainly not a qualified servant or pure devotee. Similarly, a master who bestows benedictions upon his servant because of a desire to maintain a prestigious position as master is also not a pure master.

As stated in *Bhagavad-gītā* (7.20), *kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ*. "Those whose minds are distorted by material desires surrender unto demigods." A demigod cannot become master, for the real master is the Supreme Personality of Godhead. The demigods, to keep their prestigious positions, bestow upon their worshipers whatever benedictions the worshipers want. For example, once it was found that an *asura* took a benediction from Lord Śiva by which the *asura* would be able to kill someone simply by placing his hands on that person's head. Such benedictions are possible to receive from the demigods. If one worships the Supreme Personality of Godhead, however, the Lord will never offer him such condemned benedictions. On the contrary, it is said in the *Śrīmad-Bhāgavatam* (10.88.8), *yasyāham anuḡṛhnāmi hariṣye tad-dhanam śanaiḥ*. If one is too materialistic but at the same time wants to be a servant of the Supreme Lord, the Lord, because of His supreme compassion for the devotee, takes away all his material opulences and obliges him to be a pure devotee of the Lord. Prahlāda Mahārāja distinguishes between the pure devotee and the pure master. The Lord is the pure master, the supreme master, whereas an unalloyed devotee with no material motives is the pure servant. One who has materialistic motivations cannot become a servant, and one who unnecessarily bestows benedictions upon his servant to keep his own prestigious position is not a real master.

TEXT 6

अहं त्वकामस्त्वद्भक्तस्त्वं च स्वाम्यनपाश्रयः ।
नान्यथेहावयोरर्थो राजसेवकयोरिव ॥ ६ ॥

*aham tv akāmas tvad-bhaktas
tvam ca svāmy anapāśrayaḥ
nānyathehāvayor artho
rāja-sevakayor iva*

aham—as far as I am concerned; *tu*—indeed; *akāmaḥ*—without material desire; *tvad-bhaktaḥ*—fully attached to You without motivation; *tvam ca*—Your Lordship also; *svāmī*—the real master; *anapāśrayaḥ*—without motivation (You do not become the master with motivation); *na*—not; *anyathā*—without being in such a relationship as master and servant;

iha—here; *āvayoh*—our; *arthaḥ*—any motivation (the Lord is the pure master, and Prahlāda Mahārāja is the pure devotee with no materialistic motivation); *rāja*—of a king; *sevakayoh*—and the servitor; *iva*—like (just as a king exacts taxes for the benefit of the servant or the citizens pay taxes for the benefit of the king).

O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship.

Śrī Caitanya Mahāprabhu said, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*: [Cc. *Madhya* 20.108] every living being is eternally a servant of the Supreme Lord, Kṛṣṇa. Lord Kṛṣṇa says in *Bhagavad-gītā* (5.29), *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*: "I am the proprietor of all planets, and I am the supreme enjoyer." This is the natural position of the Lord, and the natural position of the living being is to surrender unto Him (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [Bg. 18.66]). If this relationship continues, then real happiness exists eternally between the master and servant. Unfortunately, when this eternal relationship is disturbed, the living entity wants to become separately happy and thinks that the master is his order supplier. In this way there cannot be happiness. Nor should the master cater to the desires of the servant. If he does, he is not the real master. The real master commands, "You must do this," and the real servant immediately obeys the order. Unless this relationship between the Supreme Lord and the subordinate living entity is established, there can be no real happiness. The living entity is *āśraya*, always subordinate, and the Supreme Personality of Godhead is *viśaya*, the supreme objective, the goal of life. Unfortunate persons trapped in this material world do not know this. *Na te viduḥ svārtha-gatiṁ hi viṣṇum*: [SB 7.5.31] illusioned by the material energy, everyone in this material world is unaware that the only aim of life is to approach Lord Viṣṇu.

*ārādhānānāṁ sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi*

In the *Padma Purāṇa* Lord Śiva explains to his wife, Parvatī, the goddess Durgā, that the highest goal of life is to satisfy Lord Viṣṇu, who can be satisfied only when His servant is satisfied. Śrī Caitanya Mahāprabhu therefore teaches, *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ* [Cc. *Madhya* 13.80]. One must become a servant of the servant. Prahlāda Mahārāja also prayed to Lord Nṛsiṃhadeva that he might be engaged as the servant of the Lord's servant. This is the prescribed method of devotional service. As soon as a devotee wants the Supreme Personality of Godhead to be his order supplier, the Lord immediately refuses to become the master of such a motivated devotee. In *Bhagavad-gītā* (4.11) the Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*. "As one surrenders unto Me, I reward him accordingly." Materialistic persons are generally inclined to material profits. As long as one continues in such an adulterated position, he does not receive the benefit of returning home, back to Godhead.

TEXT 7

**यदि दास्यसि मे कामान् वरांस्त्वं वरदर्षभ ।
कामानां हृद्यसंरोहं भवतस्तु वृणे वरम् ॥ ७ ॥**

*yadi dāsyasi me kāmān
varāṁs tvam varadarṣabha
kāmānām hṛdy asaṁroham
bhavatas tu vṛṇe varam*

yadi—if; *dāsyasi*—want to give; *me*—me; *kāmān*—anything desirable; *varān*—as Your benediction; *tvam*—You; *varada-ṛṣabha*—O Supreme Personality of Godhead, who can give any benediction; *kāmānām*—of all desires for material happiness; *hṛdi*—within the core of my heart; *asaṁroham*—no growth; *bhava taḥ*—from You; *tu*—then; *vṛṇe*—I pray for; *varam*—such a benediction.

O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.

Lord Śrī Caitanya Mahāprabhu taught us how to pray for benedictions from the Lord. He said:

*na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi*
[Cc. Antya 20.29, Śikṣāṣṭaka 4]

"O my Lord, I do not want from You any amount of wealth, nor many followers, nor a beautiful wife, for these are all materialistic desires. But if I have to ask You for any benediction, I pray that in whatever forms of life I may take my birth, under any circumstances, I will not be bereft of Your transcendental devotional service." Devotees are always on the positive platform, in contrast to the Māyāvādīs, who want to make everything impersonal or void. One cannot remain void (*śūnyavādī*); rather, one must possess something. Therefore, the devotee, on the positive side, wants to possess something, and this possession is very nicely described by Prahlāda Mahārāja, who says, "If I must take some benediction from You, I pray that within the core of my heart there may be no material desires." The desire to serve the Supreme Personality of Godhead is not at all material.

TEXT 8

**इन्द्रियाणि मनः प्राण आत्मा धर्मो धृतिर्मतिः ।
ह्रीः श्रीस्तेजः स्मृतिः सत्यं यस्य नश्यन्ति जन्मना ॥ ८ ॥**

*indriyāṇi manaḥ prāṇa
ātmā dharmo dhṛtir matiḥ
hrīḥ śrīś tejaḥ smṛtiḥ satyam
yasya naśyanti janmanā*

indriyāṇi—the senses; *manaḥ*—the mind; *prāṇaḥ*—the life air; *ātmā*—the body; *dharmāḥ*—religion; *dhṛtiḥ*—patience; *matiḥ*—intelligence; *hrīḥ*—shyness; *śrīḥ*—opulence; *tejaḥ*—strength; *smṛtiḥ*—memory; *satyam*—truthfulness; *yasya*—of which lusty desires; *naśyanti*—are vanquished; *janmanā*—from the very beginning of birth.

O my Lord, because of lusty desires from the very beginning of one's birth, the functions of one's senses, mind, life, body, religion, patience, intelligence, shyness, opulence, strength, memory and truthfulness are vanquished.

As stated in *Śrīmad-Bhāgavatam*, *kāmarū hṛd-rogam*. Materialistic life means that one is afflicted by a formidable disease called lusty desire. Liberation means freedom from lusty desires because it is only due to such desires that one must accept repeated birth and death. As long as one's lusty desires are unfulfilled, one must take birth after birth to fulfill them. Because of material desires, therefore, one performs various types of activities and receives various types of bodies with which to try to fulfill desires that are never satisfied. The only remedy is to take to devotional service, which begins when one is free from all material desires. *Anyābhilāṣitā-śūnyam* [*Bhakti-rasāmṛta-sindhu* ⁷1.1.11]. *Anyā-abhilāṣitā* means "material desire," and *śūnyam* means "free from." The spiritual soul has spiritual activities and spiritual desires, as described by Śrī Caitanya Mahāprabhu: *mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi* [*Cc. Antya* 20.29, *Śikṣāṣṭaka* 4]. Unalloyed devotion to the service of the Lord is the only spiritual desire. To fulfill this spiritual desire, however, one must be free from all material desires.

Desirelessness means freedom from material desires. This is described by Śrīla Rūpa Gosvāmī as *Anyābhilāṣitā-śūnyam* [*Bhakti-rasāmṛta-sindhu* ⁸1.1.11]. As soon as one has material desires, one loses his spiritual

*7anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." *Bhakti-rasāmṛta-sindhu* 1.1.11

*8anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-*

identity. Then all the paraphernalia of one's life, including one's senses, body, religion, patience and intelligence, are deviated from one's original Kṛṣṇa consciousness. As soon as one has material desires, one cannot properly use his senses, intelligence, mind and so on for the satisfaction of the Supreme Personality of Godhead. Māyāvādī philosophers want to become impersonal, senseless and mindless, but that is not possible. The living entity must be living, always existing with desires, ambitions and so on. These should be purified, however, so that one can desire spiritually and be spiritually ambitious, without material contamination. In every living entity these propensities exist because he is a living entity. When materially contaminated, however, one is put into the hands of material misery (*janma-mṛtyu jarā-vyādhi* [Bg. 13.9]). If one wants to stop repeated birth and death, one must take to the devotional service of the Lord.

*sarvopādhi-vinirmuktaṁ
tat-paraṭvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanam bhaktir ucyate
[Cc. Madhya 19.170]*

"Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified."

TEXT 9

विमुञ्चति यदा कामान्मानवो मनसि स्थितान् ।

śīlanam bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." *Bhakti-rasāmṛta-sindhu* 1.1.11

तर्ह्येव पुण्डरीकाक्ष भगवत्त्वाय कल्पते ॥ ९ ॥

*vimuñcati yadā kāmān
mānavaḥ manasi sthitān
tarhy eva puṇḍarikākṣa
bhagavattvāya kalpate*

vimuñcati—gives up; *yadā*—whenever; *kāmān*—all material desires; *mānavaḥ*—human society; *manasi*—within the mind; *sthitān*—situated; *tarhi*—at that time only; *eva*—indeed; *puṇḍarīka-akṣa*—O lotus-eyed Lord; *bhagavattvāya*—to be equally as opulent as the Lord; *kalpate*—becomes eligible.

O my Lord, when a human being is able to give up all the material desires in his mind, he becomes eligible to possess wealth and opulence like Yours.

Atheistic men sometimes criticize a devotee by saying, "If you do not want to take any benediction from the Lord and if the servant of the Lord is as opulent as the Lord Himself, why do you ask for the benediction of being engaged as the Lord's servant?" Śrīdhara Svāmī comments, *bhagavattvāya bhagavat-samān aiśvarya*. *Bhagavattva*, becoming as good as the Supreme Personality of Godhead, does not mean becoming one with Him or equal to Him, although in the spiritual world the servant is equally as opulent as the master. The servant of the Lord is engaged in the service of the Lord as a servant, friend, father, mother or conjugal lover, all of whom are equally as opulent as the Lord. This is *acintya-bhedābheda-tattva*. The master and servant are different yet equal in opulence. This is the meaning of simultaneous difference from the Supreme Lord and oneness with Him.

TEXT 10

ॐ नमो भगवते तुभ्यं पुरुषाय महात्मने ।
हरयेऽद्भुतसिंहाय ब्रह्मणे परमात्मने ॥ १० ॥

*om namo bhagavate tubhyaṁ
puruṣāya mahātmane
haraye 'dbhuta-simhāya*

brahmaṇe paramātmāne

om—O my Lord, O Supreme Personality of Godhead; *namaḥ*—I offer my respectful obeisances; *bhagavate*—unto the Supreme Person; *tubhyam*—unto You; *puruṣāya*—unto the Supreme Person; *mahā-ātmane*—unto the Supreme Soul, or the Supersoul; *haraye*—unto the Lord, who vanquishes all the miseries of devotees; *adbhuta-simhāya*—unto Your wonderful lionlike form as Nṛsimhadeva; *brahmaṇe*—unto the Supreme Brahman; *parama-ātmane*—unto the Supreme Soul.

O my Lord, full of six opulences, O Supreme Person! O Supreme Soul, killer of all miseries! O Supreme Person in the form of a wonderful lion and man, let me offer my respectful obeisances unto You.

In the previous verse Prahlāda Mahārāja has explained that a devotee can achieve the platform of *bhagavattva*, being as good as the Supreme Person, but this does not mean that the devotee loses his position as a servant. A pure servant of the Lord, although as opulent as the Lord, is still meant to offer respectful obeisances to the Lord in service. Prahlāda Mahārāja was engaged in pacifying the Lord, and therefore he did not consider himself equal to the Lord. He defined his position as a servant and offered respectful obeisances unto the Lord.

TEXT 11

श्रीभगवानुवाच

**नैकान्तिनो मे मयि जात्विहाशिष
आशासतेऽमुत्र च ये भवद्विधाः ।**

तथापि मन्वन्तरमेतदत्र

दैत्येश्वराणामनुभुंक्ष्व भोगान् ॥ ११ ॥

śrī-bhagavān uvāca

naikāntino me mayi jātv ihāśiṣa

āśāsate 'mutra ca ye bhavad-vidhāḥ

tathāpi manvantaram etad atra

daityeśvarāṇām anubhūṅkṣva bhogān

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *na*—not; *ekāntinaḥ*—unalloyed, without desires except for the one desire for

devotional service; *me*—from Me; *mayi*—unto Me; *jātu*—any time; *iha*—within this material world; *āśiṣaḥ*—benedictions; *āśāsate*—intent desire; *amutra*—in the next life; *ca*—and; *ye*—all such devotees who; *bhavat-vidhāḥ*—like you; *tathāpi*—still; *manvantaram*—the duration of time until the end of the life of one Manu; *etat*—this; *atra*—within this material world; *daitya-īśvarāṇām*—of the opulences of materialistic persons; *anubhukṣva*—you can enjoy; *bhogān*—all material opulences.

The Supreme Personality of Godhead said: My dear Prahāda, a devotee like you never desires any kind of material opulences, either in this life or in the next. Nonetheless, I order you to enjoy the opulences of the demons in this material world, acting as their king until the end of the duration of time occupied by Manu.

One Manu lives for a duration of time calculated to be an aggregate of seventy-one *yuga* cycles, each of which equals 4,300,000 years. Although atheistic men like to enjoy material opulences and they endeavor with great energy to build big residences, roads, cities and factories, unfortunately they cannot live more than eighty, ninety or at the utmost one hundred years. Although the materialist exerts so much energy to create a kingdom of hallucinations, he is unable to enjoy it for more than a few years. However, because Prahāda Mahārāja was a devotee, the Lord allowed him to enjoy material opulence as the king of the materialists. Prahāda Mahārāja had taken birth in the family of Hiraṇyakaśipu, who was the topmost materialist, and since Prahāda was the bona fide heir of his father, the Supreme Lord allowed him to enjoy the kingdom created by his father for so many years that no materialist could calculate them. A devotee does not have to desire material opulence, but if he is a pure devotee, there is ample opportunity for him to enjoy material happiness also, without personal endeavor. Therefore, everyone is advised to take to devotional service under all circumstances. If one desires material opulence, he can also become a pure devotee, and his desires will be fulfilled. It is stated in *Śrīmad-Bhāgavatam* (2.3.10):

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ*

*tīvreṇa bhakti-yogena
yajeta puruṣam param*

"Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service."

TEXT 12

**कथा मदीया जुषमाणः प्रियास्त्व-
मावेश्य मामात्मनि सन्तमेकम् ।
सर्वेषु भूतेष्वधियज्ञमीशं
यजस्व योगेन च कर्म हिन्वन् ॥ १२ ॥**

*kathā madīyā juṣamāṇaḥ priyās tvam
āveśya mām ātmani santam ekam
sarveṣu bhūteṣv adhiyajñam īśam
yajasva yogena ca karma hinvan*

kathāḥ—messages or instructions; *madīyāḥ*—given by Me; *juṣamāṇaḥ*—always hearing or contemplating; *priyāḥ*—extremely pleasing; *tvam*—yourself; *āveśya*—being fully absorbed in; *mām*—Me; *ātmani*—within the core of your heart; *santam*—existing; *ekam*—one (the same Supreme Soul); *sarveṣu*—in all; *bhūteṣu*—living entities; *adhiyajñam*—the enjoyer of all ritualistic ceremonies; *īśam*—the Supreme Lord; *yajasva*—worship; *yogena*—by *bhakti-yoga*, devotional service; *ca*—also; *karma*—fruitive activities; *hinvan*—giving up.

It does not matter that you are in the material world. You should always, continuously, hear the instructions and messages given by Me and always be absorbed in thought of Me, for I am the Supersoul existing in the core of everyone's heart. Therefore, give up fruitive activities and worship Me.

When a devotee becomes materially very opulent, one should not think that he is enjoying the results of his fruitive activities. A devotee in this material world uses all material opulences for the service of the Lord because he is planning how to serve the Lord with these opulences, as

advised by the Lord Himself. Whatever material opulence is within his possession he engages to expand the glories and service of the Lord. A devotee never performs any fruitive or ritualistic ceremony to enjoy the results of such *karma*. Rather, a devotee knows that *karma-kāṇḍa* is meant for the less intelligent man. Narottama dāsa Ṭhākura says in his *prema-bhakti-candrikā*, *karma-kāṇḍa*, *jñāna-kāṇḍa*, *kevala viṣera bhāṇḍa*: both *karma-kāṇḍa* and *jñāna-kāṇḍa*-fruitive activities and speculation about the Supreme Lord—are like pots of poison. One who is attracted to *karma-kāṇḍa* and *jñāna-kāṇḍa* spoils his existence as a human being. Therefore a devotee is never interested in *karma-kāṇḍa* or *jñāna-kāṇḍa*, but is simply interested in favorable service to the Lord (*ānukūlyena kṛṣṇānuśīlanam* [Cc. Madhya 19.167]), or cultivation of spiritual activities in devotional service.

TEXT 13

भोगेन पुण्यं कुशलेन पापं
कलेवरं कालजवेन हित्वा ।
कीर्तिं विशुद्धां सुरलोकगीतां
विताय मामेष्यसि मुक्तबन्धः ॥ १३ ॥

bhogena puṇyam kuśalena pāpam
kalevaram kāla-javena hitvā
kīrtim viśuddhām sura-loka-gītām
vitāya mām eṣyasi mukta-bandhaḥ

bhogena—by feelings of material happiness; *puṇyam*—pious activities or their results; *kuśalena*—by acting piously (devotional service is the best of all pious activities); *pāpam*—all kinds of reactions to impious activities; *kalevaram*—the material body; *kāla-javena*—by the most powerful time factor; *hitvā*—giving up; *kīrtim*—reputation; *viśuddhām*—transcendental or fully purified; *sura-loka-gītām*—praised even in the heavenly planets; *vitāya*—spreading all through the universe; *mām*—unto Me; *eṣyasi*—you will come back; *mukta-bandhaḥ*—being liberated from all bondage.

My dear Prahlāda, while you are in this material world you will exhaust all the reactions of pious activity by feeling happiness, and by acting

piously you will neutralize impious activity. Because of the powerful time factor, you will give up your body, but the glories of your activities will be sung in the upper planetary systems, and being fully freed from all bondage, you will return home, back to Godhead.

Śrīla Viśvanātha Cakravartī Ṭhākura says: *evam prahlādasyāmśena sādhana-siddhatvam nitya-siddhatvam ca nārādādivaj jñeyam*. There are two classes of devotees—the *sādhana-siddha* and the *nitya-siddha*.

Prahlāda Mahārāja is a mixed *siddha*; that is, he is perfect partly because of executing devotional service and partly because of eternal perfection. Thus he is compared to such devotees as Nārada. Formerly, Nārada Muni was the son of a maidservant, and therefore in his next birth he attained perfection (*sādhana-siddhi*) because of having executed devotional service. Yet he is also a *nitya-siddha* because he never forgets the Supreme Personality of Godhead.

The word *kuśalena* is very important. One should live in the material world very expertly. The material world is known as the world of duality because one sometimes has to act impiously and sometimes has to act piously. Although one does not want to act impiously, the world is so fashioned that there is always danger (*padam padam yad vipadam* [SB 10.14.58]). Thus even when performing devotional service a devotee has to create many enemies. Prahlāda Mahārāja himself had experience of this, for even his father became his enemy. A devotee should expertly manage to think always of the Supreme Lord so that the reactions of suffering cannot touch him. This is the expert management of *pāpa-punya*-pious and impious activities. An exalted devotee like Prahlāda Mahārāja is *jīvan-mukta*; he is liberated even in this very life in the material body.

TEXT 14

य एतत् कीर्तयेन्मह्यं त्वया गीतमिदं नरः ।
त्वां च मां च स्मरन्काले कर्मबन्धात् प्रमुच्यते ॥ १४ ॥

*ya etat kīrtayen mahyam
tvayā gītam idam naraḥ
tvām ca mām ca smaran kāle
karma-bandhāt pramucyate*

yaḥ—anyone who; *etat*—this activity; *kīrtayet*—chants; *mahyam*—unto Me; *tvayā*—by you; *gītam*—prayers offered; *idam*—this; *naraḥ*—human being; *tvām*—you; *ca*—as well as; *mām ca*—Me also; *smaran*—remembering; *kāle*—in due course of time; *karma-bandhāt*—from the bondage of material activities; *pramucyate*—becomes free.

One who always remembers your activities and My activities also, and who chants the prayers you have offered, becomes free, in due course of time, from the reactions of material activities.

Here it is stated that anyone who chants and hears about the activities of Prahlāda Mahārāja and, in relationship with Prahlāda's activities, the activities of Nṛsiṃhadeva, gradually becomes free from all the bondage of fruitive activities. As stated in *Bhagavad-gītā* (2.15, 2.56):

*yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate*

"O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation."

*duḥkheṣv anudvigna-manāḥ
sukheṣu vigata-sṛṅhaḥ
vīta-rāga-bhaya-krodhaḥ
sthita-dhīr munir ucyate
[Bg. 2.56]*

"One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind." A devotee should not be aggrieved in an awkward position, nor should he feel extraordinarily happy in material opulence. This is the way of expert management of material life. Because a devotee knows how to manage expertly, he is called *jīvan-mukta*. As Rūpa Gosvāmī explains in *Bhakti-rasāmṛta-sindhu*:

*ihā yasya harer dāsye
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate*

"A person acting in Kṛṣṇa consciousness (or, in other words, in the service of Kṛṣṇa) with his body, mind, intelligence and words is a liberated person even within this material world, although he may be engaged in many so-called material activities." Because of constantly engaging in devotional service, in any condition of life, a devotee is free from all material bondage.

*bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt*

"Even one born in a family of meat-eaters is purified if he engages in devotional service." (SB 11.14.21) Śrīla Jīva Gosvāmī cites this verse in logically supporting that anyone who chants about the pure life and activities of Prahlāda Mahārāja is freed from the reactions of material activities.