

TEXT 12

श्रीशुक उवाच

नमः परस्मै पुरुषाय भूयसे
सदुद्धवस्थाननिरोधलीलया ।
गृहीतशक्तित्रितयाय देहिना-
मन्तर्भवायानुपलक्ष्यवर्त्मने ॥ १२ ॥

śrī-śuka uvāca

*namaḥ paraśmai puruṣāya bhūyase
sad-udbhava-sthāna-nirodha-līlayā
grhīta-śakti-tritayāya dehinām
antarbhavāyānupalakṣya-vartmane*

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *namaḥ*—offering obeisances; *paraśmai*—the Supreme; *puruṣāya*—Personality of Godhead; *bhūyase*—unto the complete whole; *sad-udbhava*—the creation of the material world; *sthāna*—its maintenance; *nirodha*—and its winding up; *līlayā*—by the pastime of; *grhīta*—having accepted; *śakti*—power; *tritayāya*—three modes; *dehinām*—of all who possess material bodies; *antaḥ-bhavāya*—unto Him who resides within; *anupalakṣya*—inconceivable; *vartmane*—one who has such ways.

Śukadeva Gosvāmī said: Let me offer my respectful obeisances unto the Supreme Personality of Godhead who, for the creation of the material world, accepts the three modes of nature. He is the complete whole residing within the body of everyone, and His ways are inconceivable.

This material world is a manifestation of the three modes goodness, passion and ignorance, and the Supreme Lord, for the creation, maintenance and destruction of the material world, accepts three predominating forms as Brahmā, Viṣṇu and Śaṅkara (Śiva). As Viṣṇu He enters into every body materially created. As Garbhodakaśāyī Viṣṇu He enters into every universe, and as Kṣīrodakaśāyī Viṣṇu He enters the body of every living being. Lord Śrī Kṛṣṇa, being the origin of all *viṣṇu-tattvas*, is addressed here as *paraḥ pumān*, or Puruṣottama, as described in the *Bhagavad-gītā* (15.18). He is the complete whole. The *puruṣāvatāras*

are therefore His plenary expansions. *Bhakti-yoga* is the only process by which one can become competent to know Him. Because the empiric philosophers and mystic *yogīs* cannot conceive of the Personality of Godhead, He is called *anupalakṣya-vartmane*, the Lord of the inconceivable way, or *bhakti-yoga*.

TEXT 13

भूयो नमः सद्वृजिनच्छिदेऽसता-
मसम्भवायाखिलसत्त्वमूर्तये ।
पुंसां पुनः पारमहंस्य आश्रमे
व्यवस्थितानामनुमृग्यदाशुषे ॥ १३ ॥

bhūyo namaḥ sad-vṛjina-cchide 'satām
asambhavāyākhila-sattva-mūrtaye
puṁsām punaḥ pāramahaṁsya āśrame
vyavasthitānām anumṛgya-dāśuṣe

bhūyaḥ—again; *namaḥ*—my obeisances; *sat*—of the devotees or the pious; *vṛjina*—distresses; *chide*—the liberator; *asatām*—of the atheists, the nondevotee-demons; *asambhavāya*—cessation of further unhappiness; *akhila*—complete; *sattva*—goodness; *mūrtaye*—unto the Personality; *puṁsām*—of the transcendentalists; *punaḥ*—again; *pāramahaṁsye*—the highest stage of spiritual perfection; *āśrame*—in the status; *vyavasthitānām*—particularly situated; *anumṛgya*—the destination; *dāśuṣe*—one who delivers.

I again offer my respectful obeisances unto the form of complete existence and transcendence, who is the liberator of the pious devotees from all distresses and the destroyer of the further advances in atheistic temperament of the nondevotee-demons. For the transcendentalists who are situated in the topmost spiritual perfection, He grants their specific destinations.

Lord Śrī Kṛṣṇa is the complete form of all existence, both material and spiritual. *Akhila* means complete, or that which is not *khila*, inferior. As stated in the *Bhagavad-gītā*, there are two kinds of nature (*prakṛti*), namely the material nature and the spiritual nature, or the external and internal potencies of the Lord. The material nature is called *aparā*, or

inferior, and the spiritual nature is called superior or transcendental. Therefore the form of the Lord is not of the inferior, material nature. He is complete transcendence. And He is *mūrti*, or having transcendental form. The less intelligent men, who are unaware of His transcendental form, describe Him as impersonal Brahman. But Brahman is simply the rays of His transcendental body (*yasya prabhā* [Bs. 5.40]). The devotees, who are aware of His transcendental form, render Him service; therefore the Lord also reciprocates by His causeless mercy and thus delivers His devotees from all distresses. The pious men who follow the rulings of the *Vedas* are also dear to Him, and therefore the pious men of this world are also protected by Him. The impious and the nondevotees are against the principles of the *Vedas*, and so such persons are always hampered from making advances in their nefarious activities. Some of them, who are specially favored by the Lord, are killed by Him personally, as in the cases of Rāvaṇa, Hiraṇyakaśipu and Kāmsa, and thus such demons get salvation and are thereby checked from further progress in their demoniac activities. Just like a kind father, either in His favor upon the devotees or His punishment of the demons He is ever kind to everyone because He is the complete existence for all individual existence.

The *paramahansa* stage of existence is the highest perfectional stage of spiritual values. According to Śrīmatī Kuntīdevī, the Lord is factually understood by the *paramahansas* only. As there is gradual realization of the transcendence from impersonal Brahman to localized Paramātmā to the Personality of Godhead, Puruṣottama, Lord Kṛṣṇa, similarly there is gradual promotion of one's situation in the spiritual life of *sannyāsa*. *Kuṭīcaka*, *bahūdaka*, *parivrājakācārya* and *paramahansa* are gradual progressive stages in the renounced order of life, *sannyāsa*, and Queen Kuntīdevī, the mother of the Pāṇḍavas, has spoken about them in her prayers for Lord Kṛṣṇa (Canto One, Chapter Eight). The *paramahansas* are generally found among both the impersonalists and the devotees, but according to *Śrīmad-Bhāgavatam* (as clearly stated by Kuntīdevī), pure *bhakti-yoga* is understood by the *paramahansas*, and Kuntīdevī has especially mentioned that the Lord descends (*paritrāṇāya sādḥūnām* [Bg. 4.8]) especially to award *bhakti-yoga* to the *paramahansas*. So ultimately the *paramahansas*, in the true sense of the term, are unalloyed devotees

of the Lord. Śrīla Jīva Gosvāmī has directly accepted that the highest destination is *bhakti-yoga*, by which one accepts the transcendental loving service of the Lord. Those who accept the path of *bhakti-yoga* are the factual *paramahamsas*.

Since the Lord is very kind to everyone, the impersonalists, who accept *bhakti* as the means of merging in the existence of the Lord in His impersonal *brahmajyoti*, are also awarded their desired destination. He has assured everyone in the *Bhagavad-gītā* (4.11): *ye yathā mām prapadyante*. According to Śrīla Viśvanātha Cakravartī, there are two classes of *paramahamsas*, namely the *brahmānandīs* (impersonalists) and the *premānandīs* (devotees), and both are awarded their desired destinations, although the *premānandīs* are more fortunate than the *brahmānandīs*. But both the *brahmānandīs* and the *premānandīs* are transcendentalists, and they have nothing to do with the inferior, material nature full of the existential miseries of life.

TEXT 14

नमो नमस्तेऽस्त्वृषभाय सात्वतां
विदूरकाष्ठाय मुहुः कुयोगिनाम् ।
निरस्तसाम्यातिशयेन राधसा
स्वधामनि ब्रह्मणि रंस्यते नमः ॥ १४ ॥

namo namas te 'stv ṛṣabhāya sātvatām
vidūra-kāṣṭhāya muhuḥ kuyoginām
nirasta-sāmyātiśayena rādhasā
sva-dhāmani brahmaṇi raṁsyate namaḥ

namaḥ namaḥ te—let me offer my obeisances unto You; *astu*—are; *ṛṣabhāya*—unto the great associate; *sātvatām*—of the members of the Yadu dynasty; *vidūra-kāṣṭhāya*—one who is far from mundane wranglers; *muhuḥ*—always; *ku-yoginām*—of the nondevotees; *nirasta*—vanquished; *sāmya*—equal status; *atiśayena*—by greatness; *rādhasā*—by opulence; *sva-dhāmani*—in His own abode; *brahmaṇi*—in the spiritual sky; *raṁsyate*—enjoys; *namaḥ*—I do bow down.

Let me offer my respectful obeisances unto Him who is the associate of the members of the Yadu dynasty and who is always a problem for the

nondevotees. He is the supreme enjoyer of both the material and spiritual worlds, yet He enjoys His own abode in the spiritual sky. There is no one equal to Him because His transcendental opulence is immeasurable.

There are two sides of the transcendental manifestations of the Supreme Lord, Śrī Kṛṣṇa. For the pure devotees He is the constant companion, as in the case of His becoming one of the family members of the Yadu dynasty, or His becoming the friend of Arjuna, or His becoming the associate neighbor of the inhabitants of Vṛndāvana, as the son of Nanda-Yaśodā, the friend of Sudāmā, Śrīdāmā and Madhumaṅgala, or the lover of the damsels of Vrajabhūmi, etc. That is part of His personal features. And by His impersonal feature He expands the rays of the *brahmajyoti*, which is limitless and all-pervasive. Part of this all-pervasive *brahmajyoti*, which is compared to the sun rays, is covered by the darkness of the *mahat-tattva*, and this insignificant part is known as the material world. In this material world there are innumerable universes like the one we can experience, and in each of them there are hundreds of thousands of planets like the one we are inhabiting. The mundaners are more or less captivated by the unlimited expansion of the rays of the Lord, but the devotees are concerned more with His personal form, from which everything is emanating (*janmādy asya yataḥ* [SB 1.1.1]). As the sun rays are concentrated in the sun disc, the *brahmajyoti* is concentrated in Goloka Vṛndāvana, the topmost spiritual planet in the spiritual sky. The immeasurable spiritual sky is full of spiritual planets, named Vaikuṅṭhas, far beyond the material sky. The mundaners have insufficient information of even the mundane sky, so what can they think of the spiritual sky? Therefore the mundaners are always far, far away from Him. Even if in the future they are able to manufacture some machine whose speed may be accelerated to the velocity of the wind or mind, the mundaners will still be unable to imagine reaching the planets in the spiritual sky. So the Lord and His residential abode will always remain a myth or a mysterious problem, but for the devotees the Lord will always be available as an associate.

In the spiritual sky His opulence is immeasurable. The Lord resides in all the spiritual planets, the innumerable Vaikuṅṭha planets, by expanding His plenary portions along with His liberated devotee associates, but the impersonalists who want to merge in the existence of the Lord are

allowed to merge as one of the spiritual sparks of the *brahmajyoti*. They have no qualifications for becoming associates of the Lord either in the Vaikuṅṭha planets or in the supreme planet, Goloka Vṛndāvana, described in the *Bhagavad-gītā* as *mad-dhāma* and here in this verse as the *sva-dhāma* of the Lord.

This *mad-dhāma* or *sva-dhāma* is described in the *Bhagavad-gītā* (15.6) as follows:

*na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramam mama*

The Lord's *sva-dhāma* does not require any sunlight or moonlight or electricity for illumination. That *dhāma*, or place, is supreme, and whoever goes there never comes back to this material world.

The Vaikuṅṭha planets and the Goloka Vṛndāvana planet are all self-illuminating, and the rays scattered by those *sva-dhāma* of the Lord constitute the existence of the *brahmajyoti*. As further confirmed in the *Vedas* like the *Muṇḍaka* (2.2.10), *Kaṭha* (2.2.15) and *Śvetāśvatara Upaniṣads* (6.14):

*na tatra sūryo bhāti na candra-tāraḥ
nemā vidyuto bhānti kuto 'yam agniḥ
tam eva bhāntam anu bhāti sarvaṁ
tasya bhāsā sarvaṁ idaṁ vibhāti*

In the *sva-dhāma* of the Lord there is no need of sun, moon or stars for illumination. Nor is there need of electricity, so what to speak of ignited lamps? On the other hand, it is because those planets are self-illuminating that all effulgence has become possible, and whatever there is that is dazzling is due to the reflection of that *sva-dhāma*.

One who is dazzled by the effulgence of the impersonal *brahmajyoti* cannot know the personal transcendence; therefore in the *Īsopaniṣad* (15) it is prayed that the Lord shift His dazzling effulgence so that the devotee can see the real reality. It is spoken thus:

*hiraṇmayena pātreṇa
satyasyāpihitam mukham
tat tvam pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye*

"O Lord, You are the maintainer of everything, both material and spiritual, and everything flourishes by Your mercy. Your devotional service, or *bhakti-yoga*, is the actual principle of religion, *satya-dharma*, and I am engaged in that service. So kindly protect me by showing Your real face. Please, therefore, remove the veil of Your *brahmajyoti* rays so that I can see Your form of eternal bliss and knowledge."

TEXT 15

**यत्कीर्तनं यत्स्मरणं यदीक्षणं
यद्वन्दनं यच्छ्रवणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति कल्मषं
तस्मै सुभद्रश्रवसे नमो नमः ॥ १५ ॥**

*yat-kīrtanam yat-smaraṇam yad-ikṣaṇam
yad-vandanam yac-chravaṇam yad-arhaṇam
lokasya sadyo vidhunoti kalmaṣam
tasmai subhadra-śravase namo namaḥ*

yat—whose; *kīrtanam*—glorification; *yat*—whose; *smaraṇam*—remembrances; *yat*—whose; *ikṣaṇam*—audience; *yat*—whose; *vandanam*—prayers; *yat*—whose; *śravaṇam*—hearing about; *yat*—whose; *arhaṇam*—worshiping; *lokasya*—of all people; *sadyaḥ*—forthwith; *vidhunoti*—specifically cleanses; *kalmaṣam*—effects of sins; *tasmai*—unto Him; *subhadra*—all-auspicious; *śravase*—one who is heard; *namaḥ*—my due obeisances; *namaḥ*—again and again.

Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

The sublime form of religious performances to free oneself from all reactions of sins is suggested herein by the greatest authority, Śrī

Śukadeva Gosvāmī. *Kīrtanam*, or glorifying the Lord, can be performed in very many ways, such as remembering, visiting temples to see the Deity, offering prayers in front of the Lord, and hearing recitations of glorification of the Lord as they are mentioned in the *Śrīmad-Bhāgavatam* or in the *Bhagavad-gītā*. *Kīrtanam* can be performed both by singing the glories of the Lord in accompaniment with melodious music and by recitation of scriptures like *Śrīmad-Bhāgavatam* or *Bhagavad-gītā*. The devotees need not be disappointed in the physical absence of the Lord, though they may think of not being associated with Him. The devotional process of chanting, hearing, remembering, etc., (either all or some of them, or even one of them) can give us the desired result of associating with the Lord by discharging the transcendental loving service of the Lord in the above manner. Even the very sound of the holy name of Lord Kṛṣṇa or Rāma can at once surcharge the atmosphere spiritually. We must know definitely that the Lord is present wherever such pure transcendental service is performed, and thus the performer of offenseless *kīrtanam* has positive association with the Lord. Similarly, remembrance and prayers also can give us the desired result if they are properly done under expert guidance. One should not concoct forms of devotional service. One may worship the form of the Lord in a temple, or one may impersonally offer the Lord devotional prayers in a mosque or a church. One is sure to get free from the reactions of sins provided one is very careful about not committing sins willingly in expectation of getting free from the reactions of sins by worshiping in the temple or by offering prayers in the church. This mentality of committing sins willfully on the strength of devotional service is called *nāmino balād yasya hi pāpa-buddhiḥ*, and it is the greatest offense in the discharge of devotional service. Hearing, therefore, is essential in order to keep oneself strictly on guard against such pitfalls of sins. And in order to give special stress to the hearing process, the Gosvāmī invokes all auspicious fortune in this matter.

TEXT 16

विचक्षणा यच्चरणोपसादनात्
 स्रां व्युदस्योभयतोऽन्तरात्मनः ।
 विन्दन्ति हि ब्रह्मगतिं गत्वा मा-

स्तस्मै सुभद्रश्रवसे नमो नमः ॥ १६ ॥

*vicakṣaṇā yac-caraṇopasādanāt
saṅgam vyudasyobhayato 'ntar-ātmanaḥ
vindanti hi brahma-gatiṁ gata-klamās
tasmai subhadra-śravase namo namaḥ*

vicakṣaṇāḥ—highly intellectual; *yac*—whose; *caraṇa-upasādanāt*—simply dedicating oneself unto the lotus feet; *saṅgam*—attachment; *vyudasya*—giving up completely; *ubhayataḥ*—for present and future existence; *antaḥ-ātmanaḥ*—of the heart and soul; *vindanti*—moves progressively; *hi*—certainly; *brahma-gatiṁ*—toward spiritual existence; *gata-klamāḥ*—without difficulty; *tasmai*—unto Him; *subhadra*—all-auspicious; *śravase*—unto one who is heard; *namaḥ*—my due obeisances; *namaḥ*—again and again.

Let me offer my respectful obeisances again and again unto the all-auspicious Lord Śrī Kṛṣṇa. The highly intellectual, simply by surrendering unto His lotus feet, are relieved of all attachments to present and future existences and without difficulty progress toward spiritual existence.

Lord Śrī Kṛṣṇa has repeatedly instructed Arjuna, or for that matter everyone concerned with becoming His unalloyed devotee. In the last phase of His instruction in the *Bhagavad-gītā* (18.64-66) He instructed most confidentially as follows:

*sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti
tato vakṣyāmi te hitam*

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me
[Bg. 18.65]*

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

"My dear Arjuna, you are very dear to Me, and therefore only for your good I will disclose the most secret part of My instructions. It is simply this: become a pure devotee of Mine and give yourself unto Me only, and I promise you full spiritual existence, by which you may gain the eternal right of transcendental loving service unto Me. Just give up all other ways of religiosity and exclusively surrender unto Me and believe that I will protect you from your sinful acts, and I shall deliver you. Do not worry any more."

Persons who are intelligent take serious notice of this last instruction of the Lord. Knowledge of the self is the first step in spiritual realization, which is called confidential knowledge, and a step further is God realization, which is called more confidential knowledge. The culmination of the knowledge of *Bhagavad-gītā* is God realization, and when one attains this stage of God realization, he naturally, voluntarily becomes a devotee of the Lord to render Him loving transcendental service. This devotional service to the Lord is always based on love of God and is distinct from the nature of routine service as prescribed in *karma-yoga*, *jñāna-yoga* or *dhyāna-yoga*. In the *Bhagavad-gītā* there are different instructions for such men of different categories, and there are various descriptions for *varṇāśrama-dharma*, *sannyāsa-dharma*, *yati-dharma*, the renounced order of life, controlling the senses, meditation, perfection of mystic powers, etc., but one who fully surrenders unto the Lord to render service unto Him, out of spontaneous love for Him, factually assimilates the essence of all knowledge described in the *Vedas*. One who adopts this method very skillfully attains perfection of life at once. And this perfection of human life is called *brahma-gati*, or the progressive march in spiritual existence. As enunciated by Śrīla Jīva Gosvāmī on the basis of Vedic assurances, *brahma-gati* means to attain a spiritual form as good as that of the Lord, and in that form the liberated living being eternally lives on one of the spiritual planets situated in the spiritual sky. Attainment of this perfection of life is easily available to a

pure devotee of the Lord without his undergoing any difficult method of perfection. Such a devotional life is full of *kīrtanam*, *smaraṇam*, *īkṣaṇam*, etc., as mentioned in the previous verse. One must therefore adopt this simple way of devotional life in order to attain the highest perfection available in any category of the human form of life in any part of the world. When Lord Brahmā met Lord Kṛṣṇa as a playful child at Vṛndāvana, he offered his prayer in which he said:

*śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām
(SB 10.14.4)*

Bhakti-yoga is the highest quality of perfection to be achieved by the intelligent person in lieu of performing a large quantity of spiritual activities. The example cited here is very appropriate. A handful of real paddy is more valuable than heaps of paddy skins without any substance within. Similarly, one should not be attracted by the jugglery of *karma-kāṇḍa* or *jñāna-kāṇḍa* or even the gymnastic performances of *yoga*, but skillfully should take to the simple performances of *kīrtanam*, *smaraṇam*, etc., under a bona fide spiritual master, and without any difficulty attain the highest perfection.

TEXT 17

तपस्विनो दानपरा यशस्विनो
मनस्विनो मन्त्रविदः सुमृगालाः ।
क्षेमं न विन्दन्ति विना यदर्पणं
तस्मै सुभद्रश्रवसे नमो नमः ॥ १७ ॥

*tapasvino dāna-para yaśasvino
manasvino mantra-vidaḥ sumṛgālāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ*

tapasvinaḥ—the great learned sages; *dāna-paraḥ*—the great performer of charity; *yaśasvinaḥ*—the great worker of distinction; *manasvinaḥ*—the

great philosophers or mystics; *mantra-vidah*—the great chanter of the Vedic hymns; *su-maṅgalāḥ*—strict followers of Vedic principles; *kṣemam*—fruitful result; *na*—never; *vindanti*—attain; *vinā*—without; *yat-arpaṇam*—dedication; *tasmai*—unto Him; *subhadra*—auspicious; *śravase*—hearing about Him; *namaḥ*—my obeisances; *namaḥ*—again and again.

Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa again and again because the great learned sages, the great performers of charity, the great workers of distinction, the great philosophers and mystics, the great chanters of the Vedic hymns and the great followers of Vedic principles cannot achieve any fruitful result without dedication of such great qualities to the service of the Lord.

Advancement of learning, a charitable disposition, political, social or religious leadership of human society, philosophical speculations, the practice of the *yoga* system, expertise in the Vedic rituals, and all similar high qualities in man serve one in the attainment of perfection only when they are employed in the service of the Lord. Without such dovetailing, all such qualities become sources of trouble for people in general. Everything can be utilized either for one's own sense gratification or in the service of one other than oneself. There are two kinds of self-interest also, namely personal selfishness and extended selfishness. But there is no qualitative difference between personal and extended selfishness. Theft for personal interest or for the family interest is of the same quality—namely, criminal. A thief pleading not guilty because of committing theft not for personal interest but for the interest of society or country has never been excused by the established law of any country. People in general have no knowledge that the self-interest of a living being attains perfection only when such an interest coincides with the interest of the Lord. For example, what is the interest of maintaining body and soul together? One earns money for maintenance of the body (personal or social), but unless there is God consciousness, unless the body is being properly maintained to realize one's relation with God, all good efforts to maintain body and soul together are similar to the attempts of the animals to maintain body and soul together. The purpose of maintaining the human body is different

from that of the animals. Similarly, advancement of learning, economic development, philosophical research, study in the Vedic literature or even the execution of pious activities (like charity, opening of hospitals, and the distribution of food grains) should be done in relation with the Lord. The aim of all such acts and endeavors must be the pleasure of the Lord and not the satisfaction of any other identity, individual or collective (*samsiddhir hari-toṣaṇam* [SB 1.2.13]). In the *Bhagavad-gītā* (9.27) the same principle is confirmed where it is said that whatever we may give in charity and whatever we may observe in austerity must be given over to the Lord or be done on His account only. The expert leaders of a godless human civilization cannot bring about a fruitful result in all their different attempts at educational advancement or economic development unless they are God conscious. And to become God conscious one has to hear about the all-auspicious Lord, as He is described in literature like the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

TEXT 18

किरातहूणान्द्रपुलिन्दपुल्कशा
 आभीरशुम्भा यवनाः खसादयः ।
 येऽन्ये च पापा यदपाश्रयाश्रयाः
 शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥ १८ ॥

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ

kirāta—a province of old Bhārata; *hūṇa*—part of Germany and Russia; *āndhra*—a province of southern India; *pulinda*—the Greeks; *pulkaśāḥ*—another province; *ābhīra*—part of old Sind; *śumbhāḥ*—another province; *yavanāḥ*—the Turks; *khasa-ādayaḥ*—the Mongolian province; *ye*—even those; *anye*—others; *ca*—also; *pāpāḥ*—addicted to sinful acts; *yat*—whose; *apāśraya-āśrayāḥ*—having taken shelter of the devotees of the Lord; *śudhyanti*—at once purified; *tasmai*—unto Him; *prabhaviṣṇave*—unto the powerful Viṣṇu; *namaḥ*—my respectful obeisances.

Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana,

members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

Kirāta: A province of old Bhārata-varṣa mentioned in the *Bhīṣma-parva* of *Mahābhārata*. Generally the Kirātas are known as the aboriginal tribes of India, and in modern days the Santal Parganas in Bihar and Chota Nagpur might comprise the old province named Kirāta.

Hūṇa: The area of East Germany and part of Russia is known as the province of the Hūṇas. Accordingly, sometimes a kind of hill tribe is known as the Hūṇas.

Āndhra: A province in southern India mentioned in the *Bhīṣma-parva* of *Mahābhārata*. It is still extant under the same name.

Pulinda: It is mentioned in the *Mahābhārata* (*Ādi-parva* 174.38), viz., the inhabitants of the province of the name Pulinda. This country was conquered by Bhīmasena and Sahadeva. The Greeks are known as Pulindas, and it is mentioned in the *Vana-parva* of *Mahābhārata* that the non-Vedic race of this part of the world would rule over the world. This Pulinda province was also one of the provinces of Bhārata, and the inhabitants were classified amongst the *kṣatriya* kings. But later on, due to their giving up the brahminical culture, they were mentioned as *mlecchas* (just as those who are not followers of the Islamic culture are called *kafirs* and those who are not followers of the Christian culture are called heathens).

Ābhīra: This name also appears in the *Mahābhārata*, both in the *Sabhā-parva* and *Bhīṣma-parva*. It is mentioned that this province was situated on the River Sarasvatī in Sind. The modern Sind province formerly extended on the other side of the Arabian Sea, and all the inhabitants of that province were known as the Ābhīras. They were under the domination of Mahārāja Yudhiṣṭhira, and according to the statements of Mārkaṇḍeya the *mlecchas* of this part of the world would also rule over Bhārata. Later on this proved to be true, as in the case of the Pulindas. On behalf of the Pulindas, Alexander the Great conquered India, and on behalf of the Ābhīras, Muhammad Ghorī conquered India. These Ābhīras were also formerly *kṣatriyas* within the brahminical culture, but they gave up the connection. The *kṣatriyas* who were afraid of

Paraśurāma and had hidden themselves in the Caucasian hilly regions later on became known as the Ābhīras, and the place they inhabited was known as Ābhīradeśa.

Śumbhas or *Kaṅkas*: The inhabitants of the Kaṅka province of old Bhārata, mentioned in the *Mahābhārata*.

Yavanas: Yavana was the name of one of the sons of Mahārāja Yayāti who was given the part of the world known as Turkey to rule. Therefore the Turks are Yavanas due to being descendants of Mahārāja Yavana. The Yavanas were therefore *kṣatriyas*, and later on, by giving up the brahminical culture, they became *mleccha-yavanas*. Descriptions of the Yavanas are in the *Mahābhārata* (*Ādi-parva* 85.34). Another prince called Turvasu was also known as Yavana, and his country was conquered by Sahadeva, one of the Pāṇḍavas. The western Yavana joined with Duryodhana in the Battle of Kurukṣetra under the pressure of Karna. It is also foretold that these Yavanas also would conquer India, and it proved to be true.

Khasa: The inhabitants of the Khasadeśa are mentioned in the *Mahābhārata* (*Droṇa-parva*). Those who have a stunted growth of hair on the upper lip are generally called Khasas. As such, the Khasa are the Mongolians, the Chinese and others who are so designated.

The above-mentioned historical names are different nations of the world. Even those who are constantly engaged in sinful acts are all corrigible to the standard of perfect human beings if they take shelter of the devotees of the Lord. Jesus Christ and Muhammad, two powerful devotees of the Lord, have done tremendous service on behalf of the Lord on the surface of the globe. And from the version of Śrīla Śukadeva Gosvāmī it appears that instead of running a godless civilization in the present context of the world situation, if the leadership of world affairs is entrusted to the devotees of the Lord, for which a worldwide organization under the name and style of the International Society for Krishna Consciousness has already been started, then by the grace of the Almighty Lord there can be a thorough change of heart in human beings all over the world because the devotees of the Lord are able authorities to effect such a change by purifying the dust-worn minds of the people in general. The politicians of the world may remain in their respective positions because the pure devotees of

the Lord are not interested in political leadership or diplomatic implications. The devotees are interested only in seeing that the people in general are not misguided by political propaganda and in seeing that the valuable life of a human being is not spoiled in following a type of civilization which is ultimately doomed. If the politicians, therefore, would be guided by the good counsel of the devotees, then certainly there would be a great change in the world situation by the purifying propaganda of the devotees, as shown by Lord Caitanya. As Śukadeva Gosvāmī began his prayer by discussing the word *yat-kīrtanam*, so also Lord Caitanya recommended that simply by glorifying the Lord's holy name, a tremendous change of heart can take place by which the complete misunderstanding between the human nations created by politicians can at once be extinguished. And after the extinction of the fire of misunderstanding, other profits will follow. The destination is to go back home, back to Godhead, as we have several times discussed in these pages.

According to the cult of devotion, generally known as the Vaiṣṇava cult, there is no bar against anyone's advancing in the matter of God realization. A Vaiṣṇava is powerful enough to turn into a Vaiṣṇava even the Kirāta, etc., as above mentioned. In the *Bhagavad-gītā* (9.32) it is said by the Lord that there is no bar to becoming a devotee of the Lord (even for those who are lowborn, or women, *śūdras* or *vaiśyas*), and by becoming a devotee everyone is eligible to return home, back to Godhead. The only qualification is that one take shelter of a pure devotee of the Lord who has thorough knowledge in the transcendental science of Kṛṣṇa (*Bhagavad-gītā* and *Śrīmad-Bhāgavatam*). Anyone from any part of the world who becomes well conversant in the science of Kṛṣṇa becomes a pure devotee and a spiritual master for the general mass of people and may reclaim them by purification of heart. Though a person be even the most sinful man, he can at once be purified by systematic contact with a pure Vaiṣṇava. A Vaiṣṇava, therefore, can accept a bona fide disciple from any part of the world without any consideration of caste and creed and promote him by regulative principles to the status of a pure Vaiṣṇava who is transcendental to brahminical culture. The system of caste, or *varṇāśrama-dharma*, is no longer regular even amongst the so-called followers of the system. Nor is

it now possible to reestablish the institutional function in the present context of social, political and economic revolution. Without any reference to the particular custom of a country, one can be accepted to the Vaiṣṇava cult spiritually, and there is no hindrance in the transcendental process. So by the order of Lord Śrī Caitanya Mahāprabhu, the cult of *Śrīmad-Bhāgavatam* or the *Bhagavad-gītā* can be preached all over the world, reclaiming all persons willing to accept the transcendental cult. Such cultural propaganda by the devotees will certainly be accepted by all persons who are reasonable and inquisitive, without any particular bias for the custom of the country. The Vaiṣṇava never accepts another Vaiṣṇava on the basis of birthright, just as he never thinks of the Deity of the Lord in a temple as an idol. And to remove all doubts in this connection, Śrīla Śukadeva Gosvāmī has invoked the blessings of the Lord, who is all-powerful (*prabhaviṣṇave namaḥ*). As the all-powerful Lord accepts the humble service of His devotee in devotional activities of the *arcana*, His form as the worshipable Deity in the temple, similarly the body of a pure Vaiṣṇava changes transcendently at once when he gives himself up to the service of the Lord and is trained by a qualified Vaiṣṇava. The injunction of Vaiṣṇava regulation in this connection runs as follows: *arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ śrī-viṣṇor nāmni śabda-sāmānya-buddhiḥ*, etc. "One should not consider the Deity of the Lord as worshiped in the temple to be an idol, nor should one consider the authorized spiritual master an ordinary man. Nor should one consider a pure Vaiṣṇava to belong to a particular caste, etc."

(*Padma Purāṇa*)

The conclusion is that the Lord, being all-powerful, can, under any and every circumstance, accept anyone from any part of the world, either personally or through His bona fide manifestation as the spiritual master. Lord Caitanya accepted many devotees from communities other than the varṇāśramites, and He Himself declared, to teach us, that He does not belong to any caste or social order of life, but that He is the eternal servant of the servant of the Lord who maintains the damsels of Vṛndāvana (Lord Kṛṣṇa) [Cc. *Madhya* 13.80]. That is the way of self-realization.

TEXT 19

स एष आत्मात्मवतामधीश्वर-
स्त्रयीमयो धर्ममयस्तपोमयः ।
गतव्यलीकैरजशङ्करादिभि-
र्वितर्क्यलिङ्गो भगवान् प्रसीदताम् ॥ १९ ॥

*sa eṣa ātmātmavatām adhīśvaras
trayīmayo dharmamayasa tapomayaḥ
gata-vyalīkair aja-śaṅkarādibhir
vitarkya-liṅgo bhagavān prasīdatām*

saḥ—He; *eṣaḥ*—it is; *ātmā*—the Supersoul; *ātmavatām*—of the self-realized souls; *adhīśvaraḥ*—the Supreme Lord; *trayī-mayaḥ*—personified Vedas; *dharmamayaḥ*—personified religious scripture; *tapamayaḥ*—personified austerity; *gata-vyalīkaiḥ*—by those who are above all pretensions; *aja*—Brahmājī; *śaṅkara-ādibhiḥ*—by Lord Śiva and others; *vitarkya-liṅgaḥ*—one who is observed with awe and veneration; *bhagavān*—the Personality of Godhead; *prasīdatām*—be kind toward me.

He is the Supersoul and the Supreme Lord of all self-realized souls. He is the personification of the Vedas, religious scriptures and austerities. He is worshiped by Lord Brahmā and Śiva and all those who are transcendental to all pretensions. Being so revered with awe and veneration, may that Supreme Absolute be pleased with me.

The Supreme Lord, the Personality of Godhead, although the Lord of all followers of different paths of self-realization, is knowable only by those who are above all pretensions. Everyone is searching for eternal peace or eternal life, and with an aim to this destination everyone is either studying the Vedic scriptures or other religious scriptures or undergoing severe austerity as empiric philosophers, as mystics *yogīs* or as unalloyed devotees, etc. But the Supreme Lord is perfectly realized only by the devotees because they are above all pretensions. Those who are on the path of self-realization are generally classified as *karmīs*, *jñānīs*, *yogīs*, or devotees of the Lord. The *karmīs*, who are much attracted by the fruitive activities of the Vedic rituals, are called *bhukti-kāmī*, or those who desire material enjoyment. The *jñānīs*, who try to become one with the

Supreme by mental speculation, are called *mukti-kāmī*, or those who desire liberation from material existence. The mystic *yogīs*, who practice different types of austerities for attainment of eight kinds of material perfection and who ultimately meet the Supersoul (Paramātmā) in trance, are called *siddhi-kāmī*, or those who desire the perfection of becoming finer than the finest, becoming heavier than the heaviest, getting everything desired, having control over everyone, creating everything liked, etc. All these are abilities of a powerful *yogī*. But the devotees of the Lord do not want anything like that for self-satisfaction. They want only to serve the Lord because the Lord is great and as living entities they are eternally subordinate parts and parcels of the Lord. This perfect realization of the self by the devotee helps him to become desireless, to desire nothing for his personal self, and thus the devotees are called *niṣkāmi*, without any desire. A living entity, by his constitutional position, cannot be void of all desires (the *bhukti-kāmī*, *mukti-kāmī* and *siddhi-kāmī* all desire something for personal satisfaction), but the *niṣkāmi* devotees of the Lord desire everything for the satisfaction of the Lord. They are completely dependent on the orders of the Lord and are always ready to discharge their duty for the satisfaction of the Lord.

In the beginning Arjuna placed himself as one of those who desire self-satisfaction, for he desired not to fight in the Battle of Kurukṣetra, but to make him desireless the Lord preached the *Bhagavad-gītā*, in which the ways of *karma-yoga*, *jñāna-yoga*, *haṭha-yoga* and also *bhakti-yoga* were explained. Because Arjuna was without any pretension, he changed his decision and satisfied the Lord by agreeing to fight (*kariṣye vacanam tava*) [Bg. 18.73], and thus he became desireless.

The examples of Brahmā and Lord Śiva are specifically cited here because Brahmājī, Lord Śiva, Śrīmatī Lakṣmījī and the four Kumāras (Sanaka, Sanātana, etc.) are leaders of the four desireless Vaiṣṇava *sampradāyas*. They are all freed from all pretensions. Śrīla Jīva Gosvāmī interprets the word *gata-vyālikaiḥ* as *projjhita-kaitavaiḥ*, or those who are freed from all pretensions (the unalloyed devotees only). In the *Caitanya-caritāmṛta* (Madhya 19.149) it is said:

kṛṣṇa-bhakta—niṣkāma, ata eva 'śānta'

bhukti-mukti-siddhi-kāmī, sakali 'aśānta'

Those who are after fruitive results for their pious activities, those who desire salvation and identity with the Supreme, and those who desire material perfections of mystic power are all restless because they want something for themselves, but the devotee is completely peaceful because he has no demand for himself and is always ready to serve the desire of the Lord. The conclusion is, therefore, that the Lord is for everyone because no one can achieve the result of his respective desires without His sanction, but as stated by the Lord in *Bhagavad-gītā* (8.9), all such results are awarded by Him only, for the Lord is *adhīśvara* (the original controller) of everyone, namely the Vedāntists, the great *karma-kāṇḍīyas*, the great religious leaders, the great performers of austerity and all who are striving for spiritual advancement. But ultimately He is realized by the pretensionless devotees only. Therefore special stress is given to the devotional service of the Lord by Śrīla Śukadeva Gosvāmī.

TEXT 20

श्रियः पतिर्यज्ञपतिः प्रजापति-
र्धियां पतिर्लोकपतिर्धरापतिः ।
पतिर्गतिश्चान्धकवृष्णिसात्वतां
प्रसीदतां मे भगवान् सतां पतिः ॥ २० ॥

*śriyaḥ patir yajña-patiḥ prajā-patir
dhiyām patir loka-patir dharā-patiḥ
patir gatiś cāndhaka-vṛṣṇi-sātvatām
prasīdatām me bhagavān satām patiḥ*

śriyaḥ—all opulence; *patiḥ*—the owner; *yajña*—of sacrifice; *patiḥ*—the director; *prajā-patiḥ*—the leader of all living entities; *dhiyām*—of intelligence; *patiḥ*—the master; *loka-patiḥ*—the proprietor of all planets; *dharā*—earth; *patiḥ*—the supreme; *patiḥ*—head; *gatiḥ*—destination; *ca*—also; *andhaka*—one of the kings of the Yadu dynasty; *vṛṣṇi*—the first king of the Yadu dynasty; *sātvatām*—the Yadus; *prasīdatām*—be merciful; *me*—upon me; *bhagavān*—Lord Śrī Kṛṣṇa; *satām*—of all

devotees; *patiḥ*—the Lord.

May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me.

Since Śukadeva Gosvāmī is one of the prominent *gata-vyālikas*, who are freed from all misconceptions, he therefore expresses his own realized perception of Lord Śrī Kṛṣṇa as being the sum total of all perfection, the Personality of Godhead. Everyone is seeking the favor of the goddess of fortune, but people do not know that Lord Śrī Kṛṣṇa is the beloved husband of all goddesses of fortune. In the *Brahma-saṁhitā* it is said that the Lord, in His transcendental abode Goloka Vṛndāvana, is accustomed to herding the *surabhi* cows and is served there by hundreds of thousands of goddesses of fortune. All these goddesses of fortune are manifestations of His transcendental pleasure potency (*hlādinī-śakti*) in His internal energy, and when the Lord manifested Himself on this earth He partially displayed the activities of His pleasure potency in His *rāsa-līlā* just to attract the conditioned souls, who are all after the phantasmagoria pleasure potency in degraded sex enjoyment. The pure devotees of the Lord like Śukadeva Gosvāmī, who was completely detached from the abominable sex life of the material world, discussed this act of the Lord's pleasure potency certainly not in relation to sex, but to relish a transcendental taste inconceivable to the mundaners who are after sex life. Sex life in the mundane world is the root-cause of being conditioned by the shackles of illusion, and certainly Śukadeva Gosvāmī was never interested in the sex life of the mundane world. Nor does the manifestation of the Lord's pleasure potency have any connection with such degraded things. Lord Caitanya was a strict *sannyāsī*, so much so that He did not allow any woman to come near Him, not even to bow down and offer respects. He never even heard the prayers of the *deva-dāsīs* offered in the temple of Jagannātha because a *sannyāsī* is forbidden to hear songs sung by the fair sex. Yet even in the

rigid position of a *sannyāsī*. He recommended the mode of worship preferred by the *gopīs* of Vṛndāvana as the topmost loving service possible to be rendered to the Lord. And Śrīmatī Rādhārāṇī is the principal head of all such goddesses of fortune, and therefore She is the pleasure counterpart of the Lord and is nondifferent from Kṛṣṇa. In the Vedic rituals there are recommendations for performing different types of sacrifice in order to achieve the greatest benefit in life. Such benedictions as the results of performing great sacrifices are, after all, favors given by the goddess of fortune, and the Lord, being the husband or lover of the goddess of fortune, is factually the Lord of all sacrifices also. He is the final enjoyer of all kinds of *yajña*; therefore Yajña-pati is another name of Lord Viṣṇu. It is recommended in the *Bhagavad-gītā* that everything be done for the Yajña-pati (*yajñārtāt karmaṇaḥ*), for otherwise one's acts will be the cause of conditioning by the law of material nature. Those who are not freed from all misconceptions (*vyalīkam*) perform sacrifices to please the minor demigods, but the devotees of the Lord know very well that Lord Śrī Kṛṣṇa is the supreme enjoyer of all performances of sacrifice; therefore they perform the *saṅkīrtana-yajña* (*śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]), which is especially recommended in this age of Kali. In Kali-yuga, performance of other types of sacrifice is not feasible due to insufficient arrangements and inexpert priesthood.

We have information from the *Bhagavad-gītā* (3.10-11) that Lord Brahmā, after giving rebirth to the conditioned souls within the universe, instructed them to perform sacrifices and to lead a prosperous life. With such sacrificial performances the conditioned souls will never be in difficulty in keeping body and soul together. Ultimately they can purify their existence. They will find natural promotion into spiritual existence, the real identity of the living being. A conditioned soul should never give up the practice of sacrifice, charity and austerity, in any circumstances. The aim of all such sacrifices is to please the Yajña-pati, the Personality of Godhead; therefore the Lord is also Prajā-pati. According to the *Kaṭha Upaniṣad*, the one Lord is the leader of the innumerable living entities. The living entities are maintained by the Lord (*eko bahūnām yo vidadhāti kāmān*). The Lord is therefore called the supreme Bhūta-bhṛt, or maintainer of all living beings.

Living beings are proportionately endowed with intelligence in terms of their previous activities. All living beings are not equally endowed with the same quality of intelligence because behind such development of intelligence is the control of the Lord, as declared in the *Bhagavad-gītā* (15.15). As Paramātmā, Supersoul, the Lord is living in everyone's heart, and from Him only does one's power of remembrance, knowledge and forgetfulness follow (*mattaḥ smṛtir jñānam apohanam ca*). One person can sharply remember past activities by the grace of the Lord while others cannot. One is highly intelligent by the grace of the Lord, and one is a fool by the same control. Therefore the Lord is Dhiyām-pati, or the Lord of intelligence.

The conditioned souls strive to become lords of the material world. Everyone is trying to lord it over the material nature by applying his highest degree of intelligence. This misuse of intelligence by the conditioned soul is called madness. One's full intelligence should be applied to get free from the material clutches. But the conditioned soul, due to madness only, engages his full energy and intelligence in sense gratification, and to achieve this end of life he willfully commits all sorts of misdeeds. The result is that instead of attaining an unconditional life of full freedom, the mad conditioned soul is entangled again and again in different types of bondage in material bodies. Everything we see in the material manifestation is but the creation of the Lord. Therefore He is the real proprietor of everything in the universes. The conditioned soul can enjoy a fragment of this material creation under the control of the Lord, but not self-sufficiently. That is the instruction in the *Īśopaniṣad*. One should be satisfied with things awarded by the Lord of the universe. It is out of madness only that one tries to encroach upon another's share of material possessions.

The Lord of the universe, out of His causeless mercy upon the conditioned souls, descends by His own energy (*ātma-māyā*) to reestablish the eternal relation of the conditioned souls with Him. He instructs all to surrender unto Him instead of falsely claiming to be enjoyers for a certain limit under His control. When He so descends He proves how much greater is His ability to enjoy, and He exhibits His power of enjoyment by (for instance) marrying sixteen thousand wives at once. The conditioned soul is very proud of becoming the husband of

even one wife, but the Lord laughs at this; the intelligent man can know who is the real husband. Factually, the Lord is the husband of all the women in His creation, but a conditioned soul under the control of the Lord feels proud to be the husband of one or two wives.

All these qualifications as the different types of *pati* mentioned in this verse are meant for Lord Śrī Kṛṣṇa, and Śukadeva Gosvāmī has therefore especially mentioned the *pati* and *gati* of the Yadu dynasty. The members of the Yadu dynasty knew that Lord Śrī Kṛṣṇa is everything, and all of them intended to return to Lord Kṛṣṇa after He had finished His transcendental pastimes on the earth. The Yadu dynasty was annihilated by the will of the Lord because its members had to return home with the Lord. The annihilation of the Yadu dynasty was a material show created by the Supreme Lord; otherwise the Lord and the members of the Yadu dynasty are all eternal associates. The Lord is therefore the guide of all devotees, and as such, Śukadeva Gosvāmī offered Him due respects with love-laden feelings.

TEXT 21

यदङ्घ्र्यभिध्यानसमाधिधौतया
धियानुपश्यन्ति हि तत्त्वमात्मनः ।
वदन्ति चैतत् कवयो यथारुचं
स मे मुकुन्दो भगवान् प्रसीदताम् ॥ २१ ॥

yad-aṅghry-abhidhyāna-samādhi-dhautayā
dhiyānupaśyanti hi tattvam ātmanaḥ
vadanti caitat kavayo yathā-rucam
sa me mukundo bhagavān prasīdatām

yat-aṅghri—whose lotus feet; *abhidhyāna*—thinking of, at every second; *samādhi*—trance; *dhautayā*—being washed off; *dhiyā*—by such clean intelligence; *anupaśyanti*—does see by following authorities; *hi*—certainly; *tattvam*—the Absolute Truth; *ātmanaḥ*—of the Supreme Lord and of oneself; *vadanti*—they say; *ca*—also; *etat*—this; *kavayaḥ*—philosophers or learned scholars; *yathā-rucam*—as he thinks; *saḥ*—He; *me*—mine; *mukundaḥ*—Lord Kṛṣṇa (who gives liberation); *bhagavān*—the Personality of Godhead; *prasīdatām*—be pleased with me.

It is the Personality of Godhead Śrī Kṛṣṇa who gives liberation. By thinking of His lotus feet at every second, following in the footsteps of authorities, the devotee in trance can see the Absolute Truth. The learned mental speculators, however, think of Him according to their whims. May the Lord be pleased with me.

The mystic *yogīs*, after a strenuous effort to control the senses, may be situated in a trance of *yoga* just to have a vision of the Supersoul within everyone, but the pure devotee, simply by remembering the Lord's lotus feet at every second, at once becomes established in real trance because by such realization his mind and intelligence are completely cleansed of the diseases of material enjoyment. The pure devotee thinks himself fallen into the ocean of birth and death and incessantly prays to the Lord to lift him up. He only aspires to become a speck of transcendental dust at the lotus feet of the Lord. The pure devotee, by the grace of the Lord, absolutely loses all attraction for material enjoyment, and to keep free from contamination he always thinks of the lotus feet of the Lord. King Kulaśekhara, a great devotee of the Lord, prayed:

*kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṅṭhāvarodhana-vidhau smaraṇam kutas te*

[MM 33]

"My Lord Kṛṣṇa, I pray that the swan of my mind may immediately sink down to the stems of the lotus feet of Your Lordship and be locked in their network; otherwise at the time of my final breath, when my throat is choked up with cough, how will it be possible to think of You?"

There is an intimate relationship between the swan and the lotus stem. So the comparison is very appropriate: without becoming a swan, or *paramahaṁsa*, one cannot enter into the network of the lotus feet of the Lord. As stated in the *Brahma-saṁhitā*, the mental speculators, even by dint of learned scholarship, cannot even dream of the Absolute Truth by speculating over it for eternity. The Lord reserves the right of not being exposed to such mental speculators. And because they cannot enter into network stem of the lotus stem of the Lord, all material speculators differ

in conclusions, and at the end they make a useless compromise by saying, "as many conclusions, as many ways," according to one's own inclination. (*yathā-rucam*). But the Lord is not like a shopkeeper trying to please all sorts of customers in the mental speculator exchange. The Lord is what He is, the Absolute Personality of Godhead, and He demands absolute surrender unto Him only. The pure devotee, however, by following the ways of previous *ācāryas*, or authorities, can see the Supreme Lord through the transparent medium of a bona fide spiritual master (*anupaśyanti*). The pure devotee never tries to see the Lord by mental speculation, but by following in the footsteps of the *ācāryas* (*mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186]). Therefore there is no difference of conclusions amongst the Vaiṣṇava *ācāryas* regarding the Lord and the devotees. Lord Caitanya asserts that the living entity (*jīva*) is eternally the servitor of the Lord and that he is simultaneously one with and different from the Lord. This *tattva* of Lord Caitanya's is shared by all four *sampradāyas* of the Vaiṣṇava school (all accepting eternal servitude to the Lord even after salvation), and there is no authorized Vaiṣṇava *ācārya* who may think of the Lord and himself as one.

This humbleness of the pure devotee, who is one hundred percent engaged in His service, puts the devotee of the Lord in a trance by which to realize everything, because to the sincere devotee of the Lord, the Lord reveals Himself, as stated in the *Bhagavad-gītā* (10.10). The Lord, being the Lord of intelligence in everyone (even in the nondevotee), favors His devotee with proper intelligence so that automatically the pure devotee is enlightened with the factual truth about the Lord and His different energies. the Lord is revealed not by one's speculative power or by one's verbal jugglery over the Absolute Truth. Rather, He reveals Himself to a devotee when He is fully satisfied by the devotee's service attitude. Śukadeva Gosvāmī is not a mental speculator or compromiser of the theory of "as many ways, as many conclusions." Rather, he prays to the Lord only, invoking His transcendental pleasure. That is the way of knowing the Lord.

TEXT 22

प्रचोदिता येन पुरा सरस्वती

वितन्वताजस्य सर्ती स्मृतिं हृदि ।
स्वलक्षणा प्रादुरभूत् किलास्यतः
स मे ऋषीणामृषभः प्रसीदताम् ॥ २२ ॥

*pracoditā yena purā sarasvatī
vitanvatājasya satīm smṛtiṁ hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣīṇām ṛṣabhaḥ prasīdatām*

pracoditā—inspired; *yena*—by whom; *purā*—in the beginning of creation; *sarasvatī*—the goddess of learning; *vitanvatā*—amplified; *ajasya*—of Brahmā, the first created living being; *satīm smṛtiṁ*—potent memory; *hṛdi*—in the heart; *sva*—in his own; *lakṣaṇā*—aiming at; *prādurabhūt*—was generated; *kila*—as if; *āsyataḥ*—from the mouth; *saḥ*—he; *me*—unto me; *ṛṣīṇām*—of the teachers; *ṛṣabhaḥ*—the chief; *prasīdatām*—be pleased.

May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me.

As we have already discussed hereinbefore, the Lord, as the Supersoul of all living beings from Brahmā to the insignificant ant, endows all with the required knowledge potent in every living being. A living being is sufficiently potent to possess knowledge from the Lord in the proportion of fifty sixty-fourths, or seventy-eight percent of the full knowledge acquirable. Since the living being is constitutionally part and parcel of the Lord, he is unable to assimilate all the knowledge that the Lord possesses Himself. In the conditioned state, the living being is subject to forget everything after a change of body known as death. This potent knowledge is again inspired by the Lord from within the heart of every living being, and it is known as the awakening of knowledge, for it is comparable to awakening from sleep or unconsciousness. This awakening of knowledge is under the full control of the Lord, and therefore we find in the practical world different grades of knowledge in different persons. This awakening of knowledge is neither an automatic

nor a material interaction. The supply source is the Lord Himself (*dhiyām paṭiḥ*), for even Brahmā is also subject to this regulation of the supreme creator. In the beginning of the creation, Brahmā is born first without any father and mother because before Brahmā there were no other living beings. Brahmā is born from the lotus which grows from the abdomen of the Garbhodakaśāyī Viṣṇu, and therefore he is known as Aja. This Brahmā, or Aja, is also a living being, part and parcel of the Lord, but being the most pious devotee of the Lord, Brahmā is inspired by the Lord to create, subsequent to the main creation by the Lord, through the agency of material nature. Therefore neither the material nature nor Brahmā is independent of the Lord. The material scientists can merely observe the reactions of the material nature without understanding the direction behind such activities, as a child can see the action of electricity without any knowledge of the powerhouse engineer. This imperfect knowledge of the material scientist is due to a poor fund of knowledge. The Vedic knowledge was therefore first impregnated within Brahmā, and it appears that Brahmā distributed the Vedic knowledge. Brahmā is undoubtedly the speaker of the Vedic knowledge, but actually he was inspired by the Lord to receive such transcendental knowledge, as it directly descends from the Lord. The *Vedas* are therefore called *apauruṣeya*, or not imparted by any created being. Before the creation the Lord was there (*nārāyaṇaḥ paro 'vyaktāt*), and therefore the words spoken by the Lord are vibrations of transcendental sound. There is a gulf of difference between the two qualities of sound, namely *prākṛta* and *aprākṛta*. The physicist can deal only with the *prākṛta* sound, or sound vibrated in the material sky, and therefore we must know that the Vedic sounds recorded in symbolic expressions cannot be understood by anyone within the universe unless and until one is inspired by the vibration of supernatural (*aprākṛta*) sound, which descends in the chain of disciplic succession from the Lord to Brahmā, from Brahmā to Nārada, from Nārada to Vyāsa and so on. No mundane scholar can translate or reveal the true import of the Vedic *mantras* (hymns). They cannot be understood unless one is inspired or initiated by the authorized spiritual master. The original spiritual master is the Lord Himself, and the succession comes down through the sources of *paramparā*, as clearly stated in the Fourth Chapter of the *Bhagavad-gītā*.

So unless one receives the transcendental knowledge from the authorized *paramparā*, one should be considered useless (*viphālā matāḥ*), even though one may be greatly qualified in the mundane advancements of arts or science.

Śukadeva Gosvāmī is praying from the Lord by dint of being inspired from within by the Lord so that he could rightly explain the facts and figures of creation as inquired by Mahārāja Parīkṣit. A spiritual master is not a theoretical speculator, like the mundane scholar, but is *śrotriyam brahma-niṣṭham* [MU ¹1.2.12].

TEXT 23

भूतैर्महद्भिर्य इमाः पुरो विभु-
निर्माय शेते यदमूषु पूरुषः ।
भुङ्क्ते गुणान् षोडश षोडशात्मकः
सोऽलङ्कृषीष्ट भगवान् वचांसि मे ॥ २३ ॥

*bhūtair mahadbhir ya imāḥ puro vibhur
nirmāya śete yad amūṣu pūruṣaḥ
bhunkte guṇān ṣoḍaśa ṣoḍaśātmakaḥ
so 'laṅkṛṣīṣṭa bhagavān vacāṁsi me*

bhūtaiḥ—by the elements; *mahadbhiḥ*—of material creation; *yaḥ*—He who; *imāḥ*—all these; *puraḥ*—bodies; *vibhuḥ*—of the Lord; *nirmāya*—for being set up; *śete*—lie down; *yat amūṣu*—one who incarnated; *pūruṣaḥ*—Lord Viṣṇu; *bhunkte*—causes to be subjected; *guṇān*—the three modes of nature; *ṣoḍaśa*—in sixteen divisions; *ṣoḍaśa-ātmakaḥ*—being the generator of these sixteen; *saḥ*—He; *alaṅkṛṣīṣṭa*—may decorate; *bhagavān*—the Personality of Godhead; *vacāṁsi*—statements; *me*—mine.

*Itad-vijñānārthaṁ sa gurum evābhigacchet
samiṭ-pāṇiḥ śrotriyam brahma-niṣṭham*

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the *Vedas* and firmly devoted to the Absolute Truth."

[Muṇḍaka Upaniṣad 1.2.12]

May the Supreme Personality of Godhead, who enlivens the materially created bodies of the elements by lying down within the universe, and who in His puruṣa incarnation causes the living being to be subjected to the sixteen divisions of material modes which are his generator, be pleased to decorate my statements.

As a fully dependent devotee, Śukadeva Gosvāmī (unlike a mundane man who is proud of his own capability) invokes the pleasure of the Personality of Godhead so that his statements may be successful and be appreciated by the hearers. The devotee always thinks of himself as instrumental for anything successfully carried out, and he declines to take credit for anything done by himself. The godless atheist wants to take all credit for activities, not knowing that even a blade of grass cannot move without the sanction of the Supreme Spirit, the Personality of Godhead. Śukadeva Gosvāmī therefore wants to move by the direction of the Supreme Lord, who inspired Brahmā to speak the Vedic wisdom. The truths described in the Vedic literatures are not theories of mundane imagination, nor are they fictitious, as the less intelligent class of men sometimes think. The Vedic truths are all perfect descriptions of the factual truth without any mistake or illusion, and Śukadeva Gosvāmī wants to present the truths of creation not as a metaphysical theory of philosophical speculation, but as the actual facts and figures of the subject, since he would be dictated to by the Lord exactly in the same manner as Brahmājī was inspired. As stated in the *Bhagavad-gītā* (15.15), the Lord is Himself the father of the *Vedānta* knowledge, and it is He only who knows the factual purport of the *Vedānta* philosophy. So there is no greater truth than the principles of religion mentioned in the *Vedas*. Such Vedic knowledge or religion is disseminated by authorities like Śukadeva Gosvāmī because he is a humble devotional servitor of the Lord who has no desire to become a self-appointed interpreter without authority. That is the way of explaining the Vedic knowledge, technically known as the *paramparā* system, or descending process.

The intelligent man can see without mistake that any material creation (whether one's own body or a fruit or flower) cannot beautifully grow up without the spiritual touch. The greatest intelligent man of the world or

the greatest man of science can present everything very beautifully only insofar as the spirit life is there or insomuch as the spiritual touch is there. Therefore the source of all truths is the Supreme Spirit, and not gross matter as wrongly conceived by the gross materialist. We get information from the Vedic literature that the Lord Himself first entered the vacuum of the material universe, and thus all things gradually developed one after another. Similarly, the Lord is situated as localized Paramātmā in every individual being; hence everything is done by Him very beautifully. The sixteen principal creative elements, namely earth, water, fire, air, sky, and the eleven sense organs, first developed from the Lord Himself and were thereby shared by the living entities. Thus the material elements were created for the enjoyment of the living entities. The beautiful arrangement behind all material manifestations is therefore made possible by the energy of the Lord, and the individual living entity can only pray to the Lord to understand it properly. Since the Lord is the supreme entity, different from Śukadeva Gosvāmī, the prayer can be offered to Him. The Lord helps the living entity to enjoy material creation, but He is aloof from such false enjoyment. Śukadeva prays for the mercy of the Lord, not only for being helped personally in presenting the truth, but also for helping others to whom he would like to speak.