

TEXT 50

श्रीभगवानुवाच

अहं ब्रह्मा च शर्वश्च जगतः कारणं परम् ।
आत्मेश्वर उपद्रष्टा स्वयन्दुगविशेषणः ॥ ५० ॥

śrī-bhagavān uvāca
aham brahmā ca śarvaś ca
jagataḥ kāraṇam param
ātmeśvara upadraṣṭā
svayan-dṛg aviśeṣaṇaḥ

śrī-bhagavān—Lord Viṣṇu; *uvāca*—said; *aham*—I; *brahmā*—Brahmā; *ca*—and; *śarvaḥ*—Lord Śiva; *ca*—and; *jagataḥ*—of the material manifestation; *kāraṇam*—cause; *param*—supreme; *ātma-īśvaraḥ*—the Supersoul; *upadraṣṭā*—the witness; *svayan-dṛk*—self-sufficient; *aviśeṣaṇaḥ*—there is no difference.

Lord Viṣṇu replied: Brahmā, Lord Śiva and I are the supreme cause of the material manifestation. I am the Supersoul, the self sufficient witness. But impersonally there is no difference between Brahmā, Lord Śiva and Me.

Lord Brahmā was born out of the transcendental body of Lord Viṣṇu, and Lord Śiva was born out of the body of Brahmā. Lord Viṣṇu, therefore, is the supreme cause. In the *Vedas* also it is stated that in the beginning there was only Viṣṇu, Nārāyaṇa; there was no Brahmā or Śiva. Similarly, Śaṅkarācārya confirmed this: *nārāyaṇaḥ paraḥ*. Nārāyaṇa, or Lord Viṣṇu, is the origin, and Brahmā and Śiva are manifested after creation. Lord Viṣṇu is also *ātmeśvara*, the Supersoul in everyone. Under His direction, everything is prompted from within. For example, in the beginning of the *Śrīmad-Bhāgavatam* it is stated, *tene brahma hṛdā*: He first educated Lord Brahmā from within.

In *Bhagavad-gītā* (10.2) Lord Kṛṣṇa states, *aham ādir hi devānām*: Lord Viṣṇu, or Kṛṣṇa, is the origin of all demigods, including Lord Brahmā and Lord Śiva. In another place in *Bhagavad-gītā* (10.8) Kṛṣṇa states, *aham sarvasya prabhavaḥ*: "Everything is generated from Me." This includes all the demigods. Similarly, in the *Vedānta-sūtra*: *janmādy asya*

yataḥ [SB 1.1.1]. And in the *Upaniṣads* is the statement *yato vā imāni bhūtāni jāyante*. Everything is generated from Lord Viṣṇu, everything is maintained by Him, and everything is annihilated by His energy. Therefore, by their actions and reactions, the energies which come from Him create the cosmic manifestations and also dissolve the whole creation. Thus the Lord is the cause and also the effect. Whatever effect we see is the interaction of His energy, and because the energy is generated from Him, He is both cause and effect. Simultaneously, everything is different and the same. It is said that everything is Brahman: *sarvaṁ khalv idam brahma*. In the highest vision, nothing is beyond Brahman, and therefore Lord Brahmā and Lord Śiva are certainly nondifferent from Him.

TEXT 51

आत्ममायां समाविश्य सोऽहं गुणमयीं द्विज ।
सृजन् रक्षन् हरन् विश्वं दध्रे संज्ञां क्रियोचिताम् ॥ ५१ ॥

ātma-māyām samāviśya
so 'haṁ guṇamayīm dvija
sṛjan rakṣan haran viśvaṁ
dadhre saṁjñām kriyocitām

ātma-māyām—My energy; *samāviśya*—having entered; *saḥ*—Myself; *aham*—I; *guṇa-mayīm*—composed of the modes of material nature; *dvija*—O twice-born Dakṣa; *sṛjan*—creating; *rakṣan*—maintaining; *haran*—annihilating; *viśvaṁ*—the cosmic manifestation; *dadhre*—I cause to be born; *saṁjñām*—a name; *kriyā-ucitām*—according to the activity.

The Lord continued: My dear Dakṣa Dvija, I am the original Personality of Godhead, but in order to create, maintain and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named.

As explained in *Bhagavad-gītā* (7.5), *jīva-bhūtām mahā-bāho*: the whole world is energy released from the supreme source, the Personality of Godhead, who, it is further stated in *Bhagavad-gītā*, acts in superior energies and inferior energies. The superior energy is the living entity, who is part and parcel of the Supreme Lord. As parts and parcels, the

living entities are not different from the Supreme Lord; the energy emanated from Him is not different from Him. But in the actual activity of this material world, the living entity is under the different qualities of material energy and in different forms. There are 8,400,000 life forms. The same living entity acts under the influence of the different qualities of material nature. The entities have different bodies, but originally, in the beginning of creation, Lord Viṣṇu is alone. For the purpose of creation, Brahmā is manifested, and for annihilation there is Lord Śiva. As far as the spiritual entrance into the material world is concerned, all beings are part and parcel of the Supreme Lord, but under the covering of different material qualities they have different names. Lord Brahmā and Lord Śiva are qualitative incarnations of Viṣṇu, as *guṇa-avatāras*, and Viṣṇu with them accepts control of the quality of goodness; therefore He is also a qualitative incarnation like Lord Śiva and Lord Brahmā. Actually the different names exist for different directions, otherwise the origin is one only.

TEXT 52

तस्मिन् ब्रह्मण्यद्वितीये केवले परमात्मनि ।
ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति ॥ ५२ ॥

*tasmin brahmaṇy advitīye
kevale paramātmāni
brahma-rudrau ca bhūtāni
bhedenājñō 'nupaśyati*

tasmin—Him; *brahmaṇi*—the Supreme Brahman; *advitīye*—without a second; *kevale*—being one; *parama-ātmani*—the Supersoul; *brahma-rudrau*—both Brahmā and Śiva; *ca*—and; *bhūtāni*—the living entities; *bhedena*—with separation; *ajñah*—one who is not properly conversant; *anupaśyati*—thinks.

The Lord continued: One who is not in proper knowledge thinks that demigods like Brahmā and Śiva are independent, or he even thinks that the living entities are independent.

The living entities, including Brahmā, are not independently separated, but are counted within the marginal potency of the Supreme Lord. The

Supreme Lord, being the Supersoul in every living entity, including Lord Brahmā and Lord Śiva, is directing everyone in the activities of the material modes of nature. No one can act independently of the sanction of the Lord, and therefore, indirectly, no one is different from the Supreme Person—certainly not Brahmā and Rudra, who are incarnations of the material nature's modes of passion and ignorance.

TEXT 53

यथा पुमान् स्वरोषु शिरःपाण्यादिषु क्वचित् ।
पारक्यबुद्धिं कुरुते एवं भूतेषु मत्परः ॥ ५३ ॥

*yathā pumān na svāṅgeṣu
śiraḥ-pāṇy-ādiṣu kvacit
pārakya-buddhim kurute
evam bhūteṣu mat-paraḥ*

yathā—as; *pumān*—a person; *na*—not; *sva-aṅgeṣu*—in his own body; *śiraḥ-pāṇi-ādiṣu*—between the head and the hands and other parts of the body; *kvacit*—sometimes; *pārakya-buddhim*—differentiation; *kurute*—make; *evam*—thus; *bhūteṣu*—among living entities; *mat-paraḥ*—My devotee.

A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, My devotee does not differentiate Viṣṇu, the all-pervading Personality of Godhead, from any thing or any living entity.

Whenever there is disease in any part of the body, the whole body takes care of the ailing part. Similarly, a devotee's oneness is manifested in His compassion for all conditioned souls. *Bhagavad-gītā* (5.18) says, *paṇḍitāḥ sama-darśinaḥ*: those who are learned see everyone's conditional life equally. Devotees are compassionate to every conditioned soul, and therefore they are known as *apārakya-buddhi*. Because devotees are learned and know that every living entity is part and parcel of the Supreme Lord, they preach Kṛṣṇa consciousness to everyone so that everyone may be happy. If a particular part of the body is diseased, the whole attention of the body goes to that part. Similarly, devotees care for any person who is forgetful of Kṛṣṇa and therefore in material

consciousness. The equal vision of the devotee is that he works to get all living entities back home, back to Godhead.

TEXT 54

त्रयाणामेकभावानां यो न पश्यति वै भिदाम् ।
सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति ॥ ५४ ॥

*trayāṇām eka-bhāvānām
yo na paśyati vai bhidām
sarva-bhūtātmanām brahman
sa śāntim adhigacchati*

trayāṇām—of the three; *eka-bhāvānām*—having one nature; *yaḥ*—who; *na paśyati*—does not see; *vai*—certainly; *bhidām*—separateness; *sarva-bhūta-ātmanām*—of the Supersoul of all living entities; *brahman*—O Dakṣa; *saḥ*—he; *śāntim*—peace; *adhigacchati*—realizes.

The Lord continued: One who does not consider Brahmā, Viṣṇu, Śiva or the living entities in general to be separate from the Supreme, and who knows Brahman, actually realizes peace; others do not.

Two words are very significant in this verse. *Trayāṇām* indicates "three," namely Lord Brahmā, Lord Śiva and Lord Viṣṇu. *Bhidām* means "different." They are three, and therefore they are separate, but at the same time they are one. This is the philosophy of simultaneous oneness and difference, which is called *acintya-bhedābheda-tattva*. The example given in the *Brahma-saṁhitā* is that milk and yogurt are simultaneously one and different; both are milk, but the yogurt has become changed. In order to achieve real peace, one should see everything and every living entity, including Lord Brahmā and Lord Śiva, as nondifferent from the Supreme Personality of Godhead. No one is independent. Every one of us is an expansion of the Supreme Personality of Godhead. This accounts for unity in diversity. There are diverse manifestations, but, at the same time, they are one in Viṣṇu. Everything is an expansion of Viṣṇu's energy.