

## TEXT 21

श्रीप्रजापतय ऊचुः  
देवदेव महादेव भूतात्मन् भूतभावन ।  
त्राहि नः शरणापन्नांस्त्रैलोक्यदहनाद् विषात् ॥ २१ ॥

*śrī-prajāpataya ūcuḥ*  
*deva-deva mahā-deva*  
*bhūtātman bhūta-bhāvana*  
*trāhi naḥ śaraṇāpannāms*  
*trailokya-dahanād viṣāt*

*śrī-prajāpatayaḥ ūcuḥ*—the *prajāpatis* said; *deva-deva*—O Lord Mahādeva, best of the demigods; *mahā-deva*—O great demigod; *bhūta-ātman*—O life and soul of everyone in this world; *bhūta-bhāvana*—O the cause of the happiness and flourishing of all of them; *trāhi*—deliver; *naḥ*—us; *śaraṇa-āpannān*—who have taken shelter at your lotus feet; *trailokya*—of the three worlds; *dahanāt*—which is causing the burning; *viṣāt*—from this poison.

**The *prajāpatis* said:** O greatest of all demigods, Mahādeva, Supersoul of all living entities and cause of their happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds.

Since Lord Śiva is in charge of annihilation, why should he be approached for protection, which is given by Lord Viṣṇu? Lord Brahmā creates, and Lord Śiva annihilates, but both Lord Brahmā and Lord Śiva are incarnations of Lord Viṣṇu and are known as *śaktyāveśa-avatāras*. They are endowed with a special power like that of Lord Viṣṇu, who is actually all-pervading in their activities. Therefore whenever prayers for protection are offered to Lord Śiva, actually Lord Viṣṇu is indicated, for otherwise Lord Śiva is meant for destruction. Lord Śiva is one of the *īśvaras*, or the controllers known as *śaktyāveśa-avatāras*. Therefore he can be addressed as having the qualities of Lord Viṣṇu.

## TEXT 22

त्वमेकः सर्वजगत ईश्वरो बन्धमोक्षयोः ।

तं त्वामर्चन्ति कुशलाः प्रपन्नार्तिहरं गुरुम् ॥ २२ ॥

*tvam ekaḥ sarva-jagata  
īśvaro bandha-mokṣayoḥ  
taṁ tvāṁ arcanti kuśalāḥ  
praṇannārti-haram gurum*

*tvam ekaḥ*—Your Lordship is indeed; *sarva-jagataḥ*—of the three worlds; *īśvaraḥ*—the controller; *bandha-mokṣayoḥ*—of both bondage and liberation; *taṁ*—that controller; *tvāṁ arcanti*—worship you; *kuśalāḥ*—persons who want good fortune; *praṇanna-ārti-haram*—who can mitigate all the distresses of a sheltered devotee; *gurum*—you who act as a good advisor to all fallen souls.

**O lord, you are the cause of bondage and liberation of the entire universe because you are its ruler. Those who are advanced in spiritual consciousness surrender unto you, and therefore you are the cause of mitigating their distresses, and you are also the cause of their liberation. We therefore worship Your Lordship.**

Actually Lord Viṣṇu maintains and accomplishes all good fortune. If one has to take shelter of Lord Viṣṇu, why should the demigods take shelter of Lord Śiva? They did so because Lord Viṣṇu acts through Lord Śiva in the creation of the material world. Lord Śiva acts on behalf of Lord Viṣṇu. When the Lord says in *Bhagavad-gītā* (14.4) that He is the father of all living entities (*ahaṁ bīja-pradaḥ pitā*), this refers to actions performed by Lord Viṣṇu through Lord Śiva. Lord Viṣṇu is always unattached to material activities, and when material activities are to be performed, Lord Viṣṇu performs them through Lord Śiva. Lord Śiva is therefore worshiped on the level of Lord Viṣṇu. When Lord Viṣṇu is untouched by the external energy He is Lord Viṣṇu, but when He is in touch with the external energy, He appears in His feature as Lord Śiva.

**TEXT 23**

गुणमय्या स्वशक्त्यास्य सर्गस्थित्यप्ययान्विभो ।  
धत्से यदा स्वदुग् भूमन्ब्रह्मविष्णुशिवाभिधाम् ॥ २३ ॥

*guṇa-mayyā sva-śaktyāsyā*

*sarga-sthity-apyayān vibho  
dhatse yadā sva-dṛḡ bhūman  
brahma-viṣṇu-śivābhidhām*

*guṇa-mayyā*—acting in three modes of activity; *sva-śaktyā*—by the external energy of Your Lordship; *asya*—of this material world; *sarga-sthiti-apyayān*—creation, maintenance and annihilation; *vibho*—O lord; *dhatse*—you execute; *yadā*—when; *sva-dṛḡ*—you manifest yourself; *bhūman*—O great one; *brahma-viṣṇu-śiva-abhidhām*—as Lord Brahmā, Lord Viṣṇu or Lord Śiva.

**O lord, you are self-effulgent and supreme. You create this material world by your personal energy, and you assume the names Brahmā, Viṣṇu and Maheśvara when you act in creation, maintenance and annihilation.**

This prayer is actually offered to Lord Viṣṇu, the *puruṣa*, who in His incarnations as the *guṇa-avatāras* assumes the names Brahmā, Viṣṇu and Maheśvara.

#### TEXT 24

**त्वं ब्रह्म परमं गुह्यं सदसद्भावभवनम् ।  
नानाशक्तिभिराभातस्त्वमात्मा जगदीश्वरः ॥ २४ ॥**

*tvam brahma paramam guhyam  
sad-asad-bhāva-bhāvanam  
nānā-śaktibhir ābhātas  
tvam ātmā jagad-īśvaraḥ*

*tvam*—Your Lordship; *brahma*—impersonal Brahman; *paramam*—supreme; *guhyam*—confidential; *sat-asat-bhāva-bhāvanam*—the cause of varieties of creation, its cause and effect; *nānā-śaktibhiḥ*—with varieties of potencies; *ābhātaḥ*—manifest; *tvam*—you are; *ātmā*—the Supersoul; *jagat-īśvaraḥ*—the Supreme Personality of Godhead.

**You are the cause of all causes, the self-effulgent, inconceivable, impersonal Brahman, which is originally Parabrahman. You manifest various potencies in this cosmic manifestation.**

This prayer is offered to the impersonal Brahman, which consists of the effulgent rays of Parabrahman. Parabrahman is the Supreme Personality

of Godhead (*param brahma param dhāma pavitraṁ paramaṁ bhavān* [Bg. 10.12]). When Lord Śiva is worshiped as Parabrahman, the worship is meant for Lord Viṣṇu.

### TEXT 25

त्वं शब्दयोनिर्जगदादिरात्मा  
प्राणेन्द्रियद्रव्यगुणः स्वभावः ।  
कालः क्रतुः सत्यमृतं च धर्म-  
स्त्वय्यक्षरं यत् त्रिवृदामनन्ति ॥ २५ ॥

*tvam śabda-yonir jagad-ādir ātmā  
prāṇendriya-dravya-guṇaḥ svabhāvaḥ  
kālaḥ kratuḥ satyam ṛtam ca dharmas  
tvayy akṣaram yat tri-vṛd-āmananti*

*tvam*—Your Lordship; *śabda-yoniḥ*—the origin and source of Vedic literature; *jagad-ādiḥ*—the original cause of material creation; *ātmā*—the soul; *prāṇa*—the living force; *indriya*—the senses; *dravya*—the material elements; *guṇaḥ*—the three qualities; *sva-bhāvaḥ*—material nature; *kālaḥ*—eternal time; *kratuḥ*—sacrifice; *satyam*—truth; *ṛtam*—truthfulness; *ca*—and; *dharmas*—two different types of religion; *tvayi*—unto you; *akṣaram*—the original syllable, *omkāra*; *yat*—that which; *tri-vṛt*—consisting of the letters *a*, *u* and *m*; *āmananti*—they say.

O lord, you are the original source of Vedic literature. You are the original cause of material creation, the life force, the senses, the five elements, the three modes and the mahat-tattva. You are eternal time, determination and the two religious systems called truth [satya] and truthfulness [ṛta]. You are the shelter of the syllable om̐, which consists of three letters a-u-m.

### TEXT 26

अग्निमुखं तेऽखिलदेवतात्मा  
क्षितिं विदुर्लोकभवाङ्घ्रिपङ्कजम् ।  
कालं गतिं तेऽखिलदेवतात्मनो  
दिशश्च कर्णौ रसनं जलेशम् ॥ २६ ॥

agnir mukham te 'khila-devatātmā  
kṣitim vidur loka-bhavāṅghri-ṣaṅkajam  
kālam gatim te 'khila-devatātmano  
diśaś ca karṇau rasanam jaleśam

agniḥ—fire; mukham—mouth; te—of Your Lordship; akhila-devatā-ātmā—  
the origin of all demigods; kṣitim—the surface of the globe; viduḥ—  
they know; loka-bhava—O origin of all planets; aṅghri-ṣaṅkajam—your  
lotus feet; kālam—eternal time; gatim—progress; te—of Your Lordship;  
akhila-devatā-ātmanaḥ—the total aggregate of all the demigods; diśaḥ—  
all directions; ca—and; karṇau—your ears; rasanam—taste; jala-īśam—  
the demigod controller of the water.

**O father of all planets, learned scholars know that fire is your mouth, the surface of the globe is your lotus feet, eternal time is your movement, all the directions are your ears, and Varuṇa, master of the waters, is your tongue.**

In the śruti-mantras it is said, agniḥ sarva-devatāḥ: "Fire is the aggregate of all demigods." Agni is the mouth of the Supreme Personality of Godhead. It is through Agni, or fire, that the Lord accepts all sacrificial oblations.

#### TEXT 27

नाभिर्नभस्ते श्वसनं नभस्वान्  
सूर्यश्च चक्षुषि जलं स्म रेतः ।  
परावरात्माश्रयणं तवात्मा  
सोमो मनो द्यौर्भगवन् शिरस्ते ॥ २७ ॥

nābhir nabhas te śvasanam nabhasvān  
sūryaś ca cakṣuṣi jalam sma retaḥ  
parāvarātmāśrayaṇam tavātmā  
somo mano dyaur bhagavan śiras te

nābhiḥ—navel; nabhaḥ—the sky; te—of Your Lordship; śvasanam—  
breathing; nabhasvān—the air; sūryaḥ ca—and the sun globe; cakṣuṣi  
—your eyes; jalam—the water; sma—indeed; retaḥ—semen; para-avara-  
ātma-āśrayaṇam—the shelter of all living entities, low and high; tava—  
your; ātmā—self; somaḥ—the moon; manaḥ—mind; dyauḥ—the higher

planetary systems; *bhagavan*—O Your Lordship; *śiraḥ*—head; *te*—of you.

O lord, the sky is your navel, the air is your breathing, the sun is your eyes, and the water is your semen. You are the shelter of all kinds of living entities, high and low. The god of the moon is your mind, and the upper planetary system is your head.

### TEXT 28

कुक्षिः समुद्रा गिरयोऽस्थिसङ्घा  
रोमाणि सर्वौषधिवीरुधस्ते ।  
छन्दांसि साक्षात् तव सप्त धातव-  
स्त्रयीमयात्मन् हृदयं सर्वधर्मः ॥ २८ ॥

*kukṣiḥ samudrā girayo 'sthi-saṅghā*  
*romāṇi sarvaauśadhi-vīrudhas te*  
*chandāṁsi sākṣāt tava sapta dhātavas*  
*trayī-mayātman hṛdayam sarva-dharmaḥ*

*kukṣiḥ*—abdomen; *samudrāḥ*—the oceans; *girayaḥ*—the mountains; *asthi*—bones; *saṅghāḥ*—combination; *romāṇi*—the hairs of the body; *sarva*—all; *auśadhi*—drugs; *vīrudhaḥ*—plants and creepers; *te*—your; *chandāṁsi*—Vedic mantras; *sākṣāt*—directly; *tava*—your; *sapta*—seven; *dhātavaḥ*—layers of the body; *trayī-maya-ātman*—O three Vedas personified; *hṛdayam*—core of the heart; *sarva-dharmaḥ*—all kinds of religion.

O lord, you are the three Vedas personified. The seven seas are your abdomen, and the mountains are your bones. All drugs, creepers and vegetables are the hairs on your body, the Vedic mantras like Gāyatrī are the seven layers of your body, and the Vedic religious system is the core of your heart.

### TEXT 29

मुखानि पञ्चोपनिषदस्तवेश  
यैस्त्रिंशदष्टोत्तरमन्त्रवर्गः ।  
यत् तच्छिवाख्यं परमात्मतत्त्वं

## देव स्वयंज्योतिरवस्थितिस्ते ॥ २९ ॥

*mukhāni pañcopaniṣadas taveśa  
yais trimśad-aṣṭottara-mantra-vargaḥ  
yat tac chivākhyam paramātma-tattvam  
deva svayam-jyotir avasthitis te*

*mukhāni*—faces; *pañca*—five; *upaniṣadaḥ*—Vedic literatures; *tava*—your; *īśa*—O lord; *yaiḥ*—by which; *trimśat-aṣṭa-uttara-mantra-vargaḥ*—in the category of thirty-eight important Vedic mantras; *yat*—that; *tat*—as it is; *śiva-ākhyam*—celebrated by the name Śiva; *paramātma-tattvam*—which ascertain the truth about Paramātmā; *deva*—O lord; *svayam-jyotiḥ*—self-illuminated; *avasthitiḥ*—situation; *te*—of Your Lordship.

O lord, the five important Vedic mantras are represented by your five faces, from which the thirty-eight most celebrated Vedic mantras have been generated. Your Lordship, being celebrated as Lord Śiva, is self-illuminated. You are directly situated as the supreme truth, known as Paramātmā.

The five mantras mentioned in this connection are as follows: (1) *Puruṣa*, (2) *Aghora*, (3) *Sadyojāta*, (4) *Vāmadeva*, and (5) *Īśāna*. These five mantras are within the category of thirty-eight special Vedic mantras chanted by Lord Śiva, who is therefore celebrated as Śiva or Mahādeva. Another reason why Lord Śiva is called Śiva, which means "all-auspicious," is that he is self-illuminated, exactly like Lord Viṣṇu, who is the Paramātmā. Because Lord Śiva is directly an incarnation of Lord Viṣṇu, he is situated as Lord Viṣṇu's direct representative. This fact is corroborated by a Vedic mantra: *patiṁ viśvasyātmeśvaram śāśvatam. śivam acyutam*. The Supersoul is called by many names, of which Maheśvara, Śiva and Acyuta are especially mentioned.

### TEXT 30

छया त्वधर्मोर्मिषु यैर्विसर्गो  
नेत्रत्रयं सत्त्वरजस्तमांसि ।  
सांख्यात्मनः शास्त्रकृतस्तवेक्षा

## छन्दोमयो देव ऋषिः पुराणः ॥ ३० ॥

*chāyā tv adharmormiṣu yair visargo  
netra-trayaṁ sattva-rajas-tamāṁsi  
sāṅkhyātmanaḥ śāstra-kṛtas tavekṣā  
chandomayo deva ṛṣiḥ purāṇaḥ*

*chāyā*—shadow; *tu*—but; *adharmā-ūrmiṣu*—in the waves of irreligion, like *kāma*, *krodha*, *lobha* and *moha*; *yaiḥ*—by which; *visargaḥ*—so many varieties of creation; *netra-trayaṁ*—three eyes; *sattva*—goodness; *rajaḥ*—passion; *tamāṁsi*—and darkness; *sāṅkhyā-ātmanaḥ*—the origin of all Vedic literatures; *śāstra*—scriptures; *kṛtaḥ*—made; *tava*—by you; *ikṣā*—simply by glancing; *chandaḥ-mayaḥ*—full of Vedic verses; *deva*—O lord; *ṛṣiḥ*—all Vedic literatures; *purāṇaḥ*—and the *purāṇas*, the supplementary *Vedas*.

O lord, your shadow is seen in irreligion, which brings about varieties of irreligious creations. The three modes of nature—goodness, passion and ignorance—are your three eyes. All the Vedic literatures, which are full of verses, are emanations from you because their compilers wrote the various scriptures after receiving your glance.

### TEXT 31

न ते गिरित्राखिललोकपाल-  
विरिञ्चवैकुण्ठसुरेन्द्रगम्यम् ।  
ज्योतिः परं यत्र रजस्तमश्च  
सत्त्वं न यद् ब्रह्म निरस्तभेदम् ॥ ३१ ॥

*na te giri-trākhila-loka-pāla-  
viriñca-vaikuṇṭha-surendra-gamyam  
jyotiḥ param yatra rajas tamaś ca  
sattvaṁ na yad brahma nirasta-bhedam*

*na*—not; *te*—of Your Lordship; *giri-tra*—O King of the mountains; *akhila-loka-pāla*—all the directors of departments of material activities; *viriñca*—Lord Brahmā; *vaikuṇṭha*—Lord Viṣṇu; *sura-indra*—the King of heaven; *gamyam*—they can understand; *jyotiḥ*—effulgence; *param*—

transcendental; *yatra*—wherein; *rajaḥ*—the mode of passion; *tamaḥ ca*—and the mode of ignorance; *sattvam*—the mode of goodness; *na*—not; *yat brahma*—which is impersonal Brahman; *nirasta-bhedam*—without distinction between demigods and human beings.

**O Lord Girīśa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion and ignorance, the various directors of this material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahmā, Lord Viṣṇu or the King of heaven, Mahendra.**

The *brahmajyoti* is actually the effulgence of the Supreme Personality of Godhead. As stated in *Brahma-saṁhitā* (5.40):

*yasya prabhā prabhavato jagad-aṅḍa-koṭi-  
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam  
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." Although the impersonal feature of the Absolute is an expansion of the rays of the Supreme Personality of Godhead, He does not need to take care of the impersonalists who enter the *brahmajyoti*. Kṛṣṇa says in *Bhagavad-gītā* (9.4), *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā*: "In My impersonal feature I pervade this entire universe." Thus the *avyakta-mūrti*, the impersonal feature, is certainly an expansion of Kṛṣṇa's energy. Māyāvādīs, who prefer to merge into this Brahman effulgence, worship Lord Śiva. The *mantras* referred to in text 29 are called *mukhāni pañcopaniṣadas taveśa*. Māyāvādīs take all these *mantras* seriously in worshiping Lord Śiva. These *mantras* are as follows: (1) *tat puruṣāya vidmahe śāntyai*, (2) *mahā-devāya dhīmahi vidyāyai*, (3) *tan no rudraḥ pratiṣṭhāyai*, (4) *pracodayāt dhṛtyai*, (5) *aghorebhyas tamā. ...*, (6) *atha ghorebhyo mohā. ...*, (7) *aghorebhyo rakṣā. ...*, (8) *aghoratarebhyo nidrā. ...*, (9) *sarvebhyaḥ sarva-vyādhyai*, (10) *sarva-sarvebhyo mṛtyave*, (11) *namas*

te 'stu kṣudhā. ..., (12) rudra-rūpebhyas tṛṣṇā. ..., (13) vāmadevāya rajā. ..., (14) jyeṣṭhāya svāhā. ..., (15) śreṣṭhāya ratyai, (16) rudrāya kalyāṇyai, (17) kālāya kāmā. ..., (18) kala-vikaraṇāya sandhinyai, (19) bala-vikaraṇāya kriyā. ..., (20) balāya vṛddhyai, (21) balacchāyā. ..., (22) pramathanāya dhātryai, (23) sarva-bhūta-damanāya bhrāmaṇyai, (24) manaḥ-śoṣiṇyai, (25) unmanāya jvarā. ..., (26) sadyojātaṁ prapadyāmi siddhyai, (27) sadyojātāya vai namaḥ ṛddhyai, (28) bhava dityai, (29) abhave lakṣmyai, (30) nātibhave medhā. ..., (31) bhajasva mām kāntyai, (32) bhava svadhā. ..., (33) udbhavāya prabhā. ..., (34) īśānaḥ sarva-vidyānām śaśinyai, (35) īśvaraḥ sarva-bhūtānām abhaya-dā. ..., (36) brahmādhipatir brahmaṇodhipatir brahman brahmeṣṭa-dā. ..., (37) śivo me astu marīcyai, (38) sadāśivaḥ jvālīnyai.

The impersonal Brahman is unknown even to the other directors of the material creation, including Lord Brahmā, Lord Indra and even Lord Viṣṇu. This does not mean, however, that Lord Viṣṇu is not omniscient. Lord Viṣṇu is omniscient, but He does not need to understand what is going on in His all-pervading expansion. Therefore in *Bhagavad-gītā* the Lord says that although everything is an expansion of Him (*mayā tatam idam sarvam* [Bg. 9.4]), He does not need to take care of everything (*na cāham teṣv avasthitaḥ*), since there are various directors like Lord Brahmā, Lord Śiva and Indra.

### TEXT 32

कामाध्वरत्रिपुरकालगराद्यनेक-  
भूतद्रुहः क्षपयतः स्तुतये न तत् ते ।  
यस्त्वन्तकाल इदमात्मकृतं स्वनेत्र-  
वह्निस्फुल्लिराशिखया भसितं न वेद ॥ ३२ ॥

kāmādhvara-tripura-kālagarādy-aneka-  
bhūta-druhaḥ kṣapayataḥ stutaye na tat te  
yas tv anta-kāla idam ātma-kṛtaṁ sva-netra-  
vahni-sphuliṅga-śikhayā bhasitaṁ na veda

*kāma-adhvara*—sacrifices for sense gratification (like Dakṣa-yajña, the sacrifices performed by Dakṣa); *tripura*—the demon named Tripurāsura; *kālagara*—Kālagara; *ādi*—and others; *aneka*—many; *bhūta-druhaḥ*—

who are meant for giving trouble to the living entities; *kṣapayataḥ*—being engaged in their destruction; *stutaye*—your prayer; *na*—not; *tat*—that; *te*—speaking to you; *yaḥ tu*—because; *anta-kāle*—at the time of annihilation; *idam*—in this material world; *ātma-kṛtam*—done by yourself; *sva-netra*—by your eyes; *vahni-sphuliṅga-śikhayā*—by the sparks of fire; *bhasitam*—burned to ashes; *na veda*—I do not know how it is happening.

**When annihilation is performed by the flames and sparks emanating from your eyes, the entire creation is burned to ashes. Nonetheless, you do not know how this happens. What then is to be said of your destroying the Dakṣa-yajña, Tripurāsura and the kālakūṭa poison? Such activities cannot be subject matters for prayers offered to you.**

Since Lord Śiva considers the great acts he performs to be very unimportant, what was to be said of counteracting the strong poison produced by the churning? The demigods indirectly prayed that Lord Śiva counteract the *kālakūṭa* poison, which was spreading throughout the universe.

### TEXT 33

ये त्वात्मरामगुरुभिर्हृदि चिन्तिताङ्घ्रि-  
द्वन्द्वं चरन्तमुमया तपसाभितप्तम् ।  
कत्थन्त उग्रपरुषं निरतं श्मशाने  
ते नूनमूतिमविदंस्तव हातलज्जाः ॥ ३३ ॥

*ye tv ātma-rāma-gurubhir hṛdi cintitāṅghri-  
dvandvam carantam umayā tapasābhitaṭṭam  
kathanta ugra-paraṣam nirataṁ śmaśāne  
te nūnam ūtim avidaṁs tava hāta-lajjāḥ*

*ye*—persons who; *tu*—indeed; *ātma-rāma-gurubhiḥ*—by those who are self-satisfied and who are considered to be spiritual masters of the world; *hṛdi*—within the heart; *cintita-aṅghri-dvandvam*—thinking of your two lotus feet; *carantam*—moving; *umayā*—with your consort, Umā; *tapasā abhitaṭṭam*—highly advanced through practice of austerity and penance; *kathante*—criticize your acts; *ugra-paraṣam*—not a gentle person; *nirataṁ*—always; *śmaśāne*—in the crematorium; *te*—such

persons; *nūnam*—indeed; *ūtim*—such activities; *avidan*—not knowing; *tava*—your activities; *hāta-lajjāḥ*—shameless.

**Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However, when persons who do not know your austerity see you moving with Umā, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They cannot understand your activities.**

Lord Śiva is the topmost Vaiṣṇava (*vaiṣṇavānām yathā śambhuḥ*). It is therefore said, *vaiṣṇavera kriyā-mudrā vijñe nā bujhaya*. Even the most intelligent person cannot understand what a Vaiṣṇava like Lord Śiva is doing or how he is acting. Those who are conquered by lusty desires and anger cannot estimate the glories of Lord Śiva, whose position is always transcendental. In all the activities associated with lusty desires, Lord Śiva is an implement of *ātma-rāma*. Ordinary persons, therefore, should not try to understand Lord Śiva and his activities. One who tries to criticize the activities of Lord Śiva is shameless.

#### TEXT 34

तत् तस्य ते सदसतोः परतः परस्य  
नाञ्चः स्वरूपगमने प्रभवन्ति भूम्रः ।  
ब्रह्मादयः किमुत संस्तवने वयं तु  
तत्सर्गसर्गविषया अपि शक्तिमात्रम् ॥ ३४ ॥

*tat tasya te sad-asatoḥ parataḥ parasya  
nāñjaḥ svarūpa-gamane prabhavanti bhūmnaḥ  
brahmādayaḥ kim uta samstavane vyaṁ tu  
tat-sarga-sarga-viṣayā api śakti-mātram*

*tat*—therefore; *tasya*—of that; *te*—of Your Lordship; *sat-asatoḥ*—of the living entities, moving and not moving; *parataḥ*—transcendentally situated; *parasya*—very difficult to understand; *na*—nor; *añjaḥ*—as it is; *svarūpa-gamane*—to approach your reality; *prabhavanti*—it is possible; *bhūmnaḥ*—O great one; *brahma-ādayaḥ*—even such persons as Lord Brahmā; *kim uta*—what to speak of others; *samstavane*—in offering prayers; *vyaṁ tu*—as far as we are concerned; *tat*—of you; *sarga-sarga-*

*viṣayāḥ*—creations of the creation; *api*—although; *śakti-mātram*—to our ability.

Even personalities like Lord Brahmā and other demigods cannot understand your position, for you are beyond the moving and nonmoving creation. Since no one can understand you in truth, how can one offer you prayers? It is impossible. As far as we are concerned, we are creatures of Lord Brahmā's creation. Under the circumstances, therefore, we cannot offer you adequate prayers, but as far as our ability allows, we have expressed our feelings.

### TEXT 35

एतत् परं प्रपश्यामो न परं ते महेश्वर ।  
मृडनाय हि लोकस्य व्यक्तिस्तेऽव्यक्तकर्मणः ॥ ३५ ॥

*etat param prapaśyāmo*  
*na param te maheśvara*  
*mṛdanāya hi lokasya*  
*vyaktis te 'vyakta-karmaṇaḥ*

*etat*—all these things; *param*—transcendental; *prapaśyāmaḥ*—we can see; *na*—not; *param*—the actual transcendental position; *te*—of Your Lordship; *mahā-īśvara*—O great ruler; *mṛdanāya*—for the happiness; *hi*—indeed; *lokasya*—of all the world; *vyaktiḥ*—manifested; *te*—of Your Lordship; *avyakta-karmaṇaḥ*—whose activities are unknown to everyone.

O greatest of all rulers, your actual identity is impossible for us to understand. As far as we can see, your presence brings flourishing happiness to everyone. Beyond this, no one can appreciate your activities. We can see this much, and nothing more.

When the demigods offered these prayers to Lord Śiva, their inner purpose was to please him so that he would rectify the disturbing situation created by the *hālahala* poison. As stated in *Bhagavad-gītā* (7.20), *kāmais tais tair hr̥ta jñānāḥ prapadyante 'nya-devatāḥ*: when one worships demigods, this is certainly because of deep-rooted desires he wants fulfilled by the mercy of those demigods. People are generally

attached to the worship of demigods for some motive.