

"Srimad-Bhagavatam – Canto Seven" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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Canto 7: " The Science of God"
Seventh Canto

Chapter One
The Supreme Lord Is Equal to Everyone

In this chapter, in response to a question by Maharaja Pariksit, Sukadeva Gosvami gives his conclusions concerning how the Supreme Personality of Godhead, although the Supersoul, friend and protector of everyone, killed the Daityas, the demons, for the sake of Indra, the King of heaven. In his statements, he totally refutes the arguments of people in general who accuse the Supreme Lord of partiality. Sukadeva Gosvami proves that because the body of the conditioned soul is infected by the three qualities of nature, dualities arise such as enmity and friendship, attachment and detachment. For the Supreme Personality of Godhead, however, there are no such dualities. Even eternal time cannot control the activities of the Lord. Eternal time is created by the Lord, and it acts under His control. The Supreme Personality of Godhead, therefore, is always transcendental to the influence of the modes of nature, maya, the Lord's external energy, which acts in creation and annihilation. Thus all the demons killed by the Supreme Lord attain salvation immediately.

The second question raised by Pariksit Maharaja concerns how Sisupala, although inimical toward Krsna from his very childhood and always blaspheming Krsna, attained salvation in oneness when Krsna killed him.

Sukadeva Gosvami explains that because of their offenses at the feet of devotees, two attendants of the Lord in Vaikuntha named Jaya and Vijaya became Hiranyakasipu and Hiranyaksa in Satya-yuga, Ravana and Kumbhakarna in the next yuga, Treta-yuga, and Sisupala and Dantavakra at the end of Dvapara-yuga. Because of their fruitive acts, Jaya and Vijaya agreed to become the Lord's enemies, and when killed in that mentality, they attained salvation in oneness. Thus even if one thinks of the Supreme Personality of Godhead in envy, he attains salvation. What then is to be said of devotees who always engage in the Lord's service with love and faith?

TEXT 1

TEXT

sri-rajovaca
samah priyah suhrd brahman
bhutanam bhagavan svayam
indrasyarthe katham daityan
avadhid visamo yatha

SYNONYMS

sri-raja uvaca--Maharaja Pariksit said; samah--equal; priyah--beloved; suhrt--friend; brahman--O brahmana (Sukadeva); bhutanam--toward all living entities; bhagavan--the Supreme Lord, Visnu; svayam--Himself; indrasya--of Indra; arthe--for the benefit; katham--how; daityan--the demons; avadhit--killed; visamah--partial; yatha--as if.

TRANSLATION

King Pariksit inquired: My dear brahmana, the Supreme Personality of Godhead, Visnu, being everyone's well-wisher, is equal and extremely dear to everyone. How, then, did He become partial like a common man for the sake of Indra and thus kill Indra's enemies? How can a person equal to everyone be partial to some and inimical toward others?

PURPORT

In Bhagavad-gita (9.29) the Lord says, samo 'ham sarva-bhutesu na me dvesyo 'sti na priyah: "I am equal to everyone. No one is dear to Me, nor is anyone My enemy." In the previous canto, however, it has been observed that the Lord sided with Indra by killing the demons on his account (hata-putra ditih sakra-parsni-grahena visnuna). Therefore, the Lord was clearly partial to Indra, although He is the Supersoul in everyone's heart. The soul is extremely dear to everyone, and similarly the Supersoul is also dear to everyone. Thus there cannot be any faulty action on the part of the Supersoul. The Lord is always kind to all living entities, irrespective of form and situation, yet He took the side of Indra just like an ordinary friend. This was the subject of Pariksit Maharaja's inquiry. As a devotee of Lord Krsna, he knew very well that Krsna cannot be partial to anyone, but when he saw that Krsna acted as the enemy of the demons, he was somewhat doubtful. Therefore he posed this question to Sukadeva Gosvami for a clear answer.

A devotee cannot accept that Lord Visnu has material qualifications. Maharaja Pariksit knew perfectly well that Lord Visnu, being transcendental, has nothing to do with material qualities, but to confirm his conviction he wanted to hear from the authority Sukadeva Gosvami.

Srila Visvanatha Cakravarti Thakura says, samasya katham vaisamyam: since the Lord is equally disposed toward everyone, how can He be partial? Priyasya katham asuresu prity-abhavah. The Lord, being the Supersoul, is extremely dear to everyone. Why, then, should the Lord display unsympathetic behavior toward the asuras? How is this impartial? Suhrdas ca katham tesv asauhardam. Since the Lord says that He is suhrdam sarva-bhutanam, the well-wisher of all living entities, how could He act with partiality by killing demons? These questions arose in the heart of Pariksit Maharaja, and therefore he inquired from Sukadeva Gosvami.

TEXT 2

TEXT

na hy asyarthah sura-ganaih
saksan nihsreyasatmanah
naivasurebhyo vidveso
nodvegah cagunasya hi

SYNONYMS

na--not; hi--certainly; asya--His; arthah--benefit, interest; sura-ganaih--with the demigods; saksat--personally; nihsreyasa--of the highest bliss; atmanah--whose nature; na--not; eva--certainly; asurebhyah--for the demons; vidvesah--envy; na--not; udvegah--fear; ca--and; agunasya--who possesses no material qualities; hi--certainly.

TRANSLATION

Lord Visnu Himself, the Supreme Personality of Godhead, is the reservoir of all pleasure. Therefore, what benefit would He derive from siding with the demigods? What interest would He fulfill in this way? Since the Lord is transcendental, why should He fear the asuras, and how could He be envious of them?

PURPORT

We should always remember the distinction between spiritual and material. That which is material is infected by material qualities, but these qualities cannot touch that which is spiritual, or transcendental. Krsna is absolute, whether He is in the material world or spiritual world. When we see partiality in Krsna, this vision is due to His external energy. Otherwise how could His enemies attain salvation after being killed by Him? Everyone who deals with the Supreme Personality of Godhead gradually acquires the qualities of the Lord. The more one advances in spiritual consciousness, the less he is affected by the duality of material qualities. The Supreme Lord, therefore, must certainly be freed from these qualities. His enmity and friendship are external features presented by the material energy. He is always transcendental. He is absolute, whether He kills or bestows His favor.

Envy and friendship arise in one who is imperfect. We fear our enemies because in the material world we are always in need of help. The Lord, however, does not need anyone's help, for He is atmarama. The Lord says in Bhagavad-gita (9.26):

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam

asnamī prayatatmanah

"If a devotee offers Me with devotion a little leaf, a flower, fruit or water, I shall accept it." Why does the Lord say this? Is He dependent on the offering of the devotee? He is not actually dependent, but He likes to be dependent upon His devotee. This is His mercy. Similarly, He does not fear the asuras. Thus there is no question of partiality in the Supreme Personality of Godhead.

TEXT 3

TEXT

iti nah sumaha-bhaga
narayana-gunan prati
samsayah sumahan jatas
tad bhavams chettum arhati

SYNONYMS

iti--thus; nah--our; su-maha-bhaga--O glorious one; narayana-gunan--the qualities of Narayana; prati--toward; samsayah--doubt; su-mahan--very great; jatah--born; tat--that; bhavan--Your Lordship; chettum arhati--please dispel.

TRANSLATION

O greatly fortunate and learned brahmana, whether Narayana is partial or impartial has become a subject of great doubt. Kindly dispel my doubt with positive evidence that Narayana is always neutral and equal to everyone.

PURPORT

Since Lord Narayana is absolute, His transcendental qualities are described as one. Thus His punishments and His offerings of favor are both of the same value. Essentially, His inimical actions are not displays of enmity toward His so-called enemies, but in the material field one thinks that Krsna is favorable to devotees and unfavorable to nondevotees. When Krsna finally instructs in Bhagavad-gita, sarva-dharman parityajya mam ekam saranam vraja, this is meant not only for Arjuna but for every living entity within this universe.

TEXTS 4-5

TEXT

sri-rsir uvaca
sadhu prstam maharaja
hares caritam adbhutam
yad bhagavata-mahatmyam
bhagavad-bhakti-varadhanam

giyate paramam punyam
rsibhir naradadibhih
natva krsnaya munaye
kathayisye hareh katham

SYNONYMS

sri-rsih uvaca--the sage Sri Sukadeva Gosvami said; sadhu--excellent; prstam--inquiry; maha-raja--O great King; hareh--of the Supreme Lord, Hari; caritam--activities; adbhutam--wonderful; yat--from which; bhagavata--of the Lord's devotee (Prahlada); mahatmyam--the glories; bhagavat-bhakti--devotion to the Lord; vardhanam--increasing; giyate--is sung; paramam--foremost; punyam--pious; rsibhih--by the sages; narada-adibhih--headed by Sri Narada Muni; natva--after offering obeisances; krsnaya--to Krsna Dvaipayana Vyasa; munaye--the great sage; kathayisye--I shall narrate; hareh--of Hari; katham--the topics.

TRANSLATION

The great sage Sukadeva Gosvami said: My dear King, you have put before me an excellent question. Discourses concerning the activities of the Lord, in which the glories of His devotees are also found, are extremely pleasing to devotees. Such wonderful topics always counteract the miseries of the materialistic way of life. Therefore great sages like Narada always speak upon Srimad-Bhagavatam because it gives one the facility to hear and chant about the wonderful activities of the Lord. Let me offer my respectful obeisances unto Srila Vyasadeva and then begin describing topics concerning the activities of Lord Hari.

PURPORT

In this verse Sukadeva Gosvami offers his respectful obeisances krsnaya munaye, which means to Krsna Dvaipayana Vyasa. One must first offer one's respectful obeisances to one's spiritual master. Sukadeva Gosvami's spiritual master is his father, Vyasadeva, and therefore he first offers his respectful obeisances to Krsna Dvaipayana Vyasa and then begins describing topics of Lord Hari.

Whenever there is an opportunity to hear about the transcendental activities of the Lord, we must take it. Sri Caitanya Mahaprabhu recommends, kirtaniyah sada harih: one should always engage in krsna-katha by chanting and talking about Krsna and hearing about Him. That is the only occupation of a Krsna conscious person.

TEXT 6

TEXT

nirguno 'pi hy ajo 'vyakto
bhagavan prakrteh parah
sva-maya-gunam avisya
badhya-badhakatam gatah

SYNONYMS

nirgunah--without material qualities; api--although; hi--certainly; ajah--unborn; avyaktah--unmanifest; bhagavan--the Supreme Lord; prakrteh--to material nature; parah--transcendental; sva-maya--of His own energy; gunam--material qualities; avisya--entering; badhya--obligation; badhakatam--the condition of being obliged; gatah--accepts.

TRANSLATION

The Supreme Personality of Godhead, Visnu, is always transcendental to material qualities, and therefore He is called nirguna, or without qualities. Because He is unborn, He does not have a material body to be subjected to attachment and hatred. Although the Lord is always above material existence, through His spiritual potency He appeared and acted like an ordinary human being, accepting duties and obligations, apparently like a conditioned soul.

PURPORT

So-called attachment, detachment and obligations pertain to the material nature, which is an emanation from the Supreme Personality of Godhead, but whenever the Lord descends and acts in this material world, He does so in His spiritual position. Although His activities materially appear different, spiritually they are absolute and nondifferent. Thus it is an imposition upon the Supreme Lord to say that He is envious of anyone or friendly to anyone.

In Bhagavad-gita (9.11) the Lord clearly says, avajananti mam mudha manusim tanum asritam: "Fools deride Me when I descend in a human form." Krsna appears on this earth or within this universe without any change in His spiritual body or spiritual qualities. Indeed, He is never influenced by the material qualities. He is always free from such qualities, but He appears to act under material influence. This understanding is aropita, or an imposition. Therefore Krsna says, janma karma ca me divyam: whatever He does, being always transcendental, has nothing to do with material qualities. Evam yo vetti tattvatah: only devotees can understand the truth of how He acts. The fact is that Krsna is never partial to anyone. He is always equal to everyone, but because of imperfect vision, influenced by material qualities, one imposes material qualities upon Krsna, and when one does so he becomes a mu-dha, a fool. When one can properly understand the truth, one becomes devoted and nirguna, free from material qualities. Simply by understanding the activities of Krsna one can become transcendental, and as soon as one is transcendental he is fit to be transferred to the transcendental world. Tyaktva deham punar janma naiti mam eti so 'rjuna: one who understands the activities of the Lord in truth is transferred to the spiritual world after he gives up his material body.

TEXT 7

TEXT

sattvam rajah tama iti
prakrter natmano gunah
na tesam yugapad rajan
hrasa ullasa eva va

SYNONYMS

sattvam--the mode of goodness; rajah--the mode of passion; tamah--the mode of ignorance; iti--thus; prakrteh--of material nature; na--not; atmanah--of the spirit soul; gunah--qualities; na--not; tesam--of them; yugapat--simultaneously; rajan--O King; hrasah--diminution; ullasah--prominence; eva--certainly; va--or.

TRANSLATION

My dear King Pariksit, the material qualities--sattva-guna, rajo-guna and tamo-guna--all belong to the material world and do not even touch the Supreme Personality of Godhead. These three gunas cannot act by increasing or decreasing simultaneously.

PURPORT

The original position of the Supreme Personality of Godhead is one of equality. There is no question of His being influenced by sattva-guna, rajo-guna or tamo-guna, for these material qualities cannot touch the Supreme Lord. The Lord is therefore called the supreme isvara. Isvarah paramah krsnah: He is the supreme controller. He controls the material qualities (daivi hy esa guna-mayi mama maya). Mayadhyaksena prakrtih suyate: material nature (prakrti) works under His order. How, then, can He be under the qualities of prakrti? Krsna is never influenced by the material qualities. Therefore there is no question of partiality in the Supreme Personality of Godhead.

TEXT 8

TEXT

jaya-kale tu sattvasya
devarsin rajaso 'suran
tamaso yaksa-raksamsi
tat-kalanuguno 'bhajat

SYNONYMS

jaya-kale--in the time of prominence; tu--indeed; sattvasya--of goodness; deva--the demigods; rsin--and the sages; rajasah--of passion; asuran--the demons; tamasah--of ignorance; yaksa-raksamsi--the Yaksas and Raksasas; tat-kala-anugunah--according to the particular time; abhajat--fostered.

TRANSLATION

When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yaksas and Raksasas flourish. The Supreme Personality of Godhead is present in everyone's heart, fostering the reactions of sattva-guna, rajo-guna and tamo-guna.

PURPORT

The Supreme Personality of Godhead is not partial to anyone. The conditioned soul is under the influence of the various modes of material nature, and behind material nature is the Supreme Personality of Godhead; but one's victory and loss under the influence of sattva-guna, rajo-guna and tamo-guna are reactions of these modes, not of the Supreme Lord's partiality. Srila Jiva Gosvami, in the Bhagavata-sandarbha, has clearly said:

sattvadayo na santise
yatra ca prakrta gunah
sa suddhah sarva-suddhebhyah

puman adhyah prasidatu

hladini sandhini samvit
tvay eka sarva-samsthitau
hlada-tapa-kari misra
tvayi no guna-varjite

According to this statement of the Bhagavata-sandarbha, the Supreme Lord, being always transcendental to the material qualities, is never affected by the influence of these qualities. This same characteristic is also present in the living being, but because he is conditioned by material nature, even the pleasure potency of the Lord is manifested in the conditioned soul as troublesome. In the material world the pleasure enjoyed by the conditioned soul is followed by many painful conditions. For instance, we have seen that in the two great wars, which were conducted by the rajo-guna and tamo-guna, both parties were actually ruined. The German people declared war against the English to ruin them, but the result was that both parties were ruined. Although the Allies were apparently victorious, at least on paper, actually neither of them were victorious. Therefore it should be concluded that the Supreme Personality of Godhead is not partial to anyone. Everyone works under the influence of various modes of material nature, and when the various modes are prominent, the demigods or demons appear victorious under the influence of these modes.

Everyone enjoys the fruits of his qualitative activities. This is also confirmed in Bhagavad-gita (14.11-13):

sarva-dvaresu dehe 'smin
prakasa upajayate
jnanam yada tada vidyad
vivrddham sattvam ity uta

lobhah pravrttir arambhah
karmanam asamah sprha
rajasy etani jayante
vivrddhe bharatarsabha

aprakaso 'pravrttis ca
pramado moha eva ca
tamasy etani jayante
vivrddhe kuru-nandana

"The manifestations of the modes of goodness can be experienced when all the gates of the body are illumined by knowledge.

"O chief of the Bharatas, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

"O son of Kuru, when there is an increase in the mode of ignorance, madness, illusion, inertia and darkness are manifested."

The Supreme Personality of Godhead, who is present in everyone's heart, simply gives the results of the increase in the various qualities, but He is impartial. He supervises victory and loss, but He does not take part in them.

The various modes of material nature do not work all at once. The interactions of these modes are exactly like seasonal changes. Sometimes there is an increment of rajo-guna, sometimes of tamo-guna and sometimes sattva-guna. Generally the demigods are surcharged with sattva-guna, and therefore when the demons and the demigods fight, the demigods are

victorious because of the prominence of their sattva-guna qualities. However, this is not the partiality of the Supreme Lord.

TEXT 9

TEXT

 jyotir-adir ivabhati
 sanghatan na vivicyate
vidanty atmanam atma-stham
 mathitva kavayo 'ntatah

SYNONYMS

jyotih--fire; adih--and other elements; iva--just as; abhati--appear; sanghatat--from the bodies of demigods and others; na--not; vivicyate--are distinguished; vidanti--perceive; atmanam--the Supersoul; atma-stham--situated in the heart; mathitva--by discerning; kavayah--expert thinkers; antatah--within.

TRANSLATION

The all-pervading Personality of Godhead exists within the heart of every living being, and an expert thinker can perceive how He is present there to a large or small extent. Just as one can understand the supply of fire in wood, the water in a waterpot, or the sky within a pot, one can understand whether a living entity is a demon or a demigod by understanding that living entity's devotional performances. A thoughtful man can understand how much a person is favored by the Supreme Lord by seeing his actions.

PURPORT

In Bhagavad-gita (10.41) the Lord says:

 yad yad vibhutimat sattvam
 srimad urjitam eva va
 tat tad evavagaccha tvam
 mama tejo-'msa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." We have the practical experience of seeing that one person is able to do very wonderful things whereas another cannot do those same things and cannot even do things that require only a little common sense. Therefore, how much a devotee has been favored by the Supreme Personality of Godhead can be tested by the activities the devotee has performed. In Bhagavad-gita (10.10) the Lord also says:

 tesam satata-yuktanam
 bhajatam priti-purvakam
 dadami buddhi-yogam tam
 yena mam upayanti te

"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me." This is very practical. A teacher instructs the student if the student is capable of taking more and more instructions. Otherwise, in spite of being instructed by the teacher, the student cannot make strides in his

understanding. This has nothing to do with partiality. When Krsna says tesam satata-yuktanam bhajatam priti-purvakam. dadami buddhi-yogam tam, this indicates that Krsna is prepared to give bhakti-yoga to everyone, but one must be capable of receiving it. That is the secret. Thus when a person exhibits wonderful devotional activities, a thoughtful man understands that Krsna has been more favorable to this devotee.

This is not difficult to understand, but envious persons do not accept that Krsna has bestowed His favor upon a particular devotee in accordance with his advanced position. Such foolish persons become envious and try to minimize an advanced devotee's activities. That is not Vaisnavism. A Vaisnava should appreciate the service rendered to the Lord by other Vaisnavas. Therefore a Vaisnava is described in Srimad-Bhagavatam as nirmatsara. Vaisnavas are never envious of other Vaisnavas or of anyone else, and therefore they are called nirmatsaranam satam.

As Bhagavad-gita informs us, one can understand how one is saturated with sattva-guna, rajo-guna or tamo-guna. In the examples given herewith, fire represents the mode of goodness. One can understand the constitution of a container for wood, petrol or other inflammable substances by the quantity of the fire. Similarly, water represents rajo-guna, the mode of passion. A small skin and the vast Atlantic Ocean both contain water, and by seeing the quantity of water in a container one can understand the size of the container. The sky represents the mode of ignorance. The sky is present in a small earthen pot and also in outer space. Thus by proper judgment one can see who is a devata, or demigod, and who is an asura, Yaksa or Raksasa according to the quantities of sattva-guna, rajo-guna and tamo-guna. One cannot judge whether a person is a devata, an asura or a Raksasa by seeing him, but a sane man can understand this by the activities such a person performs. A general description is given in the padma purana: visnu-bhaktah smрто daiva asuras tad-viparyayah. A devotee of Lord Visnu is a demigod, whereas an asura or Yaksa is just the opposite. An asura is not a devotee of Lord Visnu; instead, for his sense gratification he is a devotee of the demigods, bhutas, pretas and so on. Thus one can judge who is a devata, who is a Raksasa and who is an asura by how they conduct their activities.

The word atmanam in this verse means paramatmanam. The Paramatma, or Supersoul, is situated in the core of everyone's heart (antatah). This is confirmed in Bhagavad-gita (18.61). Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati. The isvara, the Supreme Personality of Godhead, being situated in everyone's heart, gives directions to everyone in terms of one's capabilities in taking the instructions. The instructions of Bhagavad-gita are open to everyone, but some people understand them properly, whereas others understand them so improperly that they cannot even believe in the existence of Krsna, although reading Krsna's book. Although the Gita says sri-bhagavan uvaca, indicating that Krsna spoke, they cannot understand Krsna. This is due to their misfortune or incapability, which is caused by rajo-guna and tamo-guna, the modes of passion and ignorance. It is because of these modes that they cannot even understand Krsna, whereas an advanced devotee like Arjuna understands Him and glorifies Him, saying, param brahma param dhama pavitram paramam bhavan: "You are the Supreme Brahman, the supreme abode and purifier." Krsna is open to everyone, but one needs the capability to understand Him.

By external features one cannot understand who is favored by Krsna and who is not. According to one's attitude, Krsna becomes one's direct adviser, or Krsna becomes unknown. This is not Krsna's partiality; it is His response to one's ability to understand Him. According to one's receptiveness--whether one be a devata, asura, Yaksa or Raksasa--Krsna's quality is proportionately exhibited. This proportionate exhibition of

Krsna's power is misunderstood by less intelligent men to be Krsna's partiality, but actually it is no such thing. Krsna is equal to everyone, and according to one's ability to receive the favor of Krsna, one advances in Krsna consciousness. Srila Visvanatha Cakravarti Thakura gives a practical example in this connection. In the sky there are many luminaries. At night, even in darkness, the moon is extremely brilliant and can be directly perceived. The sun is also extremely brilliant. When covered by clouds, however, these luminaries are not distinctly visible. Similarly, the more one advances in sattva-guna, the more his brilliance is exhibited by devotional service, but the more one is covered by rajo-guna and tamo-guna, the less visible his brilliance, for he is covered by these qualities. The visibility of one's qualities does not depend on the partiality of the Supreme Personality of Godhead; it is due to various coverings in different proportions. Thus one can understand how far he has advanced in terms of sattva-guna and how much he is covered by rajo-guna and tamo-guna.

TEXT 10

TEXT

yada sirsksuh pura atmanah paro
rajah srjaty esa prthak sva-mayaya
sattvam vicitrasu riramsur isvarah
sayisyamanas tama irayaty asau

SYNONYMS

yada--when; sirsksuh--desiring to create; purah--material bodies; atmanah--for the living entities; parah--the Supreme Personality of Godhead; rajah--the mode of passion; srjati--manifests; esah--He; prthak--separately, predominantly; sva-mayaya--by His own creative energy; sattvam--the mode of goodness; vicitrasu--in various types of bodies; riramsuh--desiring to act; isvarah--the Personality of Godhead; sayisyamanah--being about to conclude; tamah--the mode of ignorance; irayati--causes to rise; asau--that Supreme.

TRANSLATION

When the Supreme Personality of Godhead creates different types of bodies, offering a particular body to each living entity according to his character and fruitive actions, the Lord revives all the qualities of material nature--sattva-guna, rajo-guna and tamo-guna. Then, as the Supersoul, He enters each body and influences the qualities of creation, maintenance and annihilation, using sattva-guna for maintenance, rajo-guna for creation and tamo-guna for annihilation.

PURPORT

Although material nature is conducted by the three qualities--sattva-guna, rajo-guna and tamo-guna--nature is not independent. As the Lord says in Bhagavad-gita (9.10):

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." The different changes in the material world take place as actions and reactions of the three gunas, but above the three gunas is their director, the Supreme Personality of Godhead. In the various types of bodies given to the living entities by material nature (yantrarudhani mayaya), either sattva-guna, rajo-guna or tamo-guna is prominent. The body is produced by material nature according to the direction of the Supreme Personality of Godhead. Therefore it is said here, yada sirsksuh pura atmanah parah, indicating that the body is certainly created by the Lord. Karmana daiva-netrena: according to the karma of the living entity, a body is prepared under the Supreme Lord's supervision. Whether the body is of sattva-guna, rajo-guna or tamo-guna, everything is done by the direction of the Supreme Lord through the agency of the external energy (prthak svamayaya). In this way, in different types of bodies, the Lord (isvara) gives directions as Paramatma, and again, to destroy the body, He employs the tamo-guna. This is the way the living entities receive different types of bodies.

TEXT 11

TEXT

kalam carantam srjatisa asrayam
pradhana-pumbhyam nara-deva satya-krt

SYNONYMS

kalam--time; carantam--moving; srjati--creates; isah--the Supreme personality of Godhead; asrayam--shelter; pradhana--for the material energy; pumbhyam--and the living entity; nara-deva--O ruler of men; satya--true; krt--creator.

TRANSLATION

O great King, the Supreme Personality of Godhead, the controller of the material and spiritual energies, who is certainly the creator of the entire cosmos, creates the time factor to allow the material energy and the living entity to act within the limits of time. Thus the Supreme Personality is never under the time factor nor under the material energy.

PURPORT

One should not think that the Lord is dependent on the time factor. He actually creates the situation by which material nature acts and by which the conditioned soul is placed under material nature. Both the conditioned soul and the material nature act within the time factor, but the Lord is not subject to the actions and reactions of time, for time has been created by Him. To be more clear, Srila Visvanatha Cakravarti Thakura says that creation, maintenance and annihilation are all under the supreme will of the Lord.

In Bhagavad-gita (4.7) the Lord says:

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam adharmasya
tadatmanam srijamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself." Since Krsna, the Supreme Personality of Godhead, is the controller of everything, when He appears He is not within the limitations of material time (janma karma ca me divyam). In this verse the words kalam carantam srjatisa asrayam indicate that although the Lord acts within time, whether sattva-guna, rajo-guna or tamo-guna is prominent, one should not think that the Lord is under time's control. Time is within His control, for He creates time to act in a certain way; He is not working under the control of time. The creation of the material world is one of the Lord's pastimes. Everything is fully under His control. Since creation takes place when rajo-guna is prominent, the Lord creates the necessary time to give facilities for rajo-guna. Similarly, He also creates the necessary times for maintenance and annihilation. Thus this verse establishes that the Lord is not under the limitations of time.

As stated in the Brahma-samhita, isvarah paramah krsnah: Krsna is the supreme controller. Sac-cid-ananda-vigraha: He possesses a blissful, spiritual body. Anadih: He is not subordinate to anything. As the Lord confirms in Bhagavad-gita (7.7), mattah parataram nanyat kincid asti dhananjaya: "O conqueror of wealth [Arjuna], there is no truth superior to Me." Nothing can be above Krsna, for He is the controller and creator of everything.

The Mayavadi philosophers say that this material world is mithya, false, and that one should therefore not bother about this mithya creation (brahma satyam jagan mithya). But this is not correct. Here it is said, satya-krt: whatever is created by the Supreme Personality of Godhead, satyam param, cannot be called mithya. The cause of the creation is satya, true, so how can the effect of the cause be mithya? The very word satya-krt is used to establish that everything created by the Lord is factual, never false. The creation may be temporary, but it is not false.

TEXT 12

TEXT

ya esa rajann api kala isita
sattvam suranikam ivaidhayaty atah
tat-pratyanikan asuran sura-priyo
rajas-tamaskan praminoty urusravah

SYNONYMS

yah--which; esah--this; rajan--O King; api--even; kalah--time; isita--the Supreme Lord; sattvam--the mode of goodness; sura-anikam--numbers of demigods; iva--certainly; edhayati--causes to increase; atah--hence; tat-pratyanikan--inimical to them; asuran--the demons; sura-priyah--being the friend of the demigods; rajah-tamaskan--covered by passion and ignorance; praminoti--destroys; uru-sravah--whose glories are widespread.

TRANSLATION

O King, this time factor enhances the sattva-guna. Thus although the Supreme Lord is the controller, He favors the demigods, who are mostly situated in sattva-guna. Then the demons, who are influenced by tamo-guna, are annihilated. The Supreme Lord induces the time factor to act in

different ways, but He is never partial. Rather, His activities are glorious, therefore He is called Urusrava.

PURPORT

The Lord says in Bhagavad-gita (9.29), samo'ham sarva-bhutesu na me dvesyo 'sti na priyah: "I envy no one, nor am I partial to anyone. I am equal to all." The Supreme Personality of Godhead cannot be partial; He is always equal to everyone. Therefore when the demigods are favored and the demons killed, this is not His partiality but the influence of the time factor. A good example in this regard is that an electrician connects both a heater and a cooler to the same electrical energy. The cause of the heating and cooling is the electrician's manipulation of the electrical energy according to his desire, but factually the electrician has nothing to do with causing heat or cold, nor with the enjoyment or suffering that results.

There have been many historical incidents in which the Lord killed a demon, but the demon attained a higher position by the mercy of the Lord. Putana is an example. Putana's purpose was to kill Krsna. Aho baki yam stana-kala-kutam. She approached the house of Nanda Maharaja with the purpose of killing Krsna by smearing poison on her breast, yet when she was killed she attained the highest position, achieving the status of Krsna's mother. Krsna is so kind and impartial that because he sucked Putana's breast, He immediately accepted her as His mother. This superfluous activity of killing Putana did not diminish the Lord's impartiality. He is suhrdam sama-bhutanam, the friend of everyone. Therefore partiality cannot apply to the character of the Supreme Personality of Godhead, who always maintains His position as the supreme controller. The Lord killed Putana as an enemy, but because of His being the supreme controller, she attained an exalted position as His mother. Srila Madhva Muni therefore remarks, kale kala-visaye 'pisita. dehadi-karanatvat suranikam iva sthitam sattvam. Ordinarily a murderer is hanged, and in the Manu-samhita it is said that a king bestows mercy upon a murderer by killing him, thus saving him from various kinds of suffering. Because of his sinful activities, such a murderer is killed by the mercy of the king. Krsna, the supreme judge, deals with matters in a similar way because He is the supreme controller. The conclusion, therefore, is that the Lord is always impartial and always very kind to all living entities.

TEXT 13

TEXT

atraivodahrtah purvam
itihisah surarsina
pritya maha-kratau rajan
prcchate 'jata-satrave

SYNONYMS

atra--in this connection; eva--certainly; udahrtah--was recited; purvam--previously; itihisah--an old story; sura-rsina--by the great sage Narada; pritya--with joy; maha-kratau--at the great Rajasuya sacrifice; rajan--O King; prcchate--to the inquiring; ajata-satrave--Maharaja Yudhisthira, who had no enemy.

TRANSLATION

Formerly, O King, when Maharaja Yudhisthira was performing the Rajasuya sacrifice, the great sage Narada, responding to his inquiry, recited historical facts showing how the Supreme Personality of Godhead is always impartial, even when killing demons. In this regard he gave a vivid example.

PURPORT

This relates to how the Lord exhibited His impartiality even when killing Sisupala in the arena of the Rajasuya yajna performed by Maharaja Yudhisthira.

TEXTS 14-15

TEXT

drstva mahadbhutam raja
rajasuye maha-kratau
vasudeve bhagavati
sayujyam cedibhu-bhujah

tatrasinam sura-rsim
raja pandu-sutah kratau
papraccha vismita-mana
muninam srnvatam idam

SYNONYMS

drstva--after seeing; maha-adbhutam--greatly wonderful; raja--the King; rajasuye--called Rajasuya; maha-kratau--at the great sacrifice; vasudeve--into Vasudeva; bhagavati--the Personality of Godhead; sayujyam--merging; cedibhu-bhujah--of Sisupala, the King of Cedi; tatra--there; asinam--seated; sura-rsim--Narada Muni; raja--the King; pandu-sutah--Yudhisthira, the son of Pandu; kratau--at the sacrifice; papraccha--asked; vismita-manah--being struck with wonder; muninam--in the presence of the sages; srnvatam--listening; idam--this.

TRANSLATION

O King, at the Rajasuya sacrifice, Maharaja Yudhisthira, the son of Maharaja Pandu, personally saw Sisupala merge into the body of the Supreme Lord, Krsna. Therefore, struck with wonder, he inquired about the reason for this from the great sage Narada, who was seated there. While he inquired, all the sages present also heard him ask his question.

TEXT 16

TEXT

sri-yudhisthira uvaca
aho aty-adbhutam hy etad
durlabhaikantinam api
vasudeve pare tattve
praptis caidyasya vidvisah

SYNONYMS

sri-yudhisthirah uvaca--Maharaja Yudhisthira said; aho--oh; ati-
adbhutam--very wonderful; hi--certainly; etat--this; durlabha--difficult
to attain; ekantinam--for the transcendentalists; api--even; vasudeve--in
Vasudeva; pare--the supreme; tattve--Absolute Truth; praptih--the
attainment; caidyasya--of Sisupala; vidvisah--envious.

TRANSLATION

Maharaja Yudhisthira inquired: It is very wonderful that the demon
Sisupala merged into the body of the Supreme Personality of Godhead even
though extremely envious. This sayujya-mukti is impossible to attain even
for great transcendentalists. How then did the enemy of the Lord attain
it?

PURPORT

There are two classes of transcendentalists--the jnanis and the
bhaktas. The bhaktas do not aspire to merge into the existence of the
Lord, but the jnanis do. Sisupala, however, was neither a jnani nor a
bhakta, yet simply by envy of the Lord he attained an exalted position by
merging into the Lord's body. Certainly this was astonishing, and
therefore Maharaja Yudhisthira inquired about the cause for the Lord's
mysterious mercy to Sisupala.

TEXT 17

TEXT

etad veditum icchamah
sarva eva vayam mune
bhagavan-nindaya veno
dvijais tamasi patitah

SYNONYMS

etat--this; veditum--to know; icchamah--desire; sarve--all; eva--
certainly; vayam--we; mune--O great sage; bhagavat-nindaya--because of
blaspheming the Lord; venah--Vena, the father of Prthu Maharaja; dvijaih--
by the brahmanas; tamasi--into hell; patitah--was thrown.

TRANSLATION

O great sage, we are all eager to know the cause for this mercy of the
Lord. I have heard that formerly a king named Vena blasphemed the Supreme
Personality of Godhead and that all the brahmanas consequently obliged
him to go to hell. Sisupala should also have been sent to hell. How then
did he merge into the Lord's existence?

TEXT 18

TEXT

damaghosa-sutah papa
arabhya kala-bhasanat
sampraty amarsi govinde
dantavakras ca durmatih

SYNONYMS

damaghosa-sutah--Sisupala, the son of Damaghosa; papah--sinful;
arabhya--beginning; kala-bhasanat--from the unclear speech of a child;
samprati--even until now; amarsi--envious; govinde--toward Sri Krsna;
dantavakra--Dantavakra; ca--also; durmatih--evil-minded.

TRANSLATION

From the very beginning of his childhood, when he could not even speak properly, Sisupala, the most sinful son of Damaghosa, began blaspheming the Lord, and he continued to be envious of Sri Krsna until death. Similarly, his brother Dantavakra continued the same habits.

TEXT 19

TEXT

sapator asakrd visnum
yad brahma param avyayam
svitro na jato jihvayam
nandham vivisatus tamah

SYNONYMS

sapatoh--of both Sisupala and Dantavakra, who were blaspheming;
asakrt--repeatedly; visnum--Lord Krsna; yat--which; brahma param--the
Supreme Brahman; avyayam--without diminution; svitrah--white leprosy; na--
not; jatah--appeared; jihvayam--on the tongue; na--not; andham--dark;
vivasatuh--they did enter; tamah--hell.

TRANSLATION

Although these two men--Sisupala and Dantavakra--repeatedly blasphemed the Supreme Personality of Godhead, Lord Visnu [Krsna], the Supreme Brahman, they were quite healthy. Indeed, their tongues were not attacked by white leprosy, nor did they enter the darkest region of hellish life. We are certainly most surprised by this.

PURPORT

Krsna is described by Arjuna in Bhagavad-gita (10.12) as follows:
param brahma param dhama pavitram paramam bhavan. "You are the Supreme Brahman, the supreme abode and purifier." Herein this is confirmed. Visnum yad brahma param avyayam. The Supreme Visnu is Krsna. Krsna is the cause of Visnu, not vice versa. Similarly, Brahman is not the cause of Krsna; Krsna is the cause of Brahman. Therefore Krsna is the Parabrahman (yad brahma param avyayam).

TEXT 20

TEXT

katham tasmin bhagavati
duravagrahya-dhamani
pasyatam sarva-lokanam
layam iyatur anjasa

SYNONYMS

katham--how; tasmin--that; bhagavati--in the Supreme Personality of Godhead; duravagrahya--difficult to attain; dhamani--whose nature; pasyatam--looked on; sarva-lokanam--while all the people; layam iyatuh--became absorbed; anjasa--easily.

TRANSLATION

How was it possible for Sisupala and Dantavakra in the presence of many exalted persons, to enter very easily into the body of Krsna, whose nature is difficult to attain?.

PURPORT

Sisupala and Dantavakra were formerly Jaya and Vijaya, the doorkeepers of Vaikuntha. Merging into the body of Krsna was not their final destination. For some time they remained merged, and later they received the liberations of sarupya and salokya, living on the same planet as the Lord in the same bodily form. The sastras give evidence that if one blasphemes the Supreme Lord, his punishment is to remain in hellish life for many millions of years more than one suffers by killing many brahmanas. Sisupala, however, instead of entering hellish life, immediately and very easily received sayujya-mukti. That such a privilege had been offered to Sisupala was not merely a story. Everyone saw it happen; there was no scarcity of evidence. How did it happen? Maharaja Yudhisthira was very much surprised.

TEXT 21

TEXT

etat bhramyati me buddhir
diparcir iva vayuna
bruhy etad adbhatatamam
bhagavan hy atra karanam

SYNONYMS

etat--concerning this; bhramyati--is flickering; me--my; buddhih--intelligence; dipa-arcir--the flame of a candle; iva--like; vayuna--by the wind; bruhi--please tell; etat--this; adbhatatamam--most wonderful; bhagavan--possessing all knowledge; hi--indeed; atra--here; karanam--the cause.

TRANSLATION

This matter is undoubtedly very wonderful. Indeed, my intelligence has become disturbed, just as the flame of a candle is disturbed by a blowing wind. O Narada Muni, you know everything. Kindly let me know the cause of this wonderful event.

PURPORT

The sastras enjoin, tad-vijnanartham sa gurum evabhiḡacchet: when one is perplexed by the difficult problems of life, to solve them one must approach a guru like Narada or his representative in the disciplic succession. Maharaja Yudhisthira therefore requested Narada to explain the cause for such a wonderful event.

TEXT 22

TEXT

sri-badarayanir uvaca
rajnas tad vaca akarnya
narado bhagavan rsih
tustah praha tam abhasya
srnvatyas tat-sadah kathah

SYNONYMS

sri-badarayanir uvaca--Sri Sukadeva Gosvami said; rajnah--of the King (Yudhisthira); tat--those; vacah--words; akarnya--after hearing; naradah--Narada Muni; bhagavan--powerful; rsih--sage; tustah--being satisfied; praha--spoke; tam--him; abhasya--after addressing; srnvatyah tat-sadah--in the presence of the assembly members; kathah--the topics.

TRANSLATION

Sri Sukadeva Gosvami said: After hearing the request of Maharaja Yudhisthira, Narada Muni, the most powerful spiritual master, who knew everything, was very pleased. Thus he replied in the presence of everyone taking part in the yajna.

TEXT 23

TEXT

sri-narada uvaca
nindana-stava-satkara-
nyakkartham kalevaram
pradhana-parayo rajann
avivekena kalpitam

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; nindana--blasphemy; stava--praise; satkara--honor; nyakkara--dishonor; artham--for the purpose of; kalevaram--body; pradhana-parayoh--of nature and the Supreme Personality of Godhead; rajan--O King; avivekena--without discrimination; kalpitam--created.

TRANSLATION

The great sage Sri Naradaji said: O King, blasphemy and praise, chastisement and respect, are experienced because of ignorance. The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of the external energy.

PURPORT

In Bhagavad-gita (18.61) it is said:

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhrامayan sarva-bhutani

yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of material energy." A material body is manufactured by the external energy according to the direction of the Supreme Personality of Godhead. The conditioned soul, being seated on this machine, wanders throughout the universe, and because of his bodily conception of life he only suffers. Actually the suffering of being blasphemed and the enjoyment of being praised, the acceptance of a good welcome or of chastisement by harsh words, are felt in the material conception of life; but since the body of the Supreme Personality of Godhead is not material but sac-cid-ananda-vigraha, He is unaffected by insults or greetings, blasphemy or prayers. Being always unaffected and complete, He does not feel extra pleasure when offered nice prayers by the devotee, although the devotee benefits by offering prayers to the Lord. Indeed, the Lord is very kind to His so-called enemy because one who always thinks of the Personality of Godhead as an enemy also benefits, although he thinks of the Lord adversely. If a conditioned soul, thinking of the Lord as an enemy or a friend, somehow or other becomes attached to the Lord, he receives great benefit.

TEXT 24

TEXT

himsa tad-abhimanena
danda-parusyayor yatha
vaisamyam iha bhutanam
mamaham iti parthiva

SYNONYMS

himsa--suffering; tat--of this; abhimanena--by the false conception; danda-parusyayoh--when there is punishment and chastisement; yatha--just as; vaisamyam--misconception; iha--here (in this body); bhutanam--of the living entities; mama-aham--mine and I; iti--thus; parthiva--O lord of the earth.

TRANSLATION

My dear King, the conditioned soul, being in the bodily conception of life, considers his body to be his self and considers everything in relationship with the body to be his. Because he has this wrong conception of life, he is subjected to dualities like praise and chastisement.

PURPORT

Only when a conditioned soul accepts the body as himself does he feel the effects of chastisement or praise. Then he determines one person to be his enemy and another his friend and wants to chastise the enemy and welcome the friend. This creation of friends and enemies is a result of one's bodily conception of life.

TEXT 25

TEXT

yan-nibaddho 'bhimano 'yam
tad-vadhat praninam vadhah
tatha na yasya kaivalyad
abhimano 'khilatmanah
parasya dama-kartur hi
himsa kenasya kalpyate

SYNONYMS

yat--in which; nibaddhah--bound; abhimanah--false conception; ayam--this; tat--of that (body); vadhat--from the annihilation; praninam--of the living beings; vadhah--annihilation; tatha--similarly; na--not; yasya--of whom; kaivalyat--because of being absolute, one without a second; abhimanah--false conception; akhila-atmanah--of the Supersoul of all living entities; parasya--the Supreme Personality of Godhead; dama-kartuh--the supreme controller; hi--certainly; himsa--harm; kena--how; asya--His; kalpyate--is performed.

TRANSLATION

Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated. Lord Visnu, the Supreme Personality of Godhead, is the supreme controller, the Supersoul of all living entities. Because He has no material body, He has no false conception of "I and mine." It is therefore incorrect to think that He feels pleasure or pain when blasphemed or offered prayers. This is impossible for Him. Thus He has no enemy and no friend. When He chastises the demons it is for their good, and when He accepts the prayers of the devotees it is for their good. He is affected neither by prayers nor by blasphemy.

PURPORT

Because of being covered by material bodies, the conditioned souls, including even greatly learned scholars and falsely educated professors, all think that as soon as the body is finished, everything is finished. This is due to their bodily conception of life. Krsna has no such bodily conception, nor is His body different from His self. Therefore, since Krsna has no material conception of life, how can He be affected by material prayers and accusations? Krsna's body is described herewith as kaivalya, nondifferent from Himself. Since everyone has a material bodily conception of life, if Krsna had such a conception what would be the difference between Krsna and the conditioned soul? Krsna's instructions in Bhagavad-gita are accepted as final because He does not possess a material body. As soon as one has a material body he has four deficiencies, but since Krsna does not possess a material body, He has no deficiencies. He is always spiritually conscious and blissful. Isvarah paramah krsnah sac-cid-ananda-vigraha: His form is eternal, blissful knowledge. Sac-cid-ananda-vigraha, ananda-cinmaya-rasa and kaivalya are the same.

Krsna can expand Himself as Paramatma in the core of everyone's heart. In Bhagavad-gita (13.3) this is confirmed. Ksetrajnam capi mam viddhi sama-ksetresu bhārata: the Lord is the Paramatma--the atma or Superself of all individual souls. Therefore it must naturally be concluded that He has no defective bodily conceptions. Although situated in everyone's body, He has no bodily conception of life. He is always free from such

conceptions, and thus He cannot be affected by anything in relation to the material body of the jiva.

Krsna says in Bhagavad-gita (16.19):

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asuriv eva yonisu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." Whenever the Lord punishes persons like demons, however, such punishment is meant for the good of the conditioned soul. The conditioned soul, being envious of the Supreme Personality of Godhead, may accuse Him, saying, "Krsna is bad, Krsna is a thief" and so on, but Krsna, being kind to all living entities, does not consider such accusations. Instead, He takes account of the conditioned soul's chanting of "Krsna, Krsna" so many times. He sometimes punishes such demons for one life by putting them in a lower species, but then, when they have stopped accusing Him, they are liberated in the next life because of chanting Krsna's name constantly. Blaspheming the Supreme Lord or His devotee is not at all good for the conditioned soul, but Krsna, being very kind, punishes the conditioned soul in one life for such sinful activities and then takes him back home, back to Godhead. The vivid example for this is Vrtrasura, who was formerly Citraketu Maharaja, a great devotee. Because he derided Lord Siva, the foremost of all devotees, he had to accept the body of a demon called Vrtra, but then he was taken back to Godhead. Thus when Krsna punishes a demon or conditioned soul, He stops that soul's habit of blaspheming Him, and when the soul becomes completely pure, the Lord takes him back to Godhead.

TEXT 26

TEXT

tasmad vairanubandhena
nirvairena bhayena va
snehat kamena va yunjyat
kathancin neksate prthak

SYNONYMS

tasmad--therefore; vaira-anubandhena--by constant enmity; nirvairena--by devotion; bhayena--by fear; va--or; snehat--from affection; kamena--by lusty desires; va--or; yunjyat--one should concentrate; kathancit--somehow or other; na--not; iksate--sees; prthak--something else.

TRANSLATION

Therefore by enmity or by devotional service, by fear, by affection or by lusty desire--by all of these or any one of them--if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship.

PURPORT

From this verse one should not conclude that because Krsna is unaffected by favorable prayers or unfavorable blasphemy one should therefore blaspheme the Supreme Lord. This is not the regulative principle. Bhakti-yoga means anukulyena krsnanusilanam: one should serve Krsna very favorably. This is the real injunction. Here it is said that although an enemy thinks of Krsna unfavorably, the Lord is unaffected by such antidevotional service. Thus He offers His benedictions even to Sisupala and similarly inimical conditioned souls. This does not mean, however, that one should be inimical toward the Lord. The stress is given to the favorable execution of devotional service, not purposeful blasphemy of the Lord. It is said:

nindam bhagavatah srnvams
tat-parasya janasya va
tato napaiti yah so 'pi
yatya adhah sukrtac cyutah

One who hears blasphemy of the Supreme Personality of Godhead or His devotees should immediately take action or should leave. Otherwise he will be put into hellish life perpetually. There are many such injunctions. Therefore as a regulative principle one should not be unfavorable toward the Lord but always favorably inclined toward Him.

Sisupala's achievement of oneness with the Supreme Lord was different because Jaya and Vijaya, from the very beginning of their material existence, were ordained to treat the Supreme Lord as an enemy for three lives and then return home, back to Godhead. Jaya and Vijaya inwardly knew that Krsna is the Supreme Personality of Godhead, but they purposely became His enemies to be delivered from material life. From the very beginning of their lives they thought of Lord Krsna as an enemy, and even though blaspheming Lord Krsna, they chanted the holy name of Krsna constantly along with their inimical thoughts. Thus they were purified because of chanting the holy name of Krsna. It is to be understood that even a blasphemer can be freed from sinful activities by chanting the holy name of the Lord. Certainly, therefore, freedom is assured for a devotee who is always favorable to the service of the Lord. This will be clear from the following verse. By rapt attention fixed upon Krsna, one is purified, and thus one is delivered from material life.

Srila Visvanatha Cakravarti Thakura has very nicely explained the word bhayena, which means "by fear." When the gopis went to Krsna in the dead of night, they certainly feared chastisement by their relatives--their husbands, brothers and fathers--but nonetheless, not caring for their relatives, they went to Krsna. There was certainly fear, but this fear could not check their devotional service to Krsna.

One should not mistakenly think that Lord Krsna must be worshiped by an inimical attitude like that of Sisupala. The injunction is anukulyasya grahanam pratikulyasya varjanam: one should give up unfavorable activities and accept only favorable conditions in devotional service. Generally, if one blasphemes the Supreme Personality of Godhead he is punished. As the Lord says in Bhagavad-gita (16.19):

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asuriv eva yonisu

There are many such injunctions. One should not try to worship Krsna unfavorably; otherwise he must be punished, at least for one life, to be purified. As one should not try to be killed by embracing an enemy, a

tiger or a snake, one should not blaspheme the Supreme Personality of Godhead and become His enemy in order to be put into hellish life.

The purpose of this verse is to emphasize that even the enemy of the Lord can be delivered, not to speak of His friend. Srila Madhvacarya also says in many ways that one should not blaspheme Lord Visnu through one's mind, words or actions, for a blasphemer will go to hellish life along with his forefathers.

karmana manasa vaca
yo dvisyad visnum avyayam
majjanti pitaras tasya
narake sasvatih samah

In Bhagavad-gita (16.19-20) the Lord says:

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asuriv eva yonisu

asurim yonim apanna
mudha janmani janmani
mam aprapyaiva kaunteya
tato yanty adhamam gatim

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence." One who blasphemes the Lord is put into a family of asuras, in which there is every chance of forgetting the service of the Lord. Lord Krsna further states in Bhagavad-gita (9.11-12):

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

Mudhas, rascals, blaspheme the Supreme Lord because He appears exactly like a human being. They do not know the unlimited opulence of the Supreme Personality of Godhead.

moghasa mogha-karmano
mogha-jnana vicetasah
raksasim asurim caiva
prakrtim mohinim sritah

Anything done by those who have taken the attitude of enemies will be baffled (moghasah). If these enemies try to be liberated or to merge into the existence of Brahman, if they desire to be elevated to the higher planetary systems as karmis, or even if they desire to return home, back to Godhead, they will certainly be baffled.

As for Hiranyakasipu, although he was extremely inimical toward the Supreme Personality of Godhead, he always thought of his son, who was a great devotee. Therefore by the grace of his son, Prahlada Maharaja, Hiranyakasipu was also delivered by the Supreme Personality of Godhead.

hiranyakasipus capi
bhagavan-nindaya tamah
vivaksur atyagat sunoh
prahladasyanubhavatah

The conclusion is that one should not give up pure devotional service. For one's own benefit, one should not imitate Hiranyakasipu or Sisupala. This is not the way to achieve success.

TEXT 27

TEXT

yatha vairanubandhena
martyas tan-mayatam iyat
na tatha bhakti-yogena
iti me niscita matih

SYNONYMS

yatha--as; vaira-anubandhena--by constant enmity; martyah--a person; tat-mayatam--absorption in Him; iyat--may attain; na--not; tatha--in a like manner; bhakti-yogena--by devotional service; iti--thus; me--my; niscita--definite; matih--opinion.

TRANSLATION

Narada Muni continued: By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one can through enmity toward Him. That is my opinion.

PURPORT

Sriman Narada Muni, the topmost pure devotee, praises Krsna's enemies like Sisupala because their minds are always completely absorbed in Krsna. Indeed, he thinks himself deficient in the inspiration of being feelingly absorbed in Krsna consciousness. This does not mean, however, that the enemies of Krsna are more elevated than Krsna's pure devotees. In the Caitanya-caritamṛta (Adi 5.205) Kṛṣṇadāsa Kavirāja Gosvāmī also thinks of himself in such a humble way:

jagai madhai haite muni se papistha
purisera kita haite muni se laghistha

"I am a worse sinner than Jagai and Madhai and am even lower than the worms in the stool." A pure devotee always thinks himself more deficient than everyone else. If a devotee approaches Srimati Radharani to offer some service to Krsna, even Srimati Radharani thinks that the devotee is greater than She. Thus Narada Muni says that according to his opinion the enemies of Krsna are better situated because they are fully absorbed in thoughts of Krsna in terms of killing Him, just as a very lusty man always thinks of women and their association.

The essential point in this connection is that one should be fully absorbed in thoughts of Krsna, twenty-four hours a day. There are many devotees in raga-marga, which is exhibited in Vrndavana. Whether in dasya-rasa, sakhya-rasa, vatsalya-rasa or madhurya-rasa, all the devotees of Krsna are always overwhelmed by thoughts of Krsna. When Krsna is away from Vrndavana tending the cows in the forest, the gopis, in the

madhurya-rasa, are always absorbed in thoughts of how Krsna walks in the forest. The soles of His feet are so soft that the gopis would not dare keep His lotus feet on their soft breasts. Indeed, they consider their breasts a very hard place for the lotus feet of Krsna, yet those lotus feet wander in the forest, which is full of thorny plants. The gopis are absorbed in such thoughts at home, although Krsna is away from them. Similarly, when Krsna plays with His young friends, mother Yasoda is very much disturbed by thoughts that Krsna, because of always playing and not taking His food properly, must be getting weak. These are examples of the exalted ecstasy felt in Krsna's service as manifested in Vrndavana. This service is indirectly praised by Narada Muni in this verse. Especially for the conditioned soul, Narada Muni recommends that one somehow or other be absorbed in thoughts of Krsna, for that will save one from all the dangers of material existence. Full absorption in thought of Krsna is the highest platform of bhakti-yoga.

TEXTS 28-29

TEXT

kitah pesaskrta ruddhah
kudyayam tam anusmaran
samrambha-bhaya-yogena
vindate tat-svarupatam

evam krsne bhagavati
maya-manuja isvare
vairena puta-papmanas
tam apur anucintaya

SYNONYMS

kitah--the grassworm; pesaskrta--by a bee; ruddhah--confined; kudyayam--in a hole in a wall; tam--that (bee); anusmaran--thinking of; samrambha-bhaya-yogena--through intense fear and enmity; vindate--attains; tat--of that bee; sva-rupatam--the same form; evam--thus; krsne--in Krsna; bhagavati--the Personality of Godhead; maya-manuje--who appeared by His own energy in His eternal humanlike form; isvare--the Supreme; vairena--by enmity; puta-papmanah--those purified of sins; tam--Him; apuh--attained; anucintaya--by thinking of.

TRANSLATION

A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Krsna, who is sac-cid-ananda-vigraha, they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies.

PURPORT

In Bhagavad-gita (4.10) the Lord says:

vita-raga-bhaya-krodha
man-maya mam upasritah
bahavo jnana-tapasa

puta mad-bhavam agatah

"Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me--and thus they all attained transcendental love for Me." There are two ways of constantly thinking of Krsna--as a devotee and as an enemy. A devotee, of course, by his knowledge and tapasya, becomes free from fear and anger and becomes a pure devotee. Similarly, an enemy, although thinking of Krsna inimically, thinks of Him constantly and also becomes purified. This is confirmed elsewhere in Bhagavad-gita (9.30), where the Lord says:

api cet su-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah

"Even if one commits the most abominable actions, if he engages in devotional service he is to be considered saintly because he is properly situated." A devotee undoubtedly worships the Lord with rapt attention. Similarly, if an enemy (suduracarah) always thinks of Krsna, he also becomes a purified devotee. The example given here concerns the grassworm that becomes beelike because of constantly thinking of the bee that forces it to enter a hole. By always thinking of the bee in fear, the grassworm starts to become a bee. This is a practical example. Lord Krsna appears within this material world for two purposes--paritranaya sadhunam vinasaya ca duskrtam: to protect the devotees and annihilate the demons. The sadhus and devotees certainly think of the Lord always, but duskrtis, the demons like Kamsa and Sisupala, also think of Krsna in terms of killing Him. By thinking of Krsna, both the demons and devotees attain liberation from the clutches of material maya.

This verse uses the word maya-manuje. When Krsna, the Supreme Personality of Godhead, appears in His original spiritual potency (sambhavamy atma-mayaya), He is not forced to accept a form made by material nature. Therefore the Lord is addressed as isvara, the controller of maya. He is not controlled by maya. When a demon continuously thinks of Krsna because of enmity toward Him, he is certainly freed from the sinful reactions of his life. To think of Krsna in any way, in terms of His name, form, qualities, paraphernalia or anything pertaining to Him, is beneficial for everyone. Srvatam svakathah krsnah punya-sravana-kirtanah. Thinking of Krsna, hearing the holy name of Krsna or hearing the pastimes of Krsna will make one pure, and then he will become a devotee. Our Krsna consciousness movement is therefore trying to introduce the system of somehow or other letting everyone hear the holy name of Krsna and take Krsna's prasada. Thus one will gradually become a devotee, and his life will be successful.

TEXT 30

TEXT

kamad dvesad bhayat snehad
yatha bhaktyesvare manah
avesya tad-aghama hitva
bahavas tad-gatim gatah

SYNONYMS

kamat--from lust; dvesat--from hatred; bhayat--from fear; snehat--from affection; yatha--as well as; bhaktya--by devotion; isvare--in the Supreme; manah--the mind; avesya--absorbing; tat--of that; agham--sin; hitva--giving up; bahavah--many; tat--of that; gatim--path of liberation; gatah--attained.

TRANSLATION

Many, many persons have attained liberation simply by thinking of Krsna with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Krsna's mercy simply by concentrating one's mind upon Him.

PURPORT

As stated in Srimad-Bhagavatam (10.33.39):

vikriditam vraja-vadhubhir idam ca visnoh
sraddhanvito 'nusrnuyad atha varnayed yah
bhaktim param bhagavati pratilabhya kamam
hrd-rogam asv apahinoty acirena dhirah

If a bona fide listener hears of Krsna's pastimes with the gopis, which seem to be lusty affairs, the lusty desires in his heart, which constitute the heart disease of the conditioned soul, will be vanquished, and he will become a most exalted devotee of the Lord. If one who hears of the gopis' lusty behavior with Krsna becomes free from lusty desires, certainly the gopis who approached Krsna became free from all such desires. Similarly, Sisupala and others who were very much envious of Krsna and who constantly thought of Krsna became free from envy. Nanda Maharaja and mother Yasoda were fully absorbed in Krsna consciousness because of affection. When the mind is somehow or other fully absorbed in Krsna, the material part is very soon vanquished, and the spiritual part--attraction to Krsna--becomes manifest. This indirectly confirms that if one thinks of Krsna enviously, simply because of thinking of Krsna he becomes free from all sinful reactions and thus becomes a pure devotee. Examples of this are given in the following verse.

TEXT 31

TEXT

gopyah kamad bhayat kamsa
dvesac caidyadayo nrpah
sambandhad vrsnayah snehad
yuyam bhaktya vayam vibho

SYNONYMS

gopyah--the gopis; kamad--out of lusty desires; bhayat--out of fear; kamsah--King Kamsa; dvesat--out of envy; caidya-adayah--Sisupala and others; nrpah--kings; sambandhat--out of kinship; vrsnayah--the Vrsnis or the Yadavas; snehat--out of affection; yuyam--you (the Pandavas); bhaktya--by devotional service; vayam--we; vibho--O great King.

TRANSLATION

My dear King Yudhisthira, the gopis by their lusty desires, Kamsa by his fear, Sisupala and other kings by envy, the Yadus by their familial relationship with Krsna, you Pandavas by your great affection for Krsna, and we, the general devotees, by our devotional service, have obtained the mercy of Krsna.

PURPORT

Different persons achieve different types of mukti--sayujya, salokya, sarupya, samipya and sarsti--according to their own intense desire, which is called bhava. Thus it is described here that the gopis, by their lusty desires, which were based upon their intense love for Krsna, became the most beloved devotees of the Lord. Although the gopis at Vrndavana expressed their lusty desires in relationship with a paramour (parakiya-rasa), they actually had no lusty desires. This is significant of spiritual advancement. Their desires appeared lusty, but actually they were not the lusty desires of the material world. Caitanya-caritamrta compares the desires of the spiritual and material world to gold and iron. Both gold and iron are metal, but there is a vast difference in their value. The lusty desires of the gopis for Krsna are compared to gold, and material lusty desires are compared to iron.

Kamsa and other enemies of Krsna merged into the existence of Brahman, but why should Krsna's friends and devotees have the same position? Krsna's devotees attain the association of the Lord as His constant companions, either in Vrndavana or in the Vaikuntha planets. Similarly, although Narada Muni wanders in the three worlds, he has exalted devotion for Narayana (aisvaryaman). The Vrsnis and Yadus and the father and mother of Krsna in Vrndavana all have familial relationships with Krsna; Krsna's foster father and mother in Vrndavana, however, are more exalted than Vasudeva and Devaki.

TEXT 32

TEXT

katamo 'pi na venah syat
pancanam purusam prati
tasmad kenapy upayena
manah krsne nivesayet

SYNONYMS

katamah api--anyone; na--not; venah--the atheistic King Vena; syat--would adopt; pancanam--of the five (previously mentioned); purusam--the Supreme Personality of Godhead; prati--in regard to; tasmad--therefore; kenapi--by any; upayena--means; manah--the mind; krsne--in Krsna; nivesayet--one should fix.

TRANSLATION

Somehow or other, one must consider the form of Krsna very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Krsna's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Krsna, whether in a friendly way or inimically.

PURPORT

Impersonalists and atheists always try to circumvent the form of Krsna. Great politicians and philosophers of the modern age even try to banish Krsna from Bhagavad-gita. Consequently, for them there is no salvation. But Krsna's enemies think, "Here is Krsna, my enemy. I have to kill Him." They think of Krsna in His actual form, and thus they attain salvation. Devotees, therefore, who constantly think of Krsna's form, are certainly liberated. The only business of the Mayavadi atheists is to make Krsna formless, and consequently, because of this severe offense at the lotus feet of Krsna, they cannot expect salvation. Srila Visvanatha Cakravarti Thakura says in this connection: tena sisupaladi-bhinnah pratikula-bhavam didhisur yena iva narakam yatiti bhavah. Except for Sisupala, those who go against the regulative principles cannot attain salvation and are surely destined for hellish life. The regulative principle is that one must always think of Krsna, whether as a friend or enemy.

TEXT 33

TEXT

matr-svasreyo vas caidyo
 dantavakras ca pandava
 parsada-pravarau visnor
 vipra-sapat pada-cyutau

SYNONYMS

matr-svasreyah--the son of the mother's sister (Sisupala); vah--your; caidyah--King Sisupala; dantavakrah--Dantavakra; ca--and; pandava--O Pandava; parsada-pravarau--two exalted attendants; visnoh--of Visnu; vipra--by brahmanas; sapat--because of a curse; pada--from their position in Vaikuntha; cyutau--fallen.

TRANSLATION

Narada Muni continued: O best of the Pandavas, your two cousins Sisupala and Dantavakra, the sons of your maternal aunt, were formerly associates of Lord Visnu, but because they were cursed by brahmanas, they fell from Vaikuntha to this material world.

PURPORT

Sisupala and Dantavakra were not ordinary demons, but were formerly personal associates of Lord Visnu. They apparently fell to this material world, but actually they came to assist the Supreme Personality of Godhead by nourishing His pastimes within this world.

TEXT 34

TEXT

sri-yudhisthira uvaca
 kidrsah kasya va sapo
 hari-dasabhimarsanah
 asraddheya ivabhati
 harer ekantinam bhavah

SYNONYMS

sri-yudhisthirah uvaca--Maharaja Yudhisthira said; kidrsah--what kind of; kasya--whose; va--or; sapah--curse; hari-dasa--the servant of Hari; abhimarsanah--overcoming; asraddheyah--incredible; iva--as if; abhati--appears; hareh--of Hari; ekantinam--of those exclusively devoted as exalted attendants; bhavah--birth.

TRANSLATION

Maharaja Yudhisthira inquired: What kind of great curse could affect even liberated visnu-bhaktas, and what sort of person could curse even the Lord's associates? For unflinching devotees of the Lord to fall again to this material world is impossible. I cannot believe this.

PURPORT

In Bhagavad-gita (8.16) the Lord clearly states, mam upetya tu kaunteya punar janma na vidyate: one who is purified of material contamination and returns home, back to Godhead, does not return to this material world. Elsewhere in Bhagavad-gita (4.9) Krsna says:

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Maharaja Yudhisthira, therefore, was surprised that a pure devotee could return to this material world. This is certainly a very important question.

TEXT 35

TEXT

dehendriyasu-hinanam
vaikuntha-pura-vasinam
deha-sambandha-sambaddham
etat akhyatum arhasi

SYNONYMS

deha--of a material body; indriya--material senses; asu--life breath; hinanam--of those devoid; vaikuntha-pura--of Vaikuntha; vasinam--of the residents; deha-sambandha--in a material body; sambaddham--bondage; etat--this; akhyatum arhasi--please describe.

TRANSLATION

The bodies of the inhabitants of Vaikuntha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons.

PURPORT

This very significant question would be difficult for an ordinary person to answer, but Narada Muni, being an authority, could answer it. Therefore Maharaja Yudhisthira inquired from him, saying, etad akhyatum arhasi: "only you can explain the reason." From authoritative sources it can be discerned that associates of Lord Visnu who descend from Vaikuntha do not actually fall. They come with the purpose of fulfilling the desire of the Lord, and their descent to this material world is comparable to that of the Lord. The Lord comes to this material world through the agency of His internal potency, and similarly, when a devotee or associate of the Lord descends to this material world, he does so through the action of the spiritual energy. Any pastime conducted by the Supreme Personality of Godhead is an arrangement by yogamaya, not mahamaya. Therefore it is to be understood that when Jaya and Vijaya descended to this material world, they came because there was something to be done for the Supreme Personality of Godhead. Otherwise it is a fact that no one falls from Vaikuntha.

Of course, a living entity who desires sayujya-mukti remains in Krsna's Brahman effulgence, which is dependent on Krsna's body (brahmano hi pratisthaham). Such an impersonalist who takes shelter of the Brahman effulgence must surely fall down. This is stated in the sastra (Bhag. 10.2.32):

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anhrayah

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." The impersonalists cannot reach the Vaikuntha planets to become associates of the Lord, and therefore, according to their desires, Krsna gives them sayujya-mukti. However, since sayujya-mukti is partial mukti, they must fall again to this material world. When it is said that the individual soul falls from Brahmaloaka, this applies to the impersonalist.

From authoritative sources it is learned that Jaya and Vijaya were sent to this material world to fulfill the Lord's desire to fight. The Lord also sometimes wants to fight, but who can fight with the Lord but a very confidential devotee of the Lord? Jaya and Vijaya descended to this world to fulfill the Lord's desire. Therefore in each of their three births--first as Hiranyaksa and Hiranyakasipu, second as Ravana and Kumbhakarna, and third as Sisupala and Dantavakra--the Lord personally killed them. In other words, these associates of the Lord, Jaya and Vijaya, descended to the material world to serve the Lord by fulfilling His desire to fight. Otherwise, as Maharaja Yudhisthira says, asraddheya ivabhati: the statement that a servant of the Lord could fall from Vaikuntha seems unbelievable. How Jaya and Vijaya came to this material world is explained by Narada Muni as follows.

TEXT 36

TEXT

sri-narada uvaca
ekada brahmanah putra
visnu-lokam yadrcchaya

sanandanadayo jagmus
caranto bhuvana-trayam

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; ekada--once upon a time; brahmanah--of Lord Brahma; putrah--the sons; visnu--of Lord Visnu; lokam--the planet; yadrcchaya--by chance; sanandana-adayah--Sanandana and the others; jagmuh--went; carantah--traveling about; bhuvana-trayam--the three worlds.

TRANSLATION

The great saint Narada said: Once upon a time when the four sons of Lord Brahma named Sanaka, Sanandana, Sanatana and Sanat-kumara were wandering throughout the three worlds, they came by chance to Visnuloka.

TEXT 37

TEXT

panca-saddhayanarbbabhah
purvesam api purvajah
dig-vasasah sisun matva
dvah-sthau tan pratyasedhatam

SYNONYMS

panca-sat-dha--five or six years; ayana--approaching; arbha-abhah--like boys; purvesam--the ancients of the universe (Marici and the rest); api--even though; purva-jah--born before; dik-vasasah--being naked; sisun--children; matva--thinking; dvah-sthau--the two gate guards, Jaya and Vijaya; tan--them; pratyasedhatam--forbade.

TRANSLATION

Although these four great sages were older than Brahma's other sons like Marici, they appeared like small naked children only five or six years old. When Jaya and Vijaya saw them trying to enter Vaikunthaloka, these two gatekeepers, thinking them ordinary children, forbade them to enter.

PURPORT

In this regard, Srila Madhvacarya says in his Tantra-sara:

dvah-sthav ity anenadhikara-sthatvam uktam

adhikara-sthitas caiva
vimuktas ca dvidha janah
visnu-loka-sthitas tesam
vara-sapadi-yoginah

adhikara-sthitam muktim
niyatam prapnuvanti ca
vimukty-anantaram tesam
vara-sapadayo nanu

dehendriyasu-yuktas ca
purvam pascan na tair yutah
apy abhimanibhis tesam
devaih svatmottamair yutah

The purport is that the personal associates of Lord Visnu in Vaikunthaloka are always liberated souls. Even if sometimes cursed or blessed, they are always liberated and never contaminated by the material modes of nature. Before their liberation to Vaikunthaloka they possessed material bodies, but once they come to Vaikuntha they no longer have them. Therefore even if the associates of Lord Visnu sometimes descend as if cursed, they are always liberated.

TEXT 38

TEXT

asapan kupita evam
yuvam vasam na carhathah
rajas-tamobhyam rahite
pada-mule madhudvisah
papistham asurim yonim
balisau yatam asv atah

SYNONYMS

asapan--cursed; kupitah--being full of anger; evam--thus; yuvam--you two; vasam--residence; na--not; ca--and; arhathah--deserve; rajah-tamobhyam--from passion and ignorance; rahite--free; pada-mule--at the lotus feet; madhu-dvisah--of Visnu, the slayer of the Madhu demon; papistham--most sinful; asurim--demoniac; yonim--to a womb; balisau--O you two fools; yatam--go; asu--quickly hereafter; atah--therefore.

TRANSLATION

Thus checked by the doorkeepers Jaya and Vijaya, Sanandana and the other great sages very angrily cursed them. "You two foolish doorkeepers," they said. "Being agitated by the material qualities of passion and ignorance, you are unfit to live at the shelter of Madhudvisa's lotus feet, which are free from such modes. It would be better for you to go immediately to the material world and take your birth in a family of most sinful asuras."

TEXT 39

TEXT

evam saptau sva-bhavanat
patantau tau krpalubhih
proktau punar janmabhir vam
tribhir lokaya kalpatam

SYNONYMS

evam--thus; saptau--being cursed; sva-bhavanat--from their abode, Vaikuntha; patantau--falling down; tau--those two (Jaya and Vijaya); krpalubhih--by the merciful sages (Sanandana, etc.); proktau--addressed;

punah--again; janmabhih--with births; vam--your; tribhih--three; lokaya--for the position; kalpatam--let it be possible.

TRANSLATION

While Jaya and Vijaya, thus cursed by the sages, were falling to the material world, they were addressed as follows by the same sages, who were very kind to them. "O doorkeepers, after three births you will be able to return to your positions in Vaikuntha, for then the duration of the curse will have ended."

TEXT 40

TEXT

jajnate tau diteh putrau
daitya-danava-vanditau
hiranyakasipur jyestho
hiranyakso 'nujas tatah

SYNONYMS

jajnate--were born; tau--the two; diteh--of Diti; putrau--the sons; daitya-danava--by all the demons; vanditau--being worshiped; hiranyakasipuh--Hiranyakasipu; jyesthah--the elder; hiranyaksah--Hiranyaksa; anujah--the younger; tatah--thereafter.

TRANSLATION

These two associates of the Lord--Jaya and Vijaya--later descended to the material world, taking birth as the two sons of Diti, Hiranyakasipu being the elder and Hiranyaksa the younger. They were very much respected by the Daityas and Danavas [demoniac species].

TEXT 41

TEXT

hato hiranyakasipur
harina simha-rupina
hiranyakso dharoddhare
bibhrata saukaram vapuh

SYNONYMS

hatah--killed; hiranyakasipuh--Hiranyakasipu; harina--by Hari, Visnu; simha-rupina--in the form of a lion (Lord Narasimha); hiranyaksah--Hiranyaksa; dhara-uddhare--to lift the earth; bibhrata--assuming; saukaram--the boarlike; vapuh--form.

TRANSLATION

Appearing as Nrsimhadeva, the Supreme Personality of Godhead, Sri Hari, killed Hiranyakasipu. When the Lord delivered the planet earth, which had fallen in the Garbhodaka Ocean, Hiranyaksa tried to hinder Him, and then the Lord, as Varaha, killed Hiranyaksa.

TEXT 42

TEXT

hiranyakasipuh putram
prahladam kesava-priyam
jighamsur akaron nana
yatana mrtyu-hetave

SYNONYMS

hiranyakasipuh--Hiranyakasipu; putram--son; prahladam--Prahlada Maharaja; kesava-priyam--the beloved devotee of Kesava; jighamsuh--desirous of killing; akarot--enacted; nana--various; yatanah--tortures; mrtyu--death; hetave--to cause.

TRANSLATION

Desiring to kill his son Prahlada, who was a great devotee of Lord Visnu, Hiranyakasipu tortured him in many ways.

TEXT 43

TEXT

tam sarva-bhutatma-bhutam
prasantam sama-darsanam
bhagavat-tejasa sprstam
nasaknod dhantum udyamaih

SYNONYMS

tam--Him; sarva-bhuta-atma-bhutam--the soul in all entities; prasantam--peaceful and without hatred, etc.; sama-darsanam--equal to everyone; bhagavat-tejasa--with the power of the Supreme Personality of Godhead; sprstam--protected; na--not; asaknot--was able; hantum--to kill; udyamaih--by great attempts and various weapons.

TRANSLATION

The Lord, the Supersoul of all living entities, is sober, peaceful and equal to everyone. Since the great devotee Prahlada was protected by the Lord's potency, Hiranyakasipu was unable to kill him, in spite of endeavoring to do so in various ways.

PURPORT

In this verse the word sarva-bhutatma-bhutam is very significant. Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati: the Lord is equally situated in the core of everyone's heart. Thus He cannot be envious of anyone or friendly to anyone; for Him everyone is the same. Although He is sometimes seen to punish someone, this is exactly like a father's punishing his child for the child's welfare. The Supreme Lord's punishment is also a manifestation of the Lord's equality. Therefore the Lord is described as prasantam sama-darsanam. Although the Lord has to execute His will properly, He is equiposed in all circumstances. He is equally disposed toward everyone.

TEXT 44

TEXT

tatas tau raksasau jatau
kesinyam visravah-sutau
ravanah kumbhakarnas ca
sarva-lokopatapanau

SYNONYMS

tatah--thereafter; tau--the two doorkeepers (Jaya and Vijaya);
raksasau--demons; jatau--born; kesinyam--in the womb of Kesini; visravah-
sutau--the sons of Visrava; ravanah--Ravana; kumbhakarnah--Kumbhakarna;
ca--and; sarva-loka--to all people; upatapanau--giving misery.

TRANSLATION

Thereafter the same Jaya and Vijaya, the two doorkeepers of Lord
Visnu, took birth as Ravana and Kumbhakarna, begotten by Visrava in the
womb of Kesini. They were extremely troublesome to all the people of the
universe.

TEXT 45

TEXT

tatrapī raghavo bhutva
nyahanac chapa-muktaye
rama-viryam srosyasi tvam
markandeya-mukhat prabho

SYNONYMS

tatra api--thereupon; raghavah--as Lord Ramacandra; bhutva--
manifesting; nyahanat--killed; sapa-muktaye--for freedom from the curse;
rama-viryam--the prowess of Lord Rama; srosyasi--will hear; tvam--you;
markandeya-mukhat--from the lips of the sage Markandeya; prabho--O lord.

TRANSLATION

Narada Muni continued: My dear King, just to relieve Jaya and Vijaya
of the brahmanas' curse, Lord Ramacandra appeared in order to kill Ravana
and Kumbhakarna. It will be better for you to hear narrations about Lord
Ramacandra's activities from Markandeya.

TEXT 46

TEXT

tav atra ksatriyau jatau
matr-svasratmajau tava
adhuna sapa-nirmuktau
krsna-cakra-hatamhasau

SYNONYMS

tau--the two; atra--here, in the third birth; ksatriyau--ksatriyas or
kings; jatau--born; matr-svasr-atma-jau--the sons of the mother's sister;

tava--your; adhuna--now; sapa-nirmuktau--freed from the curse; krsna-cakra--by the disc weapon of Krsna; hata--destroyed; amhasau--whose sins.

TRANSLATION

In their third birth, the same Jaya and Vijaya appeared in a family of ksatriyas as your cousins, the sons of your aunt. Because Lord Krsna has struck them with His disc, all their sinful reactions have been destroyed, and now they are free from the curse.

PURPORT

In their last birth, Jaya and Vijaya did not become demons or Raksasas. Instead they took birth in a very exalted ksatriya family related to Krsna's family. They became first cousins of Lord Krsna and were practically on an equal footing with Him. By personally killing them with His own disc, Lord Krsna destroyed whatever sinful reactions were left in them because of the curse of the brahmanas. Narada Muni explained to Maharaja Yudhisthira that by entering Krsna's body, Sisupala reentered Vaikunthaloka as the Lord's associate. Everyone had seen this incident.

TEXT 47

TEXT

vairanubandha-tivrena
dhyanenacyuta-satmatam
nitau punar hareh parsvam
jagmatur visnu-parsadau

SYNONYMS

vaira-anubandha--bond of hatred; tivrena--consisting of acute; dhyanena--by meditation; acyuta-satmatam--to the effulgence of the infallible Lord; nitau--attained; punah--again; hareh--of Hari; parsvam--the proximity; jagmatuh--they reached; visnu-parsadau--the gatekeeper associates of Visnu.

TRANSLATION

These two associates of Lord Visnu--Jaya and Vijaya--maintained a feeling of enmity for a very long time. Because of always thinking of Krsna in this way, they regained the shelter of the Lord, having returned home, back to Godhead.

PURPORT

Whatever their position, certainly Jaya and Vijaya always thought of Krsna. Therefore at the end of the mausala-lila, these two associates of the Lord returned to Krsna. There is no difference between Krsna's body and Narayana's body. Therefore although they visibly entered the body of Krsna, they actually reentered Vaikunthaloka as the doorkeepers of Lord Visnu. Through Lord Krsna's body, they returned to Vaikuntha, although they seemed to have attained sayujya-mukti in Krsna's body.

TEXT 48

TEXT

sri-yudhisthira uvaca
vidveso dayite putre
katham asin mahatmani
bruhi me bhagavan yena
prahladasyacyutatmata

SYNONYMS

sri-yudhisthirah uvaca--Maharaja Yudhisthira said; vidvesah--hatred; dayite--for his own beloved; putre--son; katham--how; asit--there was; maha-atmani--the great soul, Prahlada; bruhi--please tell; me--unto me; bhagavan--O exalted sage; yena--by which; prahladasya--of Prahlada Maharaja; acyuta--to Acyuta; atmata--great attachment.

TRANSLATION

Maharaja Yudhisthira inquired: O my lord, Narada Muni, why was there such enmity between Hiranyakasipu and his beloved son Prahlada Maharaja? How did Prahlada Maharaja become such a great devotee of Lord Krsna? Kindly explain this to me.

PURPORT

All the devotees of Lord Krsna are called acyutatma because they follow in the footsteps of Prahlada Maharaja. Acyuta refers to the infallible Lord Visnu, whose heart is always infallible. Because the devotees are attached to the infallible, they are called acyutatma. Thus end the Bhaktivedanta purports of the Seventh Canto, First Chapter, of the Srimad-Bhagavatam, entitled "The Supreme Lord Is Equal to Everyone."

Chapter Two Hiranyakasipu, King of the Demons

As described in this chapter, after the annihilation of Hiranyaksa, Hiranyaksa's sons and his brother Hiranyakasipu were very much aggrieved. Hiranyakasipu reacted very sinfully by trying to diminish the religious activities of people in general. However, he instructed his nephews about a history just to diminish their aggrievement.

When the Supreme Personality of Godhead appeared as the boar and killed Hiranyakasipu's brother Hiranyaksa, Hiranyakasipu was very much aggrieved. In anger, he accused the Supreme Personality of Godhead of being partial to His devotees and derided the Lord's appearance as Varaha to kill his brother. He began to agitate all the demons and Raksasas and disturb the ritualistic ceremonies of the peaceful sages and other inhabitants of earth. For want of the performance of yajna, sacrifice, the demigods began wandering unseen on earth.

After finishing the ritualistic funeral ceremonies of his brother, Hiranyakasipu began speaking to his nephews, quoting from the sastras about the truth of life. To pacify them, he spoke as follows: "My dear nephews, for heroes to die before the enemy is glorious. According to their different fruitive activities, living entities come together within this material world and are again separated by the laws of nature. We should always know, however, that the spirit soul, which is different from the body, is eternal, unadjustable, pure, all-pervading and aware of everything. When bound by the material energy, the soul takes birth in higher or lower species of life according to varying association and in this way receives various types of bodies in which to suffer or enjoy.

One's affliction by the conditions of material existence is the cause of happiness and distress; there are no other causes, and one should not be aggrieved upon seeing the superficial actions of karma."

Hiranyakasipu then related a historical incident concerning a King Suyajna who resided in the country named Usinara. When the King was killed, his queens, overwhelmed with grief, received instructions, which Hiranyakasipu quoted to his nephews. Hiranyakasipu related an account of a kulinga bird pierced by the arrow of a hunter while lamenting for his wife, who had also been shot by the same hunter. By narrating these stories, Hiranyakasipu pacified his nephews and other relatives and relieved them of lamentation. Thus having been pacified, Diti and Rusabhanu, Hiranyakasipu's mother and sister-in-law, engaged their minds in spiritual understanding.

TEXT 1

TEXT

sri-narada uvaca
bhratary evam vinihate
harina kroda-murtina
hiranyakasipu rajan
paryatapyad rusa suca

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; bhratari--when the brother (Hiranyaksa); evam--thus; vinihate--was killed; harina--by Hari; kroda-murtina--in the form of the boar, Varaha; hiranyakasipuh--Hiranyakasipu; rajan--O King; paryatapyat--was afflicted; rusa--by anger; suca--by grief.

TRANSLATION

Sri Narada Muni said: My dear King Yudhisthira, when Lord Visnu, in the form of Varaha, the boar, killed Hiranyaksa, Hiranyaksa's brother Hiranyakasipu was extremely angry and began to lament.

PURPORT

Yudhisthira had inquired from Narada Muni why Hiranyakasipu was so envious of his own son Prahlada. Narada Muni began narrating the story by explaining how Hiranyakasipu had become a staunch enemy of Lord Visnu.

TEXT 2

TEXT

aha cedam rusa purnah
sandasta-dasana-cchadah
kopojjvaladbhyam caksurbhyam
niriksan dhumram ambaram

SYNONYMS

aha--said; ca--and; idam--this; rusa--with anger; purnah--full; sandasta--bitten; dasana-chadah--whose lips; kopa-ujjvaladbhyam--blazing

with anger; caksurbhyam--with eyes; niriksan--looking over; dhumram--smoky; ambaram--the sky.

TRANSLATION

Filled with rage and biting his lips, Hiranyakasipu gazed at the sky with eyes that blazed in anger, making the whole sky smoky. Thus he began to speak.

PURPORT

As usual, the demon is envious of the Supreme Personality of Godhead and inimical toward Him. These were Hiranyakasipu's external bodily features as he considered how to kill Lord Visnu and devastate His kingdom, Vaikunthaloka.

TEXT 3

TEXT

karala-damstrogra-drstya
duspreksya-bhrukuti-mukhah
sulam udyamya sadasi
danavan idam abravat

SYNONYMS

karala-damstra--with terrible teeth; ugra-drstya--and fierce glance; duspreksya--horrible to see; bhru-kuti--with frowning eyebrows; mukhah--whose face; sulam--trident; udyamya--raising; sadasi--in the assembly; danavan--to the demons; idam--this; abravat--spoke.

TRANSLATION

Exhibiting his terrible teeth, fierce glance and frowning eyebrows, terrible to see, he took up his weapon, a trident, and thus began speaking to his associates, the assembled demons.

TEXTS 4-5

TEXT

bho bho danava-daiteya
dvimurdhams tryaksa sambara
satabaho hayagriva
namuce paka ilvala

vipracitte mama vacah
puloman sakunadayah
srnutanantaram sarve
kriyatam asu ma ciram

SYNONYMS

bhoh--O; bhoh--O; danava-daiteyah--Danavas and Daityas; dvi-murdhan--Dvimurdha (two-headed); tri-aksa--Tryaksa (three-eyed); sambara--Sambara; sata-baho--Satabahu (hundred-armed); hayagriva--Hayagriva (horse-headed); namuce--Namuci; paka--Paka; ilvala--Ilvala; vipracitte--Vipracitti; mama-

-my; vacah--words; puloman--Puloma; sakuna--Sakuna; adayah--and others; srnuta--just hear; anantaram--after that; sarve--all; kriyatam--let it be done; asu--quickly; ma--do not; ciram--delay.

TRANSLATION

O Danavas and Daityas! O Dvimurda, Tryaksa, Sambara and Satabahu ! O Hayagriva, Namuci, Paka and Ilvala! O Vipracitti, Puloman, Sakuna and other demons! All of you, kindly hear me attentively and then act according to my words without delay.

TEXT 6

TEXT

sapatnair ghatitah ksudrair
bhrata me dayitah suhrt
parsni-grahena harina
samenapy upadhavanaih

SYNONYMS

sapatnaih--by the enemies; ghatitah--killed; ksudraih--insignificant in power; bhrata--brother; me--my; dayitah--very dear; suhrt--well-wisher; parsni-grahena--attacking from the rear; harina--by the Supreme Personality of Godhead; samena--equal to everyone (both the demigods and demons); api--although; upadhavanaih--by the worshipers, the demigods.

TRANSLATION

My insignificant enemies the demigods have combined to kill my very dear and obedient well-wisher, my brother Hiranyaksa. Although the Supreme Lord, Visnu, is always equal to both of us--namely, the demigods and the demons--this time, being devoutly worshiped by the demigods, He has taken their side and helped them kill Hiranyaksa.

PURPORT

As stated in Bhagavad-gita (9.29), samo 'ham sarva-bhutesu: the Lord is equal to all living entities. Since the demigods and demons are both living entities, how is it possible that the Lord was partial to one class of living beings and opposed to another? Actually it is not possible for the Lord to be partial. Nonetheless, since the demigods, the devotees, always strictly follow the Supreme Lord's orders, because of sincerity they are victorious over the demons, who know that the Supreme Lord is Visnu but do not follow His instructions. Because of constantly remembering the Supreme personality of Godhead, Visnu, the demons generally attain sayujya-mukti after death. The demon Hiranyakasipu accused the Lord of being partial because the demigods worshiped Him, but in fact the Lord, like the government, is not partial at all. The government is not partial to any citizen, but if a citizen is law-abiding he receives abundant opportunities from the state laws to live peacefully and fulfill his real interests.

TEXTS 7-8

TEXT

tasya tyakta-svabhavasya
ghrner maya-vanaukasah
bhajantam bhajamanasya
balasyevasthiratmanah

mac-chula-bhinna-grivasya
bhurina rudhirena vai
asrk-priyam tarpayisye
bhrataram me gata-vyathah

SYNONYMS

tasya--of Him (the Supreme personality of Godhead); tyakta-svabhavasya--who has given up His natural position (of being equal to everyone); ghrneh--most abominable; maya--under the influence of the illusory energy; vana-okasah--behaving exactly like an animal in the jungle; bhajantam--unto the devotee engaged in devotional service; bhajamanasya--being worshiped; balasya--a child; iva--like; asthira-atmanah--who is always restless and changing; mat--my; sula--by the trident; bhinna--separated; grivasya--whose neck; bhurina--profuse; rudhirena--by blood; vai--indeed; asrk-priyam--who was fond of blood; tarpayisye--I shall please; bhrataram--brother; me--my; gata-vyathah--becoming peaceful myself.

TRANSLATION

The Supreme Personality of Godhead has given up His natural tendency of equality toward the demons and demigods. Although He is the Supreme Person, now, influenced by maya, He has assumed the form of a boar to please His devotees, the demigods, just as a restless child leans toward someone. I shall therefore sever Lord Visnu's head from His trunk by my trident, and with the profuse blood from His body I shall please my brother Hiranyaksa, who was so fond of sucking blood. Thus shall I too be peaceful.

PURPORT

The defect of the demoniac mentality is expressed in this verse very clearly. Hiranyakasipu thought that Visnu also becomes partial, like a child whose mind is not steady or resolute. The Lord can change His mind at any time, Hiranyakasipu thought, and therefore His words and activities are like those of children. Actually, because the demons are ordinary human beings, their minds change, and being materially conditioned, they think that the Supreme Personality of Godhead is conditioned also. As the Lord says in Bhagavad-gita (9.11), avajananti mam mudha manusim tanum asritam: "Fools deride Me when I descend in a human form."

Demons always think that Visnu can be killed. Therefore, being absorbed in thoughts of Visnu's form to kill Him, at least they have the opportunity to think of Visnu unfavorably. Although they are not devotees, their thinking of Visnu is effective, and thus they generally attain sayujya-mukti. Because the demons consider the Supreme Lord an ordinary living being, they think that they can kill Lord Visnu as one might kill an ordinary person. Another fact disclosed herein is that demons are very much fond of sucking blood. Indeed, all of them are meat-eaters and bloodsuckers.

Hiranyakasipu accused the Supreme Lord of having a restless mind like that of a small child who can be induced to do anything if simply offered

some cakes and laddus. Indirectly, this indicates the true position of the Supreme Personality of Godhead, who says in Bhagavad-gita (9.26):

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." The Lord accepts the offerings of devotees because of their transcendental love. Because they are in love with the Supreme Lord, they do not eat anything without offering it first to the Lord. The Lord does not hanker for a small leaf or flower; He has enough to eat. Indeed, He is feeding all living entities. Nonetheless, because He is very merciful and is bhakta-vatsala, very favorable to the devotees, He certainly eats whatever they offer Him with love and devotion. This quality should not be misjudged to be childish. The highest quality of the Supreme Lord is that He is bhakta-vatsala; in other words, He is always extremely pleased with His devotees. As for the word maya, when used in reference to the dealings of the Supreme Personality of Godhead and His devotees, this word means "affection." The actions of the Lord to favor His devotees are not disqualifications but signs of His natural affection.

As for rudhira, or the blood of Lord Visnu, since there is no possibility of severing Lord Visnu's head from His body, there is no question of blood. But the garland that decorates Visnu's body is as red as blood. When the demons achieve sayujya-mukti and leave behind their sinful activities, they are blessed by Visnu's garland, which is red like blood. After attaining sayujya-mukti, the demons are sometimes promoted to the Vaikuntha world, where they receive the reward of the Lord's garland prasada.

TEXT 9

TEXT

tasmin kute 'hite naste
krтта-mule vanas-patau
vitapa iva susyanti
visnu-prana divaukasah

SYNONYMS

tasmin--when He; kute--the most deceitful; ahite--enemy; naste--is finished; krтта-mule--having its roots cut off; vanas-patau--a tree; vitapah--the branches and leaves; iva--like; susyanti--dry up; visnu-pranah--whose life is Lord Visnu; diva-okasah--the demigods.

TRANSLATION

When the root of a tree is cut and the tree falls down, its branches and twigs automatically dry up. Similarly, when I have killed this diplomatic Visnu, the demigods, for whom Lord Visnu is the life and soul, will lose the source of their life and wither away.

PURPORT

The difference between the demigods and the demons is here explained. The demigods always follow the instructions of the Supreme Personality of Godhead, whereas the demons simply plan to disturb or kill Him. Nevertheless, sometimes the demons very much appreciate the full dependence of the demigods upon the mercy of the Lord. This is indirect glorification of the demigods by the demons.

TEXT 10

TEXT

tavad yata bhuvam yuyam
brahma-ksatra-samedhitam
sudayadhvam tapo-yajna-
svadhyaya-vrata-daninah

SYNONYMS

tavat--as long as (I am engaged in the matter of killing Visnu); yata-go; bhuvam--to the planet earth; yuyam--all of you; brahma-ksatra--of the brahmanas and ksatriyas; samedhitam--made prosperous by the activities (brahminical culture and Vedic government); sudayadhvam--just destroy; tapah--the performers of austerities; yajna--sacrifices; svadhyaya--study of Vedic knowledge; vrata--the regulative vows; daninah--and those giving charity.

TRANSLATION

While I am engaged in the business of killing Lord Visnu, go down to the planet earth, which is flourishing due to brahminical culture and a ksatriya government. These people engage in austerity, sacrifice, Vedic study, regulative vows, and charity. Destroy all the people thus engaged!

PURPORT

Hiranyakasipu's main purpose was to disturb the demigods. He planned first to kill Lord Visnu so that with Lord Visnu's death the demigods would automatically weaken and die. Another of his plans was to disturb the residents of the planet earth. The peace and prosperity of the residents of earth, and all the other planets, were maintained by the brahmanas and ksatriyas. The Lord says in Bhagavad-gita (4.13), caturvarnyam maya srstam guna-karma-vibhagasah: "According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me." On all the planets there are different types of residents, but the Lord recommends, referring especially to the planet earth, which is inhabited by human beings, that society be divided into four varnas--brahmana, ksatriya, vaisya and sudra. Before the advent of Lord Krsna on this earth, it is understood that the earth was managed by the brahmanas and ksatriyas. The duty of the brahmanas is to cultivate samah (peacefulness), damah (self-control), titiksa (tolerance), satyam (truthfulness), saucam (cleanliness) and arjavam (simplicity), and then to advise the ksatriya kings how to rule the country or planet. Following the instructions of the brahmanas, the ksatriyas should engage the populace in austerity, sacrifices, Vedic study and adherence to the rules and regulations established by Vedic principles. They should also arrange for charity to be given to the brahmanas, sannyasis and temples. This is the godly arrangement of brahminical culture.

People are inclined to offer yajna because unless sacrifices are offered there will be insufficient rain (yajnad bhavati parjanya), which will hamper agricultural activities (parjanyad anna-sambhavah). By introducing brahminical culture, therefore, a ksatriya government should engage people in performing yajna, studying the Vedas and giving charity. Thus the people will receive their necessities for life very easily, and there will be no disturbances in society. In this regard, Lord Krsna says in Bhagavad-gita (3.12):

istan bhogan hi vo deva
dasyante yajna-bhavitah
tair dattan apradayaibhyo
yo bhunkte stena eva sah

"In charge of the various necessities of life, the demigods, being satisfied by the performance of yajna [sacrifice], supply all necessities to man. But he who enjoys these gifts, without offering them to the demigods in return, is certainly a thief."

The demigods are authorized supplying agents who act on behalf of the Supreme Personality of Godhead, Visnu. Therefore, they must be satisfied by the performance of prescribed yajnas. In the Vedas, there are different kinds of yajnas prescribed for different kinds of demigods, but all are ultimately offered to the Supreme Personality of Godhead. For one who cannot understand what the Personality of Godhead is, sacrifice to the demigods is recommended. According to the different material qualities of the persons concerned, different types of yajnas are recommended in the Vedas. Worship of different demigods is also on the same basis--namely, according to different qualities. For example, the meat-eaters are recommended to worship the goddess Kali, the ghastly form of material nature, and before the goddess the sacrifice of animals is recommended. But for those in the mode of goodness, the transcendental worship of Visnu is recommended. Ultimately, all yajnas are meant for gradual promotion to the transcendental position. For ordinary men, at least five yajnas, known as panca-mahayajna, are necessary.

One should know, however, that all the necessities of life that human society requires are supplied by the demigod agents of the Lord. No one can manufacture anything. Consider, for example, all the eatables of human society. These eatables include grains, fruits, vegetables, milk and sugar for persons in the mode of goodness, and also eatables for the nonvegetarians, such as meats, none of which can be manufactured by men. Then again, take for example, heat, light, water and air, which are also necessities of life--none of them can be manufactured by human society. Without the Supreme Lord, there can be no profuse sunlight, moonlight, rainfall or breeze, without which no one can live. Obviously, our life is dependent on supplies from the Lord. Even for our manufacturing enterprises, we require so many raw materials like metal, sulphur, mercury, manganese and so many essentials--all of which are supplied by the agents of the Lord, with the purpose that we should make proper use of them to keep ourselves fit and healthy for the purpose of self-realization, leading to the ultimate goal of life, namely, liberation from the material struggle for existence. This aim of life is attained by performance of yajnas. If we forget the purpose of human life and simply take supplies from the agents of the Lord for sense gratification and become more and more entangled in material existence, which is not the purpose of creation, certainly we become thieves, and therefore we are punished by the laws of material nature. A society of thieves can never be happy, for they have no aim in life. The gross materialist thieves have no ultimate goal of life. They are simply directed to sense

gratification; nor do they have knowledge of how to perform yajnas. Lord Caitanya, however, inaugurated the easiest performance of yajna, namely the sankirtana-yajna, which can be performed by anyone in the world who accepts the principles of Krsna consciousness.

Hiranyakasipu planned to kill the inhabitants of earth so that yajna would stop and the demigods, being disturbed, would die automatically when Lord Visnu, the yajnesvara, was killed. These were the demoniac plans of Hiranyakasipu, who was expert in such activities.

TEXT 11

TEXT

visnur dvija-kriya-mulo
yajno dharmamayah puman
devarsi-pitr-bhutanam
dharmasya ca parayanam

SYNONYMS

visnuh--Lord Visnu, the Supreme Personality of Godhead; dvija--of the brahmanas and ksatriyas; kriya-mulah--whose root is the performance of yajna and the ritualistic ceremonies mentioned in the Vedas; yajnah--personified yajna (Lord Visnu, who is known as the yajna-purusa); dharmamayah--full of religious principles; puman--the Supreme Person; deva-rsi--of the demigods and great rsis like Vyasadeva and Narada; pitr--of the forefathers; bhutanam--and of all other living entities; dharmasya--of the religious principles; ca--also; parayanam--the shelter.

TRANSLATION

The basic principle of brahminical culture is to satisfy Lord Visnu, the personification of sacrificial and ritualistic ceremonies. Lord Visnu is the personified reservoir of all religious principles, and He is the shelter of all the demigods, the great pitas, and the people in general. When the brahmanas are killed, no one will exist to encourage the ksatriyas to perform yajnas, and thus the demigods, not being appeased by yajna, will automatically die.

PURPORT

Since Visnu is the central point of brahminical culture, Hiranyakasipu's plan was to kill Visnu, for if Visnu were killed, naturally the brahminical culture would also be lost. With brahminical culture lost, yajna would no longer be performed, and for want of yajna the regular distribution of rainfall would cease (yajnad bhavati parjanya). Thus there would be disturbances all over the world, and naturally the demigods would be defeated. From this verse we get a clear indication of how human society is disturbed when the Vedic Aryan civilization is killed and the Vedic ritualistic ceremonies performed by the brahmanas are stopped. Kalau sudra-sambhavah: because the population of the modern world consists mostly of sudras, the brahminical culture is now lost and is extremely difficult to reestablish in a proper way. Therefore Lord Caitanya has recommended the chanting of the holy name of the Lord, which will revive brahminical culture very easily.

harer nama harer nama
harer namaiva kevalam

kalau nasty eva nasty eva
nasty eva gatir anyatha

Because of the increment in demoniac population, people have lost brahminical culture. Nor is there a ksatriya government. Instead, the government is a democracy in which any sudra can be voted into taking up the governmental reigns and capture the power to rule. Because of the poisonous effects of Kali-yuga, the sastra (Bhag. 12.2.13) says, dasyu-prayesu rajasu: the government will adopt the policies of dasyus, or plunderers. Thus there will be no instructions from the brahmanas, and even if there are brahminical instructions, there will be no ksatriya rulers who can follow them. Aside from Satya-yuga, even formerly, in the days when demons were flourishing, Hiranyakasipu planned to destroy the brahminical culture and the ksatriya government and thus create chaos all over the world. Although in Satya-yuga this plan was very difficult to execute, in Kali-yuga, which is full of sudras and demons, the brahminical culture is lost and can be revived only by the chanting of the maha-mantra. Therefore the Krsna consciousness movement, or the Hare Krsna movement, has been inaugurated to revive brahminical culture very easily so that people may become happy and peaceful in this life and prepare for elevation in the next. In this regard, Srila Madhvacarya quotes this verse from the Brahmanda Purana:

vipra-yajnadi-mulam tu
harir ity asuram matam
harir eva hi sarvasya
mulam samyan mato nrpa

"O King, the demons think that Hari, Lord Visnu, exists because of the brahmanas and yajna, but factually Hari is the cause of everything including the brahmanas and yajna." Therefore, through the popularizing of hari-kirtana, or the sankirtana movement, the brahminical culture and ksatriya government will automatically come back, and people will be extremely happy.

TEXT 12

TEXT

yatra yatra dvija gavo
veda varnasrama-kriyah
tam tam janapadam yata
sandipayata vrscata

SYNONYMS

yatra yatra--wherever; dvijah--the brahmanas; gavah--the protected cows; vedah--the Vedic culture; varna-asrama--of the Aryan civilization of four varnas and four asramas; kriyah--the activities; tam tam--that; jana-padam--to the city or town; yata--go; sandipayata--set fire; vrscata--cut down (all the trees).

TRANSLATION

Immediately go wherever there is good protection for the cows and brahmanas and wherever the Vedas are studied in terms of the varnasrama principles. Set fire to those places and cut from the roots the trees there, which are the source of life.

PURPORT

The picture of a proper human civilization is indirectly described here. In a perfect human civilization there must be a class of men fully trained as perfect brahmanas. Similarly, there must be ksatriyas to rule the country very nicely according to the injunctions of the sastras, and there must be vaisyas who can protect the cows. The word gavah indicates that cows should be given protection. Because the Vedic civilization is lost, cows are not protected, but instead indiscriminately killed in slaughterhouses. Such are the acts of demons. Therefore this is a demoniac civilization. The varnasrama-dharma mentioned here is essential for human civilization. Unless there is a brahmana to guide, a ksatriya to rule perfectly, and a perfect vaisya to produce food and protect the cows, how will people live peacefully? It is impossible.

Another point is that trees also should be given protection. During its lifetime, a tree should not be cut for industrial enterprises. In Kali-yuga, trees are indiscriminately and unnecessarily cut for industry, in particular for paper mills that manufacture a profuse quantity of paper for the publication of demoniac propaganda, nonsensical literature, huge quantities of newspapers and many other paper products. This is a sign of a demoniac civilization. The cutting of trees is prohibited unless necessary for the service of Lord Visnu. Yajnarthat karmano'nyatra loko'yam karma-bandhanah: "work done as a sacrifice for Lord Visnu must be performed, otherwise work binds one to this material world." But if the paper mills stop producing paper, one may argue, how can our ISKCON literature be published? The answer is that the paper mills should manufacture paper only for the publication of ISKCON literature because ISKCON literature is published for the service of Lord Visnu. This literature clarifies our relationship with Lord Visnu, and therefore the publication of ISKCON literature is the performance of yajna. Yajnarthat karmano 'nyatra loko 'yam karma-bandhanah. Yajna must be performed, as indicated by the superior authorities. The cutting of trees simply to manufacture paper for the publication of unwanted literature is the greatest sinful act.

TEXT 13

TEXT

iti te bhartr-nirdesam
adaya sirasadrtaḥ
tatha prajānam kadanam
vidadhuh kadana-priyah

SYNONYMS

iti--thus; te--they; bhartr--of the master; nirdesam--the direction; adaya--receiving; sirasa--with their heads; adrtah--respecting; tatha--so also; prajānam--of all the citizens; kadanam--persecution; vidadhuh--executed; kadana-priyah--who are expert in persecuting others.

TRANSLATION

Thus the demons, being fond of disastrous activities, took Hiranyakasipu's instructions on their heads with great respect and offered him obeisances. According to his directions, they engaged in envious activities directed against all living beings.

PURPORT

The followers of demoniac principles, as described here, are thoroughly envious of the general populace. In the present day, scientific advancement exemplifies such envy. The discovery of nuclear energy has been disastrous to people in general because demons all over the world are manufacturing nuclear weapons. The word kadana-priyah is very significant in this regard. The demoniac persons who want to kill the Vedic culture are extremely envious of the feeble citizens, and they act in such a way that ultimately their discoveries will be inauspicious for everyone (jagato 'hitah). The Sixteenth Chapter of Bhagavad-gita fully explains how the demons engage in sinful activities for the destruction of the populace.

TEXT 14

TEXT

pura-grama-vrajodyana-
ksetraramasramakaran
kheta-kharvata-ghosams ca
dadahuh pattanani ca

SYNONYMS

pura--cities and towns; grama--villages; vraja--pasturing grounds; udyana--gardens; ksetra--agricultural fields; arama--natural forests; asrama--hermitages of saintly persons; akaran--and mines (that produce valuable metals to maintain brahminical culture); kheta--farm villages; kharvata--mountain villages; ghosan--the little villages of cowherds; ca--and; dadahuh--they burned; pattanani--the capitals; ca--also.

TRANSLATION

The demons set fire to the cities, villages, pasturing grounds, cowpens, gardens, agricultural fields and natural forests. They burned the hermitages of the saintly persons, the important mines that produced valuable metals, the residential quarters of the agriculturalists, the mountain villages, and the villages of the cow protectors, the cowherd men. They also burned the government capitals.

PURPORT

The word udyana refers to places where trees are especially grown to produce fruits and flowers, which are most important for human civilization. Krsna says in Bhagavad-gita (9.26):

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Fruits and flowers are very much pleasing to the Lord. If one wants to please the Supreme Personality of Godhead, he can simply offer fruits and flowers, and the Lord will be pleased to accept them. Our only duty is to please the Supreme Godhead (samsiddhir

hari-tosanam). Whatever we do and whatever our occupation, our main purpose should be to please the Supreme Lord. All the paraphernalia mentioned in this verse is especially meant for the satisfaction of the Lord, not the satisfaction of one's senses. The government--indeed, the entire society--should be structured in such a way that everyone can be trained to satisfy the Supreme Personality of Godhead. But unfortunately, especially in this age, na te viduh svartha-gatim hi visnum: people do not know that the highest goal of human life is to please Lord Visnu. On the contrary, like demons, they simply plan to kill Visnu and be happy by sense gratification.

TEXT 15

TEXT

kecit khanitirair bibhiduh
setu-prakara-gopuran
ajivyams cicchidur vrksan
kecit parasu-panayah
pradhan saranany eke
prajanam jvalitolmukaih

SYNONYMS

kecit--some of the demons; khanitirair--with digging instruments; bibhiduh--broke to pieces; setu--bridges; prakara--protective walls; gopuran--city gates; ajivyan--the source of livelihood; cicchiduh--cut down; vrksan--trees; kecit--some; parasu-panayah--taking axes in hand; pradhan--burned down; saranani--the dwellings; eke--other demons; prajanam--of the citizens; jvalita--blazing; ulmukaih--with firebrands.

TRANSLATION

Some of the demons took digging instruments and broke down the bridges, the protective walls and the gates [gopuras] of the cities. Some took axes and began cutting the important trees that produced mango, jackfruit and other sources of food. Some of the demons took firebrands and set fire to the residential quarters of the citizens.

PURPORT

The cutting of trees is generally prohibited. In particular, trees that produce nice fruit for the maintenance of human society should not be cut. In different countries there are different types of fruit trees. In India the mango and jackfruit trees are prominent, and in other places there are mango trees, jackfruit trees, coconut trees and berry trees. Any tree that produces nice fruit for the maintenance of the people should not be cut at all. This is a sastric injunction.

TEXT 16

TEXT

evam viprakrte loke
daityendranucarair muhuh
divam devah parityajya
bhuvih cerur alaksitah

SYNONYMS

evam--thus; viprakrte--being disturbed; loke--when all the people; daitya-indra-anucaraih--by the followers of Hiranyakasipu, the King of the Daityas; muhuh--again and again; divam--the heavenly planets; devah--the demigods; parityajya--giving up; bhuvi--on the planet earth; ceruh--wandered (to see the extent of the disturbances); alaksitah--unseen by the demons.

TRANSLATION

Thus disturbed again and again by the unnatural occurrences caused by the followers of Hiranyakasipu, all the people had to cease the activities of Vedic culture. Not receiving the results of yajna, the demigods also became disturbed. They left their residential quarters in the heavenly planets and, unobserved by the demons, began wandering on the planet earth to see the disasters.

PURPORT

As stated in Bhagavad-gita, the performance of yajna brings reciprocal good fortune for both the human beings and the demigods. When the performances of yajna were stopped by the disturbances of the demons, the demigods were naturally bereft of the results of yajna and hampered in executing their respective duties. Therefore they came down to the planet earth to see how people had become disturbed and to consider what to do.

TEXT 17

TEXT

hiranyakasipur bhratuh
samparetasya duhkhithah
krtva katodakadini
bhratr-putran asantvayat

SYNONYMS

hiranyakasipuh--Hiranyakasipu; bhratuh--of the brother; samparetasya--deceased; duhkhithah--being very much distressed; krtva--performing; katodaka-adini--ceremonies observed after a death; bhratr-putran--the sons of his brother; asantvayat--pacified.

TRANSLATION

After performing the ritualistic observances for the death of his brother, Hiranyakasipu, being extremely unhappy, tried to pacify his nephews.

TEXTS 18-19

TEXT

sakunim sambaram dhrstim
bhasantapanam vrkam
kalanabham mahanabham
harismasrum athotkacam

tan-mataram rusabhanum
ditim ca jananim gira
slaksnaya desa-kala-jna
idam aha janessvara

SYNONYMS

sakunim--Sakuni; sambaram--Sambara; dhrstim--Dhrsti; bhutasantapanam--
Bhutasantapana; vrkam--Vrka; kalanabham--Kalanabha; mahanabham--
Mahanabha; harismasrum--Harismasru; atha--as well as; utkacam--Utkaca;
tat-mataram--their mother; rusabhanum--Rusabhanu; ditim--Diti; ca--and;
jananim--his own mother; gira--by words; slaksnaya--very sweet; desa-
kala-jnah--who was expert in understanding the time and situation; idam--
this; aha--said; jana-isvara--O King.

TRANSLATION

O King, Hiranyakasipu was extremely angry, but since he was a great politician, he knew how to act according to the time and situation. With sweet words he began pacifying his nephews, whose names were Sakuni, Sambara, Dhrsti, Bhutasantapana, Vrka, Kalanabha, Mahanabha, Harismasru and Utkaca. He also consoled their mother, his sister-in-law, Rusabhanu, as well as his own mother, Diti. He spoke to them all as follows.

TEXT 20

TEXT

sri-hiranyakasipur uvaca
ambamba he vaduh putra
viram marhatha socitum
ripur abhimukhe slaghyah
suranam vadha ipsitah

SYNONYMS

sri-hiranyakasipuh uvaca--Hiranyakasipu said; amba amba--my mother, my mother; he--O; vaduh--my sister-in-law; putrah--O sons of my brother; viram--the hero; ma--not; arhatha--you deserve; socitum--to lament about; ripoh--of the enemy; abhimukhe--in front; slaghyah--glorious; suranam--of those who are actually great; vaduh--killing; ipsitah--desired.

TRANSLATION

Hiranyakasipu said: My dear mother, sister-in-law and nephews, you should not lament for the death of the great hero, for a hero's death in front of his enemy is glorious and desirable.

TEXT 21

TEXT

bhutanam iha samvasah
prapayam iva suvrate
daivenaikatra nitanam
unnitanam sva-karmabhih

SYNONYMS

bhutanam--of all living entities; iha--in this material world;
samvasah--the living together; prapayam--in a place for drinking cold
water; iva--like; su-vrate--O my gentle mother; daivena--by the superior
arrangement; ekatra--in one place; nitanam--of those brought; unnitanam--
of those led apart; sva-karmabhih--by their own reactions.

TRANSLATION

My dear mother, in a restaurant or place for drinking cold water, many
travelers are brought together, and after drinking water they continue to
their respective destinations. Similarly, living entities join together
in a family, and later, as a result of their own actions, they are led
apart to their destinations.

PURPORT

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

"The bewildered soul, under the influence of the three modes of
material nature, thinks himself the doer of activities, which are in
actuality carried out by nature." (Bg. 3.27) All living entities act
exactly according to the directions of prakrti, material nature, because
in the material world we are fully under a higher control. All the living
entities in this material world have come here only because they wanted
to be equal to Krsna in enjoyment and have thus been sent here to be
conditioned by material nature in different degrees. In the material
world a so-called family is a combination of several persons in one home
to fulfill the terms of their imprisonment. As criminal prisoners scatter
as soon as their terms are over and they are released, all of us who have
temporarily assembled as family members will continue to our respective
destinations. Another example given is that family members are like
straws carried together by the waves of a river. Sometimes such straws
mix together in whirlpools, and later, dispersed again by the same waves,
they float alone in the water.

Although Hiranyakasipu was a demon, he had Vedic knowledge and
understanding. Thus the advice given to his family members--his sister-
in-law, mother and nephews--was quite sound. The demons are considered
highly elevated in knowledge, but because they do not use their good
intelligence for the service of the Lord, they are called demons. The
demigods, however, act very intelligently to satisfy the Supreme
Personality of Godhead. This is confirmed in Srimad-Bhagavatam (1.2.13)
as follows:

atah pumbhir dvija-srestha
varnasrama-vibhagasah
svanusthitasya dharmasya
samsiddhir hari-tosanam

"O best among the twice-born, it is therefore concluded that the
highest perfection one can achieve, by discharging his prescribed duties
[dharma] according to caste divisions and orders of life, is to please
the Lord Hari." To become a demigod or to become godly, whatever one's
occupation, one must satisfy the Supreme Personality of Godhead.

TEXT 22

TEXT

nitya atmavyayah suddhah
sarvagah sarva-vit parah
dhatte 'sav atmano lingam
mayaya visrjan gunan

SYNONYMS

nityah--eternal; atma--spirit soul; avyayah--inexhaustible; suddhah--with no material tinge; sarva-gah--qualified to go anywhere in the material or spiritual worlds; sarva-vit--full of knowledge; parah--transcendental to material conditions; dhatte--accepts; asau--that atma, or living being; atmanah--of the self; lingam--a body; mayaya--by the material energy; visrjan--creating; gunan--various material qualities.

TRANSLATION

The spirit soul, the living entity, has no death, for he is eternal and inexhaustible. Being free from material contamination, he can go anywhere in the material or spiritual worlds. He is fully aware and completely different from the material body, but because of being misled by misuse of his slight independence, he is obliged to accept subtle and gross bodies created by the material energy and thus be subjected to so-called material happiness and distress. Therefore, no one should lament for the passing of the spirit soul from the body.

PURPORT

Hiranyakasipu very intelligently described the position of the soul. The soul is never the body, but is always completely different from the body. Being eternal and inexhaustible, the soul has no death, but when the same pure soul desires to enjoy the material world independently, he is placed under the conditions of material nature and must therefore accept a certain type of body and suffer the pains and pleasures thereof. This is also described by Krsna in Bhagavad-gita (13.22). Karanam gunasango 'sya sad-asad-yoni janmasu: the living entity is born in different families or species of life because of being infected by the modes of material nature. When conditioned by material nature, the living entity must accept a certain type of body, which is offered by nature under the direction of the Supreme Lord.

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) The body is just like a machine, and according to the living entity's karma, he is offered a particular type of machine to move here and there under the control of material nature. This continues until he surrenders to the Supreme Personality of Godhead (mam eva ye prapadyante mayam etam taranti te). Until he surrenders, the conditioned soul is carried from life to life by the arrangement of material nature.

TEXT 23

TEXT

yathambhasa pracalata
taravo 'pi cala iva
caksusa bhramyamanena
drsyate calativa bhuh

SYNONYMS

yatha--just as; ambhasa--by water; pracalata--moving; taravah--the trees (on the bank of the river); api--also; calah--moving; iva--as if; caksusa--by the eye; bhramyamanena--moving; drsyate--is seen; calati--moving; iva--as if; bhuh--the ground.

TRANSLATION

Because of the movements of the water, the trees on the bank of a river, when reflected on the water, seem to move. Similarly, when the eyes move because of some mental derangement, the land appears to move also.

PURPORT

Sometimes, because of mental derangement, the land appears to be moving. A drunkard, for example, or a person with heart disease, sometimes feels that the land is moving. Similarly, the reflections of trees in a flowing river also appear to move. These are the actions of maya. Actually the living entity does not move (sthanur acalo 'yam). The living entity does not take birth or accept death, but because of the transient subtle and gross bodies, the living entity appears to move from one place to another or be dead and gone forever. As the great Bengali Vaisnava poet, Jagadananda Pandita, has said:

pisaci paile yena mati-cchanna haya
maya-grasta jivera haya se bhava udaya

According to this statement from the Prema-vivarta, when a living entity is conditioned by material nature, he is exactly like a person haunted by a ghost. One should therefore understand the fixed position of the spirit soul and how he is carried away by the waves of material nature to different bodies and different situations under lamentation and hankering. One achieves the success of life when he understands the constitutional position of his self and is undisturbed by the conditions created by material nature (prakrteh kriyamanani gunaih karmani sarvasah).

TEXT 24

TEXT

evam gunair bhramyamane
manasy avikalah puman
yati tat-samyatam bhadre
hy alingo lingavan iva

SYNONYMS

evam--in this way; gunaih--by the modes of material nature; bhramyamane--when shaken; manasi--the mind; avikalah--changeless; puman--the living entity; yati--approaches; tat-samyatam--the same condition of agitation as the mind; bhadre--O my gentle mother; hi--indeed; alingah--without a subtle or gross body; linga-van--possessing a material body; iva--as if.

TRANSLATION

In the same way, O my gentle mother, when the mind is agitated by the movements of the modes of material nature, the living entity, although freed from all the different phases of the subtle and gross bodies, thinks that he has changed from one condition to another.

PURPORT

As stated in Srimad-Bhagavatam (10.84.13):

yasyatma-buddhih kunape tri-dhatuke
sva-dhih kalatradisu bhauma-ijya-dhih
yat-tirtha-buddhih salile na karhicij
janeshv abhijnesu sa eva go-kharah

"A human being who identifies the body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there, is to be considered like a cow or an ass." Although Hiranyakasipu was a great demon, he was not as foolish as the population of the modern world. Hiranyakasipu had clear knowledge of the spirit soul and the subtle and gross bodies, but now we are so degraded that everyone, including the exalted scientists, philosophers and other leaders, is under the bodily conception of life, which is condemned in the sastras. Sa eva go-kharah: such persons are nothing but cows and asses.

Hiranyakasipu advised his family members that although the gross body of his brother Hiranyaksa was dead and they were aggrieved because of this, they should not lament for the great soul of Hiranyaksa, who had already attained his next destination. Atma, the spirit soul, is always unchanged (avikalah puman). We are spirit souls, but when carried away by mental activities (manodharma), we suffer from so-called material conditions of life. This generally happens to nondevotees. Harav abhaktasya kuto mahad-gunah: nondevotees may possess exalted material qualities, but because they are foolish they have no good qualifications. The designations of the conditioned soul in the material world are decorations of the dead body. The conditioned soul has no information of the spirit and its exalted existence beyond the effects of the material condition.

TEXTS 25-26

TEXT

esa atma-viparyaso
hy alinge linga-bhavana
esa priyapriyair yogo

viyogah karma-samsrtih

sambhavas ca vinasas ca
sokas ca vividhah smrtah
avivekas ca cinta ca
vivekasmrtir eva ca

SYNONYMS

esah--this; atma-viparyasah--bewilderment of the living being; hi--indeed; alinge--in that which does not possess a material body; linga-bhavana--accepting the material body to be the self; esah--this; priya--with those who are very dear; apriyaih--and with those who are not dear (enemies, those not in the family, etc.); yogah--connection; viyogah--separation; karma--the fruits of action; samsrtih--the material condition of life; sambhavah--accepting birth; ca--and; vinasah--accepting death; ca--and; sokah--lamentation; ca--and; vividhah--varieties; smrtah--mentioned in scripture; avivekah--lack of discrimination; ca--and; cinta--anxiety; ca--also; viveka--of proper discrimination; asmrtih--forgetfulness; eva--indeed; ca--also.

TRANSLATION

In his bewildered state, the living entity, accepting the body and mind to be the self, considers some people to be his kinsmen and others to be outsiders. Because of this misconception, he suffers. Indeed, the accumulation of such concocted material ideas is the cause of suffering and so-called happiness in the material world. The conditioned soul thus situated must take birth in different species and work in various types of consciousness, thus creating new bodies. This continued material life is called samsara. Birth, death, lamentation, foolishness and anxiety are due to such material considerations. Thus we sometimes come to a proper understanding and sometimes fall again to a wrong conception of life.

TEXT 27

TEXT

atrapy udaharantimam
itihasam puratanam
yamasya preta-bandhunam
samvadam tam nibodhata

SYNONYMS

atra--in this connection; api--indeed; udaharanti--they cite; imam--this; itihasam--history; puratanam--very old; yamasya--of Yamaraja, the superintendent of death, who gives judgment after death; preta-bandhunam--of the friends of a dead man; samvadam--discussion; tam--that; nibodhata--try to understand.

TRANSLATION

In this regard, an example is given from an old history. This involves a discourse between Yamaraja and the friends of a dead person. Please hear it attentively.

PURPORT

The words itihasam puratanam mean "an old history." The Puranas are not chronologically recorded, but the incidents mentioned in the Puranas are actual histories of bygone ages. Srimad-Bhagavatam is the Mahapurana, the essence of all the Puranas. The Mayavadi scholars do not accept the Puranas, but Srila Madhvacarya and all other authorities accept them as the authoritative histories of the world.

TEXT 28

TEXT

usinaresv abhud raja
suyajna iti visrutah
sapatnair nihato yuddhe
jnatayas tam upasata

SYNONYMS

usinaresu--in the state known as Usinara; abhut--there was; raja--a king; suyajnah--Suyajna; iti--thus; visrutah--celebrated; sapatnaih--by enemies; nihatah--killed; yuddhe--in war; jnatayah--the kinsmen; tam--him; upasata--sat around.

TRANSLATION

In the state known as Usinara there was a celebrated King named Suyajna. When the King was killed in battle by his enemies, his kinsmen sat down around the dead body and began to lament the death of their friend.

TEXTS 29-31

TEXT

visirna-ratna-kavacam
vibrastabharana-srajam
sara-nirbhinna-hridayam
sayanam asrg-avilam

prakirna-kesam dhvastaksam
rabhasa dasta-dacchadam
rajah-kuntha-mukhambhojam
chinnayudha-bhujam mrdhe

usinarendram vidhina tatha krtam
patim mahisyah prasamiksyah dukkhitah
hatah sma natheti karair uro bhramam
ghnantyo muhus tat-padayor upapatan

SYNONYMS

visirna--scattered here and there; ratna--made of jewels; kavacam--protective armor; vibhrasta--fallen off; abharana--ornaments; srajam--garlands; sara-nirbhinna--pierced by arrows; hridayam--the heart; sayanam--lying down; asrk-avilam--smeared with blood; prakirna-kesam--his hair loosened and scattered; dhvasta-aksam--his eyes obscured; rabhasa--with anger; dasta--bitten; dacchadam--his lips; rajah-kuntha--covered with

dust; mukha-ambhojam--his face, which had formerly resembled a lotus flower; chinna--cut off; ayudha-bhujam--his arms and weapons; mrdhe--on the battlefield; usinara-indram--the master of the state of Usinara; vidhina--by providence; tatha--thus; krtam--forced into this position; patim--the husband; mahisyah--the queens; prasamiksyah--seeing; dukkhitah--very much aggrieved; hatah--killed; sma--certainly; natha--O husband; iti--thus; karaih--with the hands; urah--the breast; bhram--constantly; ghnantyah--pounding; muhuh--again and again; tat-padayoh--at the feet of the King; upapatan--fell down.

TRANSLATION

His golden, bejeweled armor smashed, his ornaments and garlands fallen from their places, his hair scattered and his eyes lusterless, the slain King lay on the battlefield, his entire body smeared with blood, his heart pierced by the arrows of the enemy. When he died he had wanted to show his prowess, and thus he had bitten his lips, and his teeth remained in that position. His beautiful lotuslike face was now black and covered with dust from the battlefield. His arms, with his sword and other weapons, were cut and broken. When the queens of the King of Usinara saw their husband lying in that position, they began crying, "O lord, now that you have been killed, we also have been killed." Repeating these words again and again, they fell down, pounding their breasts, at the feet of the dead King.

PURPORT

As stated here, rabhasa dasta-dacchadam: the dead King, while fighting in anger, bit his lips to show his prowess, but nonetheless he was killed by providence (vidhina). This proves that we are controlled by higher authorities; our personal power or endeavor is not always supreme. We must therefore accept the position offered to us by the order of the Supreme.

TEXT 32

TEXT

rudatya uccair dayitanghri-pankajam
sincantya asraih kuca-kunkumarunaih
visrasta-kesabharanah sucam nram
srjantya akrandanaya vilepire

SYNONYMS

rudatyah--crying; uccaih--very loudly; dayita--of their beloved husband; anghri-pankajam--the lotus feet; sincantyah--moistening; asraih--with tears; kuca-kunkuma-arunaih--which were red from the kunkuma covering their breasts; visrasta--scattered; kesa--hair; abharanah--and ornaments; sucam--grief; nram--of the people in general; srjantyah--creating; akrandanaya--by crying very pitiably; vilepire--began to lament.

TRANSLATION

As the queens loudly cried, their tears glided down their breasts, becoming reddened by kunkuma powder, and fell upon the lotus feet of their husband. Their hair became disarrayed, their ornaments fell, and in

a way that evoked sympathy from the hearts of others, the queens began lamenting their husband's death.

TEXT 33

TEXT

aho vidhatrakarunena nah prabho
bhavan pranito drg-agocaram dasam
usinaranam asi vrttidah pura
krto 'dhuna yena sucam vivardhanah

SYNONYMS

aho--alas; vidhatra--by providence; akarunena--who is merciless; nah--our; prabho--O lord; bhavan--Your Lordship; pranitah--taken away; drk--of sight; agocaram--beyond the range; dasam--to a state; usinaranam--to the inhabitants of the state of Usinara; asi--you were; vrtti-dah--giving livelihood; pura--formerly; krtah--finished; adhuna--now; yena--by whom; sucam--of lamentation; vivardhanah--increasing.

TRANSLATION

O lord, you have now been removed by cruel providence to a state beyond our sight. You had previously sustained the livelihood of the inhabitants of Usinara, and thus they were happy, but your condition now is the cause of their unhappiness.

TEXT 34

TEXT

tvaya krtajnena vayam mahi-pate
katham vina syama suhrttamena te
tatanuyanam tava vira padayoh
susrusatinam disa yatra yasyasi

SYNONYMS

tvaya--you; krtajnena--a most grateful personality; vayam--we; mahi-pate--O King; katham--how; vina--without; syama--shall exist; suhrttamena--the best of our friends; te--of you; tatra--there; anuyanam--the following; tava--of you; vira--O hero; padayoh--of the lotus feet; susrusatinam--of those engaging in the service; disa--please order; yatra--where; yasyasi--you will go.

TRANSLATION

O King, O hero, you were a very grateful husband and the most sincere friend of all of us. How shall we exist without you? O hero, wherever you are going, please direct us there so that we may follow in your footsteps and engage again in your service. Let us go along with you!

PURPORT

Formerly, a ksatriya king was generally the husband of many wives, and after the death of the king, especially in the battlefield, all the queens would agree to accept saha-marana, dying with the husband who was

their life. When Pandu Maharaja, the father of the Pandavas, died, his two wives--namely, the mother of Yudhisthira, Bhima and Arjuna and the mother of Nakula and Sahadeva--were both ready to die in the fire with their husband. Later, after a compromise was arranged, Kunti stayed alive to care for the little children, and the other wife, Madri, was allowed to die with her husband. This system of saha-marana continued in India even until the time of British rule, but later it was discouraged, since the attitude of wives gradually changed with the advancement of Kali-yuga. Thus the system of saha-marana has practically been abolished. Nevertheless, within the past fifty years I have seen the wife of a medical practitioner voluntarily accept death immediately when her husband died. Both the husband and wife were taken in procession in the mourning cart. Such intense love of a chaste wife for her husband is a special case.

TEXT 35

TEXT

evam vilapatinam vai
parigrhya mrtam patim
anicchatinam nirharam
arko 'stam sannyavartata

SYNONYMS

evam--thus; vilapatinam--of the lamenting queens; vai--indeed; parigrhya--taking on their laps; mrtam--the dead; patim--husband; anicchatinam--not desiring; nirharam--the carrying out of the body for the funeral ceremony; arkah--the sun; astam--the setting position; sannyavartata--passed away.

TRANSLATION

The time was appropriate for the body to be burned, but the queens, not allowing it to be taken away, continued lamenting for the dead body, which they kept on their laps. In the meantime, the sun completed its movements for setting in the west.

PURPORT

According to the Vedic system, if a person dies during the daytime it is customary for his funeral ceremony to be performed before the sun sets, regardless of whether he is burned or buried, and if he dies at night the funeral must be completed before the next sunrise. Apparently the queens continued lamenting for the dead body, the lump of matter, and would not allow it to be taken away for burning. This illustrates the strong grip of illusion among foolish persons who consider the body the self. Women are generally considered less intelligent. Because of ignorance only, the queens thought of the dead body as their husband and somehow or other thought that if the body were kept their husband would remain with them. Such a conception of the self is certainly for go-khara--cows and asses. We have actually seen that sometimes when a cow's calf has died the milkman cheats the cow by presenting before her the dead body of her calf. Thus the cow, who would not otherwise allow milking, licks the dead body of the calf and allows herself to be milked. This substantiates the description of the sastra that a foolish man in the bodily concept of life is like a cow. Not only do foolish men and

women consider the body the self, but we have even seen that the dead body of a so-called yogi was kept for days by his disciples, who thought that their guru was in samadhi. When decomposition began and a bad smell unfortunately began to overwhelm the yogic power, the disciples allowed the dead body of the so-called yogi to be burned. Thus the bodily concept of life is extremely strong among foolish persons, who are compared to cows and asses. Nowadays, great scientists are trying to freeze dead bodies so that in the future these frozen bodies may again be brought to life. The incident narrated by Hiranyakasipu from history must have taken place millions of years ago because Hiranyakasipu lived millions of years ago and was even then quoting from history. Thus the incident occurred before Hiranyakasipu's lifetime, but the same ignorance in the bodily concept of life is still prevalent, not only among laymen but even among scientists who think they will be able to revive frozen corpses.

Apparently the queens did not want to deliver the dead body for burning because they were afraid of dying with the dead body of their husband.

TEXT 36

TEXT

tatra ha preta-bandhunam
asrutya paridevitam
aha tan balako bhutva
yamah svayam upagatah

SYNONYMS

tatra--there; ha--certainly; preta-bandhunam--of the friends and relatives of the dead King; asrutya--hearing; paridevitam--the loud lamentation (so loud that it could be heard from the planet of Yamaraja); aha--said; tan--unto them (the lamenting queens); balakah--a boy; bhutva--becoming; yamah--Yamaraja, the superintendent of death; svayam--personally; upagatah--after coming.

TRANSLATION

While the queens were lamenting for the dead body of the King, their loud cries were heard even from the abode of Yamaraja. Assuming the body of a boy, Yamaraja personally approached the relatives of the dead body and advised them as follows.

PURPORT

Sometimes the living entity is forced to give up his body and enter another one according to the judgment of Yamaraja. It is difficult, however, for the conditioned soul to enter another body unless the present dead body is annihilated through cremation or some other means. The living being has attachment for the present body and does not want to enter another, and thus in the interim he remains a ghost. If a living being who has already left his body has been pious, Yamaraja, just to give him relief, will give him another body. Since the living being in the body of the King had some attachment to his body, he was hovering as a ghost, and therefore Yamaraja, as a special consideration, approached the lamenting relatives to instruct them personally. Yamaraja approached them as a child because a child is not restricted but is granted admittance anywhere, even to the palace of a king. Besides this, the

child was speaking philosophy. People are very much interested in hearing philosophy when it is spoken by a child.

TEXT 37

TEXT

sri-yama uvaca
aho amisam vayasadhikanam
vipasyatam loka-vidhim vimohah
yatragatas tatra gatam manusyam
svayam sadharma api socanty apartham

SYNONYMS

sri-yamah uvaca--Sri Yamaraja said; aho--alas; amisam--of these; vayasa--by age; adhikanam--of those advanced; vipasyatam--seeing every day; loka-vidhim--the law of nature (that everyone dies); vimohah--the bewilderment; yatra--from where; agatah--came; tatra--there; gatam--returned; manusyam--the man; svayam--themselves; sa-dharmah--similar in nature (prone to die); api--although; socanti--they lament; apartham--uselessly.

TRANSLATION

Sri Yamaraja said: Alas, how amazing it is! These persons, who are older than me, have full experience that hundreds and thousands of living entities have taken birth and died. Thus they should understand that they also are apt to die, yet still they are bewildered. The conditioned soul comes from an unknown place and returns after death to that same unknown place. There is no exception to this rule, which is conducted by material nature. Knowing this, why do they uselessly lament?

PURPORT

The Lord says in Bhagavad-gita (2.28):

avyaktadini bhutani
vyakta-madhyani bharata
avyakta-nidhanany eva
tatra ka paridevana

"All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?"

Accepting that there are two classes of philosophers, one believing in the existence of the soul and the other not believing in its existence, there is no cause for lamentation in either case. Nonbelievers in the existence of the soul are called atheists by followers of Vedic wisdom. Yet even if for argument's sake we accept the atheistic theory, there is still no cause for lamentation. Apart from the separate existence of the soul, the material elements remain unmanifested before creation. From this subtle state of unmanifestation comes manifestation, just as from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested. From the earth, many varieties of manifestations take place. For example, a big skyscraper is manifested from the earth. When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage.

The law of conservation of energy remains, but in the course of time things are manifested and unmanifested--that is the difference. Then what cause is there for lamentation, in either manifestation or unmanifestation? Somehow or other, even in the unmanifested stage, things are not lost. Both at the beginning and at the end, all elements remain unmanifested, and this does not make any real material difference.

If we accept the Vedic conclusion as stated in the Bhagavad-gita (antavanta ime dehah) that these material bodies are perishable in due course of time (nityasyoktah saririnah) but that the soul is eternal, then we must remember always that the body is like a dress; therefore why lament the changing of a dress? The material body has no factual existence in relation to the eternal soul. It is something like a dream. In a dream we may think of flying in the sky or sitting on a chariot as a king, but when we wake up we can see that we are neither in the sky nor seated on the chariot. The Vedic wisdom encourages self-realization on the basis of the nonexistence of the material body. Therefore, in either case, whether one believes in the existence of the soul or one does not believe in the existence of the soul, there is no cause for lamentation for loss of the body.

In the Mahabharata it is said, adarsanad ihayatah punas cadarsanam gatah. This statement could support the theory of the atheistic scientist that the child in the womb of the mother has no life but is simply a lump of matter. To follow this theory, if the lump of matter is aborted by a surgical operation, no life is killed; the body of a child is like a tumor, and if a tumor is operated upon and thrown away, no sin is involved. The same argument could be put forward in regard to the King and his queens. The body of the King was manifested from an unmanifested source, and again it became unmanifested from manifestation. Since the manifestation exists only in the middle--between the two points of unmanifestation--why should one cry for the body manifested in the interim?

TEXT 38

TEXT

aho vayam dhanyatama yad atra
tyaktah pitrbhyam na vicintayamah
abhaksyamana abala vrkadibhih
sa raksita raksati yo hi garbhe

SYNONYMS

aho--alas; vayam--we; dhanya-tamah--most fortunate; yat--because; atra--at the present moment; tyaktah--left alone, without protection; pitrbhyam--by both father and mother; na--not; vicintayamah--worry; abhaksyamanah--not being eaten; abalah--very weak; vrka-adibhih--by tigers and other ferocious animals; sah--He (the Supreme Personality of Godhead); raksita--will protect; raksati--has protected; yah--who; hi--indeed; garbhe--within the womb.

TRANSLATION

It is wonderful that these elderly women do not have a higher sense of life than we do. Indeed, we are most fortunate, for although we are children and have been left to struggle in material life, unprotected by father and mother, and although we are very weak, we have not been vanquished or eaten by ferocious animals. Thus we have a firm belief that

the Supreme Personality of Godhead, who has given us protection even in the womb of the mother, will protect us everywhere.

PURPORT

As stated in Bhagavad-gita (18.61), isvarah sarva-bhutanam hrd-dese 'rjuna tisthati: the Lord is present in the core of everyone's heart. Thus the Lord gives protection to everyone and gives the different types of bodies the living entity wants to enjoy. Everything is done by the order of the Supreme Personality of Godhead. Therefore one should not lament the birth and death of a living being, which have been arranged by the Supreme Lord. Lord Krsna says in Bhagavad-gita (15.15), sarvasya caham hrdis sannivisto mattah smrtir jnanam apohanam ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." One must act according to the direction of the Lord within the heart, but because the conditioned soul wants to act independently, the Lord gives him the facility to act and experience the reactions. The Lord says, sarva-dharman parityajya mam ekam saranam vraja: "Give up all other duties and simply surrender unto Me." One who does not abide by the orders of the Supreme Personality of Godhead is given the facility to enjoy this material world. Instead of restricting him, the Lord gives the conditioned soul the opportunity to enjoy so that by mature experience, after many, many births (bahunam janmanam ante), he will understand that surrender to the lotus feet of Vasudeva is the only duty of all living beings.

TEXT 39

TEXT

ya icchayesah srjatidam avyayo
ya eva raksaty avalumpate ca yah
tasyabalah kridanam ahur isitus
caracaram nigraha-sangrahe prabhuh

SYNONYMS

yah--who; icchaya--by His will (without being forced by anyone); isah--the supreme controller; srjati--creates; idam--this (material world); avyayah--remaining as He is (not having lost His own existence because of having created so many material manifestations); yah--who; eva--indeed; raksati--maintains; avalumpate--annihilates; ca--also; yah--who; tasya--of Him; abalah--O poor women; kridanam--the playing; ahuh--they say; isituh--of the Supreme Personality of Godhead; cara-acaram--moving and not moving; nigraha--in destruction; sangrahe--or in protection; prabhuh--fully able.

TRANSLATION

The boy addressed the women: O weak women! Only by the will of the Supreme Personality of Godhead, who is never diminished, is the entire world created, maintained and again annihilated. This is the verdict of the Vedic knowledge. This material creation, consisting of the moving and nonmoving, is exactly like His plaything. Being the Supreme Lord, He is completely competent to destroy and protect.

PURPORT

In this regard the queens might argue, "If our husband was protected by the Supreme Personality of Godhead when in the womb, why has he not been given protection now?" To this question the answer is, ya icchayesaḥ srjātidam avyayo ya eva raksaty avalumpate ca yah. One cannot argue with the activities of the Supreme Personality of Godhead. The Lord is always free, and therefore He can protect and can also annihilate. He is not our order carrier; whatever He likes He will do. Therefore He is the Supreme Lord. The Lord does not create this material world at anyone's request, and therefore He can annihilate everything merely by His will. That is His supremacy. If one argues, "Why does He act in this way?" the answer is that He can do so because He is supreme. No one can question His activities. If one argues, "What is the purpose of this sinful creation and annihilation?" the answer is that to prove His omnipotence He can do anything, and no one can question Him. If He were answerable to us concerning why He does something and why He does not, His supremacy would be curtailed.

TEXT 40

TEXT

pathi cyutam tisthati dista-raksitam
grhe sthitam tad-vihatam vinasyati
jivaty anatho 'pi tad-iksito vane
grhe 'bhigupto 'sya hato na jivati

SYNONYMS

pathi--on the public road; cyutam--some possession dropped; tisthati--it remains; dista-raksitam--protected by destiny; grhe--at home; sthitam--although situated; tat-vihatam--struck by the will of the Supreme; vinasyati--it is lost; jivati--remains alive; anathah api--although without a protector; tat-iksitah--being protected by the Lord; vane--in the forest; grhe--at home; abhiguptah--well hidden and protected; asya--of this one; hatah--struck; na--not; jivati--lives.

TRANSLATION

Sometimes one loses his money on a public street, where everyone can see it, and yet his money is protected by destiny and not seen by others. Thus the man who lost it gets it back. On the other hand, if the Lord does not give protection, even money maintained very securely at home is lost. If the Supreme Lord gives one protection, even though one has no protector and is in the jungle, one remains alive, whereas a person well protected at home by relatives and others sometimes dies, no one being able to protect him.

PURPORT

These are examples of the supremacy of the Lord. Our plans to protect or annihilate do not act, but whatever He thinks of doing actually happens. The examples given in this regard are practical. Everyone has had such practical experiences, and there are also many other clear examples. For instance, Prahlada Maharaja said that a child is certainly dependent on his father and mother, but in spite of their presence, the child is harassed in many ways. Sometimes, in spite of a supply of good medicine and an experienced physician, a patient does not survive. Therefore, since everything is dependent on the free will of the Supreme

Personality of Godhead, our only duty is to surrender unto Him and seek His protection.

TEXT 41

TEXT

bhutani tais tair nija-yoni-karmabhir
bhavanti kale na bhavanti sarvasah
na tatra hatma prakrtav api sthitas
tasya gunair anyatamo hi badhyate

SYNONYMS

bhutani--all the bodies of the living entities; taih taih--their own respective; nija-yoni--causing their own bodies; karmabhih--by past activities; bhavanti--appear; kale--in due course of time; na bhavanti--disappear; sarvasah--in all respects; na--not; tatra--there; ha--indeed; atma--the soul; prakrtav--within this material world; api--although; sthitah--situated; tasyah--of her (the material energy); gunaih--by different modes; anya-tamah--most different; hi--indeed; badhyate--is bound.

TRANSLATION

Every conditioned soul receives a different type of body according to his work, and when the engagement is finished the body is finished. Although the spirit soul is situated in subtle and gross material bodies in different forms of life, he is not bound by them, for he is always understood to be completely different from the manifested body.

PURPORT

Here it is very plainly explained that God is not responsible for the living entity's accepting different types of bodies. One has to accept a body according to the laws of nature and one's own karma. Therefore the Vedic injunction is that a person engaged in material activities should be given directions by which he can intelligently apply his activities to the service of the Lord to become free from the material bondage of repeated birth and death (sva-karmana tam abhyarcya siddhim vindati manavah). The Lord is always ready to give directions. Indeed, His directions are elaborately given in Bhagavad-gita. If we take advantage of these directions, then in spite of our being conditioned by the laws of material nature, we shall become free to attain our original constitution (mam eva ye prapadyante mayam etam taranti te). We should have firm faith that the Lord is supreme and that if we surrender to Him, He will take charge of us and indicate how we can get out of material life and return home, back to Godhead. Without such surrender, one is obliged to accept a certain type of body according to his karma, sometimes as an animal, sometimes a demigod and so on. Although the body is obtained and lost in due course of time, the spirit soul does not actually mix with the body, but is subjugated by the particular modes of nature with which he is sinfully associated. Spiritual education changes one's consciousness so that one simply carries out the orders of the Supreme Lord and becomes free from the influence of the modes of material nature.

TEXT 42

TEXT

idam sariram purusasya mohajam
yatha prthag bhautikam iyate grham
yathaudakaih parthiva-taijasair janah
kalena jato vikrto vinasyati

SYNONYMS

idam--this; sariram--body; purusasya--of the conditioned soul; mohajam--born of ignorance; yatha--just as; prthag--separate; bhautikam--material; iyate--is seen; grham--a house; yatha--just as; udakaih--with water; parthiva--with earth; taijasaih--and with fire; janah--the conditioned soul; kalena--in due course of time; jatah--born; vikrtah--transformed; vinasyati--is vanquished.

TRANSLATION

Just as a householder, although different from the identity of his house, thinks his house to be identical with him, so the conditioned soul, due to ignorance, accepts the body to be himself, although the body is actually different from the soul. This body is obtained through a combination of portions of earth, water and fire, and when the earth, water and fire are transformed in the course of time, the body is vanquished. The soul has nothing to do with this creation and dissolution of the body.

PURPORT

We transmigrate from one body to another in bodies that are products of our illusion, but as spirit souls we always exist separately from material, conditional life. The example given here is that a house or car is always different from its owner, but because of attachment the conditioned soul thinks it to be identical with him. A car or house is actually made of material elements; as long as the material elements combine together properly, the car or house exists, and when they are disassembled the house or the car is disassembled. The spirit soul, however, always remains as he is.

TEXT 43

TEXT

yathanalo darusu bhinna iyate
yathanilo deha-gatah prthak sthitah
yatha nabhah sarva-gatam na sajjate
tatha puman sarva-gunasrayah parah

SYNONYMS

yatha--just as; analah--the fire; darusu--in wood; bhinnah--separate; iyate--is perceived; yatha--just as; anilah--the air; deha-gatah--within the body; prthak--separate; sthitah--situated; yatha--just as; nabhah--the sky; sarva-gatam--all-pervading; na--not; sajjate--mix; tatha--similarly; puman--the living entity; sarva-guna-asrayah--although now the shelter of the modes of material nature; parah--transcendental to material contamination.

TRANSLATION

As fire, although situated in wood, is perceived to be different from the wood, as air, although situated within the mouth and nostrils, is perceived to be separate, and as the sky, although all-pervading, never mixes with anything, so the living entity, although now engaged within the material body, of which it is the source, is separate from it.

PURPORT

In Bhagavad-gita the Supreme Personality of Godhead has explained that the material energy and spiritual energy both emanate from Him. The material energy is described as *me bhinna prakrtir astadha*, the eight separated energies of the Lord. But although the eight gross and subtle material energies--namely, earth, water, fire, air, ether, mind, intelligence and false ego--are stated to be *bhinna*, separate from the Lord, actually they are not. As fire appears separate from wood and as the air flowing through the nostrils and mouth of the body appear separate from the body, so the *Paramatma*, the Supreme Personality of Godhead, appears separate from the living being but is actually separate and not separate simultaneously. This is the philosophy of *acintya-bhedabheda-tattva* propounded by Sri Caitanya Mahaprabhu. According to the reactions of karma, the living being appears separate from the Supreme Personality of Godhead, but actually he is very intimately related with the Lord. Consequently, even though we now seem neglected by the Lord, He is actually always alert to our activities. Under all circumstances, therefore, we should simply depend on the supremacy of the Supreme Personality of Godhead and thus revive our intimate relationship with Him. We must depend upon the authority and control of the Supreme Personality of Godhead.

TEXT 44

TEXT

suyajno nanv ayam sete
mudha yam anusocatha
yah srota yo 'nuvakteha
sa na drsyeta karhicit

SYNONYMS

suyajnah--the king named Suyajna; nanu--indeed; ayam--this; sete--lies; mudhah--O foolish people; yam--whom; anusocatha--you cry for; yah--he who; srota--the hearer; yah--he who; anuvakta--the speaker; iha--in this world; sah--he; na--not; drsyeta--is visible; karhicit--at any time.

TRANSLATION

Yamaraja continued: O lamenters, you are all fools! The person named Suyajna, for whom you lament, is still lying before you and has not gone anywhere. Then what is the cause for your lamentation? Previously he heard you and replied to you, but now, not finding him, you are lamenting. This is contradictory behavior, for you have never actually seen the person within the body who heard you and replied. There is no need for your lamentation, for the body you have always seen is lying here.

PURPORT

This instruction by Yamaraja in the form of a boy is understandable even for a common man. A common man who considers the body the self is certainly comparable to an animal (yasyatma-buddhih kunape tri-dhatuke. .. sa eva go-kharah). But even a common man can understand that after death a person is gone. Although the body is still there, a dead man's relatives lament that the person has gone away, for a common man sees the body but cannot see the soul. As described in Bhagavad-gita, dehino 'smin yatha dehe: the soul, the proprietor of the body, is within. After death, when the breath within the nostrils has stopped, one can understand that the person within the body, who was hearing and replying, has now gone. Therefore, in effect, the common man concludes that actually the spirit soul was different from the body and has now gone away. Thus even a common man, coming to his senses, can know that the real person who was within the body and was hearing and replying was never seen. For that which was never seen, what is the need of lamentation?

TEXT 45

TEXT

na srota nanuvaktayam
mukhyo 'py atra mahan asuh
yas tv ihendriyavan atma
sa canyah prana-dehayoh

SYNONYMS

na--not; srota--the listener; na--not; anuvakta--the speaker; ayam--this; mukhyah--chief; api--although; atra--in this body; mahan--the great; asuh--life air; yah--he who; tu--but; iha--in this body; indriyavan--possessing all the sense organs; atma--the soul; sah--he; ca--and; anyah--different; prana-dehayoh--from the life air and the material body.

TRANSLATION

In the body the most important substance is the life air, but that also is neither the listener nor the speaker. Beyond even the life air, the soul also can do nothing, for the Supersoul is actually the director, in cooperation with the individual soul. The Supersoul conducting the activities of the body is different from the body and living force.

PURPORT

The Supreme Personality of Godhead distinctly says in Bhagavad-gita (15.15), sarvasya caham hrdis sannivisto mattah smrtir jnanam apohanam ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Although the atma, or soul, is present in every material body (dehino 'smin yatha dehe), he is not actually the chief person acting through the senses, mind and so on. The soul can merely act in cooperation with the Supersoul because it is the Supersoul who gives him directions to act or not to act (mattah smrtir jnanam apohanam ca). One cannot act without His sanction, for the Supersoul is upadrasta and anumanta, the witness and sanctioner. One who studies carefully, under the direction of a bona fide spiritual master, can understand the real knowledge that the Supreme Personality of Godhead is actually the

conductor of all the activities of the individual soul, and the controller of their results as well. Although the individual soul possesses the indriyas, or senses, he is not actually the proprietor, for the proprietor is the Supersoul. Consequently the Supersoul is called Hrsikesa, and the individual soul is advised by the direction of the Supersoul to surrender to Him and thus be happy (sama-dharman parityajya mam ekam saranam vraja). Thus he can become immortal and be transferred to the spiritual kingdom, where he will achieve the highest success of an eternal, blissful life of knowledge. In conclusion, the individual soul is different from the body, senses, living force and the airs within the body, and above him is the Supersoul, who gives the individual soul all facilities. The individual soul who renders everything to the Supersoul lives very happily within the body.

TEXT 46

TEXT

bhutendriya-mano-lingan
dehan uccavacan vibhuh
bhajaty utsrjati hy anyas
tac capi svena tejasa

SYNONYMS

bhuta--by the five material elements; indriya--the ten senses; manah--and the mind; lingan--characterized; dehan--gross material bodies; ucca-avacan--high class and low class; vibhuh--the individual soul, which is the lord of the body and senses; bhajati--achieves; utsrjati--gives up; hi--indeed; anyah--being different; tat--that; ca--also; api--indeed; svena--by his own; tejasa--power of advanced knowledge.

TRANSLATION

The five material elements, the ten senses and the mind all combine to form the various parts of the gross and subtle bodies. The living entity comes in contact with his material bodies, whether high or low, and later gives them up by his personal prowess. This strength can be perceived in a living entity's personal power to possess different types of bodies.

PURPORT

The conditioned soul has knowledge, and if he wants to fully utilize the gross and subtle bodies for his real advancement in life, he can do so. It is therefore said here that by his high intelligence (svena tejasa), by the superior power of superior knowledge achieved from the right source--the spiritual master, or acarya--he can give up his conditional life in a material body and return home, back to Godhead. However, if he wants to keep himself in the darkness of this material world, he can do so. The Lord confirms this as follows in Bhagavad-gita (9.25):

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me."

The human form of body is valuable. One can use this body to go to the higher planetary systems, to Pitrloka, or he can remain in this lower planetary system, but if one tries he can also return home, back to Godhead. This prowess is given by the Supreme Personality of Godhead as the Supersoul. Therefore the Lord says, mattah smrtir jnanam apohanam ca: "From Me come remembrance, knowledge and forgetfulness." If one wants to receive real knowledge from the Supreme Personality of Godhead, one can become free from bondage to repeated acceptance of material bodies. If one takes to the devotional service of the Lord and surrenders unto Him, the Lord is prepared to give one directions by which to return home, back to Godhead, but if one foolishly wants to keep himself in darkness, he can continue in a life of material existence.

TEXT 47

TEXT

yaval lingavito hy atma
tavat karma-nibandhanam
tato viparyayah kleso
maya-yogo 'nuvartate

SYNONYMS

yavat--as long as; linga-anvitah--covered by the subtle body; hi--indeed; atma--the soul; tavat--that long; karma--of fruitive activities; nibandhanam--bondage; tatah--from that; viparyayah--reversal (wrongly thinking the body to be the self); klesah--misery; maya-yogah--a strong relationship with the external, illusory energy; anuvartate--follows.

TRANSLATION

As long as the spirit soul is covered by the subtle body, consisting of the mind, intelligence and false ego, he is bound to the results of his fruitive activities. Because of this covering, the spirit soul is connected with the material energy and must accordingly suffer material conditions and reversals, continually, life after life.

PURPORT

The living entity is bound by the subtle body, consisting of the mind, intelligence and false ego. At the time of death, therefore, the position of the mind becomes the cause for the next body. As confirmed in Bhagavad-gita (8.6), yam yam vapi smaran bhavam tyajaty ante kalevaram: at the time of death the mind sets the criteria for the spirit soul's being carried to another type of body. If a living being resists the dictation of the mind and engages the mind in the loving service of the Lord, the mind cannot degrade him. The duty of all human beings, therefore, is to keep the mind always engaged at the lotus feet of the Lord (sa vai manah krsna-padaravindayoh). When the mind is engaged at the lotus feet of Krsna, the intelligence is purified, and then the intelligence gets inspiration from the Supersoul (dadami buddhi-yogam tam). Thus the living entity makes progress toward liberation from material bondage. The individual living soul is subject to the laws of

fruitive activity, but the Supersoul, Paramatma, is not affected by the fruitive activities of the individual soul. As confirmed in the Vedic Upanisad, the Paramatma and the jivatma, who are likened to two birds, are sitting in the body. The jivatma is enjoying or suffering by eating the fruits of the bodily activities, but the Paramatma, who is free from such bondage, witnesses and sanctions the activities of the individual soul as the individual soul desires.

TEXT 48

TEXT

vitathabhiniveso 'yam
yad gunesv artha-drg-vacah
yatha manorathah svapnah
sarvam aindriyakam mrsa

SYNONYMS

vitatha--fruitless; abhinivesah--the conception; ayam--this; yat--which; gunesu--in the modes of material nature; artha--as a fact; drk-vacah--the seeing and talking of; yatha--just as; manorathah--a mental concoction (daydream); svapnah--a dream; sarvam--everything; aindriyakam--produced by the senses; mrsa--false.

TRANSLATION

It is fruitless to see and talk of the material modes of nature and their resultant so-called happiness and distress as if they were factual. When the mind wanders during the day and a man begins to think himself extremely important, or when he dreams at night and sees a beautiful woman enjoying with him, these are merely false dreams. Similarly, the happiness and distress caused by the material senses should be understood to be meaningless.

PURPORT

The happiness and distress derived from the activities of the material senses are not actual happiness and distress. Therefore Bhagavad-gita speaks of happiness that is transcendental to the material conception of life (sukham atyantikam yat tad buddhi-grahyam atindriyam). When our senses are purified of material contamination, they become atindriya, transcendental senses, and when the transcendental senses are engaged in the service of the master of the senses, Hrsikesa, one can derive real transcendental pleasure. Whatever distress or happiness we manufacture by mental concoction through the subtle mind has no reality, but is simply a mental concoction. One should therefore not imagine so-called happiness through mental concoction. Rather, the best course is to engage the mind in the service of the Lord, Hrsikesa, and thus feel real blissful life.

There is a Vedic statement apama-somam amrta abhuma apsarobhir viharama. With reference to such a conception, one wants to go to the heavenly planets to enjoy with the young girls there and drink soma-rasa. Such imaginary pleasure, however, has no value. As confirmed in Bhagavad-gita (7.23), antavat tu phalam tesam tad bhavaty alpa-medhasam: "Men of small intelligence worship the demigods, and their fruits are limited and temporary." Even if by fruitive activity or worship of the demigods one is elevated to the higher planetary systems for sense enjoyment, his situation is condemned in Bhagavad-gita as antavat, perishable. The

happiness one enjoys in this way is like the pleasure of embracing a young woman in a dream; for some time it may be pleasing, but actually the basic principle is false. The mental concoctions of happiness and distress in this material world are compared to dreams because of their falseness. All thoughts of obtaining happiness by using the material senses have a false background and therefore have no meaning.

TEXT 49

TEXT

atha nityam anityam va
neha socanti tad-vidah
nanyatha sakyate kartum
sva-bhavah socatam iti

SYNONYMS

atha--therefore; nityam--the eternal spirit soul; anityam--the temporary material body; va--or; na--not; iha--in this world; socanti--they lament for; tat-vidah--those who are advanced in knowledge of the body and soul; na--not; anyatha--otherwise; sakyate--is able; kartum--to do; sva-bhavah--the nature; socatam--of those prone to lamentation; iti--thus.

TRANSLATION

Those who have full knowledge of self-realization, who know very well that the spirit soul is eternal whereas the body is perishable, are not overwhelmed by lamentation. But persons who lack knowledge of self-realization certainly lament. Therefore it is difficult to educate a person in illusion.

PURPORT

According to the mimamsa philosophers, everything is eternal, nitya, and according to the Sankhya philosophers everything is mithya, or anitya--impermanent. Nonetheless, without real knowledge of atma-, the soul, such philosophers must be bewildered and must continue to lament as sudras. Srila Sukadeva Gosvami therefore said to Pariksit Maharaja:

srotavyadini rajendra
nrnam santi sahasrasah
apasyatam atma-tattvam
grhesu grha-medhinam

"Those who are materially engrossed, being blind to knowledge of the ultimate truth, have many subjects for hearing in human society, O Emperor." (Bhag. 2.1.2) For ordinary persons engaged in material activities there are many, many subject matters to understand because such persons do not understand self-realization. One must therefore be educated in self-realization so that under any circumstances in life he will remain steady in his vows.

TEXT 50

TEXT

lubdhako vipine kascit
paksinam nirmito 'ntakah
vitatya jalam vidadhe
tatra tatra pralobhayan

SYNONYMS

lubdhakah--hunter; vipine--in the forest; kascit--some; paksinam--of birds; nirmitah--appointed; antakah--killer; vitatya--spreading; jalam--a net; vidadhe--captured; tatra tatra--here and there; pralobhayan--luring with food.

TRANSLATION

There was once a hunter who lured birds with food and captured them after spreading a net. He lived as if appointed by death personified as the killer of the birds.

PURPORT

This is another incident from the histories.

TEXT 51

TEXT

kulinga-mithunam tatra
vicarat samadrsyata
tayoh kulingi sahasa
lubdhakena pralobhita

SYNONYMS

kulinga-mithunam--a pair of (male and female) birds known as kulinga; tatra--there (where the hunter was hunting); vicarat--wandering; samadrsyata--he saw; tayoh--of the pair; kulingi--the female bird; sahasa--suddenly; lubdhakena--by the hunter; pralobhita--allured.

TRANSLATION

While wandering in the forest, the hunter saw a pair of kulinga birds. Of the two, the female was captivated by the hunter's lure.

TEXT 52

TEXT

sasajjata sicas tantryam
mahisyah kala-yantrita
kulingas tam tathapannam
niriksyah bharsa-duhkhithah
snehad akalpah krpanah
krpanam paryadevayat

SYNONYMS

sa--the female bird; asajjata--trapped; sica--of the net; tantryam--in the rope; mahisyah--O queens; kala-yantrita--being forced by time;

kulingah--the male kulinga bird; tam--her; tatha--in that condition; apannam--captured; niriksya--seeing; bhrsa-dukhkhitah--very unhappy; snehat--out of affection; akalpah--unable to do anything; krpanah--the poor bird; krpanam--the poor wife; paryadevayat--began to lament for.

TRANSLATION

O queens of Suyajna, the male kulinga bird, seeing his wife put into the greatest danger in the grip of Providence, became very unhappy. Because of affection, the poor bird, being unable to release her, began to lament for his wife.

TEXT 53

TEXT

aho akaruno devah
striyakarunaya vibhuh
krpanam mam anusocantya
dinaya kim karisyati

SYNONYMS

aho--alas; akarunah--most unkind; devah--providence; striya--with my wife; akarunaya--who is fully compassionate; vibhuh--the Supreme Lord; krpanam--poor; mam--me; anusocantya--lamenting for; dinaya--poor; kim--what; karisyati--shall do.

TRANSLATION

Alas, how merciless is Providence! My wife, unable to be helped by anyone, is in such an awkward position and lamenting for me. What will Providence gain by taking away this poor bird? What will be the profit?

TEXT 54

TEXT

kamam nayatu mam devah
kim ardhenatmano hi me
dinenā jivata dukkham
anena vidhurayusa

SYNONYMS

kamam--as He likes; nayatu--let Him take away; mam--me; devah--the Supreme Lord; kim--what use; ardhenā--with half; atmanah--of the body; hi--indeed; me--my; dinena--poor; jivata--living; dukkham--in suffering; anena--this; vidhura-ayusa--having a lifetime full of affliction.

TRANSLATION

If unkind Providence takes away my wife, who is half my body, why should He not take me also? What is the use of my living with half of my body, bereaved by loss of my wife? What shall I gain in this way?

TEXT 55

TEXT

katham tv ajata-paksams tan
matr-hinan bibharmy aham
manda-bhagyah pratiksante
nide me mataram prajah

SYNONYMS

katham--how; tu--but; ajata-paksan--who have not grown wings to fly;
tan--them; matr-hinan--bereft of their mother; bibharmi--shall maintain;
aham--I; manda-bhagyah--very unfortunate; pratiksante--they await; nide--
in the nest; me--my; mataram--their mother; prajah--baby birds.

TRANSLATION

The unfortunate baby birds, bereft of their mother, are waiting in the nest for her to feed them. They are still very small and have not yet grown their wings. How shall I be able to maintain them?

PURPORT

The bird is lamenting for the mother of his children because the mother naturally maintains and cares for the children. Yamaraja, however, in the guise of a small boy, has already explained that although his mother left him uncared for and wandering in the forest, the tigers and other ferocious animals had not eaten him. The real fact is that if the Supreme Personality of Godhead protects one, even though one be motherless and fatherless, one can be maintained by the good will of the Lord. Otherwise, if the Supreme Lord does not give one protection, one must suffer in spite of the presence of his father and mother. Another example is that sometimes a patient dies in spite of a good physician and good medicine. Thus without the protection of the Lord one cannot live, with or without parents.

Another point in this verse is that fathers and mothers have protective feelings for their children even in bird and beast society, not to speak of human society. Kali-yuga, however, is so degraded that a father and mother even kill their children in the womb on the plea of their scientific knowledge that within the womb the child has no life. Prestigious medical practitioners give this opinion, and therefore the father and mother of this day kill their children within the womb. How degraded human society has become! Their scientific knowledge is so advanced that they think that within the egg and the embryo there is no life. Now these so-called scientists are receiving Nobel Prizes for advancing the theory of chemical evolution. But if chemical combinations are the source of life, why don't the scientists manufacture something like an egg through chemistry and put it in an incubator so that a chicken will come out? What is their answer? With their scientific knowledge they are unable to create even an egg. Such scientists are described in Bhagavad-gita as mayayapahrta jnanah, fools whose real knowledge has been taken away. They are not men of knowledge, but they pose as scientists and philosophers, although their so-called theoretical knowledge cannot produce practical results.

TEXT 56

TEXT

evam kulingam vilapantam arat
priya-viyogaturam asru-kantham
sa eva tam sakunikah sarena
vivyadha kala-prahito vilinah

SYNONYMS

evam--thus; kulingam--the bird; vilapantam--while lamenting; arat--from a distance; priya-viyoga--because of the loss of his wife; aturam--very aggrieved; asru-kantham--with tears in the eyes; sah--he (that hunter); eva--indeed; tam--him (the male bird); sakunikah--who could kill even a vulture; sarena--by an arrow; vivyadha--pierced; kala-prahitah--being moved by time; vilinah--hidden.

TRANSLATION

Because of the loss of his wife, the kulinga bird lamented with tears in his eyes. Meanwhile, following the dictations of mature time, the hunter, who was very carefully hidden in the distance, released his arrow, which pierced the body of the kulinga bird and killed him.

TEXT 57

TEXT

evam yuyam apasyantya
atmapayam abuddhayah
nainam prapsyatha socantyah
patim varsa-satair api

SYNONYMS

evam--thus; yuyam--you; apasyantyah--not seeing; atma-apayam--own death; abuddhayah--O ignorant ones; na--not; enam--him; prapsyatha--you will obtain; socantyah--lamenting for; patim--your husband; varsa-sataih--for a hundred years; api--even.

TRANSLATION

Thus Yamaraja, in the guise of a small boy, told all the queens: You are all so foolish that you lament but do not see your own death. Afflicted by a poor fund of knowledge, you do not know that even if you lament for your dead husband for hundreds of years, you will never get him back alive, and in the meantime your lives will be finished.

PURPORT

Yamaraja once asked Maharaja Yudhisthira, "What is the most wonderful thing within this world?" Maharaja Yudhisthira replied (Mahabharata, Vana-parva 313.116):

ahany ahani bhutani
gacchantiha yamalayam
sesah sthavaram icchanti
kim ascaryam atah param

Hundreds and thousands of living entities meet death at every moment, but a foolish living being nonetheless thinks himself deathless and does

not prepare for death. This is the most wonderful thing in this world. Everyone has to die because everyone is fully under the control of material nature, yet everyone thinks that he is independent, that whatever he likes he can do, that he will never meet death but live forever, and so on. So-called scientists are making various plans by which living entities in the future can live forever, but while they are thus pursuing such scientific knowledge, Yamaraja, in due course of time, will take them away from their business of so-called research.

TEXT 58

TEXT

sri-hiranyakasipur uvaca
bala evam pravadati
sarve vismita-cetasah
jnatayo menire sarvam
anityam ayathothhitam

SYNONYMS

sri-hiranyakasipuh uvaca--Sri Hiranyakasipu said; bale--while Yamaraja in the form of a boy; evam--thus; pravadati--was speaking very philosophically; sarve--all; vismita--struck with wonder; cetasah--their hearts; jnatayah--the relatives; menire--they thought; sarvam--everything material; anityam--temporary; ayatha-utthitam--arisen from temporary phenomena.

TRANSLATION

Hiranyakasipu said: While Yamaraja, in the form of a small boy, was instructing all the relatives surrounding the dead body of Suyajna, everyone was struck with wonder by his philosophical words. They could understand that everything material is temporary, not continuing to exist.

PURPORT

This is confirmed in Bhagavad-gita (2.18). Antavanta ime deha nityasyoktah saririnah: the body is perishable, but the soul within the body is imperishable. Therefore the duty of those advanced in knowledge in human society is to study the constitutional position of the imperishable soul and not waste the valuable time of human life in merely maintaining the body and not considering life's real responsibility. Every human being should try to understand how the spirit soul can be happy and where he can attain an eternal, blissful life of knowledge. Human beings are meant to study these subject matters, not to be absorbed in caring for the temporary body, which is sure to change. No one knows whether he will receive a human body again; there is no guarantee, for according to one's work one may get any body, from that of a demigod to that of a dog. In this regard, Srila Madhvacarya comments:

aham mamabhimanadi-
tva-yathoththam anityakam
mahadadi yathoththam ca
nitya capi yathoththita

asvatantraiva prakrtih

sva-tantro nitya eva ca
yathartha-bhutas ca para
eka eva janardanah

Only Janardana, the Supreme Personality of Godhead is ever existing, but His creation, the material world, is temporary. Therefore everyone who is captivated by the material energy and absorbed in thinking "I am this body, and everything belonging to this body is mine" is in illusion. One should think only of being eternally a part of Janardana, and one's endeavor in this material world, especially in this human form of life, should be to attain the association of Janardana by going back home, back to Godhead.

TEXT 59

TEXT

yama etad upakhyaya
tatraivantaradhiyata
jnatayo hi suyajnyasya
cakrur yat samparayikam

SYNONYMS

yamah--Yamaraja in the form of a boy; etad--this; upakhyaya--instructing; tatra--there; eva--indeed; antaradhiyata--disappeared; jnatayah--the relatives; hi--indeed; suyajnyasya--of King Suyajna; cakruh--performed; yat--which is; samparayikam--the funeral ceremony.

TRANSLATION

After instructing all the foolish relatives of Suyajna, Yamaraja, in the form of a boy, disappeared from their vision. Then the relatives of King Suyajna performed the ritualistic funeral ceremonies.

TEXT 60

TEXT

atah socata ma yuyam
param catmanam eva va
ka atma kah paro vatra
sviyah parakya eva va
sva-parabhinivesena
vinajnanena dehinam

SYNONYMS

atah--therefore; socata--lament for; ma--do not; yuyam--all of you; param--another; ca--and; atmanam--yourself; eva--certainly; va--or; kah--who; atma--self; kah--who; parah--other; va--or; atra--in this material world; sviyah--one's own; parakyah--for others; eva--indeed; va--or; sva-para-abhinivesena--consisting of absorption in the bodily concept of oneself and others; vina--besides; ajananena--the lack of knowledge; dehinam--of all the embodied living entities.

TRANSLATION

Therefore none of you should be aggrieved for the loss of the body-- whether your own or those of others. Only in ignorance does one make bodily distinctions, thinking "Who am I? Who are the others? What is mine? What is for others?"

PURPORT

In this material world, the conception of self-preservation is the first law of nature. According to this conception, one should be interested in his personal safety and should then consider society, friendship, love, nationality, community and so on, which have all developed because of the bodily conception of life and a lack of knowledge of the spirit soul. This is called ajnana. As long as human society is in darkness and ignorance, men will continue to make huge arrangements in the bodily conception of life. This is described by Prahlada Maharaja as bharam. In the materialistic conception, modern civilization makes enormous arrangements for huge roads, houses, mills and factories, and this is man's conception of the advancement of civilization. People do not know, however, that at any time they themselves may be kicked out of the scene and forced to accept bodies that have nothing to do with these enormous houses, palaces, roads and automobiles. Therefore when Arjuna was thinking in terms of his bodily relationships with his kinsmen, Krsna immediately chastised him, saying, kutas tva kasmalam idam visame samupasthitam anarya justam: "This bodily conception of life is befitting the anaryas, the non-Aryans, who are not advanced in knowledge." An Aryan civilization is a civilization advanced in spiritual knowledge. Not merely by stamping oneself an Aryan does one become an Aryan. To keep oneself in the deepest darkness concerning spiritual knowledge and at the same time claim to be an Aryan is a non-Aryan position. In this connection, Srila Madhvacarya quotes as follows from the Brahma-vaivarta Purana:

ka atma kah para iti dehady-apeksaya

na hi dehadir atma syan
na ca satrur udiritah
ato daihika-vrddhau va
ksaye va kim prayojanam

yas tu deha-gato jivah
sa hi nasam na gacchati
tatah satru-vivrddhau ca
sva-nase socanam kutah

dehadi-vyatiriktau tu
jivesau pratijanata
ata atma-vivrddhis tu
vasudeve ratih sthira
satru-nasas tathajnana-
naso nanyah kathancana

The purport is that as long as we are in this human form of body, our duty is to understand the soul within the body. The body is not the self; we are different from the body, and therefore there is no question of friends, enemies or responsibilities in terms of the bodily conception of life. One should not be very anxious about the body's changing from childhood to boyhood, from boyhood to old age and then to apparent annihilation. Rather, one should be very seriously concerned about the

soul within the body and how to release the soul from the material clutches. The living entity within the body is never annihilated; therefore one should surely know that whether one has many friends or many enemies, his friends cannot help him, and his enemies cannot do him any harm. One should know that he is a spirit soul (aham brahmasmi) and that the constitutional position of the soul is unaffected by the changes of the body. In all circumstances, everyone, as a spirit soul, must be a devotee of Lord Visnu and should not be concerned with bodily relationships, whether with friends or with enemies. One should know that neither we ourselves nor our enemies in the bodily conception of life are ever killed.

TEXT 61

TEXT

sri-narada uvaca
iti daitya-pater vakyam
ditir akarnya sasnsa
putra-sokam ksanat tyaktva
tattve cittam adharayat

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; iti--thus; daitya-pateh--of the King of the demons; vakyam--the speech; ditih--Diti, the mother of Hiranyakasipu and Hiranyaksa; akarnya--hearing; sa-snsa--with the wife of Hiranyaksa; putra-sokam--the great bereavement for her son, Hiranyaksa; ksanat--immediately; tyaktva--giving up; tattve--in the real philosophy of life; cittam--heart; adharayat--engaged.

TRANSLATION

Sri Narada Muni continued: Diti, the mother of Hiranyakasipu and Hiranyaksa, heard the instructions of Hiranyakasipu along with her daughter-in-law, Rusabhana, Hiranyaksa's wife. She then forgot her grief over her son's death and thus engaged her mind and attention in understanding the real philosophy of life.

PURPORT

When a relative dies one certainly becomes very much interested in philosophy, but when the funeral ceremony is over one again becomes attentive to materialism. Even Daityas, who are materialistic persons, sometimes think of philosophy when some relative meets death. The technical term for this attitude of the materialistic person is smasana-vairagya, or detachment in a cemetery or place of cremation. As confirmed in Bhagavad-gita, four classes of men receive an understanding of spiritual life and God--arta (the distressed), jijnasu (the inquisitive), artharthi (one who desires material gains) and jnani (one who is searching for knowledge). Especially when one is very much distressed by material conditions, one becomes interested in God. Therefore Kuntidevi said in her prayers to Krsna that she preferred distress to a happy mood of life. In the material world, one who is happy forgets Krsna, or God, but sometimes, if one is actually pious but in distress, he remembers Krsna. Queen Kuntidevi therefore preferred distress because it is an opportunity for remembering Krsna. When Krsna was leaving Kuntidevi for His own country, Kuntidevi regretfully said that she was better off in

distress because Krsna was always present, whereas now that the Pandavas were situated in their kingdom, Krsna was going away. For a devotee, distress is an opportunity to remember the Supreme Personality of Godhead constantly.

Thus end the Bhaktivedanta purports of the Seventh Canto, Second Chapter, of the Srimad-Bhagavatam, entitled "Hiranyakasipu, King of the Demons."

Chapter Three

Hiranyakasipu's Plan to Become Immortal

This chapter describes how Hiranyakasipu performed a severe type of austerity for material benefit, thus causing great distress throughout the universe. Even Lord Brahma, the chief personality within this universe, became somewhat disturbed and personally went to see why Hiranyakasipu was engaged in such a severe austerity.

Hiranyakasipu wanted to become immortal. He wanted not to be conquered by anyone, not to be attacked by old age and disease, and not to be harassed by any opponent. Thus he wanted to become the absolute ruler of the entire universe. With this desire, he entered the valley of Mandara Mountain and began practicing a severe type of austerity and meditation. Seeing Hiranyakasipu engaged in this austerity, the demigods returned to their respective homes, but while Hiranyakasipu was thus engaged, a kind of fire began blazing from his head, disturbing the entire universe and its inhabitants, including the birds, beasts and demigods. When all the higher and lower planets became too hot to live on, the demigods, being disturbed, left their abodes in the higher planets and went to see Lord Brahma, praying to him that he curtail this unnecessary heat. The demigods disclosed to Lord Brahma Hiranyakasipu's ambition to become immortal, overcoming his short duration of life, and to be the master of all the planetary systems, even Dhruvaloka.

Upon hearing about the purpose of Hiranyakasipu's austere meditation, Lord Brahma, accompanied by the great sage Bhrgu and great personalities like Daksa, went to see Hiranyakasipu. He then sprinkled water from his kamandalu, a type of waterpot, upon Hiranyakasipu's head.

Hiranyakasipu, the King of the Daityas, bowed down before Lord Brahma, the creator of this universe, offering respectful obeisances again and again and offering prayers. When Lord Brahma agreed to give him benedictions, he prayed not be killed by any living entity, not to be killed in any place, covered or uncovered, not to die in the daytime or at night, not to be killed by any weapon, on land or in the air, and not to be killed by any human being, animal, demigod or any other entity, living or nonliving. He further prayed for supremacy over the entire universe and requested the eight yogic perfections, such as anima and laghima.

TEXT 1

TEXT

sri-narada uvaca
hiranyakasipu rajann
ajeyam ajaramaram
atmanam apratidvandvam
eka-rajam vyadhitsata

SYNONYMS

sri-naradah uvaca--Narada Muni said; hiranyakasipuh--the demoniac king Hiranyakasipu; rajan--O King Yudhishthira; ajeyam--unconquerable by any

enemy; ajara--without old age or disease; amaram--immortal; atmanam--himself; apratidvandvam--without any rival or opponent; eka-rajam--the one king of the universe; vyadhitsata--desired to become.

TRANSLATION

Narada Muni said to Maharaja Yudhisthira: The demoniac king Hiranyakasipu wanted to be unconquerable and free from old age and dwindling of the body. He wanted to gain all the yogic perfections like anima and laghima, to be deathless, and to be the only king of the entire universe, including Brahmaloaka.

PURPORT

Such are the goals of the austerities performed by demons. Hiranyakasipu wanted to receive a benediction from Lord Brahma so that in the future he would be able to conquer Lord Brahma's abode. Similarly, another demon received a benediction from Lord Siva but later wanted to kill Lord Siva through that same benediction. Thus self-interested persons, by demoniac austerity, want to kill even their benedictors, whereas the Vaisnava wants to remain an ever-existing servant of the Lord and never to occupy the post of the Lord. Through sayujya-mukti, which is generally demanded by asuras, one merges into the existence of the Lord, but although one sometimes thus achieves the goal of the theory of monism, one falls down again to struggle in material existence.

TEXT 2

TEXT

sa tepe mandara-dronyam
tapah parama-darunam
urdhva-bahur nabho-drstih
padangusthasritavanih

SYNONYMS

sah--he (Hiranyakasipu); tepe--performed; mandara-dronyam--in a valley of Mandara Hill; tapah--austerity; parama--most; darunam--difficult; urdhva--raising; bahu--arms; nabha--toward the sky; drstih--his vision; pada-angustha--with the big toes of his feet; asrita--resting on; avanih--the ground.

TRANSLATION

In the valley of Mandara Hill, Hiranyakasipu began performing his austerities by standing with his toes on the ground, keeping his arms upward and looking toward the sky. This position was extremely difficult, but he accepted it as a means to attain perfection.

TEXT 3

TEXT

jata-didhitibhi reje
samvartarka ivamsubhih
tasmims tapas tapyamane
devah sthanani bhejire

SYNONYMS

jata-didhitibhih--by the effulgence of the hair on his head; reje--was shining; samvarta-arkah--the sun at the time of destruction; iva--like; amsubhih--by the beams; tasmin--when he (Hiranyakasipu); tapah--austerities; tapyamane--was engaged in; devah--all the demigods who were wandering throughout the universe to see Hiranyakasipu's demoniac activities; sthanani--to their own places; bhejire--returned.

TRANSLATION

From the hair on Hiranyakasipu's head there emanated an effulgent light as brilliant and intolerable as the rays of the sun at the time of dissolution. Seeing the performance of such austere penances, the demigods, who had been wandering throughout the planets, now returned to their respective homes.

TEXT 4

TEXT

tasya murdhnah samudbhutah
sadhumo 'gnis tapomayah
tiryag urdhvam adho lokan
pratapad visvag iritah

SYNONYMS

tasya--his; murdhnah--from the head; samudbhutah--generated; sadhumah--with smoke; agnih--fire; tapah-mayah--because of severe austerities; tiryak--sideways; urdhvam--upward; adhah--downward; lokan--all the planets; pratapat--heated; visvak--all around; iritah--spreading.

TRANSLATION

Because of Hiranyakasipu's severe austerities, fire came from his head, and this fire and its smoke spread throughout the sky, encompassing the upper and lower planets, which all became extremely hot.

TEXT 5

TEXT

cuksubhur nady-udanvantah
sadvipadris cacala bhuh
nipetuh sagrahas tara
jajvalus ca diso dasa

SYNONYMS

cuksubhuh--became agitated; nadi-udanvantah--the rivers and oceans; sa-dvipa--with the islands; adrih--and mountains; cacala--trembled; bhuh--the surface of the globe; nipetuh--fell; sa-grahah--with the planets; tarah--the stars; jajvaluh--blazed; ca--also; disah dasa--the ten directions.

TRANSLATION

Because of the power of his severe austerities, all the rivers and oceans were agitated, the surface of the globe, with its mountains and islands, began trembling, and the stars and planets fell. All directions were ablaze.

TEXT 6

TEXT

tena tapta divam tyaktva
brahmalokam yayuh surah
dhatre vijnapayam asur
deva-deva jagat-pate
daityendra-tapasa tapta
divi sthatum na saknumah

SYNONYMS

tena--by that (fire of austerity); taptah--burned; divam--their residential quarters in the upper planets; tyaktva--giving up; brahmalokam--to the planet where Lord Brahma lives; yayuh--went; surah--the demigods; dhatre--unto the chief of this universe, Lord Brahma; vijnapayam asuh--submitted; deva-deva--O chief of the demigods; jagat-pate--O master of the universe; daitya-indra-tapasa--by the severe austerity performed by the King of the Daityas, Hiranyakasipu; taptah--roasted; divi--on the heavenly planets; sthatum--to stay; na--not; saknumah--we are able.

TRANSLATION

Scorched and extremely disturbed because of Hiranyakasipu's severe penances, all the demigods left the planets where they reside and went to the planet of Lord Brahma, where they informed the creator as follows: O lord of the demigods, O master of the universe, because of the fire emanating from Hiranyakasipu's head as a result of his severe austerities, we have become so disturbed that we could not stay in our planets but have come to you.

TEXT 7

TEXT

tasya copasamam bhuman
vidhehi yadi manyase
loka na yavan nanksyanti
bali-haras tavabhibhuh

SYNONYMS

tasya--of this; ca--indeed; upasamam--the cessation; bhuman--O great personality; vidhehi--please execute; yadi--if; manyase--you think it right; lokah--all the inhabitants of the various planets; na--not; yavat--as long as; nanksyanti--will be lost; bali-harah--who are obedient to the worship; tava--of you; abhibhuh--O chief of all the universe.

TRANSLATION

O great person, chief of the universe, if you think it proper, kindly stop these disturbances, meant to destroy everything, before all your obedient subjects are annihilated.

TEXT 8

TEXT

tasyayam kila sankalpas
carato duscaram tapah
sruyatam kim na viditas
tavathapi niveditam

SYNONYMS

tasya--his; ayam--this; kila--indeed; sankalpah--determination; caratah--who is executing; duscaram--very difficult; tapah--austerity; sruyatam--let it be heard; kim--what; na--not; viditah--known; tava--of you; athapi--still; niveditam--submitted.

TRANSLATION

Hiranyakasipu has undertaken a most severe type of austerity. Although his plan is not unknown to you, kindly listen as we submit his intentions.

TEXTS 9-10

TEXT

srstva caracaram idam
tapo-yoga-samadhina
adhyaste sarva-dhisnyebhyah
paramesthi nijasanam

tad aham vardhamanena
tapo-yoga-samadhina
kalatmanos ca nityatvat
sadhayisye tathatmanah

SYNONYMS

srstva--creating; cara--moving; acaram--and not moving; idam--this; tapah--of austerity; yoga--and mystic power; samadhina--by practicing the trance; adhyaste--is situated in; sarva-dhisnyebhyah--than all the planets, including the heavenly planets; paramesthi--Lord Brahma; nijasanam--his own throne; tat--therefore; aham--I; vardhamanena--by dint of increasing; tapah--austerity; yoga--mystic powers; samadhina--and trance; kala--of time; atmanoh--and of the soul; ca--and; nityatvat--from the eternality; sadhayisye--shall achieve; tatha--so much; atmanah--for my personal self.

TRANSLATION

"The supreme person within this universe, Lord Brahma, has gotten his exalted post by dint of severe austerities, mystic power and trance. Consequently, after creating the universe, he has become the most worshipable demigod within it. Since I am eternal and time is eternal, I

shall endeavor for such austerity, mystic power and trance for many, many births, and thus I shall occupy the same post occupied by Lord Brahma.

PURPORT

Hiranyakasipu's determination was to occupy the post of Lord Brahma, but this was impossible because Brahma has a long duration of life. As confirmed in Bhagavad-gita (8.17), sahasra-yuga-paryantam ahar yad brahmano viduh: one thousand yugas equals one day of Brahma. The duration of Brahma's life is extremely great, and consequently it was impossible for Hiranyakasipu to occupy that post. Nonetheless, his decision was that since the self (atma) and time are both eternal, if he could not occupy that post in one lifetime he would continue to execute austerities life after life so that sometime he would be able to do so.

TEXT 11

TEXT

anyathedam vidhasye 'ham
ayatha purvam ojasa
kim anyaih kala-nirdhutaih
kalpante vaisnavadibhih

SYNONYMS

anyatha--just the opposite; idam--this universe; vidhasye--shall make; aham--I; ayatha--inappropriate; purvam--as it was before; ojasa--by dint of the power of my austerity; kim--what use; anyaih--with other; kala-nirdhutaih--vanquished in due course of time; kalpa-ante--at the end of the millennium; vaisnava-adibhih--with planets like Dhruvaloka or Vaikunthaloka.

TRANSLATION

"By dint of my severe austerities, I shall reverse the results of pious and impious activities. I shall overturn all the established practices within this world. Even Dhruvaloka will be vanquished at the end of the millennium. Therefore, what is the use of it? I shall prefer to remain in the position of Brahma."

PURPORT

Hiranyakasipu's demoniac determination was explained to Lord Brahma by the demigods, who informed him that Hiranyakasipu wanted to overturn all the established principles. After executing severe austerities, people within this material world are promoted to the heavenly planets, but Hiranyakasipu wanted them to be unhappy, suffering because of the diplomatic feelings of the demigods, even in the heavenly planets. He wanted those who were harassed in this world by material transactions to be unhappy for the same reason, even in the heavenly planets. Indeed, he wanted to introduce such harassment everywhere. One might ask how this would be possible, since the universal order has been established since time immemorial, but Hiranyakasipu was proud to declare that he would be able to do everything by the power of his tapasya. He even wanted to make the Vaisnavas' position insecure. These are some of the symptoms of asuric determination.

TEXT 12

TEXT

iti susruma nirbandham
tapah paramam asthitah
vidhatsvanantaram yuktam
svayam tri-bhuvanesvara

SYNONYMS

iti--in this way; susruma--we have heard; nirbandham--strong determination; tapah--austerity; paramam--very severe; asthitah--is situated in; vidhatsva--please take steps; anantaram--as soon as possible; yuktam--befitting; svayam--yourself; tri-bhuvana-isvara--O master of the three worlds.

TRANSLATION

O lord, we have heard from reliable sources that in order to obtain your post, Hiranyakasipu is now engaged in severe austerity. You are the master of the three worlds. Please, without delay, take whatever steps you deem appropriate.

PURPORT

In the material world, a servant is provided for by the master but is always planning how to capture the master's post. There have been many instances of this in history. Especially in India during the Mohammedan rule, many servants, by plans and devices, took over the posts of their masters. It is learned from Caitanya literature that one big Zamindar, Subuddhi Raya, kept a Mohammedan boy as a servant. Of course, he treated the boy as his own child, and sometimes, when the boy would steal something, the master would chastise him by striking him with a cane. There was a mark on the boy's back from this chastisement. Later, after that boy had by crooked means become Hussain Shah, Nawab of Bengal, one day his wife saw the mark on his back and inquired about it. The Nawab replied that in his childhood he had been a servant of Subuddhi Raya, who had punished him because of some mischievous activities. Upon hearing this, the Nawab's wife immediately became agitated and requested her husband to kill Subuddhi Raya. Nawab Hussain Shah, of course, was very grateful to Subuddhi Raya and therefore refused to kill him, but when his wife requested him to turn Subuddhi Raya into a Mohammedan, the Nawab agreed. Taking some water from his waterpot, he sprinkled it upon Subuddhi Raya and declared that Subuddhi Raya had now become a Mohammedan. The point is that this Nawab had been an ordinary menial servant of Subuddhi Raya but was somehow or other able to occupy the supreme post of Nawab of Bengal. This is the material world. Everyone is trying to become master through various devices, although everyone is servant of his senses. Following this system, a living entity, although servant of his senses, tries to become master of the whole universe. Hiranyakasipu was a typical example of this, and Brahma was informed by the demigods of his intentions.

TEXT 13

TEXT

tavasanam dvija-gavam
paramesthyam jagat-pate
bhavaya sreyase bhutyai
ksemaya vijayaya ca

SYNONYMS

tava--your; asanam--position on the throne; dvija--of the brahminical culture or the brahmanas; gavam--of the cows; paramesthyam--supreme; jagat-pate--O master of the whole universe; bhavaya--for improvement; sreyase--for the ultimate happiness; bhutyai--for increasing the opulence; ksemaya--for the maintenance and good fortune; vijayaya--for the victory and increasing prestige; ca--and.

TRANSLATION

O Lord Brahma, your position within this universe is certainly most auspicious for everyone, especially the cows and brahmanas. Brahminical culture and the protection of cows can be increasingly glorified, and thus all kinds of material happiness, opulence and good fortune will automatically increase. But unfortunately, if Hiranyakasipu occupies your seat, everything will be lost.

PURPORT

In this verse the words dvija-gavam paramesthyam indicate the most exalted position of the brahmanas, brahminical culture and the cows. In Vedic culture, the welfare of the cows and the welfare of the brahmanas are essential. Without a proper arrangement for developing brahminical culture and protecting cows, all the affairs of administration will go to hell. Being afraid that Hiranyakasipu would occupy the post of Brahma, all the demigods were extremely disturbed. Hiranyakasipu was a well-known demon, and the demigods knew that if demons and Raksasas were to occupy the supreme post, brahminical culture and protection of cows would come to an end. As stated in Bhagavad-gita (5.29), the original proprietor of everything is Lord Krsna (bhoktaram yajna-tapasam sarva-loka-mahesvaram). The Lord, therefore, knows particularly well how to develop the material condition of the living entities within this material world. In every universe there is one Brahma engaged on behalf of Lord Krsna, as confirmed in Srimad-Bhagavatam (tene brahma hrdaya adi-kavaye). The principal creator in each brahmanda is Lord Brahma, who imparts Vedic knowledge to his disciples and sons. On every planet, the king or supreme controller must be a representative of Brahma. Therefore, if a Raksasa, or demon, were situated in Brahma's post, then the entire arrangement of the universe, especially the protection of the brahminical culture and cows, would be ruined. All the demigods anticipated this danger, and therefore they went to request Lord Brahma to take immediate steps to thwart Hiranyakasipu's plan.

In the beginning of creation, Lord Brahma was attacked by two demons--Madhu and Kaitabha--but Krsna saved him. Therefore Krsna is addressed as madhu-kaitabha-hantr. Now again, Hiranyakasipu was trying to replace Brahma. The material world is so situated that even the position of Lord Brahma, not to speak of ordinary living entities, is sometimes in danger. Nonetheless, until the time of Hiranyakasipu, no one had tried to replace Lord Brahma. Hiranyakasipu, however, was such a great demon that he maintained this ambition.

The word bhutyai means "for increasing opulence," and the word sreyase refers to ultimately returning home, back to Godhead. In spiritual

advancement, one's material position improves at the same time that the path of liberation becomes clear and one is freed from material bondage. If one is situated in an opulent position in spiritual advancement, his opulence never decreases. Therefore such a spiritual benediction is called bhuti or vibhuti. Krsna confirms this in Bhagavad-gita (10.41). Yad yad vibhutimat sattvam. .. mama tejo-'msa-sambhavam: if a devotee advances in spiritual consciousness and thus becomes materially opulent also, his position is a special gift from the Lord. Such opulence is never to be considered material. At the present, especially on this planet earth, the influence of Lord Brahma has decreased considerably, and the representatives of Hiranyakasipu--the Raksasas and demons--have taken charge. Therefore there is no protection of brahminical culture and cows, which are the basic prerequisites for all kinds of good fortune. This age is very dangerous because society is being managed by demons and Raksasas.

TEXT 14

TEXT

iti vijnapito devair
bhagavan atmabhur nrpa
parito bhrghu-daksadyair
yayau daityesvarasramam

SYNONYMS

iti--thus; vijnapitah--informed; devaih--by all the demigods; bhagavan--the most powerful; atma-bhuh--Lord Brahma, who was born from the lotus flower; nrpa--O King; paritah--being surrounded; bhrghu--by Bhrghu; daksa--Daksa; adyaih--and others; yayau--went; daitya-isvara--of Hiranyakasipu, the King of the Daityas; asramam--to the place of austerity.

TRANSLATION

O King, being thus informed by the demigods, the most powerful Lord Brahma, accompanied by Bhrghu, Daksa and other great sages, immediately started for the place where Hiranyakasipu was performing his penances and austerities.

PURPORT

Lord Brahma was waiting for the austerities performed by Hiranyakasipu to mature so that he could go there and offer benedictions according to Hiranyakasipu's desire. Now, taking the opportunity of being accompanied by all the demigods and great saintly persons, Brahma went there to award him the benediction he desired.

TEXTS 15-16

TEXT

na dadarsa praticchannam
valmika-trna-kicakaih
pipilikabhir acirnam
medas-tvan-mamsa-sonitam

tapantam tapasa lokan
yathabhrapihitam ravim
vilaksya vismitah praha
hasams tam hamsa-vahanah

SYNONYMS

na--not; dadarsa--saw; praticchannam--covered; valmika--by an anthill; trna--grass; kicakaih--and bamboo sticks; pipilikabhih--by the ants; acirnam--eaten all around; medah--whose fat; tvak--skin; mamsa--the flesh; sonitam--and blood; tapantam--heating; tapasa--by a severe type of penance; lokan--all the three worlds; yatha--just as; abhra--by clouds; apihitam--covered; ravim--the sun; vilaksya--seeing; vismitah--struck with wonder; praha--said; hasan--smiling; tam--to him; hamsa-vahanah-- Lord Brahma, who rides a swan airplane.

TRANSLATION

Lord Brahma, who is carried by a swan airplane, at first could not see where Hiranyakasipu was, for Hiranyakasipu's body was covered by an anthill and by grass and bamboo sticks. Because Hiranyakasipu had been there for a long time, the ants had devoured his skin, fat, flesh and blood. Then Lord Brahma and the demigods spotted him, resembling a cloud-covered sun, heating all the world by his austerity. Struck with wonder, Lord Brahma began to smile and then addressed him as follows.

PURPORT

The living entity can live merely by his own power, without the help of skin, marrow, bone, blood and so on, because it is said, asango'yam purusah--the living entity has nothing to do with the material covering. Hiranyakasipu performed a severe type of tapasya, austerity, for many long years. Indeed, it is said that he performed the tapasya for one hundred heavenly years. Since one day of the demigods equals six of our months, certainly this was a very long time. By nature's own way, his body had been almost consumed by earthworms, ants and other parasites, and therefore even Brahma was at first unable to see him. Later, however, Brahma could ascertain where Hiranyakasipu was, and Brahma was struck with wonder to see Hiranyakasipu's extraordinary power to execute tapasya. Anyone would conclude that Hiranyakasipu was dead because his body was covered in so many ways, but Lord Brahma, the supreme living being in this universe, could understand that Hiranyakasipu was alive but covered by material elements.

It is also to be noted that although Hiranyakasipu performed this austerity for a long, long time, he was nonetheless known as a Daitya and Raksasa. It will be seen from verses to follow that even great saintly persons could not perform such a severe type of austerity. Why then was he called a Raksasa and Daitya? It is because whatever he did was for his own sense gratification. His son Prahlada Maharaja was only five years old, and so what could Prahlada do? Yet simply by performing a little devotional service according to the instructions of Narada Muni, Prahlada became so dear to the Lord that the Lord came to save him, whereas Hiranyakasipu, in spite of all his austerities, was killed. This is the difference between devotional service and all other methods of perfection. One who performs severe austerities for sense gratification is fearful to the entire world. whereas a devotee who performs even a slight amount of devotional service is a friend to everyone (suhrdam sarva-bhutanam). Since the Lord is the well-wisher of every living entity

and since a devotee assumes the qualities of the Lord, a devotee also acts for everyone's good fortune by performing devotional service. Thus although Hiranyakasipu performed such a severe austerity, he remained a Daitya and a Raksasa, whereas Prahlada Maharaja, although born of the same Daitya father, became the most exalted devotee and was personally protected by the Supreme Lord. Bhakti is therefore called sarvopadhi-vinirmuktam, indicating that a devotee is freed from all material designations, and anyabhilasita-sunyam, situated in a transcendental position, free from all material desires.

TEXT 17

TEXT

sri-brahmovaca
uttisthottistha bhadram te
tapah-siddho 'si kasyapa
varado 'ham anuprpto
vriyatam ipsito varah

SYNONYMS

sri-brahma uvaca--Lord Brahma said; uttistha--please get up; uttistha--get up; bhadram--good fortune; te--unto you; tapah-siddhah--perfect in executing austerities; asi--you are; kasyapa--O son of Kasyapa; vara-dah--the giver of benediction; aham--I; anuprptah--arrived; vriyatam--let it be submitted; ipsitah--desired; varah--benediction.

TRANSLATION

Lord Brahma said: O son of Kasyapa Muni, please get up, please get up. All good fortune unto you. You are now perfect in the performance of your austerities, and therefore I may give you a benediction. You may now ask from me whatever you desire, and I shall try to fulfill your wish.

PURPORT

Srila Madhvacarya quotes from the Skanda Purana, which says that Hiranyakasipu, having become a devotee of Lord Brahma, who is known as Hiranyagarbha, and having undergone a severe austerity to please him, is also known as Hiranyaka. Raksasas and demons worship various demigods, such as Lord Brahma and Lord Siva, just to take the post of these demigods. This we have already explained in previous verses.

TEXT 18

TEXT

adraksam aham etam te
hrt-saram mahad-adbhutam
damsa-bhaksita-dehasya
prana hy asthisu serate

SYNONYMS

adraksam--have personally seen; aham--I; etam--this; te--your; hrt-saram--power of endurance; mahat--very great; adbhutam--wonderful; damsa-

bhaksita--eaten by worms and ants; dehasya--whose body; pranah--the life air; hi--indeed; asthisu--in the bones; serate--is taking shelter.

TRANSLATION

I have been very much astonished to see your endurance. In spite of being eaten and bitten by all kinds of worms and ants, you are keeping your life air circulating within your bones. Certainly this is wonderful.

PURPORT

It appears that the soul can exist even through the bones, as shown by the personal example of Hiranyakasipu. When great yogis are in samadhi, even when their bodies are buried and their skin, marrow, blood and so on have all been eaten, if only their bones remain they can exist in a transcendental position. Very recently an archaeologist published findings indicating that Lord Christ, after being buried, was exhumed and that he then went to Kashmir. There have been many actual examples of yogis' being buried in trance and exhumed alive and in good condition several hours later. A yogi can keep himself alive in a transcendental state even if buried not only for many days but for many years.

TEXT 19

TEXT

naitat purvarsayas cakrur
na karisyanti capare
nirambur dharayet pranam
ko vai divya-samah satam

SYNONYMS

na--not; etat--this; purva-rsayah--the sages before you, such as Bhrgu; cakruh--executed; na--nor; karisyanti--will execute; ca--also; apare--others; nirambuh--without drinking water; dharayet--can sustain; pranam--the life air; kah--who; vai--indeed; divya-samah--celestial years; satam--one hundred.

TRANSLATION

Even saintly persons like Bhrgu, born previously, could not perform such severe austerities, nor will anyone in the future be able to do so. Who within these three worlds can sustain his life without even drinking water for one hundred celestial years?

PURPORT

It appears that even if a yogi does not drink a drop of water, he can live for many, many years by the yogic process, though his outer body be eaten by ants and moths.

TEXT 20

TEXT

vyavasayena te 'nena
duskarena manasvinam

tapo-nisthena bhavata
jito 'ham diti-nandana

SYNONYMS

vyavasayena--by determination; te--your; anena--this; duskarena--difficult to perform; manasvinam--even for great sages and saintly persons; tapah-nisthena--aimed at executing austerity; bhavata--by you; jitah--conquered; aham--I; diti-nandana--O son of Diti.

TRANSLATION

My dear son of Diti, with your great determination and austerity you have done what was impossible even for great saintly persons, and thus I have certainly been conquered by you.

PURPORT

In regard to the word jitah, Srila Madhva Muni gives the following quotation from the Sabda-nirnaya: parabhutam vasa-stham ca jitabhid ucyate budhaih. "If one comes under someone else's control or is defeated by another, he is called jitah." Hiranyakasipu's austerity was so great and wonderful that even Lord Brahma agreed to be conquered by him.

TEXT 21

TEXT

tatas ta asisah sarva
dadamy asura-pungava
martasya te hy amartasya
darsanam naphalam mama

SYNONYMS

tatah--because of this; te--unto you; asisah--benedictions; sarvah--all; dadami--I shall give; asura-pungava--O best of the asuras; martasya--of one who is destined to die; te--such as you; hi--indeed; amartasya--of one who does not die; darsanam--the audience; na--not; aphalam--without results; mama--my.

TRANSLATION

O best of the asuras, for this reason I am now prepared to give you all benedictions, according to your desire. I belong to the celestial world of demigods, who do not die like human beings. Therefore, although you are subject to death, your audience with me will not go in vain.

PURPORT

It appears that human beings and asuras are subject to death, whereas demigods are not. The demigods who reside with Lord Brahma in Satyaloka go to Vaikunthaloka in their present bodily constructions at the time of the dissolution. Therefore although Hiranyakasipu had undergone severe austerities, Lord Brahma predicted that he had to die; he could not become immortal or even gain equal status with the demigods. The great austerities and penances he had performed for so many years could not give him protection from death. This was foretold by Lord Brahma.

TEXT 22

TEXT

sri-narada uvaca
ity uktvadi-bhavo devo
bhaksitangam pipilikaih
kamandalu-jalenauksad
divyenamogha-radhasa

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; iti--thus; uktva--saying; adi-bhavah--Lord Brahma, the original living creature within this universe; devah--the principal demigod; bhaksita-angam--Hiranyakasipu's body, which had been almost completely eaten; pipilikaih--by the ants; kamandalu--from the special waterpot in the hands of Lord Brahma; jalena--by water; auksat--sprinkled; divyena--which was spiritual, not ordinary; amogha--without fail; radhasa--whose power.

TRANSLATION

Sri Narada Muni continued: After speaking these words to Hiranyakasipu, Lord Brahma, the original being of this universe, who is extremely powerful, sprinkled transcendental, infallible, spiritual water from his kamandalu upon Hiranyakasipu's body, which had been eaten away by ants and moths. Thus he enlivened Hiranyakasipu.

PURPORT

Lord Brahma is the first created being within this universe and is empowered by the Supreme Lord to create. Tene brahma hrda ya adi-kavaye: the adi deva, or adi-kavi--the first living creature--was personally taught by the Supreme Personality of Godhead through the heart. There was no one to teach him, but since the Lord is situated within Brahma's heart, Brahma was educated by the Lord Himself. Lord Brahma, being especially empowered, is infallible in doing whatever he wants. This is the meaning of the word amogha radhasa. He desired to restore Hiranyakasipu's original body, and therefore, by sprinkling transcendental water from his waterpot, he immediately did so.

TEXT 23

TEXT

sa tat kicaka-valmikat
saha-ojo-balanvitah
sarvavayava-sampanno
vajra-samhanano yuva
utthitas tapta-hemabho
vibhavasur ivaidhasah

SYNONYMS

sah--Hiranyakasipu; tat--that; kicaka-valmikat--from the anthill and bamboo grove; saha--mental strength; ojah--strength of the senses; bala--and sufficient bodily strength; anvitah--endowed with; sarva--all;

avayava--the limbs of the body; sampannah--fully restored; vajra-samhananah--having a body as strong as a thunderbolt; yuva--young; utthitah--arisen; tapta-hema-abhah--whose bodily luster became like molten gold; vibhavasuh--fire; iva--like; edhasah--from fuel wood.

TRANSLATION

As soon as he was sprinkled with the water from Lord Brahma's waterpot, Hiranyakasipu arose, endowed with a full body with limbs so strong that they could bear the striking of a thunderbolt. With physical strength and a bodily luster resembling molten gold, he emerged from the anthill a completely young man, just as fire springs from fuel wood.

PURPORT

Hiranyakasipu was revitalized, so much so that his body was quite competent to tolerate the striking of thunderbolts. He was now a young man with a strong body and a very beautiful bodily luster resembling molten gold. This is the rejuvenation that took place because of his severe austerity and penance.

TEXT 24

TEXT

sa niriksyambare devam
hamsa-vaham upasthitam
nanama sirasa bhumau
tad-darsana-mahotsavah

SYNONYMS

sah--he (Hiranyakasipu); niriksyambare--seeing; ambare--in the sky; devam--the supreme demigod; hamsa-vaham--who rides a swan airplane; upasthitam--situated before him; nanama--offered obeisances; sirasa--with his head; bhumau--on the ground; tad-darsana--by seeing Lord Brahma; maha-utsavah--very much pleased.

TRANSLATION

Seeing Lord Brahma present before him in the sky, carried by his swan airplane, Hiranyakasipu was extremely pleased. He immediately fell flat with his head on the ground and began to express his obligation to the lord.

PURPORT

Lord Krsna says in Bhagavad-gita (9.23-24):

ye 'py anya-devata-bhakta
yajante sraddhayanvitah
te 'pi mam eva kaunteya
yajanty avidhi-purvakam

aham hi sarva-yajnanam
bhokta ca prabhur eva ca
na tu mam abhijananti
tattvenatas cyavanti te

"Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding. I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down."

In effect, Krsna says, "Persons engaged in the worship of demigods are not very intelligent, although such worship is indirectly offered to Me." For example, when a man pours water on the leaves and branches of a tree without pouring water on the root, he does so without sufficient knowledge or without observing regulative principles. The process of watering a tree is to pour water on the root. Similarly, the process of rendering service to different parts of the body is to supply food to the stomach. The demigods are, so to speak, different officers and directors in the government of the Supreme Lord. One has to follow the laws made by the government, not by the officers or directors. Similarly, everyone is to offer his worship to the Supreme Lord only. That will automatically satisfy the different officers and directors of the Lord. The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal. This is stated in Bhagavad-gita as avidhi-purvakam. In other words, Krsna does not approve the unnecessary worship of the demigods.

In Bhagavad-gita it is clearly stated that there are many types of yajna performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. Yajna means Visnu. In the Third Chapter of Bhagavad-gita it is clearly stated that one should work only for satisfying Yajna, or Visnu. The perfectional form of human civilization, known as varnasrama-dharma, is specifically meant for satisfying Visnu. Therefore, Krsna says, "I am the enjoyer of all sacrifices because I am the supreme master." However, less intelligent persons, without knowing this fact, worship demigods for temporary benefit. Therefore they fall down to material existence and do not achieve the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

Although Hiranyakasipu offered his obeisances unto Lord Brahma, he was strongly inimical toward Lord Visnu. This is the symptom of an asura. Asuras worship the demigods as being separate from the Lord, not knowing that all the demigods are powerful because of being servants of the Lord. If the Supreme Lord were to withdraw the powers of the demigods, the demigods would no longer be able to offer benedictions to their worshipers. The difference between a devotee and a nondevotee, or asura, is that a devotee knows that Lord Visnu is the Supreme Personality of Godhead and that everyone derives power from Him. Without worshipping the demigods for particular powers, a devotee worships Lord Visnu, knowing that if he desires a particular power he can get that power while acting as Lord Visnu's devotee. Therefore in the sastra (Bhag. 2.3.10) it is recommended:

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

"A person who has broader intelligence, whether he be full of material desires, free from material desires, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." Even if a person has material desires, instead of worshipping the demigods he should

pray to the Supreme Lord so that his connection with the Supreme Lord will be established and he will be saved from becoming a demon or a nondevotee. In this regard, Srila Madhvacarya gives the following quotation from the Brahma-tarka:

eka-sthanaika-karyatvad
visnoh pradhanyatas tatha
jivasya tad-adhinatvan
na bhinnadhikrtam vacah

Since Visnu is the Supreme, by worshiping Visnu one can fulfill all one's desires. There is no need to divert one's attention to any demigod.

TEXT 25

TEXT

utthaya pranjalih prahva
iksamano drsa vibhum
harsasru-pulakodbhedo
gira gadgadayagrnat

SYNONYMS

utthaya--getting up; pranjalih--with folded hands; prahvah--in a humble manner; iksamanah--seeing; drsa--with his eyes; vibhum--the supreme person within this universe; harsa--of jubilation; asru--with tears; pulaka--with hairs standing on the body; udbhedah--enlivened; gira--by words; gadgadaya--faltering; agrnat--prayed.

TRANSLATION

Then, getting up from the ground and seeing Lord Brahma before him, the head of the Daityas was overwhelmed by jubilation. With tears in his eyes, his whole body shivering, he began praying in a humble mood, with folded hands and a faltering voice, to satisfy Lord Brahma.

TEXTS 26-27

TEXT

sri-hiranyakasipur uvaca
kalpante kala-srstena
yo 'ndhena tamasavrtam
abhivyanag jagad idam
svayanjyotih sva-rocisa

atmana tri-vrta cedam
srjaty avati lumpati
rajah-sattva-tamo-dhamne
paraya mahate namah

SYNONYMS

sri-hiranyakasipuh uvaca--Hiranyakasipu said; kalpa-ante--at the end of every day of Lord Brahma; kala-srstena--created by the time factor; yah--he who; andhena--by dense darkness; tamasa--by ignorance; avrtam--covered; abhivyanak--manifested; jagat--cosmic manifestation; idam--this;

svayam-jyotih--self-effulgent; sva-rocisa--by his bodily rays; atmana--by himself; tri-vrta--conducted by the three modes of material nature; ca--also; idam--this material world; srjati--creates; avati--maintain s; lumpati--annihilates; rajah--of the mode of passion; sattva--the mode of goodness; tamah--and the mode of ignorance; dhamne--unto the supreme lord; paraya--unto the supreme; mahate--unto the great; namah--my respectful obeisances.

TRANSLATION

Let me offer my respectful obeisances unto the supreme lord within this universe. At the end of each day of his life, the universe is fully covered with dense darkness by the influence of time, and then again, during his next day, that self-effulgent lord, by his own effulgence, manifests, maintains and destroys the entire cosmic manifestation through the material energy, which is invested with the three modes of material nature. He, Lord Brahma, is the shelter of those modes of nature--sattva-guna, rajo-guna and tamo-guna.

PURPORT

The words abhivyanag jagad idam refer to he who creates this cosmic manifestation. The original creator is the Supreme personality of Godhead, Krsna (janmady asya yatah); Lord Brahma is the secondary creator. When Lord Brahma is empowered by Lord Krsna as the engineer to create the phenomenal world, he becomes the supremely powerful feature within this universe. The total material energy is created by Krsna, and later, taking advantage of all that has necessarily been created, Lord Brahma engineers the entire phenomenal universe. At the end of Lord Brahma's day, everything up to Svargaloka is inundated with water, and the next morning, when there is darkness in the universe, Brahma again brings the phenomenal manifestation into existence. Therefore he is described here as he who manifests this universe.

Trin gunan vrnoti: Lord Brahma takes advantage of the three modes of material nature. prakrti, material nature, is described here as tri-vrta, the source of the three material modes. Srila Madhvacarya comments in this connection that tri-vrta means prakrtya. Thus Lord Krsna is the original creator, and Lord Brahma is the original engineer.

TEXT 28

TEXT

nama adyaya bijaya
jnana-vijnana-murtaye
pranendriya-mano-buddhi-
vikarair vyaktim iyuse

SYNONYMS

namah--I offer my respectful obeisances; adyaya--unto the original living creature; bijaya--the seed of the cosmic manifestation; jnana--of knowledge; vijnana--and of practical application; murtaye--unto the deity or form; prana--of the life air; indriya--of the senses; manah--of the mind; buddhi--of the intelligence; vikaraih--by transformations; vyaktim--manifestation; iyuse--who has obtained.

TRANSLATION

I offer my obeisances to the original personality within this universe, Lord Brahma, who is cognizant and who can apply his mind and realized intelligence in creating this cosmic manifestation. It is because of his activities that everything within the universe is visible. He is therefore the cause of all manifestations.

PURPORT

The Vedanta-sutra begins by declaring that the Absolute Person is the original source of all creation (janmady asya yatah). One may ask whether Lord Brahma is the Supreme Absolute Person. No, the Supreme Absolute Person is Krsna. Brahma receives his mind, intelligence, materials and everything else from Krsna, and then he becomes the secondary creator, the engineer of this universe. In this regard we may note that the creation does not take place accidentally, because of the explosion of a chunk. Such nonsensical theories are not accepted by Vedic students. The first created living being is Brahma, who is endowed with perfect knowledge and intelligence by the Lord. As stated in Srimad-Bhagavatam, tene brahma hrda ya adi-kavaye: although Brahma is the first created being, he is not independent, for he receives help from the Supreme Personality of Godhead through his heart. There is no one but Brahma at the time of creation, and therefore he receives his intelligence directly from the Lord through the heart. This has been discussed in the beginning of Srimad-Bhagavatam.

Lord Brahma is described in this verse as the original cause of the cosmic manifestation, and this applies to his position in the material world. There are many, many such controllers, all of whom are created by the Supreme Lord, Visnu. This is illustrated by an incident described in Caitanya-caritamrta. When the Brahma of this particular universe was invited by Krsna to Dvaraka, he thought that he was the only Brahma. Therefore when Krsna inquired from His servant which Brahma was at the door to visit, Lord Brahma was surprised. He replied that of course Lord Brahma, the father of the four Kumaras, was waiting at the door. Later, Lord Brahma asked Krsna why He had inquired which Brahma had come. He was then informed that there are millions of other Brahmas because there are millions of universes. Krsna then called all the Brahmas, who immediately came to visit Him. The catur-mukha Brahma, the four-headed Brahma of this universe, thought himself a very insignificant creature in the presence of so many Brahmas with so many heads. Thus although there is a Brahma who is the engineer of each universe, Krsna is the original source of all of them.

TEXT 29

TEXT

tvam isise jagatas tasthusas ca
pranena mukhyena patih prajanam
cittasya cittair mana-indriyanam
patir mahan bhuta-gunasayesah

SYNONYMS

tvam--you; isise--actually control; jagatah--of the moving being; tasthusah--of the being that is dull or stationed in one place; ca--and; pranena--by the living force; mukhyena--the origin of all activities; patih--master; prajanam--of all living entities; cittasya--of the mind;

cittaih--by the consciousness; manah--of the mind; indriyanam--and of the two kinds of senses (acting and knowledge-gathering); patih--the master; mahan--great; bhuta--of the material elements; guna--and the qualities of the material elements; asaya--of desires; isah--the supreme master.

TRANSLATION

Your Lordship, being the origin of the life of this material world, is the master and controller of the living entities, both moving and stationary, and you inspire their consciousness. You maintain the mind and the acting and knowledge-acquiring senses, and therefore you are the great controller of all the material elements and their qualities, and you are the controller of all desires.

PURPORT

In this verse it is clearly indicated that the original source of everything is life. Brahma was instructed by the supreme life, Krsna. Krsna is the supreme living entity (nityo nityanam cetanas cetananam), and Brahma is also a living entity, but the original source of Brahma is Krsna. Therefore Krsna says in Bhagavad-gita (7.7), mattah parataram nanyat kincid asti dhananjaya: "O Arjuna, there is no truth superior to Me." Krsna is the original source of Brahma, who is the original source of this universe. Brahma is a representative of Krsna, and therefore all the qualities and activities of Krsna are also present in Lord Brahma.

TEXT 30

TEXT

tvam sapta-tantun vitanosi tanva
trayya catur-hotraka-vidyaya ca
tvam eka atmatmavatam anadir
ananta-parah kavir antaratma

SYNONYMS

tvam--you; sapta-tantun--the seven kinds of Vedic ritualistic ceremonies, beginning from the agnistoma-yajna; vitanosi--spread; tanva--by your body; trayya--the three Vedas; catuh-hotraka--of the four kinds of Vedic priests, known as hota, adhvaryu, brahma and udgata; vidyaya--by the necessary knowledge; ca--also; tvam--you; ekah--one; atma--the Supersoul; atma-vatam--of all living entities; anadih--without beginning; ananta-parah--without end; kavir--the supreme inspirer; antah-atma--the Supersoul within the core of the heart.

TRANSLATION

My dear lord, by your form as the Vedas personified and through knowledge relating to the activities of all the yajnic brahmanas, you spread the Vedic ritualistic ceremonies of the seven kinds of sacrifices, headed by agnistoma. Indeed, you inspire the yajnic brahmanas to perform the rituals mentioned in the three Vedas. Being the Supreme Soul, the Supersoul of all living entities, you are beginningless, endless and omniscient, beyond the limits of time and space.

PURPORT

The Vedic ritualistic ceremonies, the knowledge thereof, and the person who agrees to perform them are inspired by the Supreme Soul. As confirmed in Bhagavad-gita, mattah smrtir jnanam apohanam ca: from the Lord come remembrance, knowledge and forgetfulness. The Supersoul is situated in everyone's heart (sarvasya caham hr̥di sannivistah, isvarah sarva-bhutanam hr̥d-dese 'rjuna tisthati), and when one is advanced in Vedic knowledge, the Supersoul gives him directions. Acting as Supersoul, the Lord gives inspiration to a suitable person to perform the Vedic ritualistic ceremonies. In this connection, four classes of priests, known as rtvik, are required. They are mentioned as hota, adhvaryu, brahma and udgata.

TEXT 31

TEXT

tvam eva kalo 'nimiso jananam
ayur lavady-avayavaih ksinosi
kuta-stha atma paramesthy ajo mahams
tvam jiva-lokasya ca jiva atma

SYNONYMS

tvam--you; eva--indeed; kalah--unlimited time; animisah--unblinking; jananam--of all living entities; ayur--the duration of life; lava-adi--consisting of seconds, moments, minutes and hours; avayavaih--by different parts; ksinosi--reduce; kuta-sthah--without being affected by anything; atma--the Supersoul; paramesthi--the Supreme Lord; ajah--the unborn; mahan--the great; tvam--you; jiva-lokasya--of this material world; ca--also; jivah--the cause of life; atma--the Supersoul.

TRANSLATION

O my lord, Your Lordship is eternally awake, seeing everything that happens. As eternal time, you reduce the duration of life for all living entities through your different parts, such as moments, seconds, minutes and hours. Nonetheless, you are unchanged, resting in one place as the Supersoul, witness and Supreme Lord, the birthless, all-pervading controller who is the cause of life for all living entities.

PURPORT

In this verse the word kuta-stha is very important. Although the Supreme Personality of Godhead is situated everywhere, He is the central unchanging point. Isvarah sarva-bhutanam hr̥d-dese 'rjuna tisthati: the Lord is situated in full in the core of everyone's heart. As indicated in the Upanisads by the word ekatvam, although there are millions and millions of living entities, the Lord is situated as the Supersoul in every one of them. Nonetheless, He is one in many. As stated in the Brahma-samhita, advaitam acyutam anadim ananta-rupam: He has many forms, yet they are advaita--one and unchanging. Since the Lord is all-pervading, He is also situated in eternal time. The living entities are described as parts and parcels of the Lord because He is the life and soul of all living entities, being situated within their hearts as the antaryami, as enunciated by the philosophy of inconceivable oneness and difference (acintya-bhedabheda). Since the living entities are part of God, they are one in quality with the Lord, yet they are different from Him. The Supersoul, who inspires all living entities to act, is one and

changeless. There are varieties of subjects, objects and activities, yet the Lord is one.

TEXT 32

TEXT

tvattah param naparam apy anejad
ejac ca kincid vyatiriktam asti
vidyah kalas te tanavas ca sarva
hiranyagarbho 'si brhat tri-prsthah

SYNONYMS

tvattah--from you; param--higher; na--not; aparam--lower; api--even; anejat--not moving; ejat--moving; ca--and; kincit--anything; vyatiriktam--separate; asti--there is; vidyah--knowledge; kalah--its parts; te--of you; tanavah--features of the body; ca--and; sarvah--all; hiranyagarbhah--the one who keeps the universe within his abdomen; asi--you are; brhat--greater than the greatest; tri-prsthah--transcendental to the three modes of material nature.

TRANSLATION

There is nothing separate from you, whether it be better or lower, stationary or moving. The knowledge derived from the Vedic literatures like the Upanisads, and from all the sub-limbs of the original Vedic knowledge, form your external body. You are Hiranyagarbha, the reservoir of the universe, but nonetheless, being situated as the supreme controller, you are transcendental to the material world, which consists of the three modes of material nature.

PURPORT

The word param means "the supreme cause," and aparam means "the effect." The supreme cause is the Supreme Personality of Godhead, and the effect is material nature. The living entities, both moving and nonmoving, are controlled by the Vedic instructions in art and science, and therefore they are all expansions of the external energy of the Supreme Personality of Godhead, who is the center as the Supersoul. The brahmandas, the universes, exist during the duration of a breath of the Supreme Lord (yasyaika-nisvasita-kalam athavalambya jivanti loma-vilaja jagad-anda-nathah). Thus they are also within the womb of the Supreme personality of Godhead, Maha-Visnu. Nothing, therefore, is separate from the Supreme Lord. This is the philosophy of acintya-bhedabheda-tattva.

TEXT 33

TEXT

vyaktam vibho sthulam idam sariram
yenendriya-prana-mano-gunams tvam
bhunkse sthito dhamani paramesthye
avyakta atma purusah puranah

SYNONYMS

vyaktam--manifested; vibho--O my lord; sthulam--cosmic manifestation; idam--this; sariram--external body; yena--by which; indriya--the senses; prana--the life air; manah--the mind; gunan--transcendental qualities; tvam--you; bhunkte--enjoy; sthitah--situated; dhamani--in your own abode; paramesthye--the supreme; avyaktah--not manifested through ordinary knowledge; atma--the soul; purusah--the supreme person; puranah--the oldest.

TRANSLATION

O my lord, being changelessly situated in your own abode, you expand your universal form within this cosmic manifestation, thus appearing to taste the material world. You are Brahman, the Supersoul, the oldest, the Personality of Godhead.

PURPORT

It is said that the Absolute Truth appears in three features--namely, impersonal Brahman, localized Supersoul and ultimately the Supreme Personality of Godhead, Krsna. The cosmic manifestation is the gross material body of the Supreme Personality of Godhead, who enjoys the taste of the material mellows by expanding His parts and parcels, the living entities, who are qualitatively one with Him. The Supreme Personality of Godhead, however, is situated in the Vaikuntha planets, where He enjoys the spiritual mellows. Therefore the one Absolute Truth, Bhagavan, pervades all by His material cosmic manifestation, the spiritual Brahman effulgence, and His personal existence as the Supreme Lord.

TEXT 34

TEXT

anantavyakta-rupena
yenedam akhila tatam
cid-acic-chakti-yuktaya
tasmai bhagavate namah

SYNONYMS

ananta-avyakta-rupena--by the unlimited, unmanifested form; yena--by which; idam--this; akhila--total aggregate; tatam--expanded; cit--with spiritual; acit--and material; sakti--potency; yuktaya--unto he who is endowed; tasmai--unto him; bhagavate--unto the Supreme Personality of Godhead; namah--I offer my respectful obeisances.

TRANSLATION

Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

PURPORT

The Lord is endowed with unlimited potencies (parasya saktir vividhaiva sruyate), which are summarized as three, namely external, internal and marginal. The external potency manifests this material

world, the internal potency manifests the spiritual world, and the marginal potency manifests the living entities, who are mixtures of internal and external. The living entity, being part and parcel of Parabrahman, is actually internal potency, but because of being in contact with the material energy, he is an emanation of material and spiritual energies. The Supreme Personality of Godhead is above the material energy and is engaged in spiritual pastimes. The material energy is only an external manifestation of His pastimes.

TEXT 35

TEXT

yadi dasyasy abhimatan
varan me varadottama
bhutebhyas tvad-visrstebhyo
mrtyur ma bhun mama prabho

SYNONYMS

yadi--if; dasyasi--you will give; abhimatan--the desired; varan--benedictions; me--unto me; varada-uttama--O best of all benedictors; bhutebhyah--from living entities; tvat--by you; visrstebhyah--who are created; mrtyuh--death; ma--not; bhut--let there be; mama--my; prabho--O my lord.

TRANSLATION

O my lord, O best of the givers of benediction, if you will kindly grant me the benediction I desire, please let me not meet death from any of the living entities created by you.

PURPORT

After being created from the navel of Garbhodakasayi Visnu, Lord Brahma, the original created living being within the universe, created many other different types of living entities to reside in this universe. Therefore, from the beginning of creation, the living entities were born of a superior living entity. Ultimately, Krsna is the supreme living being, the father of all others. Aham bija-pradah pita: He is the seed-giving father of all living entities.

Thus far, Hiranyakasipu has adored Lord Brahma as the Supreme Personality of Godhead and has expected to become immortal by the benediction of Lord Brahma. Now, however, having come to understand that even Lord Brahma is not immortal because at the end of the millennium Lord Brahma will also die, Hiranyakasipu is very carefully asking him for benedictions that will be almost as good as immortality. His first proposal is that he not be killed by any of the different forms of living entities created by Lord Brahma within this material world.

TEXT 36

TEXT

nantar bahir diva naktam
anyasmad api cayudhaih
na bhumau nambare mrtyur
na narair na mrgair api

SYNONYMS

na--not; antah--inside (the palace or home); bahih--outside the home; diva--during the daytime; naktam--during the night; anyasmat--from any others beyond Lord Brahma; api--even; ca--also; ayudhaih--by any weapons used within this material world; na--nor; bhumau--on the ground; na--not; ambare--in the sky; mrtyuh--death; na--not; naraih--by any men; na--nor; mrgaih--by any animal; api--also.

TRANSLATION

Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be brought by any being other than those created by you, nor by any weapon, nor by any human being or animal.

PURPORT

Hiranyakasipu was very much afraid of Visnu's becoming an animal to kill him because his brother had been killed by Visnu when the Lord took the shape of a boar. He was therefore very careful to guard against all kinds of animals. But even without taking the shape of an animal, Visnu could kill him by hurling His Sudarsana cakra, which can go anywhere without the Lord's physical presence. Therefore Hiranyakasipu was careful to guard against all kinds of weapons. He guarded against all kinds of time, space and countries because he was afraid of being killed by someone else in another land. There are many other planets, higher and lower, and therefore he prayed for the benediction of not being killed by any resident of any of these planets. There are three original deities--Brahma, Visnu and Mahesvara. Hiranyakasipu knew that Brahma would not kill him, but he also wanted not to be killed by Lord Visnu or Lord Siva. Consequently, he prayed for such a benediction. Thus Hiranyakasipu thought himself securely protected from any kind of death caused by any living entity within this universe. He also carefully guarded against natural death, which might take place within his house or outside of the house.

TEXTS 37-38

TEXT

vyasubhir vasumadbhir va
surasura-mahoragaih
apratidvandvatam yuddhe
aika-patyam ca dehinam

sarvesam loka-palanam
mahimanam yathatmanah
tapo-yoga-prabhavanam
yan na risyati karhicit

SYNONYMS

vyasubhih--by things that have no life; va--or; asumadbhih--by entities that have life; va--or; sura--by the demigods; asura--the demons; maha-uragaih--by the great serpents who live on the lower planets; apratidvandvatam--without a rival; yuddhe--in battle; aika-

patyam--supremacy; ca--and; dehinam--over those who have material bodies; sarvesam--of all; loka-palanam--the predominating deities of all planets; mahimanam--the glory; yatha--just as; atmanah--of yourself; tapah-yoga-prabhavanam--of those whose power is obtained by austerities and the practice of mystic yoga; yat--which; na--never; risyati--is destroyed; karhicit--at any time.

TRANSLATION

Grant me that I not meet death from any entity, living or nonliving. Grant me, further, that I not be killed by any demigod or demon or by any great snake from the lower planets. Since no one can kill you in the battlefield, you have no competitor. Therefore, grant me the benediction that I too may have no rival. Give me sole lordship over all the living entities and presiding deities, and give me all the glories obtained by that position. Furthermore, give me all the mystic powers attained by long austerities and the practice of yoga, for these cannot be lost at any time.

PURPORT

Lord Brahma obtained his supreme position due to long austerities and penances, mystic yoga, meditation and so on. Hiranyakasipu wanted a similar position. The ordinary powers achieved by mystic yoga, austerities and other processes are sometimes vanquished, but the powers obtained by the mercy of the Lord are never vanquished. Hiranyakasipu, therefore, wanted a benediction that would never be vanquished. Thus end the Bhaktivedanta purports of the Seventh Canto, Third Chapter, of the Srimad-Bhagavatam, entitled "Hiranyakasipu's Plan to Become Immortal."

Chapter Four Hiranyakasipu Terrorizes the Universe

This chapter fully describes how Hiranyakasipu obtained power from Lord Brahma and misused it by harassing all the living entities within this universe.

By severe austerities, Hiranyakasipu satisfied Lord Brahma and obtained the benedictions he desired. After he received these benedictions, his body, which had been almost entirely consumed, was revived with full beauty and a luster like gold. Nonetheless, he continued to be envious of Lord Visnu, unable to forget Lord Visnu's having killed his brother. Hiranyakasipu conquered everyone in the ten directions and the three worlds and brought all living entities, both demigods and asuras, under his control. Becoming the master of all places, including the residence of Indra, whom he had driven out, he began enjoying life in great luxury and thus became mad. All the demigods but Lord Visnu, Lord Brahma and Lord Siva came under his control and began serving him, but despite all his material power he was dissatisfied because he was always puffed up, proud of transgressing the Vedic regulations. All the brahmanas were dissatisfied with him, and they cursed him with determination. Eventually, all the living entities within the universe, represented by the demigods and sages, prayed to the Supreme Lord for relief from Hiranyakasipu's rule.

Lord Visnu informed the demigods that they and the other living entities would be saved from the fearful conditions created by Hiranyakasipu. Since Hiranyakasipu was the oppressor of all the demigods, the followers of the Vedas, the cows, the brahmanas and the religious, saintly persons, and since he was envious of the Supreme Lord, he would

naturally be killed very soon. Hiranyakasipu's last exploit would be to torment his own son Prahlada, who was a maha-bhagavata, an exalted Vaisnava. Then his life would end. When the demigods were thus reassured by the Supreme Personality of Godhead, everyone was satisfied, knowing that the miseries inflicted upon them by Hiranyakasipu would come to an end.

Finally, Narada Muni describes the characteristics of Prahlada Maharaja, the son of Hiranyakasipu, and describes how his father envied his own qualified son. In this way the chapter ends.

TEXT 1

TEXT

sri-narada uvaca
evam vrtah sata-dhrtir
hiranyakasipor atha
pradat tat-tapasa prito
varams tasya sudurlabhan

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; evam--thus; vrtah--solicited; sata-dhrtih--Lord Brahma; hiranyakasipoh--of Hiranyakasipu; atha--then; pradat--delivered; tat--his; tapasa--by the difficult austerities; pritah--being pleased; varan--benedictions; tasya--unto Hiranyakasipu; su-durlabhan--very rarely obtained.

TRANSLATION

Narada Muni continued: Lord Brahma was very much satisfied by Hiranyakasipu's austerities, which were difficult to perform. Therefore, when solicited for benedictions, he indeed granted them, although they were rarely to be achieved.

TEXT 2

TEXT

sri-brahmovaca
tateme durlabhah pumsam
yan vrnise varan mama
tathapi vitaramy anga
varan yadyapi durlabhan

SYNONYMS

sri-brahma uvaca--Lord Brahma said; tata--O dear son; ime--all these; durlabhah--very rarely obtained; pumsam--by men; yan--those which; vrnise--you ask; varan--benedictions; mama--from me; tathapi--still; vitarami--I shall deliver; anga--O Hiranyakasipu; varan--the benedictions; yadyapi--although; durlabhan--not generally available.

TRANSLATION

Lord Brahma said: O Hiranyakasipu, these benedictions for which you have asked are difficult to obtain for most men. Nonetheless, O my son, I shall grant you them although they are generally not available.

PURPORT

Material benedictions are not always exactly worthy of being called benedictions. If one possesses more and more, a benediction itself may become a curse, for just as achieving material opulence in this material world requires great strength and endeavor, maintaining it also requires great endeavor. Lord Brahma informed Hiranyakasipu that although he was ready to offer him whatever he had asked, the result of the benedictions would be very difficult for Hiranyakasipu to maintain. Nonetheless, since Brahma had promised, he wanted to grant all the benedictions asked. The word durlabhan indicates that one should not take benedictions one cannot enjoy peacefully.

TEXT 3

TEXT

tato jagama bhagavan
amoghanugraho vibhuh
pujito 'sura-varyena
stuyamanah prajesvaraih

SYNONYMS

tatah--thereafter; jagama--departed; bhagavan--the most powerful, Lord Brahma; amogha--without failure; anugraha--whose benediction; vibhuh--the Supreme within this universe; pujitah--being worshiped; asura-varyena--by the most exalted demon (Hiranyakasipu); stuyamanah--being praised; praja-isvaraih--by many demigods, the masters of different regions.

TRANSLATION

Then Lord Brahma, who awards infallible benedictions, departed, being worshiped by the best of the demons, Hiranyakasipu, and being praised by great sages and saintly persons.

TEXT 4

TEXT

evam labdha-varo daityo
bibhrad dhemamayam vapuh
bhagavaty akarod dvesam
bhratur vadham anusmaran

SYNONYMS

evam--thus; labdha-varah--having obtained his desired boon; daityah--Hiranyakasipu; bibhrat--acquiring; hema-mayam--possessing the luster of gold; vapuh--a body; bhagavati--unto Lord Visnu, the Supreme Personality of Godhead; akarot--maintained; dvesam--envy; bhratuh vadham--the killing of his brother; anusmaran--always thinking of.

TRANSLATION

The demon Hiranyakasipu, having thus been blessed by Lord Brahma and having acquired a lustrous golden body, continued to remember the death of his brother and therefore be envious of Lord Visnu.

PURPORT

A demoniac person, in spite of acquiring all the opulences possible to obtain in this universe, continues to be envious of the Supreme Personality of Godhead.

TEXTS 5-7

TEXT

sa vijitya disah sarva
lokams ca trin mahasurah
devasura-manusyendra-
gandharva-garudoragan

siddha-carana-vidyadhran
rsin pitr-patin manun
yaksa-raksah-pisacesan
preta-bhuta-patin api

sarva-sattva-patin jitva
vasam aniya visva-jit
jahara loka-palanam
sthanani saha tejasa

SYNONYMS

sah--he (Hiranyakasipu); vijitya--conquering; disah--the directions; sarvah--all; lokan--planetary systems; ca--and; trin--three (upper, lower and middle); maha-asurah--the great demon; deva--the demigods; asura--the demons; manasya--of the human beings; indra--the kings; gandharva--the Gandharvas; garuda--the Garuda; uragan--the great serpents; siddha--the Siddhas; carana--the Caranas; vidyadhran--the Vidyadharas; rsin--the great sages and saintly persons; pitr-patin--Yamaraja and the other leaders of the Pitras; manun--all the different Manus; yaksa--the Yaksas; raksah--the Raksasas; pisaca-isan--the leaders of Pisacaloka; preta--of the Pretas; bhuta--and of the Bhutas; patin--the masters; api--also; sarva-sattva-patin--the masters of all the different planets; jitva--conquering; vasam aniya--bringing under control; visva-jit--the conqueror of the whole universe; jahara--usurped; loka-palanam--of the demigods who manage the universal affairs; sthanani--the places; saha--with; tejasa--all their power.

TRANSLATION

Hiranyakasipu became the conqueror of the entire universe. Indeed, that great demon conquered all the planets in the three worlds--upper, middle and lower--including the planets of the human beings, the Gandharvas, the Garuda, the great serpents, the Siddhas, Caranas and Vidyadharas, the great saints, Yamaraja, the Manus, the Yaksas, the Raksasas, the Pisacas and their masters, and the masters of the ghosts and Bhutas. He defeated the rulers of all the other planets where there are living entities and brought them under his control. Conquering the abodes of all, he seized their power and influence.

PURPORT

The word garuda in this verse indicates that there are planets of great birds like Garuda. Similarly, the word uraga indicates that there are planets of enormous serpents. Such a description of the various planets of the universe may challenge modern scientists who think that all planets but this earth are vacant. These scientists claim to have launched excursions to the moon, where they have found no living entities but only big craters full of dust and stone, although in fact the moon is so brilliant that it acts like the sun in illuminating the entire universe. Of course, it is not possible to convince modern scientists of the Vedic information about the universe. Nonetheless, we are not very much impressed by the words of scientists who say that all other planets are vacant and that only the earth is full of living entities.

TEXT 8

TEXT

devodyana-sriya justam
adhyaste sma tri-pistapam
mahendra-bhavanam saksan
nirmitam visvakarmana
trailokya-laksmi-ayatanam
adhyuvasakhilarddhimat

SYNONYMS

deva-udiyana--of the famous garden of the demigods; sriya--by the opulences; justam--enriched; adhyaste sma--remained in; tri-pistapam--the higher planetary system, where various demigods live; mahendra-bhavanam--the palace of Indra, the King of heaven; saksat--directly; nirmitam--constructed; visvakarmana--by the famous architect of the demigods, Visvakarma; trailokya--of all the three worlds; laksmi-ayatanam--the residence of the goddess of fortune; adhyuvasa--lived in; akhila-rddhimat--possessing the opulence of the entire universe.

TRANSLATION

Hiranyakasipu, who possessed all opulence, began residing in heaven, with its famous Nandana garden, which is enjoyed by the demigods. In fact, he resided in the most opulent palace of Indra, the King of heaven. The palace had been directly constructed by the demigod architect Visvakarma and was as beautifully made as if the goddess of fortune of the entire universe resided there.

PURPORT

From this description it appears that all the heavenly planets of the upper planetary system are thousands upon thousands of times more opulent than the lower planetary system in which we live. Visvakarma, the famous heavenly architect, is known as the constructor of many wonderful buildings in the upper planets, where there are not only beautiful buildings, but also many opulent gardens and parks, which are described as nandana-devodyana, gardens quite fit to be enjoyed by the demigods. This description of the upper planetary system and its opulences is to be understood from authoritative scriptures like the Vedic literatures.

Telescopes and the other imperfect instruments of scientists are inadequate for evaluating the upper planetary system. Although such instruments are needed because the vision of the so-called scientists is imperfect, the instruments themselves are also imperfect. Therefore the upper planets cannot be appraised by imperfect men using imperfect man-made instruments. Direct information received from the Vedic literature, however, is perfect, We therefore cannot accept the statement that there are no opulent residences on planets other than this earth.

TEXTS 9-12

TEXT

yatra vidruma-sopana
maha-marakata bhuvah
yatra sphatika-kudyani
vaidurya-stambha-panktayah

yatra citra-vitanani
padmaragamanani ca
payah-phena-nibhah sayya
muktadama-paricchadah

kujadbhir nupurair devyah
sabda-yantya itas tatah
ratna-sthalisu pasyanti
sudatih sundaram mukham

tasmin mahendra-bhavane maha-balo
maha-mana nirjita-loka eka-rat
reme 'bhivandyanghri-yugah suradibhiih
pratapitair urjita-canda-sasanah

SYNONYMS

yatra--where (the residential quarters of King Indra); vidruma-sopana--steps made of coral; maha-marakata--emerald; bhuvah--floors; yatra--where; sphatika--crystal; kudyani--walls; vaidurya--of vaidurya stone; stambha--of pillars; panktayah--lines; yatra--where; citra--wonderful; vitanani--canopies; padmaraga--bedecked with rubies; asanani--seats; ca--also; payah--of milk; phena--the foam; nibhah--just like; sayyah--beds; muktadama--of pearls; paricchadah--having borders; kujadbhih--jingling; nupuraih--with ankle bells; devyah--celestial ladies; sabda-yantyah--making sweet vibrations; itah tatah--here and there; ratna-sthalisu--in places bedecked with jewels and gems; pasyanti--see; su-datih--having nice teeth; sundaram--very beautiful; mukham--faces; tasmin--in that; mahendra-bhavane--the residential quarters of the heavenly King; maha-balah--the most powerful; maha-manah--highly thoughtful; nirjita-lokah--having everyone under his control; eka-rat--the powerful dictator; reme--enjoyed; abhivandya--worshiped; anghri-yugah--whose two feet; sura-adibhiih--by the demigods; pratapitaih--being disturbed; urjita--more than expected; canda--severe; sasanah--whose ruling.

TRANSLATION

The steps of King Indra's residence were made of coral, the floor was bedecked with invaluable emeralds, the walls were of crystal, and the

columns of vaidurya stone. The wonderful canopies were beautifully decorated, the seats were bedecked with rubies, and the silk bedding, as white as foam, was decorated with pearls. The ladies of the palace, who were blessed with beautiful teeth and the most wonderfully beautiful faces, walked here and there in the palace, their ankle bells tinkling melodiously, and saw their own beautiful reflections in the gems. The demigods, however, being very much oppressed, had to bow down and offer obeisances at the feet of Hiranyakasipu, who chastised the demigods very severely and for no reason. Thus Hiranyakasipu lived in the palace and severely ruled everyone.

PURPORT

Hiranyakasipu was so powerful in the heavenly planets that all the demigods except Lord Brahma, Lord Siva and Lord Visnu were forced to engage in his service. Indeed, they were afraid of being severely punished if they disobeyed him. Srila Visvanatha Cakravarti has compared Hiranyakasipu to Maharaja Vena, who was also atheistic and scornful of the ritualistic ceremonies mentioned in the Vedas. Yet Maharaja Vena was afraid of some of the great sages such as Bhrgu, whereas Hiranyakasipu ruled in such a way that everyone feared him but Lord Visnu, Lord Brahma and Lord Siva. Hiranyakasipu was so alert against being burnt to ashes by the anger of great sages like Bhrgu that by dint of austerity he surpassed their power and placed even them under his subordination. It appears that even in the higher planetary systems, to which people are promoted by pious activities, disturbances are created by asuras like Hiranyakasipu. No one in the three worlds can live in peace and prosperity without disturbance.

TEXT 13

TEXT

tam anga mattam madhunoru-gandhina
vivrta-tamraksam asesa-dhisnya-pah
upatatopayana-panibhir vina
tribhis tapo-yoga-balaujasam padam

SYNONYMS

tam--him (Hiranyakasipu); anga--O dear King; mattam--intoxicated; madhuna--by wine; uru-gandhina--strong-smelling; vivrta--rolling; tamraksam--having eyes like copper; asesa-dhisnya-pah--the principal men of all the planets; upasata--worshiped; upayana--full with paraphernalia; panibhir--by their own hands; vina--without; tribhir--the three principal deities (Lord Visnu, Lord Brahma and Lord Siva); tapah--of austerity; yoga--mystic power; bala--bodily strength; ojasam--and power of the senses; padam--the abode.

TRANSLATION

O my dear King, Hiranyakasipu was always drunk on strong-smelling wines and liquors, and therefore his coppery eyes were always rolling. Nonetheless, because he had powerfully executed great austerities in mystic yoga, although he was abominable, all but the three principal demigods--Lord Brahma, Lord Siva and Lord Visnu--personally worshiped him to please him by bringing him various presentations with their own hands.

PURPORT

In the Skanda Purana there is this description: upayanam daduh sarve vina devan hiranyakah. Hiranyakasipu was so powerful that everyone but the three principal demigods--namely Lord Brahma, Lord Siva and Lord Visnu--engaged in his service. Madhvacharya says, aditya vasavo rudras tri-vidha hi sura yatah. There are three kinds of demigods--the Adityas, the Vasus and the Rudras--beneath whom are the other demigods, like the Maruts and Sadhyas (marutas caiva visve ca sadhyas caiva ca tad-gatah). Therefore all the demigods are called tri-pistapa, and the same word tri applies to Lord Brahma, Lord Siva and Lord Visnu.

TEXT 14

TEXT

jagur mahendrasanam ojasa sthitam
visvavasus tumburur asmad-adayah
gandharva-siddha rsayo 'stuvan muhur
vidyadharas capsarasas ca pandava

SYNONYMS

jaguh--sung of the glories; mahendra-asanam--the throne of King Indra; ojasa--by personal power; sthitam--situated on; visvavasuh--the chief singer of the Gandharvas; tumburuh--another Gandharva singer; asmat-adayah--including ourselves (Narada and others also glorified Hiranyakasipu); gandharva--the inhabitants of Gandharva-loka; siddhah--the inhabitants of Siddhaloka; rsayah--the great sages and saintly persons; astuvan--offered prayers; muhuh--again and again; vidyadharah--the inhabitants of Vidyadhara-loka; ca--and; apsarasah--the inhabitants of Apsaroloka; ca--and; pandava--O descendant of Pandu.

TRANSLATION

O Maharaja Yudhisthira, descendant of Pandu, by dint of his personal power, Hiranyakasipu, being situated on the throne of King Indra, controlled the inhabitants of all the other planets. The two Gandharvas Visvavasu and Tumburu, I myself and the Vidyadharas, Apsaras and sages all offered prayers to him again and again just to glorify him.

PURPORT

The asuras sometimes become so powerful that they can engage even Narada Muni and similar devotees in their service. This does not mean that Narada was subordinate to Hiranyakasipu. Sometimes, however, it so happens in this material world that great personalities, even great devotees, can also be controlled by the asuras.

TEXT 15

TEXT

sa eva varnasramibhih
kratubhir bhuri-daksinaih
ijyamano havir-bhagan
agrahit svena tejasa

SYNONYMS

sah--he (Hiranyakasipu); eva--indeed; varna-asramibhih--by persons who strictly followed the regulative principles of the four varnas and four asramas; kratubhih--by ritualistic ceremonies; bhuri--abundant; daksinaih--offered with gifts; iyyamanah--being worshiped; havih-bhagan--the portions of the oblations; agrahit--usurped; svena--by his own; tejasa--prowess.

TRANSLATION

Being worshiped by sacrifices offered with great gifts by those who strictly followed the principles of varna and asrama, Hiranyakasipu, instead of offering shares of the oblations to the demigods, accepted them himself.

TEXT 16

TEXT

akrsta-pacya tasyasit
sapta-dvipavati mahi
tatha kama-dugha gavo
nanascarya-padam nabhah

SYNONYMS

akrsta-pacya--bearing grains without being cultivated or plowed; tasya--of Hiranyakasipu; asit--was; sapta-dvipa-vati--consisting of seven islands; mahi--the earth; tatha--so much so; kama-dughah--which can deliver as much milk as one desires; gavah--cows; nana--various; ascarya-padam--wonderful things; nabhah--the sky.

TRANSLATION

As if in fear of Hiranyakasipu, the planet earth, which consists of seven islands, delivered food grains without being plowed. Thus it resembled cows like the surabhi of the spiritual world or the kama-dugha of heaven. The earth yielded sufficient food grains, the cows supplied abundant milk, and outer space was beautifully decorated with wonderful phenomena.

TEXT 17

TEXT

ratnakaras ca ratnaughams
tat-patnyas cohur urmibhih
ksara-sidhu-ghrta-ksaudra-
dadhi-ksiramrtodakah

SYNONYMS

ratnakarah--the seas and oceans; ca--and; ratna-oghan--various kinds of gems and valuable stones; tat-patnyah--the wives of the oceans and seas, namely the rivers; ca--also; uhuh--carried; urmibhih--by their waves; ksara--the salt ocean; sidhu--the ocean of wine; ghrta--the ocean of clarified butter; ksaudra--the ocean of sugarcane juice; dadhi--the

ocean of yogurt; ksira--the ocean of milk; amrta--and the very sweet ocean; udakah--water.

TRANSLATION

By the flowing of their waves, the various oceans of the universe, along with their tributaries, the rivers, which are compared to their wives, supplied various kinds of gems and jewels for Hiranyakasipu's use. These oceans were the oceans of salt water, sugarcane juice, wine, clarified butter, milk, yogurt, and sweet water.

PURPORT

The water of the seas and oceans of this planet, of which we have experience, are salty, but other planets within the universe contain oceans of sugarcane juice, liquor, ghee, milk and sweet water. The rivers are figuratively described as wives of the oceans and seas because they glide down to the oceans and seas as tributaries, like the wives attached to their husbands. Modern scientists attempt excursions to other planets, but they have no information of how many different types of oceans and seas there are within the universe. According to their experience, the moon is full of dust, but this does not explain how it gives us soothing rays from a distance of millions of miles. As far as we are concerned, we follow the authority of Vyasadeva and Sukadeva Gosvami, who have described the universal situation according to the Vedic literature. These authorities differ from modern scientists who conclude from their imperfect sensual experience that only this planet is inhabited by living beings whereas the other planets are all vacant or full of dust.

TEXT 18

TEXT

saila dronibhir akridam
sarvartusu gunan drumah
dadhara loka-palanam
eka eva prthag gunan

SYNONYMS

sailah--the hills and mountains; dronibhih--with the valleys between them; akridam--pleasure grounds for Hiranyakasipu; sarva--all; rtusu--in the seasons of the year; gunan--different qualities (fruits and flowers); drumah--the plants and trees; dadhara--executed; loka-palanam--of the other demigods in charge of different departments of natural activity; ekah--alone; eva--indeed; prthak--different; gunan--qualities.

TRANSLATION

The valleys between the mountains became fields of pleasure for Hiranyakasipu, by whose influence all the trees and plants produced fruits and flowers profusely in all seasons. The qualities of pouring water, drying and burning, which are all qualities of the three departmental heads of the universe--namely Indra, Vayu and Agni--were all directed by Hiranyakasipu alone, without assistance from the demigods.

PURPORT

It is said in the beginning of Srimad-Bhagavatam, tejo-vari-mrdam yatha vinimayah: this material world is conducted by fire, water and earth, which combine and take shape. Here it is mentioned that the three modes of nature (prthag gunan) act under the direction of different demigods. For example, King Indra is in charge of pouring water, the demigod Vayu controls the air and dries up the water, whereas the demigod controlling fire burns everything. Hiranyakasipu, however, by dint of his austere performance of mystic yoga, became so powerful that he alone took charge of everything, without assistance from the demigods.

TEXT 19

TEXT

sa ittham nirjita-kakub
eka-rad visayan priyan
yathopajosam bhunjano
natrpyad ajitendriyah

SYNONYMS

sah--he (Hiranyakasipu); ittham--thus; nirjita--conquered; kakup--all directions within the universe; eka-rat--the one emperor of the whole universe; visayan--material sense objects; priyan--very pleasing; yatha-upajosam--as much as possible; bhunjanah--enjoying; na--did not; atrpyat--was satisfied; ajita-indriyah--being unable to control the senses.

TRANSLATION

In spite of achieving the power to control in all directions and in spite of enjoying all types of dear sense gratification as much as possible, Hiranyakasipu was dissatisfied because instead of controlling his senses he remained their servant.

PURPORT

This is an example of asuric life. Atheists can advance materially and create an extremely comfortable situation for the senses, but because they are controlled by the senses, they cannot be satisfied. This is the effect of modern civilization. Materialists are very much advanced in enjoying money and women, yet dissatisfaction prevails within human society because human society cannot be happy and peaceful without Krsna consciousness. As far as material sense gratification is concerned, materialists may go on increasing their enjoyment as far as they can imagine, but because people in such a material condition are servants of their senses, they cannot be satisfied. Hiranyakasipu was a vivid example of this dissatisfied state of humanity.

TEXT 20

TEXT

evam aisvarya-mattasya
drptasyocchastra-vartinah
kalo mahan vyatiyaya
brahma-sapam upeyusah

SYNONYMS

evam--thus; aisvarya-mattasya--of one who was intoxicated by opulences; drptasya--greatly proud; ut-sastra-vartinah--transgressing the regulative principles mentioned in the sastras; kalah--duration of time; mahan--a great; vyatiyaya--passed; brahma-sapam--a curse by exalted brahmanas; upeyusah--having obtained.

TRANSLATION

Hiranyakasipu thus passed a long time being very much proud of his opulences and transgressing the laws and regulations mentioned in the authoritative sastras. He was therefore subjected to a curse by the four Kumaras, who were great brahmanas.

PURPORT

There have been many instances in which demons, after achieving material opulences, have become extremely proud, so much so that they have transgressed the laws and regulations given in the authoritative sastras. Hiranyakasipu acted in this way. As stated in Bhagavad-gita (16.23):

yah sastra-vidhim utsrjya
vartate kama-karatah
na sa siddhim avapnoti
na sukham na param gatim

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination." The word sastra refers to that which controls our activities. We cannot violate or transgress the laws and regulative principles mentioned in the sastras. Bhagavad-gita repeatedly confirms this.

tasmac chastram pramanam te
karyakarya-vyavasthitau
jnatva sastra-vidhanoktam
karma kartum iharhasi

"One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated." (Bg. 16.24) One should act according to the direction of the sastra, but the material energy is so powerful that as soon as one becomes materially opulent, he begins to transgress the sastric laws. As soon as one transgresses the laws of sastra, he immediately enters upon the path of destruction.

TEXT 21

TEXT

tasyogra-danda-samvignah
sarve lokah sapalakah
anyatralabdha-saranah
saranam yayur acyutam

SYNONYMS

tasya--of him (Hiranyakasipu); ugra-danda--by the very fearful chastisement; samvignah--disturbed; sarve--all; lokah--the planets; sa-palakah--with their principal rulers; anyatra--anywhere else; alabdha--not obtaining; saranah--shelter; saranam--for shelter; yayuh--approached; acyutam--the Supreme Personality of Godhead.

TRANSLATION

Everyone, including the rulers of the various planets, was extremely distressed because of the severe punishment inflicted upon them by Hiranyakasipu. Fearful and disturbed, unable to find any other shelter, they at last surrendered to the Supreme Personality of Godhead, Visnu.

PURPORT

Lord Krsna says in Bhagavad-gita (5.29):

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." The Supreme Personality of Godhead, Krsna, is actually the best friend of everyone. In a condition of distress or misery, one wants to seek shelter of a well-wishing friend. The well-wishing friend of the perfect order is Lord Sri Krsna. Therefore all the inhabitants of the various planets, being unable to find any other shelter, were obliged to seek shelter at the lotus feet of the supreme friend. If from the very beginning we seek shelter of the supreme friend, there will be no cause of danger. It is said that if a dog is swimming in the water and one wants to cross the ocean by catching hold of the dog's tail, certainly he is foolish. Similarly, if in distress one seeks shelter of a demigod, he is foolish, for his efforts will be fruitless. In all circumstances, one should seek shelter of the Supreme Personality of Godhead. Then there will be no danger under any circumstances.

TEXTS 22-23

TEXT

tasyai namo 'stu kasthanayai
yatrātma harir isvarah
yad gatva na nivartante
santah sannyasino 'malah

iti te samyatatmanah
samahita-dhiyo 'malah
upatasthur hrsikesam
vinidra vayu-bhojanah

SYNONYMS

tasyai--unto that; namah--our respectful obeisances; astu--let there be; kasthanayai--direction; yatra--wherein; atma--the Supersoul; harih--the Supreme Personality of Godhead; isvarah--the supreme controller; yat--

which; gatva--approaching; na--never; nivartante--return; santah--peaceful; sannyasinah--saintly persons in the renounced order of life; amalah--pure; iti--thus; te--they; samyata-atmanah--having controlled minds; samahita--steadied; dhiyah--intelligences; amalah--purified; upatasthuh--worshiped; hrsikesam--the master of the senses; vinidrah--without sleeping; vayu-bhojanah--eating only air.

TRANSLATION

"Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life, the great saintly persons, go, and from which, having gone, they never return." Without sleep, fully controlling their minds, and living on only their breath, the predominating deities of the various planets began worshipping Hrsikesa with this meditation.

PURPORT

The two words tasyai kasthayai are very significant. Everywhere, in every direction, in every heart and in every atom, the Supreme Personality of Godhead is situated in His features as Brahman and Paramatma. Then what is the purpose of saying tasyai kasthayai--"in that direction where Hari is situated?" During Hiranyakasipu's time, his influence was everywhere, but he could not force his influence into the places where the Supreme Personality of Godhead had His pastimes. For example, on this earth there are such places as Vrndavana and Ayodhya, which are called dhamas. In the dhama, there is no influence from Kali-yuga or any demon. If one takes shelter of such a dhama, worship of the Lord becomes very easy, and resultant spiritual advancement quickly takes place. In fact, in India one may still go to Vrndavana and similar places to achieve the results of spiritual activities quickly.

TEXT 24

TEXT

tesam avirabhud vani
arupa megha-nihsvana
sannadayanti kakubhah
sadhunam abhayankari

SYNONYMS

tesam--in front of all of them; avirabhut--appeared; vani--a voice; arupa--without a form; megha-nihsvana--resounding like the sound of a cloud; sannadayanti--causing to vibrate; kakubhah--all directions; sadhunam--of the saintly persons; abhayankari--driving away the fearful situation.

TRANSLATION

Then there appeared before them a transcendental sound vibration, emanating from a personality not visible to material eyes. The voice was as grave as the sound of a cloud, and it was very encouraging, driving away all fear.

TEXTS 25-26

TEXT

ma bhaista vibudha-sresthah
sarvesam bhadram astu vah
mad-darsanam hi bhutanam
sarva-sreyopapattaye

jnatam etasya dauratmyam
daiteyapasadasya yat
tasya santim karisyami
kalam tavat pratiksata

SYNONYMS

ma--do not; bhaista--fear; vibudha-sresthah--O best of learned persons; sarvesam--of all; bhadram--the good fortune; astu--let there be; vah--unto you; mat-darsanam--the seeing of Me (or offering of prayers to Me or hearing about Me, all of which are absolute); hi--indeed; bhutanam--of all living entities; sarva-sreya--of all good fortune; upapattaye--for the attainment; jnatam--known; etasya--of this; dauratmyam--the nefarious activities; daiteya-apasadasya--of the great demon, Hiranyakasipu; yat--which; tasya--of this; santim--cessation; karisyami--I shall make; kalam--time; tavat--until that; pratiksata--just wait.

TRANSLATION

The voice of the Lord vibrated as follows: O best of learned persons, do not fear! I wish all good fortune to you. Become My devotees by hearing and chanting about Me and offering Me prayers, for these are certainly meant to award benedictions to all living entities. I know all about the activities of Hiranyakasipu and shall surely stop them very soon. Please wait patiently until that time.

PURPORT

Sometimes people are very much eager to see God. In considering the word mad-darsanam, "seeing Me," which is mentioned in this verse, one should note that in Bhagavad-gita the Lord says, bhaktya mam abhijanati. In other words, the ability to understand the Supreme Personality of Godhead or to see Him or talk with Him depends on one's advancement in devotional service, which is called bhakti. In bhakti there are nine different activities: sravanam kirtanam visnoh smaranam pada-sevanam. arcanam vandanam dasyam sakhyam atma-nivedanam. Because all these devotional activities are absolute, there is no fundamental difference between worshiping the Deity in the temple, seeing Him and chanting His glories. Indeed, all of these are ways of seeing Him, for everything done in devotional service is a means of direct contact with the Lord. The vibration of the Lord's voice appeared in the presence of all the devotees, and although the person vibrating the sound was unseen to them, they were meeting or seeing the Lord because they were offering prayers and because the vibration of the Lord was present. Contrary to the laws of the material world, there is no difference between seeing the Lord, offering prayers and hearing the transcendental vibration. Pure devotees, therefore, are fully satisfied by glorifying the Lord. Such glorification is called kirtana. Performing kirtana and hearing the vibration of the sound Hare Krsna is actually seeing the Supreme Personality of Godhead directly. One must realize this position, and then one will be able to understand the absolute nature of the Lord's activities.

TEXT 27

TEXT

yada deveṣu vedeṣu
goṣu vipreṣu sadhuṣu
dharme mayi ca vidveśah
sa va aṣu vinaśyati

SYNONYMS

yada--when; deveṣu--unto the demigods; vedeṣu--unto the Vedic scriptures; goṣu--unto the cows; vipreṣu--unto the brahmanas; sadhuṣu--unto the saintly persons; dharme--unto religious principles; mayi--unto Me, the Supreme Personality of Godhead; ca--and; vidveśah--envious; saḥ--such a person; vai--indeed; aṣu--very soon; vinaśyati--is vanquished.

TRANSLATION

When one is envious of the demigods, who represent the Supreme Personality of Godhead, of the Vedas, which give all knowledge, of the cows, brahmanas, Vaisnavas and religious principles, and ultimately of Me, the Supreme Personality of Godhead, he and his civilization will be vanquished without delay.

TEXT 28

TEXT

nirvairaya prasantaya
sva-sutaya mahatmane
prahradaya yada druhyed
dhanisye 'pi varorjitam

SYNONYMS

nirvairaya--who is without enemies; prasantaya--very sober and peaceful; sva-sutaya--unto his own son; maha-atmane--who is a great devotee; prahradaya--Prahlada Maharaja; yada--when; druhyet--will commit violence; hanisye--I shall kill; api--although; vara-urjitam--blessed by the boons of Lord Brahma.

TRANSLATION

When Hiranyakasipu teases the great devotee Prahlada, his own son, who is peaceful and sober and who has no enemy, I shall kill Hiranyakasipu immediately, despite the benedictions of Brahma.

PURPORT

Of all sinful activities, an offense to a pure devotee, or Vaisnava, is the most severe. An offense at the lotus feet of a Vaisnava is so disastrous that Sri Caitanya Mahaprabhu has compared it to a mad elephant that enters a garden and causes great havoc by uprooting many plants and trees. If one is an offender at the lotus feet of a brahmana or Vaisnava, his offenses uproot all his auspicious activities. One should therefore very carefully guard against committing vaisnava-āparādha, or offenses at

the lotus feet of a Vaisnava. Here the Lord clearly says that although Hiranyakasipu had received benedictions from Lord Brahma, these benedictions would be null and void as soon as he committed an offense at the lotus feet of Prahlada Maharaja, his own son. A Vaisnava like Prahlada Maharaja is described herein as nirvaira, having no enemies. Elsewhere in Srimad-Bhagavatam (3.25.21) it is said, ajata-satravah santah sadhavah sadhu-bhusanah: a devotee has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime. A devotee does not create enmity with anyone, but if someone becomes his enemy, that person will be vanquished by the Supreme Personality of Godhead, despite whatever benedictions he may have received from other sources. Hiranyakasipu was certainly enjoying the fruitful results of his austerities, but here the Lord says that as soon as he committed an offense at the lotus feet of Prahlada Maharaja he would be ruined. One's longevity, opulence, beauty, education and whatever else one may possess as a result of pious activities cannot protect one if one commits an offense at the lotus feet of a Vaisnava. Despite whatever one possesses, if one offends the lotus feet of a Vaisnava he will be vanquished.

TEXT 29

TEXT

sri-narada uvaca
ity ukta loka-guruna
tam pranamya divaukasah
nyavartanta gatodvega
menire casuram hatam

SYNONYMS

sri-naradah uvaca--the great saint Narada Muni said; iti--thus; uktah--addressed; loka-guruna--by the supreme spiritual master of everyone; tam--unto Him; pranamya--offering obeisances; divaukasah--all the demigods; nyavartanta--returned; gata-udvegah--relieved of all anxieties; menire--they considered; ca--also; asuram--the demon (Hiranyakasipu); hatam--killed.

TRANSLATION

The great saint Narada Muni continued: When the Supreme Personality of Godhead, the spiritual master of everyone, thus reassured all the demigods living in the heavenly planets, they offered their respectful obeisances unto Him and returned, confident that the demon Hiranyakasipu was now practically dead.

PURPORT

The less intelligent men who are always busy worshiping the demigods should note that when the demigods are harassed by the demons, they approach the Supreme Personality of Godhead for relief. Since the demigods resort to the Supreme Personality of Godhead, why should the worshipers of the demigods not approach the Supreme Lord for whatever benefits they desire? Srimad-Bhagavatam (2.3.10) says:

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena

yajeta purusam param

"Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Krsna, the Supreme Personality of Godhead, by rendering transcendental loving service." Whether one is a karmi, jnani or yogi, if one wants a particular benediction fulfilled, even if it be material, one should approach the Supreme Lord and pray to Him, for then it will be fulfilled. There is no need to approach any demigod separately for the fulfillment of any desire.

TEXT 30

TEXT

tasya daitya-pateh putras
catvarah paramadbhutih
prahrado 'bhun mahams tesam
gunair mahad-upasakah

SYNONYMS

tasya--of him (Hiranyakasipu); daitya-pateh--the King of the Daityas; putrah--sons; catvarah--four; parama-adbhutih--very qualified and wonderful; prahradah--the one named Prahlada; abhut--was; mahan--the greatest; tesam--of all of them; gunaih--with transcendental qualities; mahat-upasakah--being an unalloyed devotee of the Supreme Personality of Godhead.

TRANSLATION

Hiranyakasipu had four wonderful, well-qualified sons, of whom the one named Prahlada was the best. Indeed, Prahlada was a reservoir of all transcendental qualities because he was an unalloyed devotee of the Personality of Godhead.

PURPORT

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah

"In one who has unflinching devotional faith in Krsna, all the good qualities of Krsna and the demigods are consistently manifest." (Bhag. 5.18.12) Prahlada Maharaja is praised herein for having all good qualities because of worshiping the Supreme Personality of Godhead. Therefore, a pure devotee, who has no motives, has all good qualities, material and spiritual. If one is spiritually advanced, being a staunch, liberal devotee of the Lord, all good qualities are manifest in his body. On the other hand, harav abhaktasya kuto mahad-gunah: if one is not a devotee, even if he has some materially good qualities, they have no value. That is the verdict of the Vedas.

TEXTS 31-32

TEXT

brahmanyah sila-sampannah
satya-sandho jitendriyah

atmavat sarva-bhutanam
eka-priya-suhrttamah

dasavat sannataryanghrih
pitravad dina-vatsalah
bhratrvat sadrse snigdho
gurusv isvara-bhavanah
vidyartharupa-janmadhyo
mana-stambha-vivarjitah

SYNONYMS

brahmanyah--cultured as a good brahmana; sila-sampannah--possessing all good qualities; satya-sandhah--determined to understand the Absolute Truth; jita-indriyah--fully controlling the senses and mind; atma-vat--like the Supersoul; sarva-bhutanam--of all living entities; eka-priya--the one beloved; suhrt-tamah--the best friend; dasa-vat--like a menial servant; sannata--always obedient; arya-anghrih--at the lotus feet of great persons; pitr-vat--exactly like a father; dina-vatsalah--kind to the poor; bhratr-vat--exactly like a brother; sadrse--to his equals; snigdha--very affectionate; gurusu--unto the spiritual masters; isvara-bhavanah--who considered exactly like the Supreme Personality of Godhead; vidya--education; artha--riches; rupa--beauty; janma--aristocracy or nobility; adyah--endowed with; mana--pride; stambha--impudence; vivarjitah--completely free from.

TRANSLATION

[The qualities of Maharaja Prahlada, the son of Hiranyakasipu, are described herewith.] He was completely cultured as a qualified brahmana, having very good character and being determined to understand the Absolute Truth. He had full control of his senses and mind. Like the Supersoul, he was kind to every living entity and was the best friend of everyone. To respectable persons he acted exactly like a menial servant, to the poor he was like a father, to his equals he was attached like a sympathetic brother, and he considered his teachers, spiritual masters and older Godbrothers to be as good as the Supreme Personality of Godhead. He was completely free from unnatural pride that might have arisen from his good education, riches, beauty, aristocracy and so on.

PURPORT

These are some of the qualifications of a Vaisnava. A Vaisnava is automatically a brahmana because a Vaisnava has all the good qualities of a brahmana.

samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma-karma svabhava-jam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness--these are the qualities by which the brahmanas work." (Bg. 18.42) These qualities are manifest in the body of a Vaisnava. Therefore a perfect Vaisnava is also a perfect brahmana, as indicated here by the words brahmanyah sila-sampannah. A Vaisnava is always determined to understand the Absolute Truth, and to understand the Absolute Truth one needs to have full control over his senses and mind.

Prahlada Maharaja possessed all these qualities. A Vaisnava is always a well-wisher to everyone. The six Gosvamis, for example, are described in this way: dhiradhira jana-priyau. They were popular with both the gentle and the ruffians. A Vaisnava must be equal to everyone, regardless of one's position. Atmavat: a Vaisnava should be like Paramatma. Isvarah sama-bhutanam hrd-dese 'rjuna tisthati. Paramatma does not hate anyone; indeed, He is in the heart of a brahmana, but he is also even in the heart of a pig. As the moon never refuses to distribute its pleasing rays even to the home of a candala, a Vaisnava never refuses to act for everyone's welfare. Therefore a Vaisnava is always obedient to the spiritual master (arya). The word arya refers to one who is advanced in knowledge. One who is deficient in knowledge cannot be called arya. At the present, however, the word arya is used to refer to those who are godless. This is the unfortunate situation of Kali-yuga.

The word guru refers to the spiritual master who initiates his disciple into advancement in the science of Krsna, or Krsna consciousness, as stated by Srila Visvanatha Cakravarti Thakura (sri-bhagavan-mantropadesake gurav ity arthah).

TEXT 33

TEXT

nodvigna-citto vyasaneseu nihsprah
 srutesu drstesu gunesv avastu-drk
 dantendriya-prana-sarira-dhih sada
 prasanta-kamo rahitasuro 'surah

SYNONYMS

na--not; udvigna--agitated; cittah--whose consciousness; vyasaneseu--in dangerous conditions; nihsprah--without desire; srutesu--in things heard of (especially elevation to heavenly planets because of pious activities); drstesu--as well as in temporal things seen; gunesu--the objects of sense gratification under the modes of material nature; avastu-drk--seeing as if insubstantial; danta--controlling; indriya--the senses; prana--the living force; sarira--the body; dhih--and intelligence; sada--always; prasanta--quieted; kamah--whose material desires; rahita--completely devoid of; asurah--demoniac nature; asurah--although born in a demoniac family.

TRANSLATION

Although Prahlada Maharaja was born in a family of asuras, he himself was not an asura but a great devotee of Lord Visnu. Unlike the other asuras, he was never envious of Vaisnavas. He was not agitated when put into danger, and he was neither directly nor indirectly interested in the fruitive activities described in the Vedas. Indeed, he considered everything material to be useless, and therefore he was completely devoid of material desires. He always controlled his senses and life air, and being of steady intelligence and determination, he subdued all lusty desires.

PURPORT

From this verse we discover that a man is not qualified or disqualified simply by birth. Prahlada Maharaja was an asura by birth, yet he possessed all the qualities of a perfect brahmana (brahmanyah

silā-sampannah). Anyone can become a fully qualified brahmana under the direction of a spiritual master. Prahlada Maharaja provided a vivid example of how to think of the spiritual master and accept his directions calmly.

TEXT 34

TEXT

yasmin mahad-guna rajan
grhyante kavibhir muhuh
na te 'dhuna pidhiyante
yatha bhagavatisvare

SYNONYMS

yasmin--in whom; mahat-gunah--exalted transcendental qualities; rajan--O King; grhyante--are glorified; kavibhir--by persons who are thoughtful and advanced in knowledge; muhuh--always; na--not; te--these; adhuna--today; pidhiyante--are obscured; yatha--just as; bhagavati--in the Supreme Personality of Godhead; isvare--the supreme controller.

TRANSLATION

O King, Prahlada Maharaja's good qualities are still glorified by learned saints and Vaisnavas. As all good qualities are always found existing in the Supreme Personality of Godhead, they also exist forever in His devotee Prahlada Maharaja.

PURPORT

From authoritative scripture it is learned that Prahlada Maharaja still lives in Vaikunthaloka as well as within this material world on the planet Sutala. This transcendental quality of existing simultaneously in different places is another qualification of the Supreme Personality of Godhead. Goloka eva nivasaty akhila-tma-bhutaḥ: the Lord appears in the core of everyone's heart, yet He exists on His own planet, Goloka Vrndavana. A devotee acquires qualities almost the same as those of the Lord because of unalloyed devotional service. Ordinary living beings cannot be so qualified, but a devotee can be qualified like the Supreme Personality of Godhead, not in full but partially.

TEXT 35

TEXT

yam sadhu-gatha-sadasi
ripavo 'pi sura nrpa
pratimanam prakurvanti
kim utanye bhavadsah

SYNONYMS

yam--whom; sadhu-gatha-sadasi--in an assembly where saintly persons gather or exalted characteristics are discussed; ripavah--persons who were supposed to have been Prahlada Maharaja's enemies (even such a devotee as Prahlada Maharaja had enemies, including even his own father); api--even; surah--the demigods (the demigods are enemies of the demons,

and since Prahlada Maharaja was born in a family of demons, the demigods should have been his enemies); nrpa--O King Yudhisthira; pratimanam--a substantial example of the best among the devotees; prakurvanti--they make; kim uta--what to speak of; anye--others; bhavadrsah--exalted personalities such as yourself.

TRANSLATION

In any assembly where there are discourses about saints and devotees, O King Yudhisthira, even the enemies of the demons, namely the demigods, what to speak of you, would cite Prahlada Maharaja as an example of a great devotee.

TEXT 36

TEXT

gunair alam asankhyeyair
mahatmyam tasya sucyate
vasudeve bhagavati
yasya naisargiki ratih

SYNONYMS

gunaih--with spiritual qualities; alam--what need; asankhyeyaih--which are innumerable; mahatmyam--the greatness; tasya--of him (Prahlada Maharaja); sucyate--is indicated; vasudeve--to Lord Krsna, the son of Vasudeva; bhagavati--the Supreme Personality of Godhead; yasya--of whom; naisargiki--natural; ratih--attachment.

TRANSLATION

Who could list the innumerable transcendental qualities of Prahlada Maharaja? He had unflinching faith in Vasudeva, Lord Krsna [the son of Vasudeva], and unalloyed devotion to Him. His attachment to Lord Krsna was natural because of his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [mahatma].

PURPORT

In his prayers to the ten incarnations, Jayadeva Gosvami says, kesava dhrta-narahari-rupa jaya jagad-isa hare. Prahlada Maharaja was a devotee of Lord Nrsimha, who is Kesava, Krsna Himself. Therefore when this verse says vasudeve bhagavati, one should understand that Prahlada Maharaja's attachment for Nrsimhadeva was attachment for Krsna, Vasudeva, the son of Vasudeva. Prahlada Maharaja, therefore, is described as a great mahatma. As the Lord Himself confirms in Bhagavad-gita (7.19):

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." A great devotee of Krsna, the son of Vasudeva, is a great soul very rarely to be found. Prahlada Maharaja's

attachment for Krsna will be explained in the next verse. Krsna-graha-grhitatma. Prahlada Maharaja's heart was always filled with thoughts of Krsna. Therefore Prahlada Maharaja is the ideal devotee in Krsna consciousness.

TEXT 37

TEXT

nyasta-kridanako balo
jadavat tan-manastaya
krsna-graha-grhitatma
na veda jagad idrsam

SYNONYMS

nyasta--having given up; kridanakah--all sportive activities or tendencies for childhood play; balah--a boy; jada-vat--as if dull, without activities; tat-manastaya--by being fully absorbed in Krsna; krsna-graha--by Krsna, who is like a strong influence (like a graha, or planetary influence); grhita-atma--whose mind was fully attracted; na--not; veda--understood; jagat--the entire material world; idrsam--like this.

TRANSLATION

From the very beginning of his childhood, Prahlada Maharaja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Krsna consciousness. Since his mind was always affected by Krsna consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification.

PURPORT

Prahlada Maharaja is the vivid example of a great person fully absorbed in Krsna consciousness. In Caitanya-caritamrta (Madhya 8.274) it is said:

sthavara-jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti

A fully Krsna conscious person, although situated in this material world, does not see anything but Krsna, anywhere and everywhere. This is the sign of a maha-bhagavata. The maha-bhagavata sees Krsna everywhere because of his attitude of pure love for Krsna. As confirmed in the Brahma-samhita (5.38):

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara, situated within the heart of the devotee." An exalted devotee, or mahatma, who is rarely to be seen, remains fully conscious of Krsna and constantly sees the Lord within the core of his

heart. It is sometimes said that when one is influenced by evil stars like Saturn, Rahu or Ketu, he cannot make advancement in any prospective activity. In just the opposite way, Prahlada Maharaja was influenced by Krsna, the supreme planet, and thus he could not think of the material world and live without Krsna consciousness. That is the sign of a maha-bhagavata. Even if one is an enemy of Krsna, a maha-bhagavata sees him to be also engaged in Krsna's service. Another crude example is that everything appears yellow to the jaundiced eye. Similarly, to a maha-bhagavata, everyone but himself appears to be engaged in Krsna's service.

Prahlada Maharaja is the approved maha-bhagavata, the supreme devotee. In the previous verse it was stated that he had natural attachment (naisargiki ratih). The symptoms of such natural attachment for Krsna are described in this verse. Although Prahlada Maharaja was only a boy, he had no interest in playing. As stated in Srimad-Bhagavatam (11.2.42), viraktir anyatra ca: the symptom of perfect Krsna consciousness is that one loses interest in all material activities. For a small boy to give up playing is impossible, but Prahlada Maharaja, being situated in first-class devotional service, was always absorbed in a trance of Krsna consciousness. Just as a materialistic person is always absorbed in thoughts of material gain, a maha-bhagavata like Prahlada Maharaja is always absorbed in thoughts of Krsna.

TEXT 38

TEXT

asinah paryatann asnan
sayanah prapiban bruvan
nanusandhatta etani
govinda-parirambhitah

SYNONYMS

asinah--while sitting; paryatan--while walking; asnan--while eating; sayanah--while lying down; prapiban--while drinking; bruvan--while talking; na--not; anusandhatte--knew; etani--all these activities; govinda--by the Supreme Personality of Godhead, who enlivens the senses; parirambhitah--being embraced.

TRANSLATION

Prahlada Maharaja was always absorbed in thought of Krsna. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed.

PURPORT

A small child, while being cared for by his mother, does not know how the needs of the body for eating, sleeping, lying down, passing water and evacuating are being fulfilled. He is simply satisfied to be on the lap of his mother. Similarly, Prahlada Maharaja was exactly like a small child, being cared for by Govinda. The necessary activities of his body were performed without his knowledge. As a father and mother care for their child, Govinda cared for Prahlada Maharaja, who remained always absorbed in thoughts of Govinda. This is Krsna consciousness. Prahlada Maharaja is the vivid example of perfection in Krsna consciousness.

TEXT 39

TEXT

kvacid rudati vaikuntha-
cinta-sabala-cetanah
kvacid dhasati tac-cinta-
hlada udgayati kvacit

SYNONYMS

kvacit--sometimes; rudati--cries; vaikuntha-cinta--by thoughts of Krsna; sabala-cetanah--whose mind was bewildered; kvacit--sometimes; hasati--laughs; tat-cinta--by thoughts of Him; ahladah--being jubilant; udgayati--chants very loudly; kvacit--sometimes.

TRANSLATION

Because of advancement in Krsna consciousness, he sometimes cried, sometimes laughed, sometimes expressed jubilation and sometimes sang loudly.

PURPORT

This verse further clarifies the comparison of a devotee to a child. If a mother leaves her small child in his bed or cradle and goes away to attend to some family duties, the child immediately understands that his mother has gone away, and therefore he cries. But as soon as the mother returns and cares for the child, the child laughs and becomes jubilant. Similarly, Prahlada Maharaja, being always absorbed in thoughts of Krsna, sometimes felt separation, thinking, "Where is Krsna?" This is explained by Sri Caitanya Mahaprabhu. Sunyayitam jagat sarvam govinda-virahena me. When an exalted devotee feels that Krsna is invisible, having gone away, he cries in separation, and sometimes, when he sees that Krsna has returned to care for him, he laughs, just as a child sometimes laughs upon understanding that his mother is taking care of him. These symptoms are called bhava. In The Nectar of Devotion, various bhavas, ecstatic conditions of a devotee, are fully described. These bhavas are visible in the activities of a perfect devotee.

TEXT 40

TEXT

nadati kvacid utkantho
vilajjo nrtyati kvacit
kvacit tad-bhavana-yuktas
tanmayo 'nucakara ha

SYNONYMS

nadati--exclaims loudly (addressing the Lord, "O Krsna"); kvacit--sometimes; utkanthah--being anxious; vilajjah--without shame; nrtyati--he dances; kvacit--sometimes; kvacit--sometimes; tat-bhavana--with thoughts of Krsna; yuktah--being absorbed; tat-mayah--thinking as if he had become Krsna; anucakara--imitated; ha--indeed.

TRANSLATION

Sometimes, upon seeing the Supreme Personality of Godhead, Prahlada Maharaja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Krsna, he felt oneness and imitated the pastimes of the Lord.

PURPORT

Prahlada Maharaja sometimes felt that the Lord was far away from him and therefore called Him loudly. When he saw that the Lord was before him, he was fully jubilant. Sometimes, thinking himself one with the Supreme, he imitated the Lord's pastimes, and in separation from the Lord he would sometimes show symptoms of madness. These feelings of a devotee would not be appreciated by impersonalists. One must go further and further into spiritual understanding. The first realization is impersonal Brahman, but one must go still further to realize Paramatma and eventually the Supreme Personality of Godhead, who is worshiped by the transcendental feelings of a devotee in a relationship of santa, dasya, sakhya, vatsalya or madhurya. Here the feelings of Prahlada Maharaja were in the mellow of vatsalya, filial love and affection. As a child cries when left by his mother, when Prahlada Maharaja felt that the Lord was away from him he began to cry (nadati). Again, a devotee like Prahlada sometimes sees that the Lord is coming from a long distance to pacify him, like a mother responding to a child, saying, "My dear child, do not cry. I am coming." Then the devotee, without being ashamed due to his surroundings and circumstances, begins to dance, thinking, "Here is my Lord! My Lord is coming!" Thus the devotee, in full ecstasy, sometimes imitates the pastimes of the Lord, just as the cowherd boys used to imitate the behavior of the jungle animals. However, he does not actually become the Lord. Prahlada Maharaja achieved the spiritual ecstasies described herein by his advancement in spiritual understanding.

TEXT 41

TEXT

kvacid utpulakas tusnim
aste samsparsa-nirvrtah
aspanda-pranayananda-
salilamiliteksanah

SYNONYMS

kvacit--sometimes; utpulakah--with the hairs of his body standing on end; tusnim--completely silent; aste--remains; samsparsa-nirvrtah--feeling great joy by contact with the Lord; aspanda--steady; pranayananda--due to transcendental bliss from a relationship of love; salila--filled with tears; amilita--half-closed; iksanah--whose eyes.

TRANSLATION

Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord.

PURPORT

When a devotee feels separation from the Lord, he becomes eager to see where the Lord is, and sometimes when he feels pangs of separation, tears flow incessantly from his half-closed eyes. As stated by Sri Caitanya Mahaprabhu in His Siksastaka, yugayitam nimesena caksusa pravrsayitam. The words caksusa pravrsayitam refer to tears falling incessantly from the devotee's eyes. These symptoms, which appear in pure devotional ecstasy, were visible in the body of Prahlada Maharaja.

TEXT 42

TEXT

sa uttama-sloka-padaravindayor
nisevayakincana-sanga-labdhaya
tanvan param nirvrtim atmano muhur
duhsanga-dinasya manah samam vyadhat

SYNONYMS

sah--he (Prahlada Maharaja); uttama-sloka-pada-aravindayoh--to the lotus feet of the Supreme Personality of Godhead, who is worshiped by transcendental prayers; nisevaya--by constant service; akincana--of devotees who have nothing to do with the material world; sanga--in the association; labdhaya--obtained; tanvan--expanding; param--highest; nirvrtim--bliss; atmanah--of the spirit soul; muhur--constantly; duhsanga-dinasya--of a person poor in spiritual understanding due to bad association; manah--the mind; samam--peaceful; vyadhat--made.

TRANSLATION

Because of his association with perfect, unalloyed devotees who had nothing to do with anything material, Prahlada Maharaja constantly engaged in the service of the Lord's lotus feet. By seeing his bodily features when he was in perfect ecstasy, persons very poor in spiritual understanding became purified. In other words, Prahlada Maharaja bestowed upon them transcendental bliss.

PURPORT

Apparently Prahlada Maharaja was placed in circumstances in which he was always tortured by his father. In such material conditions, one cannot have an undisturbed mind, but since bhakti is unconditional (ahaituky apratihata), Prahlada Maharaja was never disturbed by the chastisements of Hiranyakasipu. On the contrary, the bodily symptoms of his ecstatic love for the Supreme Personality of Godhead turned the minds of his friends, who had also been born in atheistic families. Instead of being disturbed by the torments of his father, Prahlada influenced these friends and cleansed their minds. A devotee is never contaminated by material conditions, but persons subjected to material conditions can become spiritually advanced and blissful upon seeing the behavior of a pure devotee.

TEXT 43

TEXT

tasmin maha-bhagavate

maha-bhage mahatmani
hiranyakasipu rajann
akarod agham atmaje

SYNONYMS

tasmin--unto him; maha-bhagavate--an exalted devotee of the Lord;
maha-bhage--most fortunate; maha-atmani--whose mind was very broad;
hiranyakasipuh--the demon Hiranyakasipu; rajan--O King; akarot--
performed; agham--very great sin; atma-je--to his own son.

TRANSLATION

My dear King Yudhisthira, the demon Hiranyakasipu tormented this
exalted, fortunate devotee, although Prahlada was his own son.

PURPORT

When a demon like Hiranyakasipu, despite his elevated position due to
severe austerities, begins to tease a devotee, he begins falling down,
and the results of his austerities dwindle. One who oppresses a pure
devotee loses all the results of his austerities, penances and pious
activities. Since Hiranyakasipu was now inclined to chastise his most
exalted devotee son, Prahlada Maharaja, his opulences began dwindling.

TEXT 44

TEXT

sri-yudhisthira uvaca
devarsa etad icchamo
veditum tava suvrata
yad atmajaya suddhaya
pitadat sadhave hy agham

SYNONYMS

sri-yudhisthirah uvaca--Maharaja Yudhisthira inquired; deva-rse--O
best saintly person among the demigods; etad--this; icchamah--we wish;
veditum--to know; tava--from you; su-vrata--having the determination for
spiritual advancement; yat--because; atma-jaya--unto his own son;
suddhaya--who was pure and exalted; pita--the father, Hiranyakasipu;
adat--gave; sadhave--a great saint; hi--indeed; agham--trouble.

TRANSLATION

Maharaja Yudhisthira said: O best of the saints among the demigods, O
best of spiritual leaders, how did Hiranyakasipu give so much trouble to
Prahlada Maharaja, the pure and exalted saint, although Prahlada was his
own son? I wish to know about this subject from you.

PURPORT

To know about the Supreme Personality of Godhead and the
characteristics of His pure devotee, one must inquire from authorities
like Devarsi Narada. One cannot inquire about transcendental subject
matters from a layman. As stated in Srimad-Bhagavatam (3.25.25), satam
prasangan mama virya-samvido bhavanti hrt-karna-rasayanah kathah: only by

association with devotees can one authoritatively understand the position of the Lord and His devotees. A devotee like Narada Muni is addressed as suvrata. Su means "good," and vrata means "vow." Thus the word suvrata refers to a person who has nothing to do with the material world, which is always bad. One cannot understand anything spiritual from a materialistic scholar puffed up with academic knowledge. As stated in Bhagavad-gita (18.55), bhaktya mam abhijanati: one must try to understand Krsna by devotional service and from a devotee. Therefore Yudhishthira Maharaja was quite right in wanting to learn further about Prahlada Maharaja from Sri Narada Muni.

TEXT 45

TEXT

putran vipratikulan svan
pitarah putra-vatsalah
upalabhante siksartham
naivagham aparo yatha

SYNONYMS

putran--sons; vipratikulan--who act against the will of the father; svan--their own; pitarah--fathers; putra-vatsalah--being very affectionate to the children; upalabhante--chastise; siksa-artham--to teach them lessons; na--not; eva--indeed; agham--punishment; aparah--an enemy; yatha--like.

TRANSLATION

A father and mother are always affectionate to their children. When the children are disobedient the parents chastise them, not due to enmity but only for the child's instruction and welfare. How did Hiranyakasipu, the father of Prahlada Maharaja, chastise such a noble son? This is what I am eager to know.

TEXT 46

TEXT

kim utanuvasan sadhums
tadrsan guru-devatan
etat kautuhalam brahmann
asmakam vidhama prabho
pituh putraya yad dveso
maranaya prayojitah

SYNONYMS

kim uta--much less; anuvasan--to obedient and perfect sons; sadhun--great devotees; tadrsan--of that sort; guru-devatan--honoring the father as the Supreme Personality of Godhead; etat--this; kautuhalam--doubt; brahman--O brahmana; asmakam--of us; vidhama--dissipate; prabho--O my lord; pituh--of the father; putraya--unto the son; yat--which; dvesah--envy; maranaya--for killing; prayojitah--applied.

TRANSLATION

Maharaja Yudhisthira further inquired: How was it possible for a father to be so violent toward an exalted son who was obedient, well-behaved and respectful to his father? O brahmana, O master, I have never heard of such a contradiction as an affectionate father's punishing his noble son with the intention of killing him. Kindly dissipate our doubts in this regard.

PURPORT

In the history of human society, an affectionate father is rarely found to chastise a noble and devoted son. Therefore Maharaja Yudhisthira wanted Narada Muni to dissipate his doubt. Thus end the Bhaktivedanta purports of the Seventh Canto, Fourth Chapter, of the Srimad-Bhagavatam, entitled, "Hiranyakasipu Terrorizes the Universe."

Chapter Five

Prahlada Maharaja, the Saintly Son of Hiranyakasipu

Prahlada Maharaja did not carry out the orders of his teachers, for he was always engaged in worshiping Lord Visnu. As described in this chapter, Hiranyakasipu tried to kill Prahlada Maharaja, even by having a snake bite him and by putting him under the feet of elephants, yet he was unsuccessful.

Hiranyakasipu's spiritual master, Sukracarya, had two sons named Sanda and Amarka, to whom Prahlada Maharaja was entrusted for education. Although the teachers tried to educate the boy Prahlada in politics, economics and other material activities, he did not care for their instructions. Instead, he continued to be a pure devotee. Prahlada Maharaja never liked the idea of discriminating between one's friends and enemies. Because he was spiritually inclined, he was equal toward everyone.

Once upon a time, Hiranyakasipu inquired from his son what the best thing was that he had learned from his teachers. Prahlada Maharaja replied that a man engrossed in the material consciousness of duality, thinking, "This is mine, and that belongs to my enemy," should give up his householder life and go to the forest to worship the Supreme Lord.

When Hiranyakasipu heard from his son about devotional service, he decided that this small boy had been polluted by some friend in school. Thus he advised the teachers to take care of the boy so that he would not become a Krsna conscious devotee. However, when the teachers inquired from Prahlada Maharaja why he was going against their teachings, Prahlada Maharaja taught the teachers that the mentality of ownership is false and that he was therefore trying to become an unalloyed devotee of Lord Visnu. The teachers, being very angry at this answer, chastised and threatened the boy with many fearful conditions. They taught him to the best of their ability and then brought him before his father.

Hiranyakasipu affectionately took his son Prahlada on his lap and then inquired from him what the best thing was that he had learned from his teachers. As usual, Prahlada Maharaja began praising the nine processes of devotional service, such as sravanam and kirtanam. Thus the King of the demons, Hiranyakasipu, being extremely angry, chastised the teachers, Sanda and Amarka, for having wrongly trained Prahlada Maharaja. The so-called teachers informed the King that Prahlada Maharaja was automatically a devotee and did not listen to their instructions. When they proved themselves innocent, Hiranyakasipu inquired from Prahlada where he had learned visnu-bhakti. Prahlada Maharaja replied that those who are attached to family life do not develop Krsna consciousness, either personally or collectively. Instead, they suffer repeated birth

and death in this material world and continue simply chewing the chewed. Prahlada explained that the duty of every man is to take shelter of a pure devotee and thus become eligible to understand Krsna consciousness.

Enraged at this answer, Hiranyakasipu threw Prahlada Maharaja from his lap. Since Prahlada was so treacherous that he had become a devotee of Visnu, who had killed his uncle Hiranyaksa, Hiranyakasipu asked his assistants to kill him. The assistants of Hiranyakasipu struck Prahlada with sharp weapons, threw him under the feet of elephants, subjected him to hellish conditions, threw him from the peak of a mountain and tried to kill him in thousands of other ways, but they were unsuccessful. Hiranyakasipu therefore became increasingly afraid of his son Prahlada Maharaja and arrested him. The sons of Hiranyakasipu's spiritual master, Sukracarya, began teaching Prahlada in their own way, but Prahlada Maharaja did not accept their instructions. While the teachers were absent from the classroom, Prahlada Maharaja began to preach Krsna consciousness in the school, and by his instructions all his class friends, the sons of the demons, became devotees like him.

TEXT 1

TEXT

sri-narada uvaca
paurohityaya bhagavan
vrtah kavyah kilasuraih
sandamarkau sutau tasya
daitya-rajagrhanthike

SYNONYMS

sri-naradah uvaca--the great saint Narada said; paurohityaya--to work as priest; bhagavan--the most powerful; vrtah--chosen; kavyah--Sukracarya; kila--indeed; asuraih--by the demons; sanda-amarkau--Sanda and Amarka; sutau--sons; tasya--of him; daitya-rajagrhanthike--of the King of the demons, Hiranyakasipu; grhanthike--near the residence.

TRANSLATION

The great saint Narada Muni said: The demons, headed by Hiranyakasipu, accepted Sukracarya as their priest for ritualistic ceremonies. Sukracarya's two sons, Sanda and Amarka, lived near Hiranyakasipu's palace.

PURPORT

The beginning of the life story of Prahlada is recounted as follows. Sukracarya became the priest of the atheists, especially Hiranyakasipu, and thus his two sons, Sanda and Amarka, resided near Hiranyakasipu's residence. Sukracarya should not have become the priest of Hiranyakasipu because Hiranyakasipu and his followers were all atheists. A brahmana should become the priest of a person interested in the advancement of spiritual culture. The very name Sukracarya, however, indicates a person interested in obtaining benefits for his sons and descendants, regardless of how the money comes. A real brahmana would not become a priest for atheistic men.

TEXT 2

TEXT

tau rajna prapitam balam
prahladam naya-kovidam
pathayam asatuh pathyan
anyams casura-balakan

SYNONYMS

tau--those two (Sanda and Amarka); rajna--by the King; prapitam--sent; balam--the boy; prahladam--named Prahlada; naya-kovidam--who was aware of moral principles; pathayam asatuh--instructed; pathyan--books of material knowledge; anyan--other; ca--also; asura-balakan--sons of the asuras.

TRANSLATION

Prahlada Maharaja was already educated in devotional life, but when his father sent him to those two sons of Sukracarya to be educated, they accepted him at their school along with the other sons of the asuras.

TEXT 3

TEXT

yat tatra guruna proktam
susruve 'nupapatha ca
na sadhu manasa mene
sva-parasad-grahasrayam

SYNONYMS

yat--which; tatra--there (in the school); guruna--by the teachers; proktam--instructed; susruve--heard; anupapatha--recited; ca--and; na--not; sadhu--good; manasa--by the mind; mene--considered; sva--of one's own; para--and of others; asat-graha--by the bad philosophy; asrayam--which was supported.

TRANSLATION

Prahlada certainly heard and recited the topics of politics and economics taught by the teachers, but he understood that political philosophy involves considering someone a friend and someone else an enemy, and thus he did not like it.

PURPORT

Politics involves accepting one group of men as enemies and another group as friends. Everything in politics is based on this philosophy, and the entire world, especially at the present, is engrossed in it. The public is concerned with friendly countries and friendly groups or enemy countries and enemy groups, but as stated in Bhagavad-gita, a learned person does not make distinctions between enemies and friends. Devotees, especially, do not create friends and enemies. A devotee sees that every living being is part and parcel of Krsna (mamaivamso jiva-bhutah). Therefore a devotee treats friends and enemies equally by trying to educate them both in Krsna consciousness. Of course, atheistic men do not follow the instructions of pure devotees, but instead consider a devotee their enemy. A devotee, however, never creates a situation of friendship

and enmity. Although Prahlada Maharaja was obliged to hear the instructions of Sanda and Amarka, he did not like the philosophy of friends and enemies, which forms the basis of politics. He was not interested in this philosophy.

TEXT 4

TEXT

ekadasura-rat putram
ankam aropya pandava
papraccha kathyatam vatsa
manyate sadhu yad bhavan

SYNONYMS

ekada--once upon a time; asura-rat--the Emperor of the asuras; putram--his son; ankam--on the lap; aropya--placing; pandava--O Maharaja Yudhisthira; papraccha--inquired; kathyatam--let it be told; vatsa--my dear son; manyate--considers; sadhu--the best; yat--that which; bhavan--your good self.

TRANSLATION

My dear King Yudhisthira, once upon a time the King of the demons, Hiranyakasipu, took his son Prahlada on his lap and very affectionately inquired: My dear son, please let me know what you think is the best of all the subjects you have studied from your teachers.

PURPORT

Hiranyakasipu did not ask his young son anything that would be very difficult for him to answer; instead, he gave the boy a chance to speak plainly about whatever he thought might be best. Prahlada Maharaja, of course, being a perfect devotee, knew everything and could say what the best part of life is. In the Vedas it is said, yasmin vijñate samam evam vijñatam bhavati: if one properly understands God, he can understand any subject matter very nicely. Sometimes we have to challenge big scientists and philosophers, but by the grace of Kṛṣṇa we emerge successful. It is impossible, practically speaking, for ordinary men to challenge scientists or philosophers concerning genuine knowledge, but a devotee can challenge them because the best of everything is known to a devotee by the grace of Kṛṣṇa. As confirmed in Bhagavad-gīta (10.11):

tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhava-stho
jnana-dipena bhasvata

Kṛṣṇa, who is situated in the core of everyone's heart as the Supersoul, dissipates all the ignorance from the heart of a devotee. As a special favor, He enlightens the devotee with all knowledge by putting before him the torch of light. Prahlada Maharaja, therefore, knew the best of knowledge, and when his father inquired from him, Prahlada gave him that knowledge. Prahlada Maharaja was able to solve the most difficult parts of problems because of his advanced Kṛṣṇa consciousness. Therefore he replied as follows.

TEXT 5

TEXT

sri-prahlada uvaca
tat sadhu manye 'sura-varya dehinam
sada samudvigna-dhiyam asad-grahat
hitvatma-patam grham andha-kupam
vanam gato yad dharim asrayeta

SYNONYMS

sri-prahladah uvaca--Prahlada Maharaja replied; tat--that; sadhu--very good, or the best part of life; manye--I think; asura-varya--O King of the asuras; dehinam--of persons who have accepted the material body; sada--always; samudvigna--full of anxieties; dhiyam--whose intelligence; asat-grahat--because of accepting the temporary body or bodily relations as real (thinking "I am this body, and everything belonging to this body is mine"); hitva--giving up; atma-patam--the place where spiritual culture or self-realization is stopped; grham--the bodily concept of life, or household life; andha-kupam--which is nothing but a blind well (where there is no water but one nonetheless searches for water); vanam--to the forest; gatah--going; yat--which; harim--the Supreme personality of Godhead; asrayeta--may take shelter of.

TRANSLATION

Prahlada Maharaja replied: O best of the asuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [vana]. More clearly, one should go to Vrndavana, where only Krsna consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.

PURPORT

Hiranyakasipu thought that Prahlada, being nothing but a small boy with no actual experience, might reply with something pleasing but nothing practical. Prahlada Maharaja, however, being an exalted devotee, had acquired all the qualities of education.

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna
manorathenasati dhavato bahih

"One who has unflinching devotional faith in Krsna consistently manifests all the good qualities of Krsna and the demigods. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord." (Bhag. 5.18.12) So-called educated philosophers and scientists who are simply on the mental platform cannot distinguish between what is actually sat, eternal, and what is asat, temporary. The Vedic injunction is asato ma jyotir gama: everyone should give up the platform of temporary existence and approach the eternal platform. The soul is eternal, and topics concerning

the eternal soul are actually knowledge. Elsewhere it is said, apasyatam atma-tattvam grhesu grha-medhinam: those who are attached to the bodily conception of life and who thus stick to life as a grhastha, or householder, on the platform of material sense enjoyment, cannot see the welfare of the eternal soul. Prahlada Maharaja confirmed this by saying that if one wants success in life, he should immediately understand from the right sources what his self-interest is and how he should mold his life in spiritual consciousness. One should understand himself to be part and parcel of Krsna and thus completely take shelter of His lotus feet for guaranteed spiritual success. Everyone in the material world is in the bodily conception, struggling hard for existence, life after life. Prahlada Maharaja therefore recommended that to stop this material condition of repeated birth and death, one should go to the forest (vana).

In the varnasrama system, one first becomes a brahmacari, then a grhastha, a vanaprastha and finally a sannyasi. Going to the forest means accepting vanaprastha life, which is between grhastha life and sannyasa. As confirmed in the Visnu purana (3.8.9), varnasramacaravata purusena parah puman visnur aradhyate: by accepting the institution of varna and asrama, one can very easily elevate himself to the platform of worshipping Visnu, the Supreme Personality of Godhead. Otherwise, if one remains in the bodily conception, one must rot within this material world, and his life will be a failure. Society must have divisions of brahmana, ksatriya, vaisya and sudra, and for spiritual advancement one must gradually develop as a brahmacari, grhastha, vanaprastha and sannyasi. Prahlada Maharaja recommended that his father accept vanaprastha life because as a grhastha he was becoming increasingly demoniac due to bodily attachment. Prahlada recommended to his father that accepting vanaprastha life would be better than going deeper and deeper into grham andha-kupam, the blind well of life as a grhastha. In our Krsna consciousness movement we therefore invite all the elderly persons of the world to come to Vrndavana and stay there in retired life, making advancement in spiritual consciousness, Krsna consciousness.

TEXT 6

TEXT

sri-narada uvaca
 srutva putra-giro daityah
 para-paksa-samahitah
 jahasa buddhir balanam
 bhidyate para-buddhibhih

SYNONYMS

sri-naradah uvaca--Narada Muni said; srutva--hearing; putra-girah--the instructive words of his son; daityah--Hiranyakasipu; para-paksa--on the side of the enemy; samahitah--full of faith; jahasa--laughed; buddhih--the intelligence; balanam--of small boys; bhidyate--is polluted; para-buddhibhih--by instructions from the enemy's camp.

TRANSLATION

Narada Muni continued: When Prahlada Maharaja spoke about the path of self-realization in devotional service, thus being faithful to the camp of his father's enemies, Hiranyakasipu, the King of the demons, heard

Prahlada's words and he laughingly said, "Thus is the intelligence of children spoiled by the words of the enemy."

PURPORT

Hiranyakasipu, being a demon, would always consider Lord Visnu and His devotees to be his enemies. Therefore the word para-paksa ("on the side of the enemy") is used here. Hiranyakasipu never agreed with the words of Visnu, or Krsna. Rather, he was angered by the intelligence of a Vaisnava. Lord Visnu, Lord Krsna, says, sarva-dharman parityajya mam ekam saranam vraja--"Give up all other duties and surrender unto Me"--but demons like Hiranyakasipu never agree to do this. Therefore Krsna says:

na mam duskrfino mudhah
prapadyante naradhamah
mayayaparhrta-jnana
asuram bhavam asritah

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (Bg. 7.15) The asura-bhava, the atheistic nature, is directly represented by Hiranyakasipu. Such persons, being mudha and naradhama--fools and rascals, the lowest of men--would never accept Visnu as the Supreme and surrender to Him. Hiranyakasipu naturally became increasingly angry that his son Prahlada was being influenced by the camp of the enemies. He therefore asked that saintly persons like Narada not be allowed within the residential quarters of his son, for otherwise Prahlada would be further spoiled by Vaisnava instructions.

TEXT 7

TEXT

samyag vidharyatam balo
guru-gehe dvi-jatibhih
visnu-paksaih praticchannair
na bhidyetasya dhir yatha

SYNONYMS

samyak--completely; vidharyatam--let him be protected; balah--this boy of tender age; guru-gehe--in the guru-kula, the place where children are sent to be instructed by the guru; dvi-jatibhih--by brahmanas; visnu-paksaih--who are on the side of Visnu; praticchannaih--disguised in different dresses; na bhidyeta--may not be influenced; asya--of him; dhih--the intelligence; yatha--so that.

TRANSLATION

Hiranyakasipu advised his assistants: My dear demons, give complete protection to this boy at the guru-kula where he is instructed, so that his intelligence will not be further influenced by Vaisnavas who may go there in disguise.

PURPORT

In our Krsna consciousness movement, the tactic of dressing oneself like an ordinary karmi is necessary because everyone in the demoniac kingdom is against the Vaisnava teachings. Krsna consciousness is not at all to the liking of the demons of the present age. As soon as they see a Vaisnava dressed in saffron garments with beads on his neck and tilaka on his forehead, they are immediately irritated. They criticize the Vaisnavas by sarcastically saying Hare Krsna, and some people also chant Hare Krsna sincerely. In either case, since Hare Krsna is absolute, whether one chants it jokingly or sincerely, it will have its effect. The Vaisnavas are pleased when the demons chant Hare Krsna because this shows that the Hare Krsna movement is taking ground. The greater demons, like Hiranyakasipu, are always prepared to chastise the Vaisnavas, and they try to make arrangements so that Vaisnavas will not come to sell their books and preach Krsna consciousness. Thus what was done by Hiranyakasipu long, long ago is still being done. That is the way of materialistic life. Demons or materialists do not at all like the advancement of Krsna consciousness, and they try to hinder it in many ways. Yet the preachers of Krsna consciousness must go forward--in their Vaisnava dress or any other dress--for the purpose of preaching. Canakya Pandita says that if an honest person deals with a great cheater, it is necessary for him to become a cheater also, not for the purpose of cheating but to make his preaching successful.

"Srimad-Bhagavatam – Canto Seven" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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TEXT

grham anitam ahuya
prahradam daitya-yajakah
prasasya slaksnaya vaca
samaprcchanta samabhih

SYNONYMS

grham--to the place of the teachers (Sanda and Amarka); anitam--brought; ahuya--calling; prahradam--Prahlada; daitya-yajakah--the priests of the demon Hiranyakasipu; prasasya--by pacifying; slaksnaya--with a very mild; vaca--voice; samaprcchanta--they questioned; samabhih--by very agreeable words.

TRANSLATION

When Hiranyakasipu's servants brought the boy Prahlada back to the guru-kula [the place where the brahmanas taught the boys], the priests of the demons, Sanda and Amarka, pacified him. With very mild voices and affectionate words, they inquired from him as follows.

PURPORT

Sanda and Amarka, the priests of the demons, were eager to know from Prahlada Maharaja who the Vaisnavas were that came to instruct him in Krsna consciousness. Their purpose was to discover the names of these Vaisnavas. In the beginning they did not threaten the boy because when threatened he might not identify the real culprits. Therefore they very mildly and peacefully inquired as follows.

TEXT 9

TEXT

vatsa prahrada bhadram te
satyam kathaya ma mrsa
balan ati kutas tubhyam
esa buddhi-viparyayah

SYNONYMS

vatsa--O dear son; prahrada--Prahlada; bhadram te--all blessings and good fortune unto you; satyam--the truth; kathaya--speak; ma--do not; mrsa--a lie; balan ati--passing over the other demon boys; kutah--from where; tubhyam--unto you; esah--this; buddhi--of the intelligence; viparyayah--pollution.

TRANSLATION

Dear son Prahlada, all peace and good fortune unto you. Kindly do not speak lies; just reply with the truth. These boys you see are not like you, for they do not speak in a deviant way. How have you learned these instructions? How has your intelligence been spoiled in this way?

PURPORT

Prahlada Maharaja was still a boy, and therefore his teachers thought that if they pacified the little boy he would immediately speak the truth, revealing the secret of how the Vaisnavas came there to teach him lessons in devotional service. It was surprising, of course, that in the same school the other boys of the Daityas were not polluted; only Prahlada Maharaja was supposedly polluted by the instructions of the Vaisnavas. The main duty of the teachers was to inquire who those Vaisnavas were that came to teach Prahlada and spoil his intelligence.

TEXT 10

TEXT

buddhi-bhedah para-kṛta
utaho te svato 'bhavat
bhanyatam srotu-kāmanam
gurunam kula-nandana

SYNONYMS

buddhi-bhedah--pollution of the intelligence; para-kṛtah--done by the enemies; utaho--or; te--of you; svatah--by yourself; abhavat--was; bhanyatam--let it be told; srotu-kāmanam--to us, who are very eager to hear about it; gurunam--all your teachers; kula-nandana--O best of your family.

TRANSLATION

O best of your family, has this pollution of your intelligence been brought about by you or by the enemies? We are all your teachers and are very eager to hear about this. Please tell us the truth.

PURPORT

Prahlada Maharaja's teachers were astonished that a small boy could speak such exalted Vaisnava philosophy. Therefore they inquired about the Vaisnavas who stealthily taught it to him, in order that these Vaisnavas might be arrested and killed in the presence of Prahlada's father, Hiranyakasipu.

TEXT 11

TEXT

sri-prāhṛada uvāca
parah svas cety asat-grāhah
pumsam yan-māyaya kṛtah
vimohita-dhīyam drstas
tasmai bhagavate namah

SYNONYMS

sri-prāhṛadah uvāca--Prahlada Maharaja replied; parah--an enemy; svah--a kinsman or friend; ca--also; iti--thus; asat-grāhah--material conception of life; pumsam--of persons; yat--of whom; māyaya--by the external energy; kṛtah--created; vimohita--bewildered; dhīyam--of those whose intelligence; drstah--practically experienced; tasmai--unto Him;

bhagavate--the Supreme Personality of Godhead; namah--my respectful obeisances.

TRANSLATION

Prahlada Maharaja replied: Let me offer my respectful obeisances unto the Supreme Personality of Godhead, whose external energy has created the distinctions of "my friend" and "my enemy" by deluding the intelligence of men. Indeed, I am now actually experiencing this, although I have previously heard of it from authoritative sources.

PURPORT

As stated in Bhagavad-gita (5.18):

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva svapake ca
panditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste]." panditah, those who are actually learned--the equipoised, advanced devotees who have full knowledge of everything--do not see any living entity as an enemy or friend. Instead, with broader vision, they see that everyone is part of Krsna, as confirmed by Sri Caitanya Mahaprabhu (jivera 'svarupa' haya--krsnera 'nitya-dasa'). Every living entity, being part of the Supreme Lord, is meant to serve the Lord, just as every part of the body is meant to serve the whole body.

As servants of the Supreme Lord, all living entities are one, but a Vaisnava, because of his natural humility, addresses every other living entity as prabhu. A Vaisnava sees other servants to be so advanced that he has much to learn from them. Thus he accepts all other devotees of the Lord as prabhuh, masters. Although everyone is a servant of the Lord, one Vaisnava servant, because of humility, sees another servant as his master. Understanding of the master begins from understanding of the spiritual master.

yasya prasadam bhagavat-prasado
yasyaprasadan na gatih kuto 'pi

"By the mercy of the spiritual master one receives the benediction of Krsna. Without the grace of the spiritual master, one cannot make any advancement."

saksad-dharitvena samasta-sastrair
uktas tatha bhavyata eva sadbhih
kintu prabhor yah priya eva tasya
vande guroh sri-caranaravindam

"The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Sri Hari [Krsna]." The spiritual master, the servant of God, is engaged in the most confidential service of the Lord, namely delivering all the conditioned souls from the clutches of maya, in which one thinks, "This person is my

enemy, and that one is my friend." Actually the Supreme Personality of Godhead is the friend of all living entities, and all living entities are eternal servants of the Supreme Lord. Oneness is possible through this understanding, not through artificially thinking that every one of us is God or equal to God. The true understanding is that God is the supreme master and that all of us are servants of the Supreme Lord and are therefore on the same platform. This had already been taught to Prahlada Maharaja by his spiritual master, Narada, but Prahlada was nonetheless surprised by how a bewildered soul thinks one person his enemy and another his friend.

As long as one adheres to the philosophy of duality, thinking one person a friend and another an enemy, he should be understood to be in the clutches of maya. The Mayavadi philosopher who thinks that all living entities are God and are therefore one is also mistaken. No one is equal to God. The servant cannot be equal to the master. According to the Vaisnava philosophy, the master is one, and the servants are also one, but the distinction between the master and servant must continue even in the liberated stage. In the conditioned stage we think that some living beings are our friends whereas others are enemies, and thus we are in duality. In the liberated stage, however, the conception is that God is the master and that all living entities, being servants of God, are one.

TEXT 12

TEXT

sa yadanuvratah pumsam
pasu-buddhir vibhidyate
anya esa tathanyo 'ham
iti bheda-gatasati

SYNONYMS

sah--that Supreme Personality of Godhead; yada--when; anuvratah--favorable or pleased; pumsam--of the conditioned souls; pasu-buddhih--the animalistic conception of life ("I am the Supreme, and everyone is God"); vibhidyate--is destroyed; anyah--another; esah--this; tatha--as well as; anyah--another; aham--I; iti--thus; bheda--distinction; gata--having; asati--which is disastrous.

TRANSLATION

When the Supreme Personality of Godhead is pleased with the living entity because of his devotional service, one becomes a pandita and does not make distinctions between enemies, friends and himself. Intelligently, he then thinks, "Every one of us is an eternal servant of God, and therefore we are not different from one another."

PURPORT

When Prahlada Maharaja's teachers and demoniac father asked him how his intelligence had been polluted, Prahlada Maharaja said, "As far as I am concerned, my intelligence has not been polluted. Rather, by the grace of my spiritual master and by the grace of my Lord, Krsna, I have now learned that no one is my enemy and no one is my friend. We are all actually eternal servants of Krsna, but under the influence of the external energy we think that we are separately situated from the Supreme Personality of Godhead as friends and enemies of one another. This

mistaken idea has now been corrected, and therefore, unlike ordinary human beings, I no longer think that I am God and that others are my friends and enemies. Now I am rightly thinking that everyone is an eternal servant of God and that our duty is to serve the supreme master, for then we shall stand on the platform of oneness as servants."

Demons think of everyone as a friend or enemy, but Vaisnavas say that since everyone is a servant of the Lord, everyone is on the same platform. Therefore a Vaisnava treats other living entities neither as friends nor as enemies, but instead tries to spread Krsna consciousness, teaching everyone that we are all one as servants of the Supreme Lord but are uselessly wasting our valuable lives by creating nations, communities and other groups of friends and enemies. Everyone should come to the platform of Krsna consciousness and thus feel oneness as a servant of the Lord. Although there are 8,400,000 species of life, a Vaisnava feels this oneness. The Isopanisad advises, *ekatvam anupasyatah*. A devotee should see the Supreme Personality of Godhead to be situated in everyone's heart and should also see every living entity as an eternal servant of the Lord. This vision is called *ekatvam*, oneness. Although there is a relationship of master and servant, both master and servant are one because of their spiritual identity. This is also *ekatvam*. Thus the conception of *ekatvam* for the Vaisnava is different from that of the Mayavadi.

Hiranyakasipu asked Prahlada Maharaja how he had become antagonistic to his family. When a family member is killed by an enemy, all the members of the family would naturally be inimical to the murderer, but Hiranyakasipu saw that Prahlada had become friendly with the murderer. Therefore he asked, "Who has created this kind of intelligence in you? Have you developed this consciousness by yourself? Since you are a small boy, someone must have induced you to think this way." Prahlada Maharaja wanted to reply that an attitude favorable toward Visnu can develop only when the Lord is favorable (*sa yadanuvratah*). As stated in *Bhagavad-gita*, Krsna is the friend of everyone (*suhrdam sama-bhutanam jnatva mam santim rcchati*). The Lord is never an enemy to any of the millions of living entities, but is always a friend to everyone. This is true understanding. If one thinks that the Lord is an enemy, his intelligence is *pasu-buddhi*, the intelligence of an animal. He falsely thinks, "I am different from my enemy, and my enemy is different from me. The enemy has done this, and therefore my duty is to kill him." This misconception is described in this verse as *bheda-gatasati*. The actual fact is that everyone is a servant of the Lord, as confirmed in *Caitanya-caritamrta* by Sri Caitanya Mahaprabhu (*jivera 'svarupa' haya--krsnera 'nitya-dasa'*). As servants of the Lord, we are one, and there can be no questions of enmity or friendship. If one actually understands that every one of us is a servant of the Lord, where is the question of enemy or friend?

Everyone should be friendly for the service of the Lord. Everyone should praise another's service to the Lord and not be proud of his own service. This is the way of Vaisnava thinking, Vaikuntha thinking. There may be rivalries and apparent competition between servants in performing service, but in the Vaikuntha planets the service of another servant is appreciated, not condemned. This is Vaikuntha competition. There is no question of enmity between servants. Everyone should be allowed to render service to the Lord to the best of his ability, and everyone should appreciate the service of others. Such are the activities of Vaikuntha. Since everyone is a servant, everyone is on the same platform and is allowed to serve the Lord according to his ability. As confirmed in *Bhagavad-gita* (15.15), *sarvasya caham hrdis sannivisto mattah smrtir jnanam apohanam ca*: the Lord is situated in everyone's heart, giving dictation according to the attitude of the servant. However, the Lord

gives different dictation to the nondevotees and devotees. The nondevotees challenge the authority of the Supreme Lord, and therefore the Lord dictates in such a way that the nondevotees forget the Lord's service, life after life, and are punished by the laws of nature. But when a devotee very sincerely wants to render service to the Lord, the Lord dictates in a different way. As the Lord says in Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." Everyone is actually a servant, not an enemy or friend, and everyone is working under different directions from the Lord, who directs each living entity according to his mentality.

TEXT 13

TEXT

sa esa atma sva-parety abuddhibhir
duratyayanukramano nirupyate
muhyanti yad-vartmani veda-vadino
brahmadayo hy esa bhinatti me matim

SYNONYMS

sah--He; esah--this; atma--Supersoul situated in everyone's heart; sva-para--this is my own business, and that is someone else's; iti--thus; abuddhibhir--by those who have such bad intelligence; duratyaya--very difficult to follow; anukramanah--whose devotional service; nirupyate--is ascertained (by scriptures or the instructions of the spiritual master); muhyanti--are bewildered; yat--of whom; vartmani--on the path; veda-vadinah--the followers of Vedic instructions; brahma-adayah--the demigods, beginning from Lord Brahma; hi--indeed; esah--this one; bhinatti--changes; me--my; matim--intelligence.

TRANSLATION

Persons who always think in terms of "enemy" and "friend" are unable to ascertain the Supersoul within themselves. Not to speak of them, even such exalted persons as Lord Brahma, who are fully conversant with the Vedic literature, are sometimes bewildered in following the principles of devotional service. The same Supreme Personality of Godhead who has created this situation has certainly given me the intelligence to take the side of your so-called enemy.

PURPORT

Prahlada Maharaja admitted frankly, "My dear teachers, you wrongly think that Lord Visnu is your enemy, but because He is favorable toward me, I understand that He is the friend of everyone. You may think that I have taken the side of your enemy, but factually He has bestowed a great favor upon me."

TEXT 14

TEXT

yatha bhramyaty ayo brahman
svayam akarsa-sannidhau
tatha me bhidyate cetas
cakra-paner yadrcchaya

SYNONYMS

yatha--just as; bhramyati--moves; ayah--iron; brahman--O brahmanas;
svayam--itself; akarsa--of a magnet; sannidhau--in the proximity; tatha--
similarly; me--my; bhidyate--is changed; cetah--consciousness; cakra-
paneh--of Lord Visnu, who has a disc in His hand; yadrcchaya--simply by
the will.

TRANSLATION

O brahmanas [teachers], as iron attracted by a magnetic stone moves
automatically toward the magnet, my consciousness, having been changed by
His will, is attracted by Lord Visnu, who carries a disc in His hand.
Thus I have no independence.

PURPORT

For iron to be attracted by a magnet is natural. Similarly, for all
living entities to be attracted toward Krsna is natural, and therefore
the Lord's real name is Krsna, meaning He who attracts everyone and
everything. The typical examples of such attraction are found in
Vrndavana, where everything and everyone is attracted by Krsna. The
elderly persons like Nanda Maharaja and Yasodadevi, the friends like
Sridama, Sudama and the other cowherd boys, the gopis like Srimati
Radharani and Her associates, and even the birds, beasts, cows and calves
are attracted. The flowers and fruits in the gardens are attracted, the
waves of the Yamuna are attracted, and the land, sky, trees, plants,
animals and all other living beings are attracted by Krsna. This is the
natural situation of everything in Vrndavana.

Just contrary to the affairs of Vrndavana is the material world, where
no one is attracted by Krsna and everyone is attracted by maya. This is
the difference between the spiritual and material worlds. Hiranyakasipu,
who was in the material world, was attracted by women and money, whereas
Prahlada Maharaja, being in his natural position, was attracted by Krsna.
In replying to Hiranyakasipu's question about why Prahlada Maharaja had a
deviant view, Prahlada said that his view was not deviant, for the
natural position of everyone is to be attracted by Krsna. Hiranyakasipu
found this view deviant, Prahlada said, because of being unnaturally
unattracted by Krsna. Hiranyakasipu therefore needed purification.

As soon as one is purified of material contamination, he is again
attracted by Krsna (sarvopadhi-vinirmuktam tat-paratvena nirmalam). In
the material world, everyone is contaminated by the dirt of sense
gratification and is acting according to different designations,
sometimes as a human being, sometimes a beast, sometimes a demigod or
tree, and so on. One must be cleansed of all these designations. Then one
will be naturally attracted to Krsna. The bhakti process purifies the
living entity of all unnatural attractions. When one is purified he is
attracted by Krsna and begins to serve Krsna instead of serving maya.
This is his natural position. A devotee is attracted by Krsna, whereas a

nondevotee, being contaminated by the dirt of material enjoyment, is not. This is confirmed by the Lord in Bhagavad-gita (7.28):

yesam tv anta-gatam papam
jananam punya-karmanam
te dvandva-moha-nirmukta
bhajante mam drdha-vratah

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." One must be freed from all the sinful dirt of material existence. Everyone in this material world is contaminated by material desire. Unless one is free from all material desire (anyabhilasita-sunyam), one cannot be attracted by Krsna.

TEXT 15

TEXT

sri-narada uvaca
etavad brahmanayoktva
virarama maha-matih
tam sannibhartsya kupitah
sudino raja-sevakah

SYNONYMS

sri-naradah uvaca--Narada Muni said; etavat--this much; brahmanaya--unto the brahmanas, the sons of Sukracarya; uktva--speaking; virarama--became silent; maha-matih--Prahlada Maharaja, who possessed great intelligence; tam--him (Prahlada Maharaja); sannibhartsya--chastising very harshly; kupitah--being angry; su-dinah--poor in thought, or very much aggrieved; raja-sevakah--the servants of King Hiranyakasipu.

TRANSLATION

The great saint Narada Muni continued: The great soul Prahlada Maharaja became silent after saying this to his teachers, Sanda and Amarka, the seminal sons of Sukracarya. These so-called brahmanas then became angry at him. Because they were servants of Hiranyakasipu, they were very sorry, and to chastise Prahlada Maharaja they spoke as follows.

PURPORT

The word sukra means "semen." The sons of Sukracarya were brahmanas by birthright, but an actual brahmana is one who possesses the brahminical qualities. The brahmanas Sanda and Amarka, being seminal sons of Sukracarya, did not actually possess real brahminical qualifications, for they engaged as servants of Hiranyakasipu. An actual brahmana is very much satisfied to see anyone, not to speak of his disciple, become a devotee of Lord Krsna. Such brahmanas are meant to satisfy the supreme master. A brahmana is strictly prohibited from becoming a servant of anyone else, for that is the business of dogs and sudras. A dog must satisfy his master, but a brahmana does not have to satisfy anyone; he is simply meant to satisfy Krsna (anukulyena krsnanusilanam). That is the real qualification of a brahmana. Because Sanda and Amarka were seminal

brahmanas and had become servants of such a master as Hiranyakasipu, they unnecessarily wanted to chastise Prahlada Maharaja.

TEXT 16

TEXT

anayatam are vetram
asmakam ayasaskarah
kulangarasya durbuddhes
caturtho 'syodito damah

SYNONYMS

anayatam--let it be brought; are--oh; vetram--the stick; asmakam--of us; ayasaskarah--who is bringing defamation; kula-angarasya--of he who is like a cinder in the dynasty; durbuddhes--having bad intelligence; caturthah--the fourth; asya--for him; uditah--declared; damah--punishment (the stick, argumentum ad baculum).

TRANSLATION

Oh, please bring me a stick! This Prahlada is damaging our name and fame. Because of his bad intelligence, he has become like a cinder in the dynasty of the demons. Now he needs to be treated by the fourth of the four kinds of political diplomacy.

PURPORT

In political affairs, when a person disobediently agitates against the government, four principles are used to suppress him--legal orders, pacification, the offer of a post, or, finally, weapons. When there are no other arguments, he is punished. In logic, this is called argumentum ad baculum. When the two seminal brahmanas Sanda and Amarka failed to extract from Prahlada Maharaja the cause for his having opinions different from those of his father, they called for a stick with which to chastise him to satisfy their master, Hiranyakasipu. Because Prahlada had become a devotee, they considered him to be contaminated by bad intelligence and to be the worst descendant in the family of demons. As it is said, where ignorance is bliss, it is folly to be wise. In a society or family in which everyone is a demon, for someone to become a Vaisnava is certainly folly. Thus Prahlada Maharaja was charged with bad intelligence because he was among demons, including his teachers, who were supposedly brahmanas.

The members of our Krsna consciousness movement are in a position similar to that of Prahlada Maharaja. All over the world, ninety-nine percent of the people are godless demons, and therefore our preaching of Krsna consciousness, following in the footsteps of Prahlada Maharaja, is always hampered by many impediments. Because of their fault of being devotees, the American boys who have sacrificed everything for preaching Krsna consciousness are charged with being members of the CIA. Moreover, the seminal brahmanas in India, who say that one can become a brahmana only if born in a brahmana family, charge us with ruining the Hindu system of religion. Of course, the fact is that one becomes a brahmana by qualification. Because we are training Europeans and Americans to become qualified and are awarding them brahminical status, we are being charged with destroying the Hindu religion. Nonetheless, confronting all kinds of difficulties, we must spread the Krsna consciousness movement with great

determination, like that of Prahlada Maharaja. In spite of being the son of the demon Hiranyakasipu, Prahlada never feared the chastisements of the seminal brahmana sons of a demoniac father.

TEXT 17

TEXT

daiteya-candana-vane
jato 'yam kantaka-drumah
yan-mulonmula-parasor
visnor nalayito 'rbhakah

SYNONYMS

daiteya--of the demoniac family; candana-vane--in the sandalwood forest; jatah--born; ayam--this; kantaka-drumah--thorn tree; yat--of which; mula--of the roots; unmula--in the cutting; parasoh--who is like an axe; visnoh--of Lord Visnu; nalayitah--the handle; arbhakah--boy.

TRANSLATION

This rascal Prahlada has appeared like a thorn tree in a forest of sandalwood. To cut down sandalwood trees, an axe is needed, and the wood of the thorn tree is very suitable for the handle of such an axe. Lord Visnu is the axe for cutting down the sandalwood forest of the family of demons, and this Prahlada is the handle for that axe.

PURPORT

Thorn trees generally grow in deserted places, not in sandalwood forests, but the seminal brahmanas Sanda and Amarka compared the dynasty of the Daitya Hiranyakasipu to a sandalwood forest and compared Prahlada Maharaja to a hard, strong thorn tree that could provide the handle of an axe. They compared Lord Visnu to the axe itself. An axe alone cannot cut a thorn tree; it needs a handle, which may be made of the wood of a thorn tree. Thus the thorn tree of demoniac civilization can be cut to pieces by the axe of visnu-bhakti, devotional service to Lord Krsna. Some of the members of the demoniac civilization, like Prahlada Maharaja, may become the handle for the axe, to assist Lord Visnu, and thus the entire forest of demoniac civilization can be cut to pieces.

TEXT 18

TEXT

iti tam vividhopayair
bhisayams tarjanadibhih
pahradam grahayam asa
tri-vargasyopapadanam

SYNONYMS

iti--in this way; tam--him (Prahlada Maharaja); vividha-upayaih--by various means; bhisayan--threatening; tarjana-adibhih--by chastisement, threats, etc.; pahradam--unto Prahlada Maharaja; grahayam asa--taught; tri-vargasya--the three goals of life (the paths of religion, economic

development and sense gratification); upapadanam--scripture that presents.

TRANSLATION

Sanda and Amarka, the teachers of Prahlada Maharaja, chastised and threatened their disciple in various ways and began teaching him about the paths of religion, economic development and sense gratification. This is the way they educated him.

PURPORT

In this verse the words prahradam grahayam asa are important. The words grahayam asa literally mean that they tried to induce Prahlada Maharaja to accept the paths of dharma, artha and kama (religion, economic development and sense gratification). People are generally preoccupied with these three concerns, without interest in the path of liberation. Hiranyakasipu, the father of Prahlada Maharaja, was simply interested in gold and sense enjoyment. The word hiranya means "gold," and kasipu refers to soft cushions and bedding on which people enjoy sense gratification. The word prahlada, however, refers to one who is always joyful in understanding Brahman (brahma-bhuta prasannatma). Prahlada means prasannatma, always joyful. Prahlada was always joyful in worshiping the Lord, but in accordance with the instructions of Hiranyakasipu, the teachers were interested in teaching him about material things. Materialistic persons think that the path of religion is meant for improving their material conditions. The materialist goes to a temple to worship many varieties of demigods just to receive some benediction to improve his material life. He goes to a sadhu or so-called svami to take advantage of an easy method for achieving material opulence. In the name of religion, the so-called sadhus try to satisfy the senses of the materialists by showing them shortcuts to material opulence. Sometimes they give some talisman or blessing. Sometimes they attract materialistic persons by producing gold. Then they declare themselves God, and foolish materialists are attracted to them for economic development. As a result of this process of cheating, others are reluctant to accept a religious process, and instead they advise people in general to work for material advancement. This is going on all over the world. Not only now but since time immemorial, no one is interested in moksa, liberation. There are four principles--dharma (religion), artha (economic development), kama (sense gratification) and moksa (liberation). People accept religion to become materially opulent. And why should one be materially opulent? For sense gratification. Thus people prefer these three margas, the three paths of materialistic life. No one is interested in liberation, and bhagavad-bhakti, devotional service to the Lord, is above even liberation. Therefore the process of devotional service, Krsna consciousness, is extremely difficult to understand. This will be explained later by Prahlada Maharaja. The teachers Sanda and Amarka tried to induce Prahlada Maharaja to accept the materialistic way of life, but actually their attempt was a failure.

TEXT 19

TEXT

tata enam gurur jnatva
jnata-jneya-catustayam
daityendram darsayam asa

matr-mrstam alankrtam

SYNONYMS

tatah--thereafter; enam--him (Prahlada Maharaja); guruh--his teachers; jnatva--knowing; jnata--known; jneya--which are to be known; catustayam--the four diplomatic principles (sama, the process of pacifying; dana, the process of giving money in charity; bheda, the principle of dividing; and danda, the principle of punishment); daitya-indram--unto Hiranyakasipu, the King of the Daityas; darsayam asa--presented; matr-mrstam--being bathed by his mother; alankrtam--decorated with ornaments.

TRANSLATION

After some time, the teachers Sanda and Amarka thought that Prahlada Maharaja was sufficiently educated in the diplomatic affairs of pacifying public leaders, appeasing them by giving them lucrative posts, dividing and ruling over them, and punishing them in cases of disobedience. Then, one day, after Prahlada's mother had personally washed the boy and dressed him nicely with sufficient ornaments, they presented him before his father.

PURPORT

It is essential for a student who is going to be a ruler or king to learn the four diplomatic principles. There is always rivalry between a king and his citizens. Therefore, when a citizen agitates the public against the king, the duty of the king is to call him and try to pacify him with sweet words, saying, "You are very important in the state. Why should you disturb the public with some new cause for agitation?" If the citizen is not pacified, the king should then offer him some lucrative post as a governor or minister--any post that draws a high salary--so that he may be agreeable. If the enemy still goes on agitating the public, the king should try to create dissension in the enemy's camp, but if he still continues, the king should employ argumentum ad baculum--severe punishment--by putting him in jail or placing him before a firing squad. The teachers appointed by Hiranyakasipu taught Prahlada Maharaja how to be a diplomat so that he could rule over the citizens very nicely.

TEXT 20

TEXT

padayoh patitam balam
pratinandyasisasurah
parisvajya ciram dorbhyam
paramam apa nirvrtim

SYNONYMS

padayoh--at the feet; patitam--fallen; balam--the boy (Prahlada Maharaja); pratinandya--encouraging; asisa--with blessings ("My dear child, may you live long and be happy" and so on); asurah--the demon Hiranyakasipu; parisvajya--embracing; ciram--for a long time due to affection; dorbhyam--with his two arms; paramam--great; apa--obtained; nirvrtim--jubilation.

TRANSLATION

When Hiranyakasipu saw that his child had fallen at his feet and was offering obeisances, as an affectionate father he immediately began showering blessings upon the child and embraced him with both arms. A father naturally feels happy to embrace his son, and Hiranyakasipu became very happy in this way.

TEXT 21

TEXT

aropyankam avaghraya
murdhany asru-kalambubhih
asincan vikasad-vaktram
idam aha yudhisthira

SYNONYMS

aropya--placing; ankam--on the lap; avaghraya murdhani--smelling his head; asru--of tears; kala-ambubhih--with water from drops; asincan--moistening; vikasad-vaktram--his smiling face; idam--this; aha--said; yudhisthira--O Maharaja Yudhisthira.

TRANSLATION

Narada Muni continued: My dear King Yudhisthira, Hiranyakasipu seated Prahlada Maharaja on his lap and began smelling his head. With affectionate tears gliding down from his eyes and moistening the child's smiling face, he spoke to his son as follows.

PURPORT

If a child or disciple falls at the feet of the father or spiritual master, the superior responds by smelling the head of the subordinate.

TEXT 22

TEXT

hiranyakasipur uvaca
prahradanucyatam tata
svadhitam kincid uttamam
kalenaitavatayusman
yad asiksad guror bhavan

SYNONYMS

hiranyakasipuh uvaca--King Hiranyakasipu said; prahrada--my dear Prahlada; anucyatam--let it be told; tata--my dear son; svadhitam--well learned; kincit--something; uttamam--very nice; kalena etavata--for so much time; ayusman--O long-lived one; yat--which; asiksat--has learned; guroh--from your teachers; bhavan--yourself.

TRANSLATION

Hiranyakasipu said: My dear Prahlada, my dear son, O long-lived one, for so much time you have heard many things from your teachers. Now please repeat to me whatever you think is the best of that knowledge.

PURPORT

In this verse, Hiranyakasipu inquires from his son what he has learned from his guru. Prahlada Maharaja's gurus were of two kinds--Sanda and Amarka, the sons of Sukracarya in the seminal disciplic succession, were the gurus appointed by his father, but his other guru was the exalted Narada Muni, who had instructed Prahlada when Prahlada was within the womb of his mother. Prahlada Maharaja responded to the inquiry of his father with the instructions he had received from his spiritual master, Narada. Thus there was again a difference of opinion because Prahlada Maharaja wanted to relate the best thing he had learned from his spiritual master, whereas Hiranyakasipu expected to hear about the politics and diplomacy Prahlada had learned from Sanda and Amarka. Now the dissension between the father and son became increasingly intense as Prahlada Maharaja began to say what he had learned from his guru Narada Muni.

TEXTS 23-24

TEXT

sri-prahrada uvaca
sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

iti pumsarpita visnau
bhaktis cen nava-laksana
kriyeta bhagavaty addha
tan manye 'dhitam uttamam

SYNONYMS

sri-prahradah uvaca--Prahlada Maharaja said; sravanam--hearing; kirtanam--chanting; visnoh--of Lord Visnu (not anyone else); smaranam--remembering; pada-sevanam--serving the feet; arcanam--offering worship (with sodasopacara, the sixteen kinds of paraphernalia); vandanam--offering prayers; dasyam--becoming the servant; sakhyam--becoming the best friend; atma-nivedanam--surrendering everything, whatever one has; iti--thus; pumsa arpita--offered by the devotee; visnau--unto Lord Visnu (not to anyone else); bhaktih--devotional service; cet--if; nava-laksana--possessing nine different processes; kriyeta--one should perform; bhagavati--unto the Supreme Personality of Godhead; addha--directly or completely; tat--that; manye--I consider; adhitam--learning; uttamam--topmost.

TRANSLATION

Prahlada Maharaja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)--these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of

Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

PURPORT

When Prahlada Maharaja was asked by his father to say something from whatever he had learned, he considered that what he had learned from his spiritual master was the best of all teachings whereas what he had learned about diplomacy from his material teachers, Sanda and Amarka, was useless. Bhaktih paresanubhavo viraktir anyatra ca (Bhag. 11.2.42). This is the symptom of pure devotional service. A pure devotee is interested only in devotional service, not in material affairs. To execute devotional service, one should always engage in hearing and chanting about Krsna, or Lord Visnu. The process of temple worship is called arcana. How to perform arcana will be explained herein. One should have complete faith in the words of Krsna, who says that He is the great well-wishing friend of everyone (suhrdam sarva-bhutanam). A devotee considers Krsna the only friend. This is called sakhyam. Pumsarpita visnu. The word pumsa means "by all living entities." There are no distinctions permitting only a man or only a brahmana to offer devotional service to the Lord. Everyone can do so. As confirmed in Bhagavad-gita (9.32), striyo vaisyas tatha sudras te 'pi yanti param gatim: although women, vaisyas and sudras are considered less intelligent, they also can become devotees and return home, back to Godhead.

After performing sacrifices, sometimes a person engaged in fruitive activity customarily offers the results to Visnu. But here it is said, bhagavaty addha: one must directly offer everything to Visnu. This is called sannyasa (not merely nyasa). A tridandi-sannyasi carries three dandas, signifying kaya-mano-vakya--body, mind and words. All of these should be offered to Visnu, and then one can begin devotional service. Fruitive workers first perform some pious activities and then formally or officially offer the results to Visnu. The real devotee, however, first offers his surrender to Krsna with his body, mind and words and then uses his body, mind and words for the service of Krsna as Krsna desires.

Srila Bhaktisiddhanta Sarasvati Thakura gives the following explanation in his Tathya. The word sravana refers to giving aural reception to the holy name and descriptions of the Lord's form, qualities, entourage and pastimes as explained in Srimad-Bhagavatam, Bhagavad-gita and similar authorized scriptures. After aurally receiving such messages, one should memorize these vibrations and repeat them (kirtanam). Smaranam means trying to understand more and more about the Supreme Lord, and pada-sevanam means engaging oneself in serving the lotus feet of the Lord according to the time and circumstances. Arcanam means worshiping Lord Visnu as one does in the temple, and vandanam means offering respectful obeisances. Man-mana bhava mad-bhakto mad-yaji mam namaskuru. Vandanam means namaskuru--offering obeisances or offering prayers. Thinking oneself to be nitya-krsna-dasa, everlastingly a servant of Krsna, is called dasyam, and sakhyam means being a well-wisher of Krsna. Krsna wants everyone to surrender unto Him because everyone is constitutionally His servant. Therefore, as a sincere friend of Krsna, one should preach this philosophy, requesting everyone to surrender unto Krsna. Atma-nivedanam means offering Krsna everything, including one's body, mind, intelligence and whatever one may possess.

One's sincere endeavor to perform these nine processes of devotional service is technically called bhakti. The word addha means "directly" One should not be like the karmis, who perform pious activities and then formally offer the results to Krsna. That is karma-kanda. One should not aspire for the results of his pious activities, but should dedicate

oneself fully and then act piously. In other words, one should act for the satisfaction of Lord Visnu, not for the satisfaction of his own senses. That is the meaning of the word addha, "directly."

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." One should simply satisfy Krsna, without being influenced by fruitive knowledge or fruitive activity.

The Gopala-tapani Upanisad says that the word bhakti means engagement in the devotional service of the Supreme Personality of Godhead, not of anyone else. This Upanisad describes that bhakti is the offering of devotional service unto the Supreme Personality of Godhead. To perform devotional service, one should be relieved of the bodily conception of life and aspirations to be happy through elevation to the higher planetary systems. In other words, work performed simply for the satisfaction of the Supreme Lord, without any desire for material benefits, is called bhakti. Bhakti is also called niskarma, or freedom from the results of fruitive activity. Bhakti and niskarma are on the same platform, although devotional service and fruitive activity appear almost the same.

The nine different processes enunciated by Prahlada Maharaja, who learned them from Narada Muni, may not all be required for the execution of devotional service; if a devotee performs only one of these nine without deviation, he can attain the mercy of the Supreme Personality of Godhead. Sometimes it is found that when one performs one of the processes, other processes are mixed with it. That is not improper for a devotee. When a devotee executes any one of the nine processes (navalaksana), this is sufficient; the other eight processes are included. Now let us discuss these nine different processes.

(1) Sravanam. Hearing of the holy name of the Lord (sravanam) is the beginning of devotional service. Although any one of the nine processes is sufficient, in chronological order the hearing of the holy name of the Lord is the beginning. Indeed, it is essential. As enunciated by Lord Sri Caitanya Mahaprabhu, ceto-darpana-marjanam: by chanting the holy name of the Lord, one is cleansed of the material conception of life, which is due to the dirty modes of material nature. When the dirt is cleansed from the core of one's heart, one can realize the form of the Supreme Personality of Godhead--isvarah paramah krsnah sac-cid-ananda-vigraha. Thus by hearing the holy name of the Lord, one comes to the platform of understanding the personal form of the Lord. After realizing the Lord's form, one can realize the transcendental qualities of the Lord, and when one can understand His transcendental qualities one can understand the Lord's associates. In this way a devotee advances further and further toward complete understanding of the Lord as he awakens in realization of the Lord's holy name, transcendental form and qualities, His paraphernalia, and everything pertaining to Him. Therefore the chronological process is sravanam kirtanam visnoh. This same process of chronological understanding holds true in chanting and remembering. When the chanting of the holy name, form, qualities and paraphernalia is heard from the mouth of a pure devotee, his hearing and chanting are very pleasing. Srila Sanatana Gosvami has forbidden us to hear the chanting of an artificial devotee or nondevotee.

Hearing from the text of Srimad-Bhagavatam is considered the most important process of hearing. Srimad-Bhagavatam is full of transcendental chanting of the holy name, and therefore the chanting and hearing of Srimad-Bhagavatam are transcendently full of mellows. The transcendental holy name of the Lord may be heard and chanted accordingly to the attraction of the devotee. One may chant the holy name of Lord Krsna, or one may chant the holy name of Lord Rama or Nrsimhadeva (ramadi-murtisu kala-niyamena tisthan). The Lord has innumerable forms and names, and devotees may meditate upon a particular form and chant the holy name according to his attraction. The best course is to hear of the holy name, form and so on from a pure devotee of the same standard as oneself. In other words, one who is attached to Krsna should chant and hear from other pure devotees who are also attached to Lord Krsna. The same principle applies for devotees attracted by Lord Rama, Lord Nrsimha and other forms of the Lord. Because Krsna is the ultimate form of the Lord (krsnas tu bhagavan svayam), it is best to hear about Lord Krsna's name, form and pastimes from a realized devotee who is particularly attracted by the form of Lord Krsna. In Srimad-Bhagavatam, great devotees like Sukadeva Gosvami have specifically described Lord Krsna's holy name, form and qualities. Unless one hears about the holy name, form and qualities of the Lord, one cannot clearly understand the other processes of devotional service. Therefore Sri Caitanya Mahaprabhu recommends that one chant the holy name of Krsna. param vijayate sri-krsna-sankirtanam. If one is fortunate enough to hear from the mouth of realized devotees, he is very easily successful on the path of devotional service. Therefore hearing of the holy name, form and qualities of the Lord is essential.

In Srimad-Bhagavatam (1.5.11) there is this verse:

tad-vag-visargo janatagha-viplavo
yasmin prati-sloka abaddhavaty api
namany anantasya yaso-'nkitani yat
srnvanti gayanti grnanti sadhava

"Verses describing the name, form and qualities of Anantadeva, the unlimited Supreme Lord, are able to vanquish all the sinful reactions of the entire world. Therefore even if such verses are improperly composed, devotees hear them, describe them and accept them as bona fide and authorized." In this connection, Sridhara Svami has remarked that a pure devotee takes advantage of another pure devotee by trying to hear from him about the holy name, form and qualities of the Lord. If there is no such opportunity, he alone chants and hears the Lord's holy name.

(2) Kirtanam. The hearing of the holy name has been described above. Now let us try to understand the chanting of the holy name, which is the second item in the consecutive order. It is recommended that such chanting be performed very loudly. In Srimad-Bhagavatam, Narada Muni says that without shame he began traveling all over the world, chanting the holy name of the Lord. Similarly, Sri Caitanya Mahaprabhu has advised:

trnad api sunicena
taror api sahisnuna
amanina manadena
kirtaniyah sada harih

A devotee can very peacefully chant the holy name of the Lord by behaving more humbly than the grass, being tolerant like a tree and offering respects to everyone, without expecting honor from anyone else. Such qualifications make it easier to chant the holy name of the Lord. The process of transcendental chanting can be easily performed by anyone.

Even if one is physically unfit, classified lower than others, devoid of material qualifications or not at all elevated in terms of pious activities, the chanting of the holy name is beneficial. An aristocratic birth, an advanced education, beautiful bodily features, wealth and similar results of pious activities are all unnecessary for advancement in spiritual life, for one can very easily advance simply by chanting the holy name. It is understood from the authoritative source of Vedic literature that especially in this age, Kali-yuga, people are generally short-living, extremely bad in their habits, and inclined to accept methods of devotional service that are not bona fide. Moreover, they are always disturbed by material conditions, and they are mostly unfortunate. Under the circumstances, the performance of other processes, such as yajna, dana, tapah and kriya--sacrifices, charity and so on--are not at all possible. Therefore it is recommended:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatih anyatha

"In this age of quarrel and hypocrisy the only means of deliverance is chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." Simply by chanting the holy name of the Lord, one advances perfectly in spiritual life. This is the best process for success in life. In other ages, the chanting of the holy name is equally powerful, but especially in this age, Kali-yuga, it is most powerful. Kirtanad eva krsnasya mukta-sangah param vrajet: simply by chanting the holy name of Krsna, one is liberated and returns home, back to Godhead. Therefore, even if one is able to perform other processes of devotional service, one must adopt the chanting of the holy name as the principal method of advancing in spiritual life. Yajnah sankirtana-prayair yajanti hi sumedhasah: those who are very sharp in their intelligence should adopt this process of chanting the holy names of the Lord. One should not, however, manufacture different types of chanting. One should adhere seriously to the chanting of the holy name as recommended in the scriptures: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

While chanting the holy name of the Lord, one should be careful to avoid ten offenses. From Sanat-kumara it is understood that even if a person is a severe offender in many ways, he is freed from offensive life if he takes shelter of the Lord's holy name. Indeed, even if a human being is no better than a two-legged animal, he will be liberated if he takes shelter of the holy name of the Lord. One should therefore be very careful not to commit offenses at the lotus feet of the Lord's holy name. The offenses are described as follows: (a) to blaspheme a devotee, especially a devotee engaged in broadcasting the glories of the holy name, (b) to consider the name of Lord Siva or any other demigod to be equally as powerful as the holy name of the Supreme Personality of Godhead (no one is equal to the Supreme Personality of Godhead, nor is anyone superior to Him), (c) to disobey the instructions of the spiritual master, (d) to blaspheme the Vedic literatures and literatures compiled in pursuance of the Vedic literatures, (e) to comment that the glories of the holy name of the Lord are exaggerated, (f) to interpret the holy name in a deviant way, (g) to commit sinful activities on the strength of chanting the holy name, (h) to compare the chanting of the holy name to pious activities, (i) to instruct the glories of the holy name to a person who has no understanding of the chanting of the holy name, (j) not

to awaken in transcendental attachment for the chanting of the holy name, even after hearing all these scriptural injunctions.

There is no way to atone for any of these offenses. It is therefore recommended that an offender at the feet of the holy name continue to chant the holy name twenty-four hours a day. Constant chanting of the holy name will make one free of offenses, and then he will gradually be elevated to the transcendental platform on which he can chant the pure holy name and thus become a lover of the Supreme Personality of Godhead.

It is recommended that even if one commits offenses, one should continue chanting the holy name. In other words, the chanting of the holy name makes one offenseless. In the book Nama-kaumudi it is recommended that if one is an offender at the lotus feet of a Vaisnava, he should submit to that Vaisnava and be excused; similarly, if one is an offender in chanting the holy name, he should submit to the holy name and thus be freed from his offenses. In this connection there is the following statement, spoken by Daksa to Lord Siva: "I did not know the glories of your personality, and therefore I committed an offense at your lotus feet in the open assembly. You are so kind, however, that you did not accept my offense. Instead, when I was falling down because of accusing you, you saved me by your merciful glance. You are most great. Kindly excuse me and be satisfied with your own exalted qualities."

One should be very humble and meek to offer one's desires and chant prayers composed in glorification of the holy name, such as ayi mukta-kulair upasya manam and nivrta-tarsair upagiyamanad. One should chant such prayers to become free from offenses at the lotus feet of the holy name.

(3) Smaranam. After one regularly performs the processes of hearing and chanting and after the core of one's heart is cleansed, smaranam, remembering, is recommended. In Srimad-Bhagavatam (2.1.11) Sukadeva Gosvami tells King Pariksit:

etan nirvidyamananam
icchatam akuto-bhayam
yoginam nrpa nirnitam
harer namanukirtanam

"O King, for great yogis who have completely renounced all material connections, for those who desire all material enjoyment and for those who are self-satisfied by dint of transcendental knowledge, constant chanting of the holy name of the Lord is recommended." According to different relationships with the Supreme Personality of Godhead, there are varieties of namanukirtanam, chanting of the holy name, and thus according to different relationships and mellow there are five kinds of remembering. These are as follows: (a) conducting research into the worship of a particular form of the Lord, (b) concentrating the mind on one subject and withdrawing the mind's activities of thinking, feeling and willing from all other subjects, (c) concentrating upon a particular form of the Lord (this is called meditation), (d) concentrating one's mind continuously on the form of the Lord (this is called dhruvanusmrti, or perfect meditation), and (e) awakening a likening for concentration upon a particular form (this is called samadhi, or trance). Mental concentration upon particular pastimes of the Lord in particular circumstances is also called remembrance. Therefore samadhi, trance, can be possible in five different ways in terms of one's relationship. Specifically, the trance of devotees on the stage of neutrality is called mental concentration.

(4) pada-sevanam. According to one's taste and strength, hearing, chanting and remembrance may be followed by pada-sevanam. One obtains the

perfection of remembering when one constantly thinks of the lotus feet of the Lord. Being intensely attached to thinking of the Lord's lotus feet is called pada-sevanam. When one is particularly adherent to the process of pada-sevanam, this process gradually includes other processes, such as seeing the form of the Lord, touching the form of the Lord, circumambulating the form or temple of the Lord, visiting such places as Jagannatha Puri, Dvaraka and Mathura to see the Lord's form, and bathing in the Ganges or Yamuna. Bathing in the Ganges and serving a pure Vaisnava are also known as tadiya-upasanam. This is also pada-sevanam. The word tadiya means "in relationship with the Lord." Service to the Vaisnava, Tulasi, Ganges and Yamuna are included in pada-sevanam. All these processes of pada-sevanam help one advance in spiritual life very quickly.

(5) Arcanam. After pada-sevanam comes the process of arcanam, worship of the Deity. If one is interested in the process of arcanam, one must positively take shelter of a bona fide spiritual master and learn the process from him. There are many books for arcana, especially Narada-pancaratra. In this age, the pancaratra system is particularly recommended for arcana, Deity worship. There are two systems of arcana--the bhagavata system and pancaratrīki system. In the Srimad-Bhagavatam there is no recommendation of pancaratrīki worship because in this Kali-yuga, even without Deity worship, everything can be perfectly performed simply through hearing, chanting, remembering and worship of the lotus feet of the Lord. Rupa Gosvami states:

sri-visnoh sravane pariksid abhavad vaiyasakih kirtane
 prahladah smarane tad-anghri-bhajane laksmih prthuh pujane
 akruras tv abhivandane kapi-patir dasye 'tha sakhye 'rjunah
 sarvasvatma-nivedane balir abhut krsnaptir esam param

"Pariksit Maharaja attained salvation simply by hearing, and Sukadeva Gosvami attained salvation simply by chanting. Prahlada Maharaja attained salvation by remembering the Lord. The goddess of fortune, Laksmidevi, attained perfection by worshiping the Lord's lotus feet. Prthu Maharaja attained salvation by worshiping the Deity of the Lord. Akrura attained salvation by offering prayers, Hanuman by rendering service, Arjuna by establishing friendship with the Lord, and Bali Maharaja by offering everything to the service of the Lord." All these great devotees served the Lord according to a particular process, but every one of them attained salvation and became eligible to return home, back to Godhead. This is explained in Srimad-Bhagavatam.

It is therefore recommended that initiated devotees follow the principles of Narada-pancaratra by worshiping the Deity in the temple. Especially for householder devotees who are opulent in material possessions, the path of Deity worship is strongly recommended. An opulent householder devotee who does not engage his hard-earned money in the service of the Lord is called a miser. One should not engage paid brahmanas to worship the Deity. If one does not personally worship the Deity but engages paid servants instead, he is considered lazy, and his worship of the Deity is called artificial. An opulent householder can collect luxurious paraphernalia for Deity worship, and consequently for householder devotees the worship of the Deity is compulsory. In our Krsna consciousness movement there are brahmacaris, grhasthas, vanaprasthas and sannyasis, but the Deity worship in the temple should be performed especially by the householders. The brahmacaris can go with the sannyasis to preach, and the vanaprasthas should prepare themselves for the next status of renounced life, sannyasa. Grhastha devotees, however, are generally engaged in material activities, and therefore if they do not

take to Deity worship, their falling down is positively assured. Deity worship means following the rules and regulations precisely. That will keep one steady in devotional service. Generally householders have children, and then the wives of the householders should be engaged in caring for the children, just as women acting as teachers care for the children in a nursery school.

Grhastha devotees must adopt the arcana-vidhi, or Deity worship according to the suitable arrangements and directions given by the spiritual master. Regarding those unable to take to the Deity worship in the temple, there is the following statement in the Agni Purana. Any householder devotee circumstantially unable to worship the Deity must at least see the Deity worship, and in this way he may achieve success also. The special purpose of Deity worship is to keep oneself always pure and clean. Grhastha devotees should be actual examples of cleanliness.

Deity worship should be continued along with hearing and chanting. Therefore every mantra is preceded by the word namah. In all the mantras there are specific potencies, of which the grhastha devotees must take advantage. There are many mantras preceded by the word namah, but if one chants the holy name of the Lord, he receives the result of chanting namah many times. By chanting the holy name of the Lord, one can reach the platform of love of Godhead. One might ask, then what is the necessity of being initiated? The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of possessing a material body. Consequently, special stress is given to the arcana-vidhi. One should therefore regularly take advantage of both the bhagavata process and pancaratrici process.

Deity worship has two divisions, namely pure and mixed with fruitive activities. For one who is steady, Deity worship is compulsory. Observing the various types of festivals, such as Sri Janmastami, Rama-navami and Nrsimha-caturdasi, is also included in the process of Deity worship. In other words, it is compulsory for householder devotees to observe these festivals.

Now let us discuss the offenses in Deity worship. The following are offenses: (a) to enter the temple with shoes or being carried on a palanquin, (b) not to observe the prescribed festivals, (c) to avoid offering obeisances in front of the Deity, (d) to offer prayers in an unclean state, not having washed one's hands after eating, (e) to offer obeisances with one hand, (f) to circumambulate directly in front of the Deity, (g) to spread one's legs before the Deity, (h) to sit before the Deity while holding one's ankles with one's hands, (i) to lie down before the Deity, (j) to eat before the Deity, (k) to speak lies before the Deity, (l) to address someone loudly before the Deity, (m) to talk nonsense before the Deity, (n) to cry before the Deity, (o) to argue before the Deity, (p) to chastise someone before the Deity, (q) to show someone favor before the Deity, (r) to use harsh words before the Deity, (s) to wear a woolen blanket before the Deity, (t) to blaspheme someone before the Deity, (u) to worship someone else before the Deity, (v) to use vulgar language before the Deity, (w) to pass air before the Deity, (x) to avoid very opulent worship of the Deity, even though one is able to perform it, (y) to eat something not offered to the Deity, (z) to avoid offering fresh fruits to the Deity according to the season, (aa) to offer food to the Deity which has already been used or from which has first been given to others (in other words, food should not be distributed to anyone else until it has been offered to the Deity), (bb) to sit with one's back toward the Deity, (cc) to offer obeisances to someone else in front of the Deity, (dd) not to chant proper prayers when

offering obeisances to the spiritual master, (ee) to praise oneself before the Deity, and (ff) to blaspheme the demigods. In the worship of the Deity, these thirty-two offenses should be avoided.

In the Varaha Purana the following offenses are mentioned: (a) to eat in the house of a rich man, (b) to enter the Deity's room in the dark, (c) to worship the Deity without following the regulative principles, (d) to enter the temple without vibrating any sound, (e) to collect food that has been seen by a dog, (f) to break silence while offering worship to the Deity, (g) to go to the toilet during the time of worshipping the Deity, (h) to offer incense without offering flowers, (i) to worship the Deity with forbidden flowers, (j) to begin worship without having washed one's teeth, (k) to begin worship after sex, (l) to touch a lamp, dead body or a woman during her menstrual period, or to put on red or bluish clothing, unwashed clothing, the clothing of others or soiled clothing. Other offenses are to worship the Deity after seeing a dead body, to pass air before the Deity, to show anger before the Deity, and to worship the Deity just after returning from a crematorium. After eating, one should not worship the Deity until one has digested his food, nor should one touch the Deity or engage in any Deity worship after eating safflower oil or hing. These are also offenses.

In other places, the following offenses are listed: (a) to be against the scriptural injunctions of the Vedic literature or to disrespect within one's heart the Srimad-Bhagavatam while externally falsely accepting its principles, (b) to introduce differing sastras, (c) to chew pan and betel before the Deity, (d) to keep flowers for worship on the leaf of a castor oil plant, (e) to worship the Deity in the afternoon, (f) to sit on the altar or to sit on the floor to worship the Deity (without a seat), (g) to touch the Deity with the left hand while bathing the Deity, (h) to worship the Deity with a stale or used flower, (i) to spit while worshipping the Deity, (j) to advertise one's glory while worshipping the Deity, (k) to apply tilaka to one's forehead in a curved way, (l) to enter the temple without having washed one's feet, (m) to offer the Deity food cooked by an uninitiated person, (n) to worship the Deity and offer bhoga to the Deity within the vision of an uninitiated person or non-Vaisnava, (o) to offer worship to the Deity without worshipping Vaikuntha deities like Ganesa, (p) to worship the Deity while perspiring, (q) to refuse flowers offered to the Deity, (r) to take a vow or oath in the holy name of the Lord.

If one commits any of the above offenses, one must read at least one chapter of Bhagavad-gita. This is confirmed in the Skanda-Purana, Avanti-khanda. Similarly, there is another injunction, stating that one who reads the thousand names of Visnu can be released from all offenses. In the same Skanda-Purana, Reva-khanda, it is said that one who recites prayers to tulasi or sows a tulasi seed is also freed from all offenses. Similarly, one who worships the salagrama-sila can also be relieved of offenses. In the Brahma-nda Purana it is said that one who worships Lord Visnu, whose four hands bear a conchshell, disc, lotus flower and club, can be relieved from the above offenses. In the Adi-varaha Purana it is said that a worshiper who has committed offenses may fast for one day at the holy place known as Saukarava and then bathe in the Ganges.

In the process of worshipping the Deity it is sometimes enjoined that one worship the Deity within the mind. In the padma purana, Uttara-khanda, it is said, "All persons can generally worship within the mind." The Gautamiya Tantra states, "For a sannyasi who has no home, worship of the Deity within the mind is recommended." In the Narada-pancaratra it is stated by Lord Narayana that worship of the Deity within the mind is called manasa-puja, One can become free from the four miseries by this method. Sometimes worship from the mind can be independently executed.

According to the instruction of Avirhotra Muni, one of the nava-yogendras, as mentioned in Srimad-Bhagavatam, one may worship the Deity by chanting all the mantras. Eight kinds of Deities are mentioned in the sastra, and the mental Deity is one of them. In this regard, the following description is given in the Brahma-vaivarta Purana.

In the city of Pratisthana-pura, long ago, there resided a brahmana who was poverty-stricken but innocent and not dissatisfied. One day he heard a discourse in an assembly of brahmanas concerning how to worship the Deity in the temple. In that meeting, he also heard that the Deity may be worshiped within the mind. After this incident, the brahmana, having bathed in the Godavari River, began mentally worshiping the Deity. He would wash the temple within his mind, and then in his imagination he would bring water from all the sacred rivers in golden and silver waterpots. He collected all kinds of valuable paraphernalia for worship, and he worshiped the Deity very gorgeously, beginning from bathing the Deity and ending with offering arati. Thus he felt great happiness. After many years had passed in this way, one day within his mind he cooked nice sweet rice with ghee to worship the Deity. He placed the sweet rice on a golden dish and offered it to Lord Krsna, but he felt that the sweet rice was very hot, and therefore he touched it with his finger. He immediately felt that his finger had been burned by the hot sweet rice, and thus he began to lament. While the brahmana was in pain, Lord Visnu in Vaikuntha began smiling, and the goddess of fortune inquired from the Lord why He was smiling. Lord Visnu then ordered His associates to bring the brahmana to Vaikuntha. Thus the brahmana attained the liberation of samipya, the facility of living near the Supreme Personality of Godhead.

(6) Vandanam. Although prayers are a part of Deity worship, they may be considered separately like the other items, such as hearing and chanting, and therefore separate statements are given herewith. The Lord has unlimited transcendental qualities and opulences, and one who feels influenced by the Lord's qualities in various activities offers prayers to the Lord. In this way he becomes successful. In this connection, the following are some of the offenses to be avoided: (a) to offer obeisances on one hand, (b) to offer obeisances with one's body covered, (c) to show one's back to the Deity, (d) to offer obeisances on the left side of the Deity, (e) to offer obeisances very near the Deity.

(7) Dasyam. There is the following statement in regard to assisting the Lord as a servant. After many, many thousands of births, when one comes to understand that he is an eternal servant of Krsna, one can deliver others from this universe. If one simply continues to think that he is an eternal servant of Krsna, even without performing any other process of devotional service, he can attain full success, for simply by this feeling one can perform all nine processes of devotional service.

(8) Sakhyam. In regard to worshiping the Lord as a friend, the Agastya-samhita states that a devotee engaged in performing devotional service by sravanam and kirtanam sometimes wants to see the Lord personally, and for this purpose he resides in the temple. Elsewhere there is this statement: "O my Lord, Supreme Personality and eternal friend, although You are full of bliss and knowledge, You have become the friend of the residents of Vrndavana. How fortunate are these devotees!" In this statement the word "friend" is specifically used to indicate intense love. Friendship, therefore, is better than servitude. In the stage above dasya-rasa, the devotee accepts the Supreme Personality of Godhead as a friend. This is not at all astonishing, for when a devotee is pure in heart the opulence of his worship of the Deity diminishes as spontaneous love for the Personality of Godhead is manifested. In this regard, Sridhara Svami mentions Sridama Vipra, who expressed to himself

his feelings of obligation, thinking, "Life after life, may I be connected with Krsna in this friendly attitude."

(9) Atma-nivedanam. The word Atma-nivedanam refers to the stage at which one who has no motive other than to serve the Lord surrenders everything to the Lord and performs his activities only to please the Supreme Personality of Godhead. Such a devotee is like a cow that is cared for by its master. When cared for by its master, a cow is not in anxiety over its maintenance. Such a cow is always devoted to its master, and it never acts independently, but only for the master's benefit. Some devotees, therefore, consider dedication of the body to the Lord to be atma-nivedanam, and as stated in the book known as Bhakti-viveka, sometimes dedication of the soul to the Lord is called atma-nivedanam. The best examples of atma-nivedanam are found in Bali Maharaja and Ambarisa Maharaja. Atma-nivedanam is also sometimes found in the behavior of Rukminidevi at Dvaraka.

TEXT 25

TEXT

nisamyaitat suta-vaco
hiranyakasipus tada
guru-putram uvacedam
rusa prasphuritadharah

SYNONYMS

nisamya--hearing; etat--this; suta-vacah--speech from his son; hiranyakasipuh--Hiranyakasipu; tada--at that time; guru-putram--unto the son of Sukracarya, his spiritual master; uvaca--spoke; idam--this; rusa--with anger; prasphurita--trembling; adharah--whose lips.

TRANSLATION

After hearing these words of devotional service from the mouth of his son Prahlada, Hiranyakasipu was extremely angry. His lips trembling, he spoke as follows to Sanda the son of his guru, Sukracarya.

TEXT 26

TEXT

brahma-bandho kim etat te
vipaksam srayatasata
asaram grahito balo
mam anadrtya durmate

SYNONYMS

brahma-bandho--O unqualified son of a brahmana; kim etat--what is this; te--by you; vipaksam--the party of my enemies; srayata--taking shelter of; asata--most mischievous; asaram--nonsense; grahitah--taught; balah--the boy; mam--me; anadrtya--not caring for; durmate--O foolish teacher.

TRANSLATION

O unqualified, most heinous son of a brahmana, you have disobeyed my order and taken shelter of the party of my enemies. You have taught this poor boy about devotional service! What is this nonsense?

PURPORT

In this verse the word asaram, meaning, "having no substance," is significant. For a demon there is no substance in the process of devotional service, but to a devotee devotional service is the only essential factor in life. Since Hiranyakasipu did not like devotional service, the essence of life, he chastised Prahlada Maharaja's teachers with harsh words.

TEXT 27

TEXT

santi hy asadhavo loke
durmaitras chadma-vesinah
tesam udety agham kale
rogah patakinam iva

SYNONYMS

santi--are; hi--indeed; asadhavah--dishonest persons; loke--within this world; durmaitrah--cheating friends; chadma-vesinah--wearing false garbs; tesam--of all of them; udeti--arises; agham--the reaction of sinful life; kale--in due course of time; rogah--disease; patakinam--of sinful men; iva--like.

TRANSLATION

In due course of time, various types of diseases are manifest in those who are sinful. Similarly, in this world there are many deceptive friends in false garbs, but eventually, because of their false behavior, their actual enmity becomes manifest.

PURPORT

Being anxious about the education of his boy Prahlada, Hiranyakasipu was very much dissatisfied. When Prahlada began teaching about devotional service, Hiranyakasipu immediately regarded the teachers as his enemies in the garb of friends. In this verse the words rogah patakinam iva refer to disease, which is the most sinful and miserable of the conditions of material life (janma-mrtyu jara-vyadhi). Disease is the symptom of the body of a sinful person. The smrti-sastras say,

brahma-ha ksaya-rogi syat
surapah syavadantakah
svarna-hari tu kunakhi
duscarma guru-talpagah

Murderers of brahmanas are later afflicted by tuberculosis, drunkards become toothless, those who have stolen gold are afflicted by diseased nails, and sinful men who have sexual connections with the wife of a superior are afflicted by leprosy and similar skin diseases.

TEXT 28

TEXT

sri-guru-putra uvaca
na mat-pranitam na para-pranitam
suto vadaty esa tavendra-satro
naisargikiyam matir asya rajan
niyaccha manyum kad adah sma ma nah

SYNONYMS

sri-guru-putrah uvaca--the son of Sukracarya, Hiranyakasipu's spiritual master, said; na--not; mat-pranitam--educated by me; na--nor; para-pranitam--educated by anyone else; sutah--the son (Prahlada); vadati--says; esah--this; tava--your; indra-satro--O enemy of King Indra; naisargiki--natural; iyam--this; matih--inclination; asya--of him; rajan--O King; niyaccha--give up; manyum--your anger; kat--fault; adah--attribute; sma--indeed; ma--do not; nah--unto us.

TRANSLATION

The son of Sukracarya, Hiranyakasipu's spiritual master, said: O enemy of King Indra, O King! Whatever your son Prahlada has said was not taught to him by me or anyone else. His spontaneous devotional service has naturally developed in him. Therefore, please give up your anger and do not unnecessarily accuse us. It is not good to insult a brahmana in this way.

TEXT 29

TEXT

sri-narada uvaca
gurunaivam pratiprokto
bhuya ahasurah sutam
na ced guru-mukhiyam te
kuto 'bhadrasati matih

SYNONYMS

sri-naradah uvaca--Narada Muni said; guruna--by the teacher; evam--thus; pratiproktah--being answered; bhuyah--again; aha--said; asurah--the great demon, Hiranyakasipu; sutam--unto his son; na--not; cet--if; guru-mukhi--issued from the mouth of your teacher; iyam--this; te--your; kutah--from where; abhadra--O inauspicious one; asati--very bad; matih--inclination.

TRANSLATION

Sri Narada Muni continued: When Hiranyakasipu received this reply from the teacher, he again addressed his son Prahlada. Hiranyakasipu said: You rascal, most fallen of our family, if you have not received this education from your teachers, where have you gotten it?

PURPORT

Srila Visvanatha Cakravarti Thakura explains that devotional service is actually bhadra sati, not abhadra asati. In other words, knowledge of

devotional service can be neither inauspicious nor contrary to etiquette. To learn devotional service is the duty of everyone. Therefore the spontaneous education of Prahlada Maharaja is supported as auspicious and perfect.

TEXT 30

TEXT

sri-prahrada uvaca
matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam
adanta-gobhir visatam tamisram
punah punas carvita-carvananam

SYNONYMS

sri-prahradah uvaca--Prahlada Maharaja said; matih--inclination; na--never; krsne--unto Lord Krsna; paratah--from the instructions of others; svatah--from their own understanding; va--either; mithah--from combined effort; abhipadyeta--is developed; grha-vratanam--of persons too addicted to the materialistic, bodily conception of life; adanta--uncontrolled; gobhih--by the senses; visatam--entering; tamisram--hellish life; punah--again; punah--again; carvita--things already chewed; carvananam--who are chewing.

TRANSLATION

Prahlada Maharaja replied: Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krsna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

PURPORT

In this verse the words matir na krsne refer to devotional service rendered to Krsna. So-called politicians, erudite scholars and philosophers who read Bhagavad-gita try to twist some meaning from it to suit their material purposes, but their misunderstandings of Krsna will not yield them any profit. Because such politicians, philosophers and scholars are interested in using Bhagavad-gita as a vehicle for adjusting things materially, for them constant thought of Krsna, or Krsna consciousness, is impossible (matir na krsne). As stated in Bhagavad-gita (18.55), bhaktya mam abhijanati: only through devotional service can one understand Krsna as He is. The so-called politicians and scholars think of Krsna as fictitious. The politician says that his Krsna is different from the Krsna depicted in Bhagavad-gita. Even though he accepts Krsna and Rama as the Supreme he thinks of Rama and Krsna as impersonal because he has no idea of service to Krsna. Thus his only business is punah punas carvita-carvananam--chewing the chewed again and again. The aim of such politicians and academic scholars is to enjoy this material world with their bodily senses. Therefore it is clearly stated here that those who are grha-vrata, whose only aim is to live comfortably with the body in the material world, cannot understand Krsna. The two expressions grha-vrata and carvita-carvananam indicate that a materialistic person tries to enjoy sense gratification in different bodily forms, life after life, but is still unsatisfied. In the name of personalism, this ism or that

ism, such persons always remain attached to the materialistic way of life. As stated in Bhagavad-gita (2.44):

bhogaisvarya-prasaktanam
tayapahrta-cetasam
vyavasayatmika buddhih
samadhau na vidhiyate

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place." Those who are attached to material enjoyment cannot be fixed in devotional service to the Lord. They cannot understand Bhagavan, Krsna, or His instruction, Bhagavad-gita. Adanta-gobhir visatam tamisram: their path actually leads toward hellish life.

As confirmed by Rsabhadeva, mahat-sevam dvaram ahur vimukteh: one must try to understand Krsna by serving a devotee. The word mahat refers to a devotee.

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13) A mahatma is one who is constantly engaged in devotional service, twenty-four hours a day. As explained in the following verses, unless one adheres to such a great personality, one cannot understand Krsna. Hiranyakasipu wanted to know where Prahlada had gotten this Krsna consciousness. Who had taught him? Prahlada sarcastically replied, "My dear father, persons like you never understand Krsna. One can understand Krsna only by serving a mahat, a great soul. Those who try to adjust material conditions are said to be chewing the chewed. No one has been able to adjust material conditions, but life after life, generation after generation, people try and repeatedly fail. Unless one is properly trained by a mahat--a mahatma, or unalloyed devotee of the Lord--there is no possibility of one's understanding Krsna and His devotional service."

TEXT 31

TEXT

na te viduh svartha-gatim hi visnum
durasaya ye bahir-artha-maninah
andha yathandhair upaniyamanas
te 'pisa-tantryam uru-damni baddhah

SYNONYMS

na--not; te--they; viduh--know; sva-artha-gatim--the ultimate goal of life, or their own real interest; hi--indeed; visnum--Lord Visnu and His abode; durasayah--being ambitious to enjoy this material world; ye--who; bahih--external sense objects; artha-maninah--considering as valuable; andhah--persons who are blind; yatha--just as; andhaih--by other blind men; upaniyamanah--being led; te--they; api--although; isa-tantryam--to

the ropes (laws) of material nature; uru--having very strong; damni--cords; baddhah--bound.

TRANSLATION

Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Visnu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

PURPORT

Since there must always be a difference of opinion between demons and devotees, Hiranyakasipu, when criticized by his son Prahlada Maharaja, should not have been surprised that Prahlada Maharaja differed from his way of life. Nonetheless, Hiranyakasipu was extremely angry and wanted to rebuke his son for deriding his teacher or spiritual master, who had been born in the brahmana family of the great acarya Sukracarya. The word sukra means "semen," and acarya refers to a teacher or guru. Hereditary gurus, or spiritual masters, have been accepted everywhere since time immemorial, but Prahlada Maharaja declined to accept such a seminal guru or take instruction from him. An actual guru is srotriya, one who has heard or received perfect knowledge through parampara, the disciplic succession. Therefore Prahlada Maharaja did not recognize a seminal spiritual master. Such spiritual masters are not at all interested in Visnu. Indeed, they are hopeful of material success (bahir-arthamaninah). The word bahih means "external," artha means "interest," and manina means "taking very seriously." Generally speaking, practically everyone is unaware of the spiritual world. The knowledge of the materialists is restricted within the four-billion-mile limit of this material world, which is in the dark portion of the creation; they do not know that beyond the material world is the spiritual world. Unless one is a devotee of the Lord, one cannot understand the existence of the spiritual world. Gurus, teachers, who are simply interested in this material world are described in this verse as andha, blind. Such blind men may lead many other blind followers without true knowledge of material conditions, but they are not accepted by devotees like Prahlada Maharaja. Such blind teachers, being interested in the external, material world, are always bound by the strong ropes of material nature.

TEXT 32

TEXT

naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyasam pada-rajo-'bhisekam
niskincananam na vrnita yavat

SYNONYMS

na--not; esam--of these; matih--the consciousness; tavat--that long; urukrama-anghrim--the lotus feet of the Supreme Personality of Godhead,

who is famous for performing uncommon activities; sprsati--does touch; anartha--of unwanted things; apagamah--the disappearance; yat--of which; arthah--the purpose; mahiyasam--of the great souls (the mahatmas, or devotees); pada-rajah--by the dust of the lotus feet; abhisekam--consecration; niskincananam--of devotees who have nothing to do with this material world; na--not; vrnita--may accept; yavat--as long as.

TRANSLATION

Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krsna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.

PURPORT

Becoming Krsna conscious brings about anartha-apagamah, the disappearance of all anarthas, the miserable conditions we have unnecessarily accepted. The material body is the basic principle of these unwanted miserable conditions. The entire Vedic civilization is meant to relieve one from these unwanted miseries, but persons bound by the laws of nature do not know the destination of life. As described in the previous verse, isa-tantryam uru-damni baddhah: they are conditioned by the three strong modes of material nature. The education that keeps the conditioned soul bound life after life is called materialistic education. Srila Bhaktivinoda Thakura has explained that materialistic education expands the influence of maya. Such an education induces the conditioned soul to be increasingly attracted to materialistic life and to stray further and further away from liberation from unwanted miseries.

One may ask why highly educated persons do not take to Krsna consciousness. The reason is explained in this verse. Unless one takes shelter of a bona fide, fully Krsna conscious spiritual master, there is no chance of understanding Krsna. The educators, scholars and big political leaders worshiped by millions of people cannot understand the goal of life and take to Krsna consciousness, for they have not accepted a bona fide spiritual master and the Vedas. Therefore in the Mundaka Upanisad (3.2.3) it is said, nayam atma pravacanena labhyo na medhaya na bahuna srutena: one cannot become self-realized simply by having an academic education, by presenting lectures in an erudite way (pravacanena labhyah), or by being an intelligent scientist who discovers many wonderful things. One cannot understand Krsna unless one is graced by the Supreme Personality of Godhead. Only one who has surrendered to a pure devotee of Krsna and taken the dust of his lotus feet can understand Krsna. First one must understand how to get out of the clutches of maya. The only means is to become Krsna conscious. And to become Krsna conscious very easily, one must take shelter of a realized soul--a mahat, or mahatma--whose only interest is to engage in the service of the Supreme Lord. As the Lord says in Bhagavad-gita (9.13):

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional

service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." Therefore, to end the unwanted miseries of life, one must become a devotee.

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah

"One who has unflinching devotional faith in Krsna consistently manifests all the good qualities of Krsna and the demigods." (Bhag. 5.18.12)

yasya deva para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Svetasvatara Upanisad 6.23)

yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute tanum svam

"The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form." (Mundaka Upanisad 3.2.3)

These are Vedic injunctions. One must take shelter of a self-realized spiritual master, not a materially educated scholar or politician. One must take shelter of a niskincana, a person engaged in devotional service and free from material contamination. That is the way to return home, back to Godhead.

TEXT 33

TEXT

ity uktvoparatam putram
hiranyakasipu rusa
andhikrtatma svotsangan
nirasyata mahi-tale

SYNONYMS

iti--thus; uktva--speaking; uparatam--stopped; putram--the son; hiranyakasipuh--Hiranyakasipu; rusa--with great anger; andhikrta-atma--made blind to self-realization; sva-utsangat--from his lap; nirasyata--threw; mahi-tale--upon the ground.

TRANSLATION

After Prahlada Maharaja had spoken in this way and become silent, Hiranyakasipu, blinded by anger, threw him off his lap and onto the ground.

TEXT 34

TEXT

ahamarsa-rusavistah

kasayi-bhuta-locanah
vadyatam asv ayam vadyo
nihsarayata nairrtah

SYNONYMS

aha--he said; amarsa--indignation; rusa--and by severe anger; avistah--overpowered; kasayi-bhuta--becoming exactly like red-hot copper; locanah--whose eyes; vadyatam--let him be killed; asu--immediately; ayam--this; vadyah--who is to be killed; nihsarayata--take away; nairrtah--O demons.

TRANSLATION

Indignant and angry, his reddish eyes like molten copper, Hiranyakasipu said to his servants: O demons, take this boy away from me! He deserves to be killed. Kill him as soon as possible!

TEXT 35

TEXT

ayam me bhratr-ha so 'yam
hitva svan suhrdo 'dhamah
pitrvya-hantuh padau yo
visnor dasavad arcati

SYNONYMS

ayam--this; me--my; bhratr-ha--killer of the brother; sah--he; ayam--this; hitva--giving up; svan--own; suhrdah--well-wishers; adhamah--very low; pitrvya-hantuh--of He who killed his uncle Hiranyaksa; padau--at the two feet; yah--he who; visnoh--of Lord Visnu; dasa-vat--like a servant; arcati--serves.

TRANSLATION

This boy Prahlada is the killer of my brother, for he has given up his family to engage in the devotional service of the enemy, Lord Visnu, like a menial servant.

PURPORT

Hiranyakasipu considered his son Prahlada Maharaja to be the killer of his brother because Prahlada Maharaja was engaged in the devotional service of Lord Visnu. In other words, Prahlada Maharaja would be elevated to sarupya liberation, and in that sense he resembled Lord Visnu. Therefore Prahlada was to be killed by Hiranyakasipu. Devotees, Vaisnavas, attain the liberations of sarupya, salokya, sarsti and samipya, whereas the Mayavadis are supposed to attain the liberation known as sayujya. Sayujya-mukti, however, is not very secure, whereas sarupya-mukti, salokya-mukti, sarsti-mukti and samipya-mukti are most certain. Although the servants of Lord Visnu, Narayana, in the Vaikuntha planets are equally situated with the Lord, the devotees there know very well that the Lord is the master whereas they are servants.

TEXT 36

TEXT

visnor va sadhv asau kim nu
karisyaty asamanjasah
sauhrdam dustyajam pitror
ahad yah panca-hayanah

SYNONYMS

visnoh--unto Visnu; va--either; sadhu--good; asau--this; kim--whether; nu--indeed; karisyati--will do; asamanjasah--not trustworthy; sauhrdam--affectionate relationship; dustyajam--difficult to relinquish; pitroh--of his father and mother; ahad--gave up; yah--he who; panca-hayanah--only five years old.

TRANSLATION

Although Prahlada is only five years old, even at this young age he has given up his affectionate relationship with his father and mother. Therefore, he is certainly untrustworthy. Indeed, it is not at all believable that he will behave well toward Visnu.

TEXT 37

TEXT

paro 'py apatyam hita-krd yathausadham
sva-dehajo 'py amayavat suto 'hitah
chindyat tad angam yad utatmano 'hitam
sesam sukham jivati yad-vivarjanat

SYNONYMS

parah--not belonging to the same group or family; api--although; apatyam--a child; hita-krt--who is beneficial; yatha--just as; ausadham--remedial herb; sva-deha-jah--born of one's own body; api--although; amaya-vat--like a disease; sutah--a son; ahitah--who is not a well-wisher; chindyat--one should cut off; tat--that; angam--part of the body; yat--which; uta--indeed; atmanah--for the body; ahitam--not beneficial; sesam--the balance; sukham--happily; jivati--lives; yat--of which; vivarjanat--by cutting off.

TRANSLATION

Although a medicinal herb, being born in the forest, does not belong to the same category as a man, if beneficial it is kept very carefully. Similarly, if someone outside one's family is favorable, he should be given protection like a son. On the other hand, if a limb of one's body is poisoned by disease, it must be amputated so that the rest of the body may live happily. Similarly, even one's own son, if unfavorable, must be rejected, although born of one's own body.

PURPORT

Sri Caitanya Mahaprabhu has instructed all devotees of the Lord to be humbler than the grass and more tolerant than trees; otherwise there will always be disturbances to their execution of devotional service. Here is a vivid example of how a devotee is disturbed by a nondevotee, even

though the nondevotee is an affectionate father. The material world is such that a nondevotee father becomes an enemy of a devotee son. Having determined to kill even his son, Hiranyakasipu gave the example of amputating a part of one's body that has become septic and therefore injurious to the rest of the body. The same example, of course, may also be applied to nondevotees. Canakya Pandita advises, tyaja durjana-samsargam bhaja sadhu-samagamam. Devotees actually serious about advancing in spiritual life should give up the company of nondevotees and always keep company with devotees. To be too attached to material existence is ignorance because material existence is temporary and miserable. Therefore devotees who are determined to perform tapasya (penances and austerities) to realize the self, and who are determined to become advanced in spiritual consciousness, must give up the company of atheistic nondevotees. Prahlada Maharaja maintained an attitude of noncooperation with the philosophy of his father, Hiranyakasipu, yet he was tolerant and humble. Hiranyakasipu, however, being a nondevotee, was so polluted that he was even prepared to kill his own son. He justified this by putting forward the logic of amputation.

TEXT 38

TEXT

sarvair upayair hantavyah
 sambhoja-sayanasanaih
 suhrl-linga-dharah satrur
 muner dustam ivendriyam

SYNONYMS

sarvaih--by all; upayaih--means; hantavyah--must be killed; sambhoja--by eating; sayana--lying down; asanaih--by sitting; suhrt-linga-dharah--who has assumed the role of a friend; satruh--an enemy; muneh--of a great sage; dustam--uncontrollable; iva--like; indriyam--the senses.

TRANSLATION

Just as uncontrolled senses are the enemies of all yogis engaged in advancing in spiritual life, this Prahlada, who appears to be a friend, is an enemy because I cannot control him. Therefore this enemy, whether eating, sitting or sleeping, must be killed by all means.

PURPORT

Hiranyakasipu planned a campaign to kill Prahlada Maharaja. He would kill his son by administering poison to him while he was eating, by making him sit in boiling oil, or by throwing him under the feet of an elephant while he was lying down. Thus Hiranyakasipu decided to kill his innocent child, who was only five years old, simply because the boy had become a devotee of the Lord. This is the attitude of nondevotees toward devotees.

TEXTS 39-40

TEXT

nairrtas te samadista
 bhartva vai sula-panayah

tigma-damstra-karalasyas
tamra-smasru-siroruhah

nadanto bhairavam nadam
chindhi bhindhiti vadinah
asinam cahanan sulaih
pahradam sarva-marmasu

SYNONYMS

nairrtah--the demons; te--they; samadistah--being fully advised; bhartra--by their master; vai--indeed; sula-panayah--having tridents in their hands; tigma--very sharp; damstra--teeth; karala--and fearful; asyah--faces; tamra-smasru--coppery mustaches; siroruhah--and hair on the head; nadantah--vibrating; bhairavam--fearful; nadam--sound; chindhi--chop; bhindhi--divide into small parts; iti--thus; vadinah--speaking; asinam--who was sitting silently; ca--and; ahanan--attacked; sulaih--with their tridents; prahradam--Prahlada Maharaja; sarva-marmasu--on the tender parts of the body.

TRANSLATION

The demons [Raksasas], the servants of Hiranyakasipu, thus began striking the tender parts of Prahlada Maharaja's body with their tridents. The demons all had fearful faces, sharp teeth and reddish, coppery beards and hair, and they appeared extremely threatening. Making a tumultuous sound, shouting, "Chop him up! Pierce him!" they began striking Prahlada Maharaja, who sat silently, meditating upon the Supreme Personality of Godhead.

TEXT 41

TEXT

pare brahmany anirdesyeh
bhagavaty akhilatmani
yuktatmany aphala asann
apunyasyeva sat-kriyah

SYNONYMS

pare--in the supreme; brahmani--absolute; anirdesyeh--who is not perceivable by the senses; bhagavati--the Supreme Personality of Godhead; akhila-atmani--the Supersoul of everyone; yukta-atmani--on he whose mind was engaged (Prahlada); aphalah--without effect; asan--were; apunyasya--of a person who has no assets in pious activities; iva--like; sat-kriyah--good activities (like the performance of sacrifices or austerities).

TRANSLATION

Even though a person who has no assets in pious activities performs some good deed, it will have no result. Thus the weapons of the demons had no tangible effects upon Prahlada Maharaja because he was a devotee undisturbed by material conditions and fully engaged in meditating upon and serving the Supreme Personality of Godhead, who is unchangeable, who cannot be realized by the material senses, and who is the soul of the entire universe.

PURPORT

Prahlada Maharaja was constantly and fully engaged in thought of the Supreme Personality of Godhead. As it is said, govinda-parirambhitah. Prahlada Maharaja engaged himself always in meditation, and thus he was protected by Govinda. Just as a small child on the lap of his father or mother is fully protected, a devotee, in all conditions, is protected by the Supreme Lord. Does this mean that when Prahlada Maharaja was attacked by the demons, the Raksasas, Govinda was also attacked by the demons? This is not possible. There have been many attempts by the demons to hurt or kill the Supreme Personality of Godhead, but He cannot be injured by any material means because He is always in transcendence. Therefore the words pare brahmani are used here. The demons, the Raksasas, can neither see nor touch the Supreme Lord, although they may superficially think that they are striking the Lord's transcendental body with their material weapons. The Supreme Personality of Godhead is described in this verse as anirdesye. We cannot understand Him to be in a particular place, for He is all-pervasive. Moreover, He is akhilatma, the active principle of everything, even material weapons. Those who cannot understand the position of the Lord are unfortunate. They may think that they can kill the Supreme Personality of Godhead and His devotee, but all their attempts will be futile. The Lord knows how to deal with them.

TEXT 42

TEXT

prayase 'pahate tasmin
daityendrah parisankitah
cakara tad-vadhopyan
nirbandhena yudhisthira

SYNONYMS

prayase--when the endeavor; apahate--futile; tasmin--that; daitya-
indrah--the King of the demons, Hiranyakasipu; parisankitah--very much
afraid (considering how the boy was protected); cakara--executed; tat-
vadha-upayan--various means for killing him; nirbandhena--with
determination; yudhisthira--O King Yudhisthira.

TRANSLATION

My dear King Yudhisthira, when all the attempts of the demons to kill Prahlada Maharaja were futile, the King of the demons, Hiranyakasipu, being most fearful, began contriving other means to kill him.

TEXTS 43-44

TEXT

dig-gajair dandasukendrain
abhicaravapatanaih
mayabhih sannirodhais ca
gara-danair abhojanaih

hima-vayv-agni-salilaih
parvatakramanair api
na sasaka yada hantum

apapam asurah sutam
cintam dirghatamam praptas
tat-kartum nabhyapadyata

SYNONYMS

dik-gajaih--by big elephants trained to smash anything under their feet; danda-suka-indraih--by the biting of the King's poisonous snakes; abhicara--by destructive spells; avapatanaih--by causing to fall from the top of a mountain; mayabhih--by conjuring tricks; sannirodhaih--by imprisonment; ca--as well as; gara-danaih--by administering poison; abhojanaih--by starving; hima--by cold; vayu--wind; agni--fire; salilaih--and water; parvata-akramanaih--by crushing with big stones and hills; api--and also; na sasaka--was not able; yada--when; hantum--to kill; apapam--who was not at all sinful; asurah--the demon (Hiranyakasipu); sutam--his son; cintam--anxiety; dirgha--tamam--long-standing; praptah--obtained; tat-kartum--to do that; na--not; abhyapadyata--achieved.

TRANSLATION

Hiranyakasipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones to crush him. When Hiranyakasipu found that he could not in any way harm Prahlada, who was completely sinless, he was in great anxiety about what to do next.

TEXT 45

TEXT

esa me bahv-asadhukto
vadhopyas ca nirmintah
tais tair drohair asad-dharmair
muktah svenaiva tejasa

SYNONYMS

esah--this; me--of me; bahu--many; asadhu-uktah--ill names; vadha-upayah--many varieties of means to kill him; ca--and; nirmintah--devised; taih--by those; tair--by those; drohah--treacheries; asat-dharmaih--abominable actions; muktah--released; svena--his own; eva--indeed; tejasa--by prowess.

TRANSLATION

Hiranyakasipu thought: I have used many ill names in chastising this boy Prahlada and have devised many means of killing him, but despite all my endeavors, he could not be killed. Indeed, he saved himself by his own powers, without being affected in the least by these treacheries and abominable actions.

TEXT 46

TEXT

vartamano 'vidure vai
balo 'py ajada-dhir ayam
na vismarati me 'naryam
sunah sepa iva prabhuh

SYNONYMS

vartamanah--being situated; avidure--not very far away; vai--indeed; balah--a mere child; api--although; ajada-dhih--complete fearlessness; ayam--this; na--not; vismarati--forgets; me--my; anaryam--misbehavior; sunah sepa--the curved tail of a dog; iva--exactly like; prabhuh--being able or potent.

TRANSLATION

Although he is very near to me and is merely a child, he is situated in complete fearlessness. He resembles a dog's curved tail, which can never be straightened, because he never forgets my misbehavior and his connection with his master, Lord Visnu.

PURPORT

The word sunah means "of a dog," and sepa means "tail." The example is ordinary. However one may try to straighten a dog's tail, it is never straight but always curved. Sunah sepa is also the name of the second son of Ajigarta. He was sold to Hariscandra, but he later took shelter of Visvamitra, Hariscandra's enemy, and never left his side.

TEXT 47

TEXT

aprameyanubhavo 'yam
akutascid-bhayo 'marah
nunam etad-virodhena
mrtyur me bhavita na va

SYNONYMS

aprameya--unlimited; anubhavah--glory; ayam--this; akutascit-bhayah--having no fear from any quarter; amarah--immortal; nunam--definitely; etad-virodhena--because of going against him; mrtyuh--death; me--my; bhavita--may be; na--not; va--or.

TRANSLATION

I can see that this boy's strength is unlimited, for he has not feared any of my punishments. He appears immortal. Therefore, because of my enmity toward him, I shall die. Or maybe this will not take place.

TEXT 48

TEXT

iti tac-cintaya kincin
mlana-sriyam adho-mukham
sandamarkav ausanasau
vivikta iti hocatuh

SYNONYMS

iti--thus; tat-cintaya--with full anxiety because of Prahlada Maharaja's position; kincit--somewhat; mlana--lost; sriyam--bodily luster; adhah-mukham--his face downward; sanda-amarkau--Sanda and Amarka; ausanasau--sons of Sukracarya; vivikte--in a secret place; iti--thus; ha--indeed; ucatuh--spoke.

TRANSLATION

Thinking in this way, the King of the Daityas, morose and bereft of bodily luster, remained silent with his face downward. Then Sanda and Amarka, the two sons of Sukracarya, spoke to him in secret.

TEXT 49

TEXT

jitam tvayaikena jagat-trayam bhruvor
vijrmbhana-trasta-samasta-dhisnyapam
na tasya cintyam tava natha caksvahe
na vai sisunam guna-dosayoh padam

SYNONYMS

jitam--conquered; tvaya--by you; ekena--alone; jagat-trayam--the three worlds; bhruvoh--of the eyebrows; vijrmbhana--by the expanding; trasta--become afraid; samasta--all; dhisnyapam--the chief persons in every planet; na--not; tasya--from him; cintyam--to be anxious; tava--of you; natha--O master; caksvahe--we find; na--nor; vai--indeed; sisunam--of children; guna-dosayoh--of a good quality or fault; padam--the subject matter.

TRANSLATION

O lord, we know that when you simply move your eyebrows, all the commanders of the various planets are most afraid. Without the help of any assistant, you have conquered all the three worlds. Therefore, we do not find any reason for you to be morose and full of anxiety. As for Prahlada, he is nothing but a child and cannot be a cause of anxiety. After all, his bad or good qualities have no value.

TEXT 50

TEXT

imam tu pasair varunasya baddhva
nidhehi bhito na palayate yatha
buddhis ca pumso vayasarya-sevaya
yavad gurur bhargava agamisyati

SYNONYMS

imam--this; tu--but; pasaih--by the ropes; varunasya--of the demigod known as Varuna; baddhva--binding; nidhehi--keep (him); bhitah--being afraid; na--not; palayate--runs away; yatha--so that; buddhih--the intelligence; ca--also; pumsah--of a man; vayasa--by increase of age;

arya--of experienced, advanced persons; sevaya--by the service; yavat--until; guruh--our spiritual master; bhargavah--Sukracarya; agamisyati--will come.

TRANSLATION

Until the return of our spiritual master, Sukracarya, arrest this child with the ropes of Varuna so that he will not flee in fear. In any case, by the time he is somewhat grown up and has assimilated our instructions or served our spiritual master, he will change in his intelligence. Thus there need be no cause for anxiety.

TEXT 51

TEXT

tatheti guru-putroktam
anujnyedam abravat
dharmo hy asyopadestavyo
rajnam yo grha-medhinam

SYNONYMS

tatha--in this way; iti--thus; guru-putra-uktam--advised by Sanda and Amarka, the sons of Sukracarya; anujnaya--accepting; idam--this; abravat--said; dharmah--the duty; hi--indeed; asya--unto Prahlada; upadestavyah--to be instructed; rajnam--of the kings; yah--which; grha-medhinam--who are interested in householder life.

TRANSLATION

After hearing these instructions of Sanda and Amarka, the sons of his spiritual master, Hiranyakasipu agreed and requested them to instruct Prahlada in that system of occupational duty which is followed by royal householder families.

PURPORT

Hiranyakasipu wanted Prahlada Maharaja to be trained as a diplomatic king in ruling the kingdom, the country or the world, but not to be advised about renunciation or the renounced order of life. The word dharma here does not refer to some religious faith. As clearly stated, dharmo hy asyopadestavyo rajnam yo grha-medhinam. There are two kinds of royal families--one whose members are simply attached to household life and the other consisting of rajarsis, kings who govern with ruling power but are as good as great saints. Prahlada Maharaja wanted to become a rajarsi, whereas Hiranyakasipu wanted him to become a king attached to sense enjoyment (grha-medhinam). Therefore in the Aryan system there is varnasrama-dharma, by which everyone should be educated according to his position in society's division of varna (brahmana, ksatriya, vaisya and sudra) and asrama (brahmacarya, grhastha, vanaprastha and sannyasa).

A devotee purified by devotional service is always in the transcendental position above the mundane qualities. Thus the difference between Prahlada Maharaja and Hiranyakasipu was that Hiranyakasipu wanted to keep Prahlada in mundane attachment whereas Prahlada was above the modes of material nature. As long as one is under the control of material nature, his occupational duty is different from that of a person not under such control. One's real dharma, or occupational duty, is described

in Srimad-Bhagavatam (dharmam tu saksad bhagavat-pranitam). As described to his order carriers by Dharmaraja, or Yamaraja, a living being is a spiritual identity, and therefore his occupational duty is also spiritual. The real dharma is that which is advised in Bhagavad-gita: sarva-dharman parityajya mam ekam saranam vraja. One must give up one's material occupational duties, just as one must give up his material body. Whatever one's occupational duty, even according to the varnasrama system, one must give it up and engage in one's spiritual function. One's real dharma, or occupational duty, is explained by Sri Caitanya Mahaprabhu. Jivera 'svarupa' haya--krsnera 'nitya-dasa': every living being is an eternal servant of Krsna. That is one's real occupational duty.

TEXT 52

TEXT

dharmam artham ca kamam ca
nitaram canupurvasah
prahradayocatu rajan
prasritavanataya ca

SYNONYMS

dharmam--mundane occupational duty; artham--economic development; ca--and; kamam--sense gratification; ca--and; nitaram--always; ca--and; anupurvasah--according to order, or from the beginning to the end; prahradaya--unto Prahlada Maharaja; ucatuh--they spoke; rajan--O King; prasrita--who was humble; avanataya--and submissive; ca--also.

TRANSLATION

Thereafter, Sanda and Amarka systematically and unceasingly taught Prahlada Maharaja, who was very submissive and humble, about mundane religion, economic development and sense gratification.

PURPORT

There are four processes for human society--dharma, artha, kama and moksa--and they culminate in liberation. Human society must follow a process of religion to advance, and on the basis of religion one should try to develop his economic condition so that he can fulfill his needs for sense gratification according to the religious rules and regulations. Then liberation from material bondage will be easier to attain. That is the Vedic process. When one is above the stages of dharma, artha, kama and moksa, one becomes a devotee. He is then on the platform from which he is guaranteed not to fall again to material existence (yad gatva na nivartante). As advised in Bhagavad-gita if one transcends these four processes and is actually liberated, one engages in devotional service. Then he is guaranteed not to fall to material existence again.

TEXT 53

TEXT

yatha tri-vargam gurubhir
atmane upasiksitam
na sadhu mene tac-chiksam

dvandvaramopavarnitam

SYNONYMS

yatha--as; tri-vargam--the three processes (religion, economic development and sense gratification); gurubhih--by the teachers; atmane--unto himself (Prahlada Maharaja); upasiksitam--instructed; na--not; sadhu--really good; mene--he considered; tat-siksam--the education in that; dvandva-arama--by persons taking pleasure in duality (in material enmity and friendship); upavarnitam--which is prescribed.

TRANSLATION

The teachers Sanda and Amarka instructed Prahlada Maharaja in the three kinds of material advancement called religion, economic development and sense gratification. Prahlada, however, being situated above such instructions, did not like them, for such instructions are based on the duality of worldly affairs, which involve one in a materialistic way of life marked by birth, death, old age and disease.

PURPORT

The entire world is interested in the materialistic way of life. Indeed, practically 99.9 percent of the people in the three worlds are uninterested in liberation or spiritual education. Only the devotees of the Lord, headed by such great personalities as Prahlada Maharaja and Narada Muni, are interested in the real education of spiritual life. One cannot understand the principles of religion while staying on the material platform. Therefore one must follow these great personalities. As stated in Srimad-Bhagavatam (6.3.20):

svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo
balir vaiyasakir vayam

One must follow in the footsteps of such great personalities as Lord Brahma, Narada, Lord Siva, Kapila, Manu, the Kumaras, Prahlada Maharaja, Bhisma, Janaka, Bali Maharaja, Sukadeva Gosvami and Yamaraja. Those interested in spiritual life should follow Prahlada Maharaja in rejecting the education of religion, economic development and sense gratification. One should be interested in spiritual education. Therefore the Krsna consciousness movement is spreading all over the world, following in the footsteps of Prahlada Maharaja, who did not like any of the materialistic education he received from his teachers.

TEXT 54

TEXT

yadacaryah paravrtto
grhamedhiya-karmasu
vayasyair balakais tatra
sopahutah krta-ksanaih

SYNONYMS

yada--when; acaryah--the teachers; paravrttah--became engaged; grha-medhiya--of household life; karmasu--in duties; vayasyaih--by his friends of the same age; balakaih--boys; tatra--there; sah--he (Prahlada Maharaja); apahutah--called; krta-ksanaih--obtaining an opportune moment.

TRANSLATION

When the teachers went home to attend to their household affairs, the students of the same age as Prahlada Maharaja would call him to take the opportunity of leisure hours for play.

PURPORT

In tiffin hours, the hours when the teachers were absent from the classroom, the students called Prahlada Maharaja, wanting to play with him. As will be seen from the following verses, however, Prahlada Maharaja was not very much interested in playing. Instead, he wanted to utilize every moment for advancing in Krsna consciousness. Therefore, as indicated in this verse by the word krta-ksanaih, at the opportune moment when it was possible to preach about Krsna consciousness, Prahlada Maharaja used the time as follows.

TEXT 55

TEXT

atha tan slaksnaya vaca
pratyahuya maha-budhah
uvaca vidvams tan-nistham
krpaya prahasann iva

SYNONYMS

atha--then; tan--the class friends; slaksnaya--with very pleasing; vaca--speech; pratyahuya--addressing; maha-budhah--Prahlada Maharaja, who was highly learned and advanced in spiritual consciousness (maha means "great," and budha means "learned"); uvaca--said; vidvan--very learned; tat-nistham--the path of God realization; krpaya--being merciful; prahasan--smiling; iva--like.

TRANSLATION

Prahlada Maharaja, who was truly the supreme learned person, then addressed his class friends in very sweet language. Smiling, he began to teach them about the uselessness of the materialistic way of life. Being very kind to them, he instructed them as follows.

PURPORT

Prahlada Maharaja's smiling is very significant. The other students were very much advanced in enjoying materialistic life through religion, economic development and sense gratification, but Prahlada Maharaja laughed at them, knowing that this was not actual happiness, for real happiness is advancement in Krsna consciousness. The duty of those who follow in the footsteps of Prahlada Maharaja is to teach the entire world how to be Krsna conscious and thus be really happy. Materialistic persons take to so-called religion to get some blessings so that they can improve their economic position and enjoy the material world through sense

gratification. But devotees like Prahlada Maharaja laugh at how foolish they are to be busy in a temporary life without knowledge of the soul's transmigration from one body to another. Materialistic persons are engaged in striving for temporary benefits, whereas persons advanced in spiritual knowledge, such as Prahlada Maharaja, are not interested in the materialistic way of life. Instead, they want to be elevated to an eternal life of knowledge and bliss. Therefore, as Krsna is always compassionate to the fallen souls, His servants, the devotees of Lord Krsna, are also interested in educating the entire populace in Krsna consciousness. The mistake of materialistic life is understood by devotees, and therefore they smile upon it, considering it insignificant. Out of compassion, however, such devotees preach the gospel of Bhagavad-gita all over the world.

TEXTS 56-57

TEXT

te tu tad-gauravat sarve
 tyakta-krida-paricchadah
 bala adusita-dhiyo
 dvandvarameritehitaih

paryupasata rajendra
 tan-nyasta-hrdayeksanah
 tan aha karuno maitro
 maha-bhagavato 'surah

SYNONYMS

te--they; tu--indeed; tat-gauravat--from great respect for the words of Prahlada Maharaja (due to his being a devotee); sarve--all of them; tyakta--having given up; krida-paricchadah--toys for playing; balah--the boys; adusita-dhiyah--whose intelligence was not as polluted (as that of their fathers); dvandva--in duality; arama--of those taking pleasure (the instructors, namely Sanda and Amarka); irita--by the instructions; ihitaih--and actions; paryupasata--sat down around; raja-indra--O King Yudhisthira; tat--unto him; nyasta--having given up; hrdaya-iksanah--their hearts and eyes; tan--unto them; aha--spoke; karunah--very merciful; maitrah--a real friend; maha-bhagavatah--a most exalted devotee; asurah--Prahlada Maharaja, although born of an asura father.

TRANSLATION

My dear King Yudhisthira, all the children were very much affectionate and respectful to Prahlada Maharaja, and because of their tender age they were not so polluted by the instructions and actions of their teachers, who were attached to condemned duality and bodily comfort. Thus the boys surrounded Prahlada Maharaja, giving up their playthings, and sat down to hear him. Their hearts and eyes being fixed upon him, they looked at him with great earnestness. Prahlada Maharaja, although born in a demon family, was an exalted devotee, and he desired their welfare. Thus he began instructing them about the futility of materialistic life.

PURPORT

The words bala adusita-dhiyah indicate that the children, being of a tender age, were not as polluted by materialistic life as their fathers.

Prahlada Maharaja, therefore, taking advantage of the innocence of his class friends, began teaching them about the importance of spiritual life and the insignificance of materialistic life. Although the teachers Sanda and Amarka were instructing all the boys in the materialistic life of religion, economic development and sense gratification, the boys were not much polluted. Therefore, with great attention they wanted to hear from Prahlada Maharaja about Krsna consciousness. In our Krsna consciousness movement, the guru-kula plays an extremely important part in our activities because right from childhood the boys at the guru-kula are instructed about Krsna consciousness. Thus they become steady within the cores of their hearts, and there is very little possibility that they will be conquered by the modes of material nature when they are older. Thus end the Bhaktivedanta purports of the Seventh Canto, Fifth Chapter, of the Srimad-Bhagavatam, entitled "Prahlada Maharaja, the Saintly Son of Hiranyakasipu."

Chapter Six
Prahlada Instructs His Demonic Schoolmates

This chapter describes Prahlada Maharaja's instructions to his class friends. In speaking to his friends, who were all sons of demons, Prahlada Maharaja stressed that every living entity, especially in human society, must be interested in spiritual realization from the very beginning of life. When human beings are children, they should be taught that the Supreme Personality of Godhead is the worshipable Deity for everyone. One should not be very much interested in material enjoyment; instead, one should be satisfied with whatever material profits are easily obtainable, and because the duration of one's life is very short, one should utilize every moment for spiritual advancement. One may wrongly think, "In the beginning of our lives let us enjoy material facilities, and in old age we may become Krsna conscious." Such materialistic thoughts are always useless because in old age one cannot be trained in the spiritual way of life. Therefore, from the very beginning of life, one should engage in devotional service (sraavanam kirtanam visnoh). This is the duty of all living entities. Material education is infected by the three modes of nature, but spiritual education, for which there is a great need in human society, is transcendental. Prahlada Maharaja disclosed the secret of how he had received instructions from Narada Muni. By accepting the lotus feet of Prahlada Maharaja, who is in the parampara succession, one will be able to understand the mode of spiritual life. In accepting this mode of activity, there is no need for material qualifications.

After Prahlada Maharaja's class friends had listened to Prahlada Maharaja, they inquired how he had become so learned and advanced. In this way the chapter ends.

TEXT 1

TEXT

sri-prahrada uvaca
kaumara acaret prajno
dharman bhagavatan iha
durlabham manusam janma
tad apy adhruvam arthadam

SYNONYMS

sri-prahradah uvaca--Prahlada Maharaja said; kaumarah--in the tender age of childhood; acaret--should practice; prajnah--one who is intelligent; dharman--occupational duties; bhagavatan--which are devotional service to the Supreme Personality of Godhead; iha--in this life; durlabham--very rarely obtained; manusam--human; janma--birth; tat--that; api--even; adhruvam--impermanent, temporary; artha-dam--full of meaning.

TRANSLATION

Prahlada Maharaja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life--in other words, from the tender age of childhood--to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.

PURPORT

The whole purpose of Vedic civilization and of reading the Vedas is to attain the perfect stage of devotional service in the human form of life. According to the Vedic system, therefore, from the very beginning of life the brahmacharya system is introduced so that from one's very childhood--from the age of five years--one can practice modifying one's human activities so as to engage perfectly in devotional service. As confirmed in Bhagavad-gita (2.40), svalpam apy asya dharmasya trayate mahato bhayat: "Even a little advancement on this path can protect one from the most dangerous type of fear." Modern civilization, not referring to the verdicts of Vedic literature, is so cruel to the members of human society that instead of teaching children to become brahmacaris, it teaches mothers to kill their children even in the womb, on the plea of curbing the increase of population. And if by chance a child is saved, he is educated only for sense gratification. Gradually, throughout the entire world, human society is losing interest in the perfection of life. Indeed, men are living like cats and dogs, spoiling the duration of their human lives by actually preparing to transmigrate again to the degraded species among the 8,400,000 forms of life. The Krsna consciousness movement is anxious to serve human society by teaching people to perform devotional service, which can save a human being from being degraded again to animal life. As already stated by Pahlada Maharaja, bhagavata-dharma consists of sravanam kirtanam visnoh smaranam pada-sevanam. arcanam vandanam dasyam sakhyam atma-nivedanam. In all the schools, colleges and universities, and at home, all children and youths should be taught to hear about the Supreme Personality of Godhead. In other words, they should be taught to hear the instructions of Bhagavad-gita, to put them into practice in their lives, and thus to become strong in devotional service, free from fear of being degraded to animal life. Following bhagavata-dharma has been made extremely easy in this age of Kali. The sastra says:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatih anyatha

One need only chant the Hare Krsna maha-mantra. Everyone engaged in the practice of chanting the Hare Krsna maha-mantra will be completely cleansed, from the core of his heart, and be saved from the cycle of birth and death.

TEXT 2

TEXT

yatha hi purusasyeha
visnoh padopasarpanam
yad esa sarva-bhutanam
priya atmesvarah suhrt

SYNONYMS

yatha--in order that; hi--indeed; purusasya--of a living entity; iha--here; visnoh--of Lord Visnu, the Supreme Personality of Godhead; pada-upasarpanam--approaching the lotus feet; yat--because; esah--this; sarva-bhutanam--of all living entities; priyah--the dear one; atma-isvarah--the master of the soul, the Supersoul; suhrt--the best well-wisher and friend.

TRANSLATION

The human form of life affords one a chance to return home, back to Godhead. Therefore every living entity, especially in the human form of life, must engage in devotional service to the lotus feet of Lord Visnu. This devotional service is natural because Lord Visnu, the Supreme Personality of Godhead, is the most beloved, the master of the soul, and the well-wisher of all other living beings.

PURPORT

The Lord says in Bhagavad-gita (5.29):

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." Simply by understanding these three facts--that the Supreme Lord, Visnu, is the proprietor of the entire creation, that He is the best well-wishing friend of all living entities, and that He is the supreme enjoyer of everything--one becomes peaceful and happy. For this transcendental happiness, the living entity has wandered throughout the universe in different forms of life and different planetary systems, but because he has forgotten his intimate relationship with Visnu, he has merely suffered, life after life. Therefore, the educational system in the human form of life should be so perfect that one will understand his intimate relationship with God, or Visnu. Every living entity has an intimate relationship with God. One should therefore glorify the Lord in the adoration of santa-rasa or revive his eternal relationship with Visnu as a servant in dasya-rasa, a friend in sakhya-rasa, a parent in vatsalya-rasa or a conjugal lover in madhurya-rasa. All

these relationships are on the platform of love. Visnu is the center of love for everyone, and therefore the duty of everyone is to engage in the loving service of the Lord. As stated by the Supreme Personality of Godhead (Bhag. 3.25.38), *yesam aham priya atma sutas ca sakha guruh suhrdo daivam istam*. In any form of life, we are related with Visnu, who is the most beloved, the Supersoul, son, friend and guru. Our eternal relationship with God can be revived in the human form of life, and that should be the goal of education. Indeed, that is the perfection of life and the perfection of education.

TEXT 3

TEXT

sukham aindriyakam daitya
deha-yogena dehinam
sarvatra labhyate daivad
yatha dukkham ayatnatah

SYNONYMS

sukham--happiness; aindriyakam--with reference to the material senses; daityah--O my dear friends born in demoniac families; deha-yogena--because of possessing a particular type of material body; dehinam--of all embodied living entities; sarvatra--everywhere (in any form of life); labhyate--is obtainable; daivat--by a superior arrangement; yatha--just as; dukkham--unhappiness; ayatnatah--without endeavor.

TRANSLATION

Prahlada Maharaja continued: My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress.

PURPORT

In the material world, in any form of life, there is some so-called happiness and so-called distress. No one invites distress in order to suffer, but still it comes. Similarly, even if we do not endeavor to obtain the advantages of material happiness, we shall obtain them automatically. This happiness and distress are obtainable in any form of life, without endeavor. Thus there is no need to waste time and energy fighting against distress or working very hard for happiness. Our only business in the human form of life should be to revive our relationship with the Supreme Personality of Godhead and thus become qualified to return home, back to Godhead. Material happiness and distress come as soon as we accept a material body, regardless of what form. We cannot avoid such happiness and distress under any circumstances. The best use of human life, therefore, lies in reviving our relationship with the Supreme Lord, Visnu.

TEXT 4

TEXT

tat-prayaso na kartavyo

yata ayur-vyayah param
na tatha vindate ksemam
mukunda-caranambujam

SYNONYMS

tat--for that (sense gratification and economic development);
prayasah--endeavor; na--not; kartavyah--to be done; yatah--from which;
ayuh-vyayah--waste of the duration of life; param--only or ultimately;
na--nor; tatha--in that way; vindate--enjoys; ksemam--the ultimate goal
of life; mukunda--of the Supreme Personality of Godhead, who can deliver
one from the material clutches; carana-ambujam--the lotus feet.

TRANSLATION

Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Krsna consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.

PURPORT

We see materialistic persons busily engaged in economic development all day and all night, trying to increase their material opulence, but even if we suppose that they get some benefit from such endeavors, that does not solve the real problem of their lives. Nor do they know what the real problem of life is. This is due to a lack of spiritual education. Especially in the present age, every man is in darkness, in the bodily conception of life, not knowing anything of the spirit soul and its needs. Misguided by the blind leaders of society, people consider the body to be everything, and they are engaged in trying to keep the body materially comfortable. Such a civilization is condemned because it does not lead humanity toward knowing the real goal of life. People are simply wasting time and the valuable gift of the human form because a human being who does not cultivate spiritual life but dies like the cats and dogs is degraded in his next life. From human life, such a person is put into the cycle of continuous birth and death. Thus one loses the true benefit of human life, which is to become Krsna conscious and solve life's problems.

TEXT 5

TEXT

tato yateta kusalah
ksemaya bhavam asritah
sariram paurusam yavan
na vipadyeta puskalam

SYNONYMS

tatah--therefore; yateta--should endeavor; kusalah--an intelligent man interested in the ultimate goal of life; ksemaya--for the real benefit of life, or for liberation from material bondage; bhavam asritah--who is in material existence; sariram--the body; paurusam--human; yavat--as long as; na--not; vipadyeta--fails; puskalam--stout and strong.

TRANSLATION

Therefore, while in material existence [bhavam asritah], a person fully competent to distinguish wrong from right must endeavor to achieve the highest goal of life as long as the body is stout and strong and is not embarrassed by dwindling.

PURPORT

As stated by Prahlada Maharaja at the beginning of this chapter, kaumara acaret prajnah. The word prajna refers to one who is experienced and who can distinguish right from wrong. Such a person should not waste his energy and valuable human lifetime simply working like a cat or dog to develop his economic condition.

For one word in this verse there are two readings--bhavam asritah and bhayam asritah--but accepting the meaning of either of them will bring one to the same conclusion. Bhayam asritah indicates that the materialistic way of life is always fearful because at every step there is danger. Materialistic life is full of anxieties and fear (bhayam). Similarly, accepting the reading bhavam asritah, the word bhavam refers to unnecessary trouble and problems. For want of Krsna consciousness, one is put into bhavam, being perpetually embarrassed by birth, death, old age and disease. Thus one is surely full of anxieties.

Human society should be divided into a social system of brahmanas, ksatriyas, vaisyas and sudras, but everyone can engage in devotional service. If one wants to live without devotional service, his status as a brahmana, ksatriya, vaisya or sudra certainly has no meaning. It is said, sthanad bhrastah patanty adhah: whether one is in a higher or lower division, one certainly falls down for want of Krsna consciousness. A sane man, therefore, is always fearful of falling from his position. This is a regulative principle. One should not fall from his exalted position. The highest goal of life can be achieved as long as one's body is stout and strong. We should therefore live in such a way that we keep ourselves always healthy and strong in mind and intelligence so that we can distinguish the goal of life from a life full of problems. A thoughtful man must act in this way, learning to distinguish right from wrong, and thus attain the goal of life.

TEXT 6

TEXT

pumso varsa-satam hy ayus
tad-ardham cajitatmanah
nisphalam yad asau ratryam
sete 'ndham prapitas tamah

SYNONYMS

pumsah--of every human being; varsa-satam--one hundred years; hi--indeed; ayuh--duration of life; tat--of that; ardham--half; ca--and; ajita-atmanah--of a person who is a servant of his senses; nisphalam--without profit, without meaning; yat--because; asau--that person; ratryam--at night; sete--sleeps; andham--ignorance (forgetting his body and soul); prapitah--being completely possessed of; tamah--darkness.

TRANSLATION

Every human being has a maximum duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely lost because at night he sleeps twelve hours, being covered by ignorance. Therefore such a person has a lifetime of only fifty years.

PURPORT

Lord Brahma, a human being and an ant all live for one hundred years, but their lifetimes of one hundred years are different from one another. This world is a relative world, and its relative moments of time are different. Thus the one hundred years of Brahma are not the same as the one hundred years of a human being. From Bhagavad-gita we times 1,000 years (sahasra-yuga-paryantam ahar yad brahmano viduh). Thus the varsa-satam, or one hundred years, are relatively different according to time, person and circumstances. As far as human beings are concerned, the calculation given here is right for the general public. Although one has a maximum of one hundred years of life, by sleeping one loses fifty years. Eating, sleeping, sex life and fear are the four bodily necessities, but to utilize the full duration of life a person desiring to advance in spiritual consciousness must reduce these activities. That will give him an opportunity to fully use his lifetime.

TEXT 7

TEXT

mugdhasya balye kaisore
kridato yati vimsatih
jaraya grasta-dehasya
yaty akalpasya vimsatih

SYNONYMS

mugdhasya--of a person bewildered or not in perfect knowledge; balye--in childhood; kaisore--in boyhood; kridatah--playing; yati--passes; vimsatih--twenty years; jaraya--by invalidity; grasta-dehasya--of a person overcome; yati--passes; akalpasya--without determination, being unable to execute even material activities; vimsatih--another twenty years.

TRANSLATION

In the tender age of childhood, when everyone is bewildered, one passes ten years. Similarly, in boyhood, engaged in sporting and playing, one passes another ten years. In this way, twenty years are wasted. Similarly, in old age, when one is an invalid, unable to perform even material activities, one passes another twenty years wastefully.

PURPORT

Without Krsna consciousness, one wastes twenty years in childhood and boyhood and another twenty years in old age, when one cannot perform any material activities and is full of anxiety about what is to be done by his sons and grandsons and how one's estate should be protected. Half of these years are spent in sleep. Furthermore, one wastes another thirty years sleeping at night during the rest of his life. Thus seventy out of

one hundred years are wasted by a person who does not know the aim of life and how to utilize this human form.

TEXT 8

TEXT

durapurena kamena
mohena ca baliyasa
sesam grhesu saktasya
pramattasyapayati hi

SYNONYMS

durapurena--which is never fulfilled; kamena--by a strong aspiration to enjoy the material world; mohena--by bewilderment; ca--also; baliyasa--which is strong and formidable; sesam--the remaining years of life; grhesu--to family life; saktasya--of one who is too attached; pramattasya--mad; apayati--wastefully pass; hi--indeed.

TRANSLATION

One whose mind and senses are uncontrolled becomes increasingly attached to family life because of insatiable lusty desires and very strong illusion. In such a madman's life, the remaining years are also wasted because even during those years he cannot engage himself in devotional service.

PURPORT

This is the account of one hundred years of life. Although in this age a lifetime of one hundred years is generally not possible, even if one has one hundred years, the calculation is that fifty years are wasted in sleeping, twenty years in childhood and boyhood, and twenty years in invalidity (jara-vyadhi). This leaves only a few more years, but because of too much attachment to household life, those years are also spent with no purpose, without God consciousness. Therefore, one should be trained to be a perfect brahmachari in the beginning of life and then to be perfect in sense control, following the regulative principles, if one becomes a householder. From household life one is ordered to accept vanaprastha life and go to the forest and then accept sannyasa. That is the perfection of life. From the very beginning of life, those who are ajitendriya, who cannot control their senses, are educated only for sense gratification, as we have seen in the Western countries. Thus the entire duration of a life of even one hundred years is wasted and misused, and at the time of death one transmigrates to another body, which may not be human. At the end of one hundred years, one who has not acted as a human being in a life of tapasya (austerity and penance) must certainly be embodied again in a body like those of cats, dogs and hogs. Therefore this life of lusty desires and sense gratification is extremely risky.

TEXT 9

TEXT

ko grhesu puman saktam
atmanam ajitendriyah
sneha-pasair drdhair baddham

utsaheta vimocitum

SYNONYMS

kah--what; grhesu--to household life; puman--man; saktam--very much attached; atmanam--his own self, the soul; ajita-indriyah--who has not conquered the senses; sneha-pasaih--by the ropes of affection; drdhaih--very strong; baddham--bound hand and foot; utsaheta--is able; vimocitum--to liberate from material bondage.

TRANSLATION

What person too attached to household life due to being unable to control his senses can liberate himself? An attached householder is bound very strongly by ropes of affection for his family [wife, children and other relatives].

PURPORT

Prahlada Maharaja's first proposal was kaumara acaret prajno dharman bhagavatan iha: "One who is sufficiently intelligent should use the human form of body from the very beginning of life--in other words, from the tender age of childhood--to practice the activities of devotional service, giving up all other engagements." Dharman bhagavatan means the religious principle of reviving our relationship with the Supreme Personality of Godhead. For this purpose Krsna personally advises, sarva-dharman parityajya mam ekam saranam vraja: "Give up all other duties and surrender unto Me." While in the material world we manufacture so many duties in the name of so many isms, but our actual duty is to free ourselves from the cycle of birth, death, old age and disease. For this purpose, one must first be liberated from material bondage, and especially from household life. Household life is actually a kind of license for a materially attached person by which to enjoy sense gratification under regulative principles. Otherwise there is no need of entering household life.

Before entering household life, one should be trained as a brahmacari, living under the care of the guru, whose place is known as the guru-kula. Brahmacari guru-kule vasan danto guror hitam (Bhag. 7.12.1). From the very beginning, a brahmacari is trained to sacrifice everything for the benefit of the guru. A brahmacari is advised to go begging alms door to door, addressing all women as mother, and whatever he collects goes to the benefit of the guru. In this way he learns how to control his senses and sacrifice everything for the guru. When he is fully trained, if he likes he is allowed to marry. Thus he is not an ordinary grhastha who has learned only how to satisfy his senses. A trained grhastha can gradually give up household life and go to the forest to become increasingly enlightened in spiritual life and at last take sannyasa. Prahlada Maharaja explained to his father that to be freed from all material anxieties one should go to the forest. Hitvatma-patam grham andha-kupam. One should give up his household, which is a place for going further and further down into the darkest regions of material existence. The first advice, therefore, is that one must give up household life (grham andha-kupam). However, if one prefers to remain in the dark well of household life because of uncontrolled senses, he becomes increasingly entangled by ropes of affection for his wife, children, servants, house, money and so on. Such a person cannot attain liberation from material bondage. Therefore children should be taught from the very beginning of life to be

first-class brahmacaris. Then it will be possible for them to give up household life in the future.

To return home, back to Godhead, one must be completely free from material attachment. Therefore, bhakti-yoga means vairagya-vidya, the art that can help one develop a distaste for material enjoyment.

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world." (Bhag. 1.2.7) If one engages in devotional service from the beginning of life, he easily attains vairagya-vidya, or asakti, detachment, and becomes jitendriya, the controller of his senses. One who perfectly engages in devotional service is therefore called gosvami or svami, master of the senses. Unless one is master of the senses, he should not accept the renounced order of life, sannyasa. A strong inclination for sense enjoyment is the cause of the material body. Without full knowledge one cannot be unattached to material enjoyment, but as long as one is not in that position one is not fit to return home, back to Godhead.

TEXT 10

TEXT

ko nv artha-trsnam visrjet
pranebhyo 'pi ya ipsitah
yam krinaty asubhih presthais
taskarah sevako vanik

SYNONYMS

kah--who; nu--indeed; artha-trsnam--a strong desire to acquire money; visrjet--can give up; pranebhyah--than life; api--indeed; yah--which; ipsitah--more desired; yam--which; krinati--tries to acquire; asubhih--with his own life; presthah--very dear; taskarah--a thief; sevakah--a professional servant; vanik--a merchant.

TRANSLATION

Money is so dear that one conceives of money as being sweeter than honey. Therefore, who can give up the desire to accumulate money, especially in household life? Thieves, professional servants [soldiers] and merchants try to acquire money even by risking their very dear lives.

PURPORT

How money can be dearer than life is indicated in this verse. Thieves may enter the house of a rich man to steal money at the risk of their lives. Because of trespassing, they may be killed by guns or attacked by watchdogs, but still they try to commit burglary. Why do they risk their lives? Only to get some money. Similarly, a professional soldier is recruited into the army, and he accepts such service, with the risk of dying on the battlefield, only for the sake of money. In the same way, merchants go from one country to another on boats at the risk of their

lives, or they dive into the water of the sea to collect pearls and valuable gems. Thus it is practically proved--and everyone will admit--that money is sweeter than honey. One may risk everything to acquire money, and this is especially true of rich men who are too attached to household life. Formerly, of course, the members of the higher castes--the brahmanas, ksatriyas and vaisyas (everyone but the sudras)--were trained in the guru-kula to adhere to a life of renunciation and sense control by practicing brahmacarya and mystic yoga. Then they were allowed to enter household life. There have consequently been many instances in which great kings and emperors have given up household life. Although they were extremely opulent and were the masters of kingdoms, they could give up all their possessions because they were trained early as brahmacaris. Prahlada Maharaja's advice is therefore very appropriate:

kaumara acaret prajno
dharman bhagavatan iha
durlabham manusam janma
tad apy adhruvam arthadam

"One who is sufficiently intelligent should use the human form of body from the very beginning of life--in other words, from the tender age of childhood--to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection." Human society should take advantage of this instruction.

TEXTS 11-13

TEXT

katham priyaya anukampitayah
sangam rahasyam rucirams ca mantran
suhrtsu tat-sneha-sitah sisunam
kalaksaranam anurakta-cittah

putran smarams ta duhitrr hrdayya
bhratrñ svasrr va pitarau ca dinau
grhan manojnoru-paricchadams ca
vrttis ca kulyah pasu-bhrtya-vargan

tyajeta kosas-krd ivehamanah
karmani lobhad avitrpta-kamah
aupasthya-jaihvam bahu-manyamanah
katham virajyeta duranta-mohah

SYNONYMS

katham--how; priyayah--of the dearest wife; anukampitayah--always affectionate and compassionate; sangam--the association; rahasyam--solitary; ruciran--very pleasing and acceptable; ca--and; mantran--instructions; suhrtu--to the wife and children; tat-sneha-sitah--being bound by their affection; sisunam--to the small children; kala-aksaranam--speaking in broken language; anurakta-cittah--a person whose mind is attracted; putran--the sons; smaran--thinking of; tah--them; duhitrh--the daughters (married and staying at the homes of their husbands); hrdayyah--always situated in the core of the heart; bhratrñ--the brothers; svasrh

va--or the sisters; pitarau--father and mother; ca--and; dinau--who in old age are mostly invalids; grhan--household affairs; manojna--very attractive; uru--much; paricchadan--furniture; ca--and; vrttih--big sources of income (industry, business); ca--and; kulyah--connected with the family; pasu--of animals (cows, elephants and other household animals); bhrtya--servants and maidservants; vargan--groups; tyajeta--can give up; kosah-krt--the silkworm; iva--like; ihamanah--performing; karmani--different activities; lobhat--because of insatiable desires; avitrpta-kamah--whose increasing desires are not satisfied; aupasthya--pleasure from the genitals; jaihvam--and the tongue; bahu-manyamanah--considering as very important; katham--how; virajyeta--is able to give up; duranta-mohah--being in great illusion.

TRANSLATION

How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Small children talk in broken language, very pleasing to hear, and their affectionate father always thinks of their sweet words. How could he give up their association? One's elderly parents and one's sons and daughters are also very dear. A daughter is especially dear to her father, and while living at her husband's house she is always in his mind. Who could give up that association? Aside from this, in household affairs there are many decorated items of household furniture, and there are also animals and servants. Who could give up such comforts? The attached householder is like a silkworm, which weaves a cocoon in which it becomes imprisoned, unable to get out. Simply for the satisfaction of two important senses--the genitals and the tongue--one is bound by material conditions. How can one escape?

PURPORT

In household affairs the first attraction is the beautiful and pleasing wife, who increases household attraction more and more. One enjoys his wife with two prominent sense organs, namely the tongue and the genitals. The wife speaks very sweetly. This is certainly an attraction. Then she prepares very palatable foods to satisfy the tongue, and when the tongue is satisfied one gains strength in the other sense organs, especially the genitals. Thus the wife gives pleasure in sexual intercourse. Household life means sex life (yan maithunadi-grhamedhi-sukham hi tuccham). This is encouraged by the tongue. Then there are children. A baby gives pleasure by speaking sweet words in broken language, and when the sons and daughters are grown up one becomes involved in their education and marriage. Then there are one's own father and mother to be taken care of, and one also becomes concerned with the social atmosphere and with pleasing his brothers and sisters. A man becomes increasingly entangled in household affairs, so much so that leaving them becomes almost impossible. Thus the household becomes grham andha-kupam, a dark well into which the man has fallen. For such a man to get out is extremely difficult unless he is helped by a strong person, the spiritual master, who helps the fallen person with the strong rope of spiritual instructions. A fallen person should take advantage of this rope, and then the spiritual master, or the Supreme Personality of Godhead, Krsna, will take him out of the dark well.

TEXT 14

TEXT

kutumba-posaya viyan nijayur
na budhyate 'rtham vihatam pramattah
sarvatra tapa-traya-dukhhitatma
nirvidyate na sva-kutumba-ramah

SYNONYMS

kutumba--of family members; posaya--for the maintenance; viyat--declining; nija-ayuh--his lifetime; na--not; budhyate--understands; artham--the interest or purpose of life; vihatam--spoiled; pramattah--being mad in material conditions; sarvatra--everywhere; tapa-traya--by the threefold miserable conditions (adhyatmika, adhidaivika and adhibautika); dukkhita--being distressed; atma--himself; nirvidyate--becomes remorseful; na--not; sva-kutumba-ramah--enjoying simply by maintaining the members of the family.

TRANSLATION

One who is too attached cannot understand that he is wasting his valuable life for the maintenance of his family. He also fails to understand that the purpose of human life, a life suitable for realization of the Absolute Truth, is being imperceptibly spoiled. However, he is very cleverly attentive to seeing that not a single farthing is lost by mismanagement. Thus although an attached person in material existence always suffers from threefold miseries, he does not develop a distaste for the way of material existence.

PURPORT

A foolish man does not understand the values of human life, nor does he understand how he is wasting his valuable life simply for the maintenance of his family members. He is expert in calculating the loss of pounds, shillings and pence, but he is so foolish that he does not know how much money he is losing, even according to material considerations. Canakya Pandita gives the example that a moment of life cannot be purchased in exchange for millions of dollars. A foolish person, however, wastes such a valuable life without knowing how much he is losing, even according to monetary calculations. Although a materialistic person is expert in calculating costs and doing business, he does not realize that he is misusing his costly life for want of knowledge. Even though such a materialistic person is always suffering threefold miseries, he is not intelligent enough to cease his materialistic way of life.

TEXT 15

TEXT

vittesu nityabhinivista-ceta
vidvams ca dosam para-vitta-hartuh
pretyeha vathapy ajitendriyas tad
asanta-kamo harate kutumbi

SYNONYMS

vittesu--in material wealth; nitya-abhinivista-cetah--whose mind is always absorbed; vidvan--having learned; ca--also; dosam--the fault; para-vitta-hartuh--of one who steals the money of others by cheating or by transactions on the black market; pretya--after dying; iha--in this material world; va--or; athapi--still; ajita-indriyah--because of being unable to control the senses; tat--that; asanta-kamah--whose desires are unsatiated; harate--steals; kutumbi--too fond of his family.

TRANSLATION

If a person too attached to the duties of family maintenance is unable to control his senses, the core of his heart is immersed in how to accumulate money. Although he knows that one who takes the wealth of others will be punished by the law of the government, and by the laws of Yamaraja after death, he continues cheating others to acquire money.

PURPORT

Especially in these days, people do not believe in a next life or in the court of Yamaraja and the various punishments of the sinful. But at least one should know that one who cheats others to acquire money will be punished by the laws of the government. Nonetheless, people do not care about the laws of this life or those governing the next. Despite whatever knowledge one has, one cannot stop his sinful activities if he is unable to control his senses.

TEXT 16

TEXT

vidvan apittham danujah kutumbam
pusnan sva-lokaya na kalpate vai
yah sviya-parakya-vibhinna-bhavas
tamah prapadyeta yatha vimudhah

SYNONYMS

vidvan--knowing (the inconvenience of material existence, especially in household life); api--although; ittham--thus; danu-jah--O sons of demons; kutumbam--the family members or extended family members (like one's community, society, nation or union of nations); pusnan--providing with all the necessities of life; sva-lokaya--in understanding himself; na--not; kalpate--capable; vai--indeed; yah--he who; sviya--my own; parakya--belonging to others; vibhinna--separate; bhavah--having a conception of life; tamah--nothing but darkness; prapadyeta--enters; yatha--just as; vimudhah--a person without education, or one who is like an animal.

TRANSLATION

O my friends, sons of demons! In this material world, even those who are apparently advanced in education have the propensity to consider, "This is mine, and that is for others." Thus they are always engaged in providing the necessities of life to their families in a limited conception of family life, just like uneducated cats and dogs. They are unable to take to spiritual knowledge; instead, they are bewildered and overcome by ignorance.

PURPORT

In human society there are attempts to educate the human being, but for animal society there is no such system, nor are animals able to be educated. Therefore animals and unintelligent men are called vimudha, or ignorant, bewildered, whereas an educated person is called vidvan. The real vidvan is one who tries to understand his own position within this material world. For example, when Sanatana Gosvami submitted to the lotus feet of Sri Caitanya Mahaprabhu, his first question was 'ke ami', 'kene amaya jare tapa-traya'. In other words, he wanted to know his constitutional position and why he was suffering from the threefold miseries of material existence. This is the process of education. If one does not ask, "Who am I? What is the goal of my life?" but instead follows the same animal propensities as cats and dogs, what is the use of his education? As discussed in the previous verse, a living being is entrapped by his fruitive activities, exactly like a silkworm trapped in its own cocoon. Foolish persons are generally engaged by their fruitive actions (karma) because of a strong desire to enjoy this material world. Such attracted persons become involved in society, community and nation and waste their time, not having profited from having obtained human forms. Especially in this age, Kali-yuga, great leaders, politicians, philosophers and scientists are all engaged in foolish activities, thinking, "This is mine, and this is yours." The scientists invent nuclear weapons and collaborate with the big leaders to protect the interests of their own nation or society. In this verse, however, it is clearly stated that despite their so-called advanced knowledge, they actually have the same mentality as cats and dogs. As cats, dogs and other animals, not knowing their true interest in life, become increasingly involved in ignorance, the so-called educated person who does not know his own self-interest or the true goal of life becomes increasingly involved in materialism. Therefore Prahlada Maharaja advises everyone to follow the principles of varnasrama-dharma. Specifically, at a certain point one must give up family life and take to the renounced order of life to cultivate spiritual knowledge and thus become liberated. This is further discussed in the following verses.

TEXTS 17-18

TEXT

yato na kascit kva ca kutracid va
dinah svam atmanam alam samarthah
vimocitum kama-drsam vihara-
krida-mrgo yan-nigado visargah

tato vidurat parihrtya daitya
daityesu sangam visayatmakesu
upeta narayanam adi-devam
sa mukta-sangair isito 'pavargah

SYNONYMS

yatah--because; na--never; kascit--anyone; kva--in any place; ca--also; kutracit--at any time; va--or; dinah--having a poor fund of knowledge; svam--own; atmanam--self; alam--exceedingly; samarthah--able; vimocitum--to liberate; kama-drsam--of lusty women; vihara--in the sexual enjoyment; krida-mrgah--a playboy; yat--in whom; nigadah--which is the

shackle of material bondage; visargah--the expansions of family relationships; tatah--in such circumstances; vidurat--from far away; parihrtya--giving up; daityah--O my friends, sons of the demons; daityesu--among the demons; sangam--association; visaya-atma-kesu--who are too addicted to sense enjoyment; upeta--one should approach; narayanam--Lord Narayana, the Supreme Personality of Godhead; adi-devam--the origin of all the demigods; sah--He; mukta-sangaih--by the association of liberated persons; isitah--desired; apavargah--the path of liberation.

TRANSLATION

My dear friends, O sons of the demons, it is certain that no one bereft of knowledge of the Supreme Personality of Godhead has been able to liberate himself from material bondage at any time or in any country. Rather, those bereft of knowledge of the Lord are bound by the material laws. They are factually addicted to sense gratification, and their target is woman. Indeed, they are actually playthings in the hands of attractive women. Victimized by such a conception of life, they become surrounded by children, grandchildren and great-grandchildren, and thus they are shackled to material bondage. Those who are very much addicted to this conception of life are called demons. Therefore, although you are sons of demons, keep aloof from such persons and take shelter of the Supreme Personality of Godhead, Narayana, the origin of all the demigods, because the ultimate goal for the devotees of Narayana is liberation from the bondage of material existence.

PURPORT

Prahlada Maharaja has maintained the philosophical point of view that one should give up the dark well of family life and go to the forest to take shelter of the lotus feet of the Supreme Personality of Godhead (hitvatma-patam grham andha-kupam vanam gato yad dharim asrayeta). In this verse also, he stresses the same point. In the history of human society, no one, at any time or any place, has been liberated because of too much affection and attachment for his family. Even in those who are apparently very educated, the same family attachment is there. They cannot give up the association of their families, even in old age or invalidity, for they are attached to sense enjoyment. As we have several times discussed, yan maithunadi-grhamedhi-sukham hi tuccham: so-called householders are simply attracted by sexual enjoyment. Thus they keep themselves shackled in family life, and furthermore they want their children to be shackled in the same way. Playing the parts of playboys in the hands of women, they glide down to the darkest regions of material existence. Adanta-gobhir visatam tamisram punah punas carvita-carvananam. Because they are unable to control their senses, they continue a life of chewing the chewed and therefore descend to the darkest material regions. One should give up the association of such demons and adhere to the association of devotees. Thus one will be able to be liberated from material bondage.

TEXT 19

TEXT

na hy acyutam prinayato
bahv-ayaso 'suratmajah
atmatvat sarva-bhutanam

siddhatvad iha sarvatah

SYNONYMS

na--not; hi--indeed; acyutam--the infallible Supreme Personality of Godhead; prinayatah--satisfying; bahu--much; ayasah--endeavor; asura-atma-jah--0 sons of demons; atmatvat--because of being intimately related as the Supersoul; sarva-bhutanam--of all living entities; siddhatvat--because of being established; iha--in this world; sarvatah--in all directions, in all times and from all angles of vision.

TRANSLATION

My dear sons of demons, the Supreme Personality of Godhead, Narayana, is the original Supersoul, the father of all living entities. Consequently there are no impediments to pleasing Him or worshiping Him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord.

PURPORT

One may ask, "One is certainly very attached to family life, but if one gives up family life to be attached to the service of the Lord, one must undergo the same endeavor and trouble. Therefore, what is the benefit of taking the trouble to engage in the service of the Lord?" This is not a valid objection. The Lord asserts in Bhagavad-gita (14.4):

sarva-yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad yonir
aham bija-pradah pita

"It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father." The Supreme Lord, Narayana, is the seed-giving father of all living entities because the living entities are parts and parcels of the Supreme Lord (mamaivamso. .. jiva-bhutanam). As there is no difficulty in establishing the intimate relationship between a father and son, there is no difficulty in reestablishing the natural, intimate relationship between Narayana and the living entities. Svalpam apy asya dharmasya trayate mahato bhayat: if one performs even very slight devotional service, Narayana is always ready to save one from the greatest danger. The definite example is Ajamila. Ajamila separated himself from the Supreme Personality of Godhead by performing many sinful activities and was condemned by Yamaraja to be very severely punished, but because at the time of death he chanted the name of Narayana, although he was calling not for the Supreme Lord Narayana but for his son named Narayana, he was saved from the hands of Yamaraja. Therefore, pleasing Narayana does not require as much endeavor as pleasing one's family, community and nation. We have seen important political leaders killed for a slight discrepancy in their behavior. Therefore pleasing one's society, family, community and nation is extremely difficult. Pleasing Narayana, however, is not at all difficult; it is very easy.

One's duty is to revive one's relationship with Narayana. A slight endeavor in this direction will make the attempt successful, whereas one will never be successful in pleasing his so-called family, society and

nation, even if one endeavors to sacrifice his life. The simple endeavor involved in the devotional service of sraavanam kirtanam visnoh, hearing and chanting the holy name of the Lord, can make one successful in pleasing the Supreme Personality of Godhead. Sri Caitanya Mahaprabhu has therefore bestowed His blessings by saying, param vijayate sri-krsna-sankirtanam: "All glories to Sri Krsna sankirtana!" If one wants to derive the actual benefit from this human form, he must take to the chanting of the holy name of the Lord.

TEXTS 20-23

TEXT

paravaresu bhutesu
brahmanta-sthavaradisu
bhautikesu vikaresu
bhutesv atha mahatsu ca

gunesu guna-samyeh ca
guna-vyatikare tatha
eka eva paro hy atma
bhagavan isvaro 'vyayah

pratyag-atma-svarupena
drsya-rupena ca svayam
vyapya-vyapaka-nirdesyah
hy anirdesyah 'vikalpita

kevalanubhavananda-
svarupah paramesvarah
mayantarhitaisvaryah
iyate guna-sargaya

SYNONYMS

para-avaresu--in exalted or hellish conditions of life; bhutesu--in the living beings; brahma-anta--ending with Lord Brahma; sthavara-adisu--beginning with the nonmoving forms of life, the trees and plants; bhautikesu--of the material elements; vikaresu--in the transformations; bhutesu--in the five gross elements of material nature; atha--moreover; mahatsu--in the mahat-tattva, the total material energy; ca--also; gunesu--in the modes of material nature; guna-samyeh--in an equilibrium of material qualities; ca--and; guna-vyatikare--in the uneven manifestation of the modes of material nature; tatha--as well; ekah--one; eva--only; parah--transcendental; hi--indeed; atma--the original source; bhagavan--the Supreme Personality of Godhead; isvarah--the controller; avyayah--without deteriorating; pratyak--inner; atma-svarupena--by His original constitutional position as the Supersoul; drsya-rupena--by His visible forms; ca--also; svayam--personally; vyapya--pervaded; vyapaka--all-pervading; nirdesyah--to be described; hi--certainly; anirdesyah--not to be described (because of fine, subtle existence); avikalpita--without differentiation; kevala--only; anubhava-ananda-svarupah--whose form is blissful and full of knowledge; parama-isvarah--the Supreme Personality of Godhead, the supreme ruler; mayaya--by maya, the illusory energy; antarhita--covered; aisvaryah--whose unlimited opulence; iyate--is mistaken as; guna-sargaya--the interaction of the material modes of nature.

TRANSLATION

The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [sthavara], such as the plants, to Brahma, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [sattva-guna, rajo-guna and tamoguna], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme sac-cid-ananda [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.

PURPORT

Not only is the Supreme Personality of Godhead present as the Supersoul of all living entities; at the same time, He pervades everything in the entire creation. He exists in all circumstances and at all times. He exists in the heart of Lord Brahma and also in the cores of the hearts of the hogs, dogs, trees, plants and so on. He is present everywhere. He is present not only in the heart of the living entity, but also in material things, even in the atoms, protons and electrons being explored by material scientists.

The Lord is present in three features--as Brahman, Paramatma and Bhagavan. Because He is present everywhere, He is described as sarvam khalv idam brahma. Visnu exists beyond Brahman. Bhagavad-gita confirms that Krsna, by His Brahman feature, is all-pervading (maya tatam idam sarvam), but Brahman depends upon Krsna (brahmano hi pratisthaham). Without Krsna, there could be no existence of Brahman or Paramatma. Therefore, Bhagavan, the Supreme Personality of Godhead, is the ultimate realization of the Absolute Truth. Although He is present as the Paramatma in the core of everyone's heart, He is nonetheless one, either as an individual or as the all-pervading Brahman.

The supreme cause is Krsna, and devotees who have surrendered to the Supreme Personality of Godhead can realize Him and His presence within the universe and within the atom (andantara-stha-paramanu-cayantara-stham). This realization is possible only for devotees who have fully surrendered unto the lotus feet of the Lord; for others it is not possible. This is confirmed by the Lord Himself in Bhagavad-gita (7.14):

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam etam taranti te

The process of surrender in a devotional attitude is accepted by a fortunate living being. After wandering through many varieties of life on many planetary systems, when one comes to the real understanding of the Absolute Truth by the grace of a devotee, one surrenders to the Supreme Personality of Godhead, as confirmed in Bhagavad-gita (bahunam janmanam ante jnanavan mam prapadyate).

Prahlada Maharaja's class friends, who were born of Daitya families, thought that realizing the Absolute was extremely difficult. Indeed, we

have experience that many, many people say this very thing. Actually, however, this is not so. The Absolute, the Supreme Personality of Godhead, is most intimately related to all living entities. Therefore if one understands the Vaisnava philosophy, which explains how He is present everywhere and how He acts everywhere, to worship the Supreme Lord or to realize Him is not at all difficult. Realization of the Lord, however, is possible only in the association of devotees. Therefore Sri Caitanya Mahaprabhu, in His teachings to Rupa Gosvami said (Cc. Madhya 19.151):

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

The living entity in the material condition wanders through many varieties of life and many varieties of circumstances, but if he comes in contact with a pure devotee and is intelligent enough to take instructions from the pure devotee regarding the process of devotional service, he can understand the Supreme Personality of Godhead, the origin of Brahman and Paramatma, without difficulty. In this regard, Srila Madhvacarya says:

antaryami pratyag-atma
vyaptah kalo harih smrtah
prakrtya tamasavrtatvat
harer aisvaryam na jnayate

The Lord is present as antaryami in everyone's heart and is visible in the individual soul covered by a body. Indeed, He is everywhere at every time and every condition, but because He is covered by the curtain of material energy, to an ordinary person there appears to be no God.

TEXT 24

TEXT

tasmat sarvesu bhutesu
dayam kuruta sauhrdam
bhavam asuram unmucya
yaya tusyaty adhoksajah

SYNONYMS

tasmat--therefore; sarvesu--to all; bhutesu--living entities; dayam--mercy; kuruta--show; sauhrdam--friendliness; bhavam--the attitude; asuram--of the demons (who separate friends and enemies); unmucya--giving up; yaya--by which; tusyati--is satisfied; adhoksajah--the Supreme Lord, who is beyond the perception of the senses.

TRANSLATION

Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wishers.

PURPORT

The Lord says in Bhagavad-gita (18.55), bhaktya mam abhijanati yavan yas casmi tattvatah: "One can understand the Supreme Personality as He is only by devotional service." Prahlada Maharaja ultimately instructed his class friends, the sons of the demons, to accept the process of devotional service by preaching the science of Krsna consciousness to everyone. Preaching is the best service to the Lord. The Lord will immediately be extremely satisfied with one who engages in this service of preaching Krsna consciousness. This is confirmed by the Lord Himself in Bhagavad-gita (18.69). Na ca tasman manusyesu kascin me priya-krttamah: "There is no servant in this world more dear to Me than he, nor will there ever be one more dear." If one sincerely tries his best to spread Krsna consciousness by preaching the glories of the Lord and His supremacy, even if he is imperfectly educated, he becomes the dearest servant of the Supreme Personality of Godhead. This is bhakti. As one performs this service for humanity, without discrimination between friends and enemies, the Lord becomes satisfied, and the mission of one's life is fulfilled. Sri Caitanya Mahaprabhu therefore advised everyone to become a guru-devotee and preach Krsna consciousness (yare dekha, tare kaha 'krsna'-upadesa). That is the easiest way to realize the Supreme Personality of Godhead. By such preaching, the preacher becomes satisfied, and those to whom he preaches are also satisfied. This is the process of bringing peace and tranquillity to the entire world.

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

One is expected to understand these three formulas of knowledge concerning the Supreme Lord--that He is the supreme enjoyer, that He is the proprietor of everything, and that He is the best well-wisher and friend of everyone. A preacher should personally understand these truths and preach them to everyone. Then there will be peace and tranquillity all over the world.

The word sauhrdam ("friendliness") is very significant in this verse. People are generally ignorant of Krsna consciousness, and therefore to become their best well-wisher one should teach them about Krsna consciousness without discrimination. Since the Supreme Lord, Visnu, is situated in the core of everyone's heart, every body is a temple of Visnu. One should not misuse this understanding as an excuse for such words as daridra-narayana. If Narayana lives in the house of a daridra, a poor man, this does not mean that Narayana becomes poor. He lives everywhere--in the houses of the poor and those of the rich--but in all circumstances He remains Narayana; to think that He becomes either poor or rich is a material calculation. He is always sad-aisvarya-purna, full in six opulences, in all circumstances.

TEXT 25

TEXT

tuste ca tatra kim alabhyam ananta adye
kim tair guna-vyaticarad iha ye sva-siddhah
dharmadayah kim agunena ca kanksitena
saram jusam caranayor upagayatam nah

SYNONYMS

tuste--when satisfied; ca--also; tatra--that; kim--what; alabhyam--unobtainable; anante--the Supreme Personality of Godhead; adye--the original source of everything, the cause of all causes; kim--what need; taih--with them; guna-vyatikarat--due to the actions of the modes of material nature; iha--in this world; ye--which; sva-siddhah--automatically achieved; dharma-adayah--the three principles of material advancement, namely religion, economic development and sense gratification; kim--what need; agunena--with liberation into the Supreme; ca--and; kanksitena--desired; saram--essence; jusam--relishing; caranayoh--of the two lotus feet of the Lord; upagayatam--who glorify the qualities of the Lord; nah--of us.

TRANSLATION

Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kama, artha and moksa.

PURPORT

In an advanced civilization, people are eager to be religious, to be economically well situated, to satisfy their senses to the fullest extent, and at last to attain liberation. However, these are not to be magnified as desirable. Indeed, for a devotee these are all very easily available. Bilvamangala Thakura said, muktih svayam mukulitanjali sevate 'sman dharmartha-kama-gatayah samaya-pratiksah. Liberation always stands at the door of a devotee, ready to carry out his orders. Material advancement in religion, economic development, sense gratification and liberation simply wait to serve a devotee at the first opportunity. A devotee is already in a transcendental position; he does not need further qualifications to be liberated. As confirmed in Bhagavad-gita (14.26), sa gunan samatityaitan brahma-bhuyaya kalpate: a devotee is transcendental to the actions and reactions of the three modes of material nature because he is situated on the Brahman platform.

Prahlada Maharaja said, agunena ca kanksitena: if one is engaged in the transcendental loving service of the lotus feet of the Lord, he does not need anything in terms of dharma, artha, kama or moksa. In Srimad-Bhagavatam, therefore, in the beginning of the transcendental literature, it is said, dharmah projjhita-kaitavo 'tra. Dharma, artha, kama and moksa are kaitava--false and unnecessary. Nirmatsaranam, persons who are completely transcendental to the material activities of separateness, who make no distinction between "mine" and "yours," but who simply engage in the devotional service of the Lord, are actually fit to accept bhagavata-dharma (dharman bhagavatan iha). Because they are nirmatsara, not jealous of anyone, they want to make others devotees, even their enemies. In this regard, Srila Madhvacarya remarks, kanksate moksa-gam api sukham nakanksato yatha. Devotees are not desirous of any material happiness, including the happiness derived from liberation. This is called anyabhilasita-sunyam jnana-karmady-anavrtam. Karmis desire material happiness, and jnanis desire liberation, but a devotee does not desire anything; he is simply satisfied by rendering transcendental loving

service at the lotus feet of the Lord and glorifying Him everywhere by preaching, which is his life and soul.

TEXT 26

TEXT

dharmartha-kama iti yo 'bhihitas tri-varga
iksa trayi naya-damau vividha ca varta
manye tad etad akhilaṁ nigamasya satyam
svatmarpanam sva-suhrdah paramasya pumsah

SYNONYMS

dharmā--religion; artha--economic development; kama--regulated sense gratification; iti--thus; yah--which; abhihitah--prescribed; tri-vargah--the group of three; ikṣa--self-realization; trayi--the Vedic ritualistic ceremonies; naya--logic; damau--and the science of law and order; vividha--varieties of; ca--also; varta--occupational duties, or one's livelihood; manye--I consider; tat--them; etad--these; akhilaṁ--all; nigamasya--of the Vedas; satyam--truth; sva-atma-arpanam--the full surrendering of one's self; sva-suhrdah--unto the supreme friend; paramasya--the ultimate; pumsah--personality.

TRANSLATION

Religion, economic development and sense gratification--these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental.

PURPORT

These instructions of Prahlaḍa Mahārāja stress the transcendental position of devotional service. As confirmed in Bhagavad-gīta (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." One who fully engages in the devotional service of the Lord is immediately raised to the transcendental position, which is the brahma-bhūta stage. Any education or activity not on the brahma-bhūta platform, the platform of self-realization, is considered to be material, and Prahlaḍa Mahārāja says that anything material cannot be the Absolute Truth, for the Absolute Truth is on the spiritual platform. This is also confirmed by Lord Kṛṣṇa in Bhagavad-gīta (2.45), where He says, traigunya-visaya veda nistraigunyo bhavarjuna: "The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them." To act on the material platform, even if

one's activities are sanctioned by the Vedas, is not the ultimate goal of life. The ultimate goal of life is to stay on the spiritual platform, fully surrendered to the parama-purusa, the supreme person. This is the object of the human mission. In summary, the Vedic ritualistic ceremonies and injunctions are not to be discounted; they are means of being promoted to the spiritual platform. But if one does not come to the spiritual platform, the Vedic ceremonies are simply a waste of time. This is confirmed in Srimad-Bhagavatam (1.2.8):

dharmah svanusthitah pumsam
visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam

"Duties [dharma] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." If one very strictly performs the various duties of religion but does not ultimately come to the platform of surrendering to the Supreme Lord, his methods of attaining salvation or elevation are simply a waste of time and energy.

TEXT 27

TEXT

jnanam tad etad amalam duravapam aha
narayano nara-sakhah kila naradaya
ekantinam bhagavatas tad akincananam
padaravinda-rajapapluta-dehinam syat

SYNONYMS

jnanam--knowledge; tat--that; etad--this; amalam--without material contamination; duravapam--very difficult to understand (without the mercy of a devotee); aha--explained; narayanah--Lord Narayana, the Supreme Personality of Godhead; nara-sakhah--the friend of all living entities (especially human beings); kila--certainly; naradaya--unto the great sage Narada; ekantinam--of those who have surrendered exclusively to the Supreme Personality of Godhead; bhagavatah--of the Supreme Personality of Godhead; tat--that (knowledge); akincananam--who do not claim any material possessions; pada-aravinda--of the lotus feet of the Lord; rajasa--by the dust; apluta--bathed; dehinam--whose bodies; syat--is possible.

TRANSLATION

Narayana, the Supreme Personality of Godhead, the well-wisher and friend of all living entities, formerly explained this transcendental knowledge to the great saint Narada. Such knowledge is extremely difficult to understand without the mercy of a saintly person like Narada, but everyone who has taken shelter of Narada's disciplic succession can understand this confidential knowledge.

PURPORT

It is stated here that this confidential knowledge is extremely difficult to understand, yet it is very easy to understand if one takes shelter of a pure devotee. This confidential knowledge is also mentioned

at the end of Bhagavad-gita, where the Lord says, sarva-dharman parityajya mam ekam saranam vraja: "Abandon all varieties of religion and just surrender unto Me." This knowledge is an extremely confidential secret, but it can be understood if one approaches the Supreme Personality of Godhead through the bona fide agent, the spiritual master in the disciplic succession from Narada. Prahlada Maharaja wanted to impress upon the sons of the demons that although such knowledge can be understood only by a saintly person like Narada, they should not be disappointed, for if one takes shelter of Narada instead of material teachers, this knowledge is possible to understand. Understanding does not depend upon high parentage. The living entity is certainly pure on the spiritual platform, and therefore anyone who attains the spiritual platform by the grace of the spiritual master can also understand this confidential knowledge.

TEXT 28

TEXT

srutam etan maya purvam
jnanam vijnana-samyutam
dharmam bhagavatam suddham
naradad deva-darsanat

SYNONYMS

srutam--heard; etat--this; maya--by me; purvam--formerly; jnanam--confidential knowledge; vijnana-samyutam--combined with its practical application; dharmam--transcendental religion; bhagavatam--in relationship with the Supreme Personality of Godhead; suddham--having nothing to do with material activities; naradat--from the great saint Narada; deva--the Supreme Lord; darsanat--who always sees.

TRANSLATION

Prahlada Maharaja continued: I received this knowledge from the great saint Narada Muni, who is always engaged in devotional service. This knowledge, which is called bhagavata-dharma, is fully scientific. It is based on logic and philosophy and is free from all material contamination.

TEXTS 29-30

TEXT

sri-daitya-putra ucuh
prahrada tvam vayam capi
narte 'nyam vidmahe gurum
etabhyam guru-putrabhyam
balanam api hisvarau

balasyantahpura-sthasya
mahat-sango duranvayah
chindhi nah samsayam saumya
syac ced visrambha-karanam

SYNONYMS

sri-daitya-putrah ucuh--the sons of the demons said; prahrada--O dear friend Prahlada; tvam--you; vayam--we; ca--and; api--also; na--not; rte--except; anyam--any other; vidmahe--know; gurum--Spiritual master; etabhyam--these two; guru-putrabhyam--the sons of Sukracarya; balanam--of little children; api--although; hi--indeed; isvarau--the two controllers; balasya--of a child; antahpura-sthasya--remaining inside the house or palace; mahat-sangah--the association of a great person like Narada; duranvayah--very difficult; chindhi--please dispel; nah--our; samsayam--doubt; saumya--O gentle one; syat--there may be; cet--if; visrambhakaranam--cause of faith (in your words).

TRANSLATION

The sons of the demons replied: Dear Prahlada, neither you nor we know any teacher or spiritual master other than Sanda and Amarka, the sons of Sukracarya. After all, we are children and they our controllers. For you especially, who always remain within the palace, it is very difficult to associate with a great personality. Dear friend, most gentle one, would you kindly explain how it was possible for you to hear Narada? Kindly dispel our doubts in this regard.

Thus end the Bhaktivedanta purports of the Seventh Canto, Sixth Chapter, of the Srimad-Bhagavatam, entitled, "Prahlada Instructs His Demonic Schoolmates."

Chapter Seven

What Prahlada Learned in the Womb

In this chapter, to dissipate the doubts of his class friends, the sons of the demons, Pahlada Maharaja states how, within the womb of his mother, he had heard from the mouth of Narada Muni, who had instructed him in bhagavata-dharma.

When Hiranyakasipu left his kingdom and went to the mountain known as Mandaracala to execute severe austerities, all the demons scattered. Hiranyakasipu's wife, Kayadhu, was pregnant at that time, and the demigods, mistakenly thinking that she carried another demon in her womb, arrested her. Their plan was that as soon as the child took birth they would kill him. While they were taking Kayadhu to the heavenly planets, they met Narada Muni, who stopped them from taking her away and took her to his asrama until Hiranyakasipu's return. In Narada Muni's asrama, Kayadhu prayed for the protection of the baby in her womb, and Narada Muni reassured her and gave her instructions on spiritual knowledge. Taking advantage of those instructions, Pahlada Maharaja, although a small baby within the womb, listened very carefully. The spirit soul is always apart from the material body. There is no change in the spiritual form of the living entity. Any person above the bodily conception of life is pure and can receive transcendental knowledge. This transcendental knowledge is devotional service, and Pahlada Maharaja, while living in the womb of his mother, received instructions in devotional service from Narada Muni. Any person engaged in the service of the Lord through the instructions of a bona fide spiritual master is immediately liberated, and being free from the clutches of maya, he is relieved of all ignorance and material desires. The duty of everyone is to take shelter of the Supreme Lord and thus become free from all material desires. Regardless of the material condition in which one is situated, one can achieve this perfection. Devotional service is not dependent on the material activities of austerity, penance, mystic yoga or piety. Even without such assets, one can achieve devotional service through the mercy of a pure devotee.

TEXT 1

TEXT

sri-narada uvaca
evam daitya-sutaih prsto
maha-bhagavato 'surah
uvaca tan smayamanah
smaran mad-anubhasitam

SYNONYMS

sri-naradah uvaca--the great saint Narada Muni said; evam--thus; daitya-sutaih--by the sons of the demons; prstah--being questioned; maha-bhagavatah--the exalted devotee of the Lord; asurah--born in a family of demons; uvaca--spoke; tan--unto them (the sons of the demons); smayamanah--smiling; smaran--remembering; mat-anubhasitam--what was spoken by me.

TRANSLATION

Narada Muni said: Although Prahlada Maharaja was born in a family of asuras, he was the greatest of all devotees. Having thus been questioned by his class friends, the sons of the asuras, he remembered the words spoken to him by me and replied to his friends as follows.

PURPORT

When he was in the womb of his mother, Prahlada Maharaja listened to the words of Narada Muni. One cannot imagine how the baby in embryo could hear Narada, but this is spiritual life; progress in spiritual life cannot be obstructed by any material condition. This is called ahaituky apratihata. Reception of spiritual knowledge is never checked by any material condition. Thus Prahlada Maharaja, from his very childhood, spoke spiritual knowledge to his class friends, and certainly it was effective, although all of them were children.

TEXT 2

TEXT

sri-prahrada uvaca
pitari prasthite 'smakam
tapase mandaracalam
yuddhodyamam param cakrur
vibudha danavan prati

SYNONYMS

sri-prahradah uvaca--Prahlada Maharaja said; pitari--when the demon father, Hiranyakasipu; prasthite--left for; asmakam--our; tapase--to execute austerities; mandara-acalam--the hill known as Mandaracala; yuddha-udyamam--exertion of warfare; param--very great; cakruh--executed; vibudhah--the demigods, headed by King Indra; danavan--the demons; prati--toward.

TRANSLATION

Prahlada Maharaja said: When our father, Hiranyakasipu, went to Mandaracala Mountain to execute severe austerities, in his absence the demigods, headed by King Indra, made a severe attempt to subdue all the demons in warfare.

TEXT 3

TEXT

pipilikair ahir iva
distya lokopatapanah
papena papo 'bhaksiti
vadanto vasavadayah

SYNONYMS

pipilikaih--by small ants; ahir--a serpent; iva--like; distya--thank heaven; loka-upatapanah--always oppressing everyone; papena--by his own sinful activities; papah--the sinful Hiranyakasipu; abhaksi--has now been eaten; iti--thus; vadantah--saying; vasava-adayah--the demigods, headed by King Indra.

TRANSLATION

"Alas, as a serpent is eaten by small ants, so the troublesome Hiranyakasipu, who always inflicted miseries upon all types of people, has now been defeated by the reactions of his own sinful activities." Saying this, the demigods, headed by King Indra, arranged to fight the demons.

TEXTS 4-5

TEXT

tesam atibalodyogam
nisamyasura-yuthapah
vadhyamanah surair bhita
dudruvuh sarvato disam

kalatra-putra-vittaptan
grhan pasu-paricchadan
naveksyamanas tvaritah
sarve prana-paripsavah

SYNONYMS

tesam--of the demigods, headed by King Indra; atibala-udyogam--the great exertion and strength; nisamya--hearing of; asura-yuthapah--the great leaders of the demons; vadhyamanah--being killed one after another; suraih--by the demigods; bhita--afraid; dudruvuh--ran away; sarvatah--in all; disam--directions; kalatra--wives; putra-vitta--children and wealth; aptan--relatives; grhan--homes; pasu-paricchadan--animals and paraphernalia of household life; na--not; aveksyamanah--seeing to; tvaritah--very hasty; sarve--all of them; prana-paripsavah--very much desiring to live.

TRANSLATION

When the great leaders of the demons, who were being killed one after another, saw the unprecedented exertion of the demigods in fighting, they began to flee, scattering themselves in all directions. Simply to protect their lives, they hastily fled from their homes, wives, children, animals and household paraphernalia. Paying no heed to all these, the demons simply fled.

TEXT 6

TEXT

vyalumpan raja-sibiram
amara jaya-kanksinah
indras tu raja-mahisim
mataram mama cagrahit

SYNONYMS

vyalumpan--plundered; raja-sibiram--the palace of my father. Hiranyakasipu; amarah--the demigods; jaya-kanksinah--eager to be victorious; indrah--the head of the demigods, King Indra; tu--but; raja-mahisim--the Queen; mataram--mother; mama--my; ca--also; agra-hit--captured.

TRANSLATION

The victorious demigods plundered the palace of Hiranyakasipu, the King of the demons, and destroyed everything within it. Then Indra, King of heaven, arrested my mother, the Queen.

TEXT 7

TEXT

niyamanam bhayodvignam
rudatim kurarim iva
yadrcchayagatas tatra
devarsir dadrse pathi

SYNONYMS

niyamanam--being taken away; bhaya-udvignam--disturbed and full of fear; rudatim--crying; kurarim iva--like a kurari (osprey); yadrcchaya--by chance; agatah--arrived; tatra--on the spot; deva-rsih--the great saint Narada; dadrse--he saw; pathi--on the road.

TRANSLATION

As she was being led away, crying in fear like a kurari captured by a vulture, the great sage Narada, who at that time had no engagement, appeared on the scene and saw her in that condition.

TEXT 8

TEXT

praha nainam sura-pate
netum arhasy anagasam

munca munca maha-bhaga
satim para-parigraham

SYNONYMS

praha--he said; na--not; enam--this; sura-pate--O King of the demigods; netum--to drag away; arhasi--you deserve; anagasam--not at all sinful; munca munca--release, release; maha-bhaga--O greatly fortunate one; satim--chaste; para-parigraham--the wife of another person.

TRANSLATION

Narada Muni said: O Indra, King of the demigods, this woman is certainly sinless. You should not drag her off in this merciless way. O greatly fortunate one, this chaste woman is the wife of another. You must immediately release her.

TEXT 9

TEXT

sri-indra uvaca
aste 'sya jathare viryam
avisahyam sura-dvisah
asyatam yavat prasavam
moksye 'rtha-padavim gatah

SYNONYMS

sri-indrah uvaca--King Indra said; aste--there is; asyah--of her; jathare--within the abdomen; viryam--the seed; avisahyam--intolerable; sura-dvisah--of the enemy of the demigods; asyatam--let her remain (in our prison); yavat--until; prasavam--the delivery of the child; moksye--I shall release; artha-padavim--the path of my object; gatah--obtained.

TRANSLATION

King Indra said: In the womb of this woman, the wife of the demon Hiranyakasipu, is the seed of that great demon. Therefore, let her remain in our custody until her child is delivered, and then we shall release her.

PURPORT

Indra, the King of heaven, decided to arrest Prahlada Maharaja's mother because he thought that another demon, another Hiranyakasipu, was within her womb. The best course, he thought, was to kill the child when the child was born, and then the woman could be released.

TEXT 10

TEXT

sri-narada uvaca
ayam niskilbisah saksan
maha-bhagavato mahan
tvaya na prapsyate samstham
anantanucaro bali

SYNONYMS

sri-naradah uvaca--the great saint Narada Muni said; ayam--this (child within the womb); niskilbisah--completely sinless; saksat--directly; maha-bhagavatah--a saintly devotee; mahan--very great; tvaya--by you; na-not; prapsyate--will obtain; samstham--his death; ananta--of the Supreme Personality of Godhead; anucarah--a servant; bali--extremely powerful.

TRANSLATION

Narada Muni replied: The child within this woman's womb is faultless and sinless. Indeed, he is a great devotee, a powerful servant of the Supreme Personality of Godhead. Therefore you will not be able to kill him.

PURPORT

There have been many instances in which demons or nondevotees have attempted to kill a devotee, but they have never been able to destroy a great devotee of the Supreme Personality of Godhead. The Lord promises in Bhagavad-gita (9.31), kaunteya pratijanihi na me bhaktah pranasyati. This is a declaration by the Supreme Personality of Godhead that His devotee cannot be killed by demons. Prahlada Maharaja is the vivid example of the truth of this promise. Narada Muni told the King of heaven, "it would be impossible for you to kill the child, even though you are demigods, and certainly it would be impossible for others."

TEXT 11

TEXT

ity uktas tam vihayendro
devarser manayan vacah
ananta-priya-bhaktyainam
parikramya divam yayau

SYNONYMS

iti--thus; uktah--addressed; tam--her; vihaya--releasing; indrah--the King of heaven; deva-rseh--of the saint Narada Muni; manayan--honoring; vacah--the words; ananta-priya--for one who is very dear to the Supreme Personality of Godhead; bhaktya--by devotion; enam--this (woman); parikramya--circumambulating; divam--to the heavenly planets; yayau--returned.

TRANSLATION

When the great saint Narada Muni had thus spoken, King Indra, being respectful to Narada's words, immediately released my mother. Because of my being a devotee of the Lord, all the demigods circumambulated her. Then they returned to their celestial kingdom.

PURPORT

Although King Indra and the other demigods are exalted personalities, they were so obedient to Narada Muni that King Indra immediately accepted Narada Muni's words concerning Prahlada Maharaja. This is called

understanding by the parampara system. Indra and the demigods did not know that a great devotee was in the womb of Kayadhu, the wife of Hiranyakasipu, but they accepted the authoritative statements of Narada Muni and immediately offered their respects to the devotee by circumambulating the woman in whose womb he was living. To understand God and the devotee by the parampara system is the process of knowledge. There is no need to speculate about God and His devotee. One should accept the statements of a bona fide devotee and thus try to understand.

TEXT 12

TEXT

tato me mataram rsih
samaniya nijasrame
asvasyehosyatam vatse
yavat te bhartur agamah

SYNONYMS

tatah--thereafter; me--my; mataram--mother; rsih--the great saint Narada Rsi; samaniya--bringing; nija-asrame--to his own asrama; asvasya--giving her assurance; iha--here; usyatam--stay; vatse--my dear child; yavat--until; te--your; bhartuh--of the husband; agamah--the coming.

TRANSLATION

Prahlada Maharaja continued: The great saint Narada Muni brought my mother to his asrama and assured her of all protection, saying, "My dear child, please remain at my asrama until the arrival of your husband."

TEXT 13

TEXT

tathety avatsid devarser
antike sakuto-bhaya
yavad daitya-patir ghorat
tapaso na nyavartata

SYNONYMS

tatha--so be it; iti--thus; avatsit--lived; deva-rseh--Devarsi Narada; antike--near; sa--she (my mother); akuto-bhaya--without fear from any direction; yavat--as long as; daitya-patih--my father, Hiranyakasipu, the lord of the demons; ghorat--from very severe; tapasah--austerities; na--not; nyavartata--ceased.

TRANSLATION

After accepting the instructions of Devarsi Narada, my mother stayed in his care, without fear from any direction, as long as my father, the King of the Daityas, had not become free from his severe austerities.

TEXT 14

TEXT

rsim paryacarat tatra
bhaktya paramaya sati
antarvatni sva-garbhasya
ksemayeccha-prasutaye

SYNONYMS

rsim--unto Narada Muni; paryacarat--rendered service; tatra--there (in the asrama of Narada Muni); bhaktya--with devotion and faith; paramaya--great; sati--the faithful woman; antarvatni--pregnant; sva-garbhasya--of her embryo; ksemaya--for the welfare; iccha--according to desire; prasutaye--for deliverance of the child.

TRANSLATION

My mother, being pregnant, desired the safety of her embryo and desired to give birth after her husband's arrival. Thus she stayed at Narada Muni's asrama, where she rendered service unto Narada Muni with great devotion.

PURPORT

It is stated in Srimad-Bhagavatam (9.19.17)

matra svasra duhitra va
naviviktasano bhavet
balavan indriya-gramo
vidvamsam api karsati

One should not remain in a secluded place with a woman, even one's mother, sister, or daughter. Nonetheless, although one is strictly prohibited from staying with a woman in a secluded place, Narada Muni gave shelter to Prahlada Maharaja's young mother, who rendered service to him with great devotion and faith. Does this mean that Narada Muni transgressed the Vedic injunctions? Certainly he did not. Such injunctions are intended for mundane creatures, but Narada Muni is transcendental to mundane categories. Narada Muni is a great saint and is transcendently situated. Therefore, although he was a young man, he could give shelter to a young woman and accept her service. Haridasa Thakura also spoke with a young woman, a prostitute, in the dead of night, but the woman could not deviate his mind. Instead, she became a Vaisnavi, a pure devotee, by the benediction of Haridasa Thakura. Ordinary persons, however, should not imitate such highly elevated devotees. Ordinary persons must strictly observe the rules and regulations by staying aloof from the association of women. No one should imitate Narada Muni or Haridasa Thakura. It is said, vaisnavera kriya-mudra vijne na bujhaya. Even if a man is very advanced in learning, he cannot understand the behavior of a Vaisnava. Anyone can take shelter of a pure Vaisnava, without fear. Therefore in the previous verse it has been distinctly said, devarser antike sakuto-bhaya: Kayadhu, the mother of Prahlada Maharaja, stayed under the protection of Narada Muni without fear from any direction. Similarly, Narada Muni, in his transcendental position, stayed with the young woman without fear of deviation. Narada Muni, Haridasa Thakura and similar acaryas especially empowered to broadcast the glories of the Lord cannot be brought down to the material platform. Therefore one is strictly forbidden to think that the acarya is an ordinary human being (gurusu nara-matih).

TEXT 15

TEXT

rsih karunikas tasyah
pradad ubhayam isvarah
dharmasya tattvam jnanam ca
mam apy uddisya nirmalam

SYNONYMS

rsih--the great sage Narada Muni; karunikah--naturally very affectionate or merciful to the fallen souls; tasyah--to her; pradad--gave instructions; ubhayam--both; isvarah--a powerful controller who can do whatever he likes (Narada Muni); dharmasya--of religion; tattvam--the truth; jnanam--knowledge; ca--and; mam--me; api--especially; uddisya--indicating; nirmalam--without material contamination.

TRANSLATION

Narada Muni delivered his instructions both to me, who was within the womb, and to my mother, who was engaged in rendering him service. Because he is naturally extremely kind to the fallen souls, being in a transcendental position, he gave instructions on religion and transcendental knowledge. These instructions were free from all material contamination.

PURPORT

Here it is said, dharmasya tattvam jnanam ca. .. nirmalam. The word nirmalam refers to spotless dharma, spotless religion--or, in other words, bhagavata-dharma. Ordinary ritualistic activities constitute contaminated religion, by which one benefits by developing material wealth and prosperity, but uncontaminated, pure religion consists of understanding one's relationship with God and acting accordingly, thus fulfilling the highest mission of life and returning home, back to Godhead. Prahlada Maharaja advised that one elevate oneself to the standard of bhagavata-dharma from the very beginning of life (kaumara acaret prajno dharman bhagavatan iha). The Lord Himself also speaks of pure, uncontaminated religion when He says, sarva-dharman parityajya mam ekam saranam vraja: "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66) One must understand one's relationship with God and then act accordingly. This is bhagavata-dharma. Bhagavata-dharma means bhakti-yoga.

vasudeve bhagavati
bhakti-yogah prayojitah
janaty asu vairagyam
jnanam ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world." (Bhag. 1.2.7) To be situated on the platform of pure religion, one should perform bhakti-yoga in relationship with Krsna, Vasudeva.

TEXT 16

TEXT

tat tu kalasya dirghatvat
stritvan matus tirodadhe
rsinanugrhitam mam
nadhunapy ajahat smrtih

SYNONYMS

tat--that (instruction on religion and knowledge); tu--indeed;
kalasya--of time; dirghatvat--because of the longness; stritvat--because
of being a woman; matuh--of my mother; tirodadhe--disappeared; rsina--by
the sage; anugrhitam--being blessed; mam--me; na--not; adhuna--today;
api--even; ajahat--left; smrtih--the memory (of Narada Muni's
instructions).

TRANSLATION

Because of the long duration of time that has passed and because of
her being a woman and therefore less intelligent, my mother has forgotten
all those instructions; but the great sage Narada blessed me, and
therefore I could not forget them.

PURPORT

In Bhagavad-gita (9.32) the Lord says:

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me--though they be lowborn,
women, vaisyas [merchants] or sudras [workers]--can approach the supreme
destination." The word papa-yoni refers to those who are less than
sudras, but even though a woman may not be papa-yoni, because of being
less intelligent she sometimes forgets devotional instructions. For those
who are strong enough, however, there is no question of forgetting. Women
are generally attached to material enjoyment, and because of this
tendency they sometimes forget devotional instructions. But if even a
woman practices devotional service strictly, according to the rules and
regulations, the statement by the Lord Himself that she can return to
Godhead (te 'pi yanti param gatim) is not at all astonishing. One must
take shelter of the Lord and rigidly follow the rules and regulations.
Then, regardless of what one is, one will return home, back to Godhead.
Prahlada Maharaja's mother was more concerned with protecting the child
in the womb and was very anxious to see her husband return. Therefore she
could not consider very seriously the sublime instructions of Narada
Muni.

TEXT 17

TEXT

bhavatam api bhuyan me
yadi sraddadhate vacah
vaisaradi dhih sraddhatah
stri-balanam ca me yatha

SYNONYMS

bhavatam--of yourselves; api--also; bhuyat--it may be; me--of me; yadi--if; sraddadhate--you believe in; vacah--the words; vaisaradi--of the most expert, or in relation with the Supreme Lord; dhih--intelligence; sraddhatah--because of firm faith; stri--of women; balanam--of small boys; ca--also; me--of me; yatha--just as.

TRANSLATION

Prahlada Maharaja continued: My dear friends, if you can place your faith in my words, simply by that faith you can also understand transcendental knowledge, just like me, although you are small children. Similarly, a woman can also understand transcendental knowledge and know what is spirit and what is matter.

PURPORT

These words of Prahlada Maharaja are very important in regard to knowledge descending by the disciplic succession. Even when Prahlada Maharaja was a baby within the womb of his mother, he became fully convinced of the existence of the supreme power because of hearing the powerful instructions of Narada and understood how to attain perfection in life by bhakti-yoga. These are the most important understandings in spiritual knowledge.

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (Svetasvatara Upanisad 6.23)

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah

"No one can understand Krsna as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasamrta-sindhu 1.2.234)

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme personality of Godhead. Then the real knowledge of atma and Paramatma and the distinction between matter and spirit will be automatically revealed. This atma-tattva, or spiritual knowledge, will be revealed within the

core of a devotee's heart because of his having taken shelter of the lotus feet of a mahajana such as Prahlada Maharaja.

In this verse the word bhuyat may be understood to mean "let there be." Prahlada Maharaja offers his blessings to his class friends, saying, "Also become faithful like me. Become bona fide Vaisnavas." A devotee of the Lord desires for everyone to take to Krsna consciousness. Unfortunately, however, people sometimes do not have staunch faith in the words of the spiritual master who comes by the disciplic succession, and therefore they are unable to understand transcendental knowledge. The spiritual master must be in the line of authorized disciplic succession, like Prahlada Maharaja, who received the knowledge from Narada. If the class friends of Prahlada Maharaja, the sons of demons, were to accept the truth through Prahlada, they would certainly also become fully aware of transcendental knowledge.

The words vaisaradi dhih refer to intelligence concerning the Supreme personality of Godhead, who is extremely expert. The Lord has created wonderful universes by His expert knowledge. Unless one is extremely expert, he cannot understand the expert management of the supreme expert. One can understand, however, if one is fortunate enough to meet a bona fide spiritual master coming in the disciplic succession from Lord Brahma, Lord Siva, Mother Laksmi or the Kumaras. These four sampradayas, or disciplic successions of knowledge and transcendence, are called the Brahma-sampradaya, Rudra-sampradaya, Sri-sampradaya, and Kumara-sampradaya. Sampradaya-vihina ye mantras te nisphala matah. The knowledge of the Supreme received from such a sampradaya, or disciplic succession, can give one enlightenment. If one does not take to the path of disciplic succession, it is not possible for one to understand the Supreme Personality of Godhead. If one understands the Supreme Lord through devotional service with faith in the disciplic succession and then advances further, he awakens his natural love for God, and then his success in life is assured.

TEXT 18

TEXT

janmadyah sad ime bhava
drsta dehasya natmanah
phalanam iva vrksasya
kalenesvara-murtina

SYNONYMS

janma-adyah--beginning with birth; sat--the six (birth, existence, growth, transformation, dwindling and at last death); ime--all these; bhavah--different conditions of the body; drstah--seen; dehasya--of the body; na--not; atmanah--of the soul; phalanam--of the fruits; iva--like; vrksasya--of a tree; kalena--in due course of time; isvara-murtina--whose form is the ability to transform or control the bodily activities.

TRANSLATION

Just as the fruits and flowers of a tree in due course of time undergo six changes--birth, existence, growth, transformation, dwindling and then death--the material body, which is obtained by the spirit soul under different circumstances, undergoes similar changes. However, there are no such changes for the spirit soul.

PURPORT

This is a very important verse in understanding the difference between the spiritual soul and the material body. The soul is eternal, as stated in Bhagavad-gita (2.20):

na jayate mriyate va kadacin
nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain." The spirit soul is eternal, being freed from waste and change, which take place because of the material body. The example of a tree and its fruits and flowers is very simple and clear. A tree stands for many, many years, but with the seasonal changes its fruits and flowers undergo six transformations. The foolish theory of modern chemists that life can be produced by chemical interactions cannot be accepted as truth. The birth of a human being's material body takes place due to a mixture of the ovum and semen, but the history of birth is that although the ovum and semen mix together after sex, there is not always pregnancy. Unless the soul enters the mixture, there is no possibility of pregnancy, but when the soul takes shelter of the mixture the body takes birth, exists, grows, transforms and dwindles, and ultimately it is vanquished. The fruits and flowers of a tree seasonally come and go, but the tree continues to stand. Similarly, the transmigrating soul accepts various bodies, which undergo six transformations, but the soul remains permanently the same (ajo nityah sasvato 'yam purano na hanyate hanyamane sarire). The soul is eternal and ever existing, but the bodies accepted by the soul are changing.

There are two kinds of soul--the Supreme Soul (the Personality of Godhead) and the individual soul (the living entity). As various bodily changes take place in the individual soul, different millenniums of creation take place in the Supreme Soul. In this regard, Madhvacarya says:

sad vikarah sarirasya
na visnos tad-gatasya
ca tad-adhinam sariram ca
jnatva tan mamatam tyajet

Since the body is the external feature of the soul, the soul is not dependent on the body; rather, the body is dependent on the soul. One who understands this truth should not be very much anxious about the maintenance of his body. There is no possibility of maintaining the body permanently or eternally. Antavanta ime deha nityasyoktah saririnah. This is the statement of Bhagavad-gita (2.18). The material body is antavat (perishable), but the soul within the body is eternal (nityasyoktah saririnah). Lord Visnu and the individual souls, who are part and parcel of Him, are both eternal. Nityo nityanam cetanas cetananam. Lord Visnu is the chief living being, whereas the individual living entities are parts of Lord Visnu. All the various grades of bodies--from the gigantic universal body to the small body of an ant--are perishable, but the Supersoul and the soul, being equal in quality, both exist eternally. This is further explained in the next verses.

TEXT

atma nityo 'vyayah suddha
ekah ksetra-jna asrayah
avikriyah sva-drg hetur
vyapako 'sangy anavrtah

etair dvadasabhir vidvan
atmano laksanaih paraih
aham mamety asad-bhavam
dehadau mohajam tyajet

SYNONYMS

atma--the spirit soul, the part of the Supreme Personality of Godhead; nityah--without birth or death; avyayah--with no possibility of dwindling; suddhah--without the material contamination of attachment and detachment; ekah--individual; ksetra-jnah--who knows and is therefore different from the material body; asrayah--the original foundation; avikriyah--not undergoing changes like the body; sva-drk--self-illuminated; hetuh--the cause of all causes; vyapakah--spreading throughout the body in the form of consciousness; asangi--not depending on the body (free to transmigrate from one body to another); anavrtah--not covered by material contamination; etaih--by all these; dvadasabhih--twelve; vidvan--a person who is not foolish but fully aware of things as they are; atmanah--of the spirit soul; laksanaih--symptoms; paraih--transcendental; aham--I ("I am this body"); mama--mine ("everything in relationship with this body is mine"); iti--thus; asat-bhavam--a false conception of life; deha-adau--identifying oneself with the material body and then with one's wife, children, family, community, nation and so on; moha-jam--produced from illusory knowledge; tyajet--must give up.

TRANSLATION

"Atma" refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration and free from material contamination. They are individual, they are the knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental qualities, one who is actually learned must give up the illusory conception of life, in which one thinks, "I am this material body, and everything in relationship with this body is mine."

PURPORT

In Bhagavad-gita (15.7) Lord Krsna clearly says, mamaivamso jiva-loke jiva-bhutah: "All the living entities are part of Me." Therefore the living entities are qualitatively the same as the Supreme Personality of Godhead, who is the leader, the Supreme among all the living entities. In the Vedas it is said, nityo nityanam cetanas cetananam: the Lord is the chief individual living entity, the leader of the subordinate living entities. Because the living entities are parts or samples of God, their qualities are not different from those of the Supreme Lord. The living entities have the same qualities as the Lord, just as a drop of sea water

is composed of the same chemicals as the great sea itself. Thus there is oneness in quality but a difference in quantity. One can understand the Supreme Personality of Godhead by understanding the sample, the living entity, because all the qualities of God exist in a minute quantity in the living entities. There is oneness, but God is great whereas the living entities are extremely small. Anor aniyam mahato mahiyan (Katha Upanisad 1.2.20). The living entities are smaller than the atom, but God is greater than the greatest. Our conception of greatness may be represented by the sky because we think of the sky as being unlimitedly big, but God is bigger than the sky. Similarly, we have knowledge that the living entities are smaller than atoms, being one ten-thousandth the size of the tip of a hair, yet the quality of being the supreme cause of all causes exists in the living entity as well as in the Supreme Personality of Godhead. Indeed, it is due to the presence of the living entity that the body exists and bodily changes take place. Similarly, it is because the Supreme Lord is within this universe that the changes dictated by the material laws occur.

The word ekah, meaning "individual," is significant. As explained in Bhagavad-gita (9.4), mat-sthani sarva-bhutani na caham tesv avasthitah. Everything, material and spiritual, including earth, water, air, fire, sky and the living entities, exists on the platform of spirit soul. Although everything is an emanation from the Supreme Personality of Godhead, one should not think that the Supreme Lord is dependent upon anything else.

Both God and the living entity are fully conscious. As living entities, we are conscious of our bodily existence. Similarly, the Lord is conscious of the gigantic cosmic manifestation. This is confirmed in the Vedas. Yasmin dyauh prthivi cantariksam. Vijnataram adhikena vijaniyat. Ekam evadvitiam. Atma-jyotih samrad ihovaca. Sa iman lokan asrjata. Satyam jnanam anantam. Asango hy ayam purusah. purnasya purnam adaya purnam evavasisyate. All these Vedic injunctions prove that both the Supreme Personality of Godhead and the minute soul are individual. One is great, and the other is small, but both of them are the cause of all causes--the corporally limited and the universally unlimited.

We should always remember that although we are equal to the Supreme Personality of Godhead in quality, we are never equal to Him in quantity. Persons with a small fund of intelligence, finding themselves equal in quality with God, foolishly think that they are equal in quantity also. Their intelligence is called avisuddha-buddhayah--unpolished or contaminated intelligence. When such persons, after endeavoring hard for many, many lives to understand the supreme cause, are finally in actual knowledge of Krsna, Vasudeva, they surrender unto Him (vasudevah sarvam iti sa mahatma sudurlabhah). Thus they become great mahatmas, perfect souls. If one is fortunate enough to understand his relationship with God, knowing that God is great (vibhu) whereas the living entity is small (anu), he is perfect in knowledge. The individual exists in darkness when he thinks that he is the material body and that everything in relationship with the material body belongs to him. This is called aham mama (janasya moho 'yam aham mameti). This is illusion. One must give up his illusory conception and thus become fully aware of everything.

TEXT 21

TEXT

svarnam yatha gravasu hema-karah
ksetresu yogais tad-abhijna apnuyat
ksetresu dehesu tathatma-yogair

adhyatma-vid brahma-gatim labheta

SYNONYMS

svarnam--gold; yatha--just as; gravasu--in the stones of gold ore; hema-karah--the expert who knows about gold; ksetresu--in the gold mines; yogaih--by various processes; tat-abhijnah--an expert who can understand where gold is; apnuyat--very easily obtains; ksetresu--within the material fields; dehesu--the human bodies and all the rest of the 8,400,000 different bodily forms; tatha--similarly; atma-yogaih--by spiritual processes; adhyatma-vid--one who is expert in understanding the distinction between spirit and matter; brahma-gatim--perfection in spiritual life; labheta--may obtain.

TRANSLATION

An expert geologist can understand where there is gold and by various processes can extract it from the gold ore. Similarly, a spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life. However, as one who is not expert cannot understand where there is gold, a foolish person who has not cultivated spiritual knowledge cannot understand how the spirit exists within the body.

PURPORT

Here is a very good example concerning spiritual understanding. Foolish rascals, including so-called jnanis, philosophers and scientists, cannot understand the existence of the soul within the body because they are lacking in spiritual knowledge. The Vedas enjoin, tad-vijnanartham sa gurum evabhigacchet: to understand spiritual knowledge, one must approach a bona fide spiritual master. Unless one has been trained in geology, one cannot detect gold in stone. Similarly, unless one has been trained by a spiritual master, he cannot understand what is spirit and what is matter. Here it is said, yogais tad-abhijnah. This indicates that one who has connected himself with spiritual knowledge can understand that there is a spiritual soul within the body. However, one who is in an animalistic conception of life and has no spiritual culture cannot understand. As an expert mineralogist or geologist can understand where there is gold and can then invest his money to dig there and chemically separate the gold from the ore, an expert spiritualist can understand where the soul is within matter. One who has not been trained cannot distinguish between gold and stone. Similarly, fools and rascals who have not learned from an expert spiritual master what is soul and what is matter cannot understand the existence of the soul within the body. To understand such knowledge, one must be trained in the mystic yoga system, or, finally, in the bhakti-yoga system. As stated in Bhagavad-gita (18.55), bhaktya mam abhijanati. Unless one takes shelter of the bhakti-yoga process, one cannot understand the existence of the soul within the body. Therefore Bhagavad-gita begins by teaching:

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Thus the first instruction is that one should understand that the soul is within the body and is transmigrating from one body to another. This is the beginning of spiritual knowledge. Any person who is not expert in understanding this science or is unwilling to understand it remains in the bodily conception of life, or the animalistic conception of life, as confirmed in Srimad-Bhagavatam (yasyatma-buddhih kunape tri-dhatuke. .. sa eva go-kharah). Every member of human society should clearly understand the instructions of Bhagavad-gita, for only in this way can one be spiritually elevated and automatically give up the false, illusory knowledge by which one thinks, "I am this body, and everything belonging to this body is mine [aham mameti]." This doggish conception should be rejected immediately. One should be prepared to understand the spirit soul and the supreme spirit, God, who are eternally related. Thus one may return home, back to Godhead, having solved all the problems of life.

TEXT 22

TEXT

astau prakrtayah proktas
traya eva hi tad-gunah
vikarah sodasacaryaih
puman ekah samanvayat

SYNONYMS

astau--eight; prakrtayah--material energies; proktah--it is said; trayah--three; eva--certainly; hi--indeed; tat-gunah--the modes of material energy; vikarah--transformations; sodasa--sixteen; acaryaih--by the authorities; puman--the living entity; ekah--one; samanvayat--from conjunction.

TRANSLATION

The Lord's eight separated material energies, the three modes of material nature and the sixteen transformations [the eleven senses and the five gross material elements like earth and water]--within all these, the one spiritual soul exists as the observer. Therefore all the great acaryas have concluded that the individual soul is conditioned by these material elements.

PURPORT

As explained in the previous verse, ksetresu dehesu tathatma-yogair adhyatma-vid brahma-gatim labheta: "A spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life." The intelligent person who is expert in finding the self within the body must understand the eight external energies, which are listed in Bhagavad-gita (7.4):

bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me

bhinna prakrtir astadha

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies." Bhumi, earth, includes all the objects of sense perception--rupa (form), rasa (taste), gandha (smell), sabda (sound) and sparsa (touch). Within the earth are the fragrance of roses, the taste of sweet fruit, and whatever else we want. As stated in Srimad-Bhagavatam (1.10.4), sarva-kama-dugha mahi: the earth (mahi) contains all our requirements. Thus the objects of sense perception are all present in bhumi, or the earth. The gross material elements and subtle material elements (mind, intelligence and ahankara, false ego) constitute the total material energy.

Within the total material energy are the three material modes or qualities. These qualities--sattva-guna, rajo-guna and tamo-guna--belong not to the soul but to the material energy. It is because of the interaction of these three material modes of nature that the five knowledge-gathering senses, the five working senses and their controller, the mind, are manifested. Then, according to these modes, the living entity gets the opportunity to perform different types of karma with different types of knowledge, thinking, feeling and willing. Thus the bodily machine begins to work.

This has all been properly analyzed in sankhya-yoga by the great acaryas, especially by the Supreme Personality of Godhead, Krsna, in His incarnation as Devahuti-putra Kapila. This is indicated here by the word acaryaih. We need not follow anyone who is not an authorized acarya. Acaryavan puruso veda: one can understand the truth fully when he has taken shelter of an expert acarya.

The living entity is individual, but the body is a composition of many material elements. This is proved by the fact that as soon as the living entity quits this combination of material elements, it becomes a mere conglomeration of matter. The matter is qualitatively one, and the spiritual soul is qualitatively one with the Supreme. The Supreme is one, and the individual soul is one, but the individual soul is understood to be the master of the individual combination of material energy, whereas the Supreme Lord is the controller of the total material energy. The living entity is the master of his particular body, and according to his activities he is subjected to different types of pains and pleasures. However, although the Supreme Person, the Paramatma, is also one, He is present as an individual in all the different bodies.

The material energy is in fact divided into twenty-four elements. The individual soul, the owner of the individual body, is a twenty-fifth subject, and above everything is Lord Visnu as Paramatma, the supreme controller, who is the twenty-sixth subject. When one understands all of these twenty-six subjects, he becomes adhyatma-vit, an expert in understanding the distinction between matter and spirit. As stated in Bhagavad-gita (13.3), ksetra-ksetrajnaya jnanam: understanding of the ksetra (the constitution of the body) and of the individual soul and the Supersoul constitutes real jnana, or knowledge. Unless one ultimately understands that the Supreme Lord is eternally related with the individual soul, one's knowledge is imperfect. This is confirmed in Bhagavad-gita (7.19):

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." Everything, material and spiritual, consists of various energies of Vasudeva, to whom the individual soul, the spiritual part of the Supreme Lord, is subordinate. Upon understanding this perfect knowledge, one surrenders to the Supreme Personality of Godhead (vasudevah sarvam iti sa mahatma sudurlabhah).

TEXT 23

TEXT

dehas tu sarva-sanghato
jagat tasthur iti dvidha
atraiva mrgyah puruso
neti netity atat tyajan

SYNONYMS

dehah--the body; tu--but; sarva-sanghatah--the combination of all the twenty-four elements; jagat--seen to be moving; tasthuh--and standing in one place; iti--thus; dvidha--two kinds; atra eva--in this matter; mrgyah--to be searched for; purusah--the living entity, the soul; na--not; iti--thus; na--not; iti--thus; iti--in this way; atat--what is not spirit; tyajan--giving up.

TRANSLATION

There are two kinds of bodies for every individual soul--a gross body made of five gross elements and a subtle body made of three subtle elements. Within these bodies, however, is the spirit soul. One must find the soul by analysis, saying, "This is not it. This is not it." Thus one must separate spirit from matter.

PURPORT

As previously stated, svarnam yatha gravasu hema-karah ksetresu yogais tad-abhijna apnuyat. An expert in the study of soil can find out where gold is and then dig there. He can then analyze the stone and test the gold with nitric acid. Similarly, one must analyze the whole body to find within the body the spirit soul. In studying one's own body, one must ask himself whether his head is his soul, his fingers are his soul, his hand is his soul, and so on. In this way, one must gradually reject all the material elements and the combinations of material elements in the body. Then, if one is expert and follows the acarya, he can understand that he is the spiritual soul living within the body. The greatest acarya, Krsna, begins His teachings in Bhagavad-gita by saying:

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) The spirit soul possesses the body and is within the body. This is the real analysis. The soul never mixes with the bodily elements.

Although the soul is within the body, it is separate and always pure. One must analyze and understand his self. This is self-realization. Neti neti is the analytical process of rejecting matter. By expertly conducting such an analysis, one can understand where the soul is. One who is not expert, however, cannot distinguish gold from earth, nor the soul from the body.

TEXT 24

TEXT

anvaya-vyatirekena
vivekenosatatmana
svarga-sthana-samamayair
vimrsadbhir asatvaraih

SYNONYMS

anvaya--directly; vyatirekena--and indirectly; vivekena--by mature discrimination; usata--purified; atmana--with the mind; svarga--creation; sthana--maintenance; samamayaih--and with destruction; vimrsadbhiih--by those making a serious analysis; asat-varaih--very sober.

TRANSLATION

Sober and expert persons should search for the spirit soul with minds purified through analytical study in terms of the soul's connection with and distinction from all things that undergo creation, maintenance and destruction.

PURPORT

A sober person can study himself and distinguish the soul from the body by analytical study. For example, when one considers his body--his head, his hands and so on--one can certainly understand the difference between the spirit soul and the body. No one says, "I head." Everyone says, "My head." Thus there are two entities--the head and "I." They are not identical, although they appear to be one conglomeration.

One may argue, "When we analyze the body we find a head, hands, legs, a belly, blood, bones, urine, stool and so on, but after everything is considered, where is the existence of the soul?" A sober man, however, avails himself of this Vedic instruction:

yato va imani bhutani jayante; yena jatani jivanti; yat prayanty
abhisamvisanti; tad vijijnasava; tad brahmeti.

(Taittiriya Upanisad 3.1.1)

Thus he can understand that the head, hands, legs and indeed the entire body have grown on the basis of the soul. If the soul is within, the body, head, hands and legs grow, but otherwise they do not. A dead child does not grow up, for the soul is not present. If by a careful analysis of the body one still cannot find the existence of the soul, this is due to his ignorance. How can a gross man fully engaged in materialistic activities understand the soul, which is a small particle of spirit one ten-thousandth the size of the tip of a hair? Such a person foolishly thinks that the material body has grown from a combination of chemicals, although he cannot find them. The Vedas inform us, however,

that chemical combinations do not constitute the living force; the living force is the atma and Paramatma, and the body grows on the basis of that living force. The fruit of a tree grows and undergoes six kinds of change because of the presence of the tree. If there were no tree, there could be no question of the growth and maturity of fruit. Therefore, beyond the existence of the body are the Paramatma and atma within the body. This is the first understanding of spiritual knowledge explained in Bhagavad-gita. Dehino 'smin yatha dehe. The body exists because of the presence of the Supreme Lord and the jiva, which is part of the Lord. This is further explained by the Lord Himself in Bhagavad-gita (9.4):

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." The Supreme Soul exists everywhere. The Vedas enjoin, samam khalv idam brahma: everything is Brahman or an expansion of Brahman's energies. Sutra mani-gana iva: everything rests on the Lord, just like pearls strung together on a thread. The thread is the principal Brahman. He is the supreme cause, the Supreme Lord upon whom everything rests (mattah parataram nanyat). Thus we must study the atma and Paramatma--the individual soul and the Supersoul--upon whom the entire material cosmic manifestation rests. This is explained by the Vedic statement yato va imani bhutani jaya nte. yena jatani jivanti.

TEXT 25

TEXT

buddher jagaranam svapnah
susuptir iti vrttayah
ta yenaivanubhuyante
so 'dhyaksah purusah parah

SYNONYMS

buddheh--of the intelligence; jagaranam--the waking or active state of the gross senses; svapnah--dreaming (the activity of the senses without the gross body); susuptih--deep sleep or cessation of all activities (although the living entity is the seer); iti--thus; vrttayah--the various transactions; tah--they; yena--by whom; eva--indeed; anubhuyante--are perceived; sah--that; adhyaksah--overseer (who is different from the activities); purusah--the enjoyer; parah--transcendental.

TRANSLATION

Intelligence can be perceived in three states of activity--wakefulness, dreaming and deep sleep. The person who perceives these three is to be considered the original master, the ruler, the Supreme Personality of Godhead.

PURPORT

Without intelligence one cannot understand the direct activities of the senses, nor can he understand dreaming or the cessation of all gross

and subtle activities. The seer and controller is the Supreme Personality of Godhead, the Supreme Soul, by whose direction the individual soul can understand when he is awake, when he is sleeping, and when he is completely in trance. In Bhagavad-gita (15.15) the Lord says, sarvasya caham hr̥di sannivisto mattah sm̥rtir jñanam apohanam ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The living entities are completely absorbed in the three states of wakefulness, dreaming and deep sleep through their intelligence. This intelligence is supplied by the Supreme Personality of Godhead, who accompanies the individual soul as a friend. Srila Madhvacarya says that the living entity is sometimes described as sattva-buddhi when his intelligence acts directly to perceive pains and pleasures above activities. There is a dreaming state in which understanding comes from the Supreme Personality of Godhead (mattah sm̥rtir jñanam apohanam ca). The Supreme Personality of Godhead, the Supersoul, is the supreme controller, and under His direction the living entities are subcontrollers. One must understand the Supreme Personality of Godhead with one's intelligence.

TEXT 26

TEXT

ebhis tri-varnaih paryastair
buddhi-bhedaih kriyodbhavaih
svarupam atmano budhyed
gandhair vayum ivanvayat

SYNONYMS

ebhih--by these; tri-varnaih--composed of the three modes of nature; paryastaih--completely rejected (due to not touching the living force); buddhi--of intelligence; bhedah--the differentiations; kriya-udbhavaih--produced from different activities; svarupam--the constitutional position; atmanah--of the self; budhyet--one should understand; gandhaih--by the aromas; vayum--the air; iva--exactly like; anvayat--from close connection.

TRANSLATION

As one can understand the presence of the air by the aromas it carries, so, under the guidance of the Supreme Personality of Godhead, one can understand the living soul by these three divisions of intelligence. These three divisions, however, are not the soul; they are constituted of the three modes and are born of activities.

PURPORT

As already explained, there are three states to our existence, namely wakefulness, dreaming and deep sleep. In all three states, we have different experiences. Thus the soul is the observer of these three states. Actually, the activities of the body are not the activities of the soul. The soul is different from the body. Just as aromas are distinct from the material vehicle in which they are carried, the soul is unattached to material activities. This analysis can be considered by a person who is fully under the shelter of the lotus feet of the Supreme Lord. This is confirmed by the Vedic injunction yasmin vijñate sarvam evam vijñatam bhavati. If one can understand the Supreme Personality of

Godhead, one can automatically understand everything else. Because of not taking shelter of the Lord's lotus feet, even great scholars, scientists, philosophers and religionists are always bewildered. This is confirmed in Srimad-Bhagavatam (10.2.32):

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah

Even though one may artificially think himself liberated from material contamination, if he has not taken shelter of the Lord's lotus feet his intelligence is polluted. As stated in Bhagavad-gita (3.42):

indriyani parany ahur
indriyebhyah param manah
manasas tu para buddhir
yo buddheh paratas tu sah

Above the senses is the mind, above the mind is the intelligence, and above the intelligence is the soul. Ultimately, when one's intelligence becomes clear through devotional service, one is situated in buddhi-yoga. This also is explained in Bhagavad-gita (dadami buddhi-yogam tam yena mam upayanti te). When devotional service develops and one's intelligence becomes clear, one can use his intelligence to return home, back to Godhead.

TEXT 27

TEXT

etad dvaro hi samsaro
guna-karma-nibandhanah
ajnana-mulo 'partho 'pi
pumsah svapna ivarpyate

SYNONYMS

etat--this; dvarah--whose door; hi--indeed; samsarah--material existence, in which one suffers threefold miseries; guna-karma-nibandhanah--captivation by the three modes of material nature; ajnana-mulah--whose root is ignorance; aparthah--without factual meaning; api--even; pumsah--of the living entity; svapnah--a dream; iva--like; arpyate--is placed.

TRANSLATION

Through polluted intelligence one is subjected to the modes of nature, and thus one is conditioned by material existence. Like a dreaming state in which one falsely suffers, material existence, which is due to ignorance, must be considered unwanted and temporary.

PURPORT

The unwanted condition of temporary life is called ignorance. One can very easily understand that the material body is temporary, for it is generated at a certain date and ends at a certain date, after undergoing the six kinds of change, namely birth, death, growth, maintenance, transformation and dwindling. This condition of the eternal soul is due to his ignorance, and although it is temporary, it is unwanted. Because

of ignorance one is put into temporary bodies one after another. The spirit soul, however, does not need to enter such temporary bodies. He does so only due to his ignorance or his forgetfulness of Krsna. Therefore in the human form of life, when one's intelligence is developed, one should change his consciousness by trying to understand Krsna. Then one can be liberated. This is confirmed in Bhagavad-gita (4.9), where the Lord says:

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Unless one understands Krsna and comes to Krsna consciousness, one must continue in material bondage. To end this conditional life, one must surrender to the Supreme Personality of Godhead. Indeed, that is demanded by the Supreme Lord. Sarva-dharman parityajya mam ekam saranam vraja.

As advised by Maharaja Rsabhadeva, na sadhu manye yata atmano 'yam asann api klesada asa dehah. One must be intelligent enough to understand that although one's body is temporary and will not endure for long, as long as one has a body he must undergo the pangs of material existence. Therefore, if by good association, by the instructions of a bona fide spiritual master, one takes to Krsna consciousness, his conditional life of material existence is vanquished, and his original consciousness, known as Krsna consciousness, is revived. When one is Krsna conscious, he can realize that material existence, whether one is awake or dreaming, is nothing but a dream and has no factual value. This realization is possible by the grace of the Supreme Lord. This grace is also present in the form of the instructions of Bhagavad-gita. Therefore Sri Caitanya Mahaprabhu's mission is for everyone to engage in welfare activities to awaken the foolish living entity, especially in human society, so that he may come to the platform of Krsna consciousness and benefit by liberation from conditional life.

In this connection, Srila Madhvacharya cites the following verses:

duhkha-rupo 'pi samsaro
buddhi-purvam avapyate
yatha svapne siras chedam
svayam krtvatmano vasah

tato dukham avapyeta
tatha jagarito 'pi tu
janann apy atmano dukham
avasas tu pravartate

One must realize that the material condition of life is full of distresses. One can realize this with purified intelligence. When one's intelligence is purified, he can understand that unwanted, temporary, material life is just like a dream. Just as one suffers pain when his head is cut off in a dream, in ignorance one suffers not only while dreaming but also while awake. Without the mercy of the Supreme Personality of Godhead, one continues in ignorance and is thus subjected to material distresses in various ways.

TEXT

tasmad bhavadbhih kartavyam
karmanam tri-gunatmanam
bija-nirharanam yogah
pravahoparamo dhiyah

SYNONYMS

tasmad--therefore; bhavadbhih--by your good selves; kartavyam--to be done; karmanam--of all material activities; tri-guna-atmanam--conditioned by the three modes of material nature; bija-nirharanam--burning of the seed; yogah--the process by which one can be linked with the Supreme; pravaha--of the continuous current in the form of wakefulness, dreaming and deep sleep; uparamah--the cessation; dhiyah--of the intelligence.

TRANSLATION

Therefore, my dear friends, O sons of the demons, your duty is to take to Krsna consciousness, which can burn the seed of fruitive activities artificially created by the modes of material nature and stop the flow of the intelligence in wakefulness, dreaming and deep sleep. In other words, when one takes to Krsna consciousness, his ignorance is immediately dissipated.

PURPORT

This is confirmed in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." By the practice of bhakti-yoga, one immediately comes to the spiritual platform, transcendental to the actions and reactions of the three modes of material nature. The root of ignorance is material consciousness, which must be killed by spiritual consciousness, or Krsna consciousness. The word bija-nirharanam refers to burning the root cause of material life to ashes. In the Medini dictionary, yoga is explained by its result: yoge 'purvartha-sampraptau sangati-dhyana-yuktisu. When one is put into an awkward position because of ignorance, the process by which one can be freed from this entanglement is called yoga. This is also called liberation. Muktir hitvanyatha-rupam svarupena vyavasthitih. Mukti means giving up one's position in ignorance or illusion, by which one thinks in a way contrary to his constitutional position. Returning to one's constitutional position is called mukti, and the process by which one does this is called yoga. Thus yoga is above karma, jnana and sankhya. Indeed, yoga is the ultimate goal of life. Krsna therefore advised Arjuna to become a yogi (tasmad yogi bhavarjuna). Lord Krsna further advised in Bhagavad-gita that the first-class yogi is he who has come to the platform of devotional service.

yoginam api sarvesam

mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshipping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47) Thus one who always thinks of Krsna within the core of his heart is the best yogi. By practicing this best of all yoga systems, one is liberated from the material condition.

TEXT 29

TEXT

tatropaya-sahasranam
ayam bhagavatoditah
yad isvare bhagavati
yatha yair anjasa ratih

SYNONYMS

tatra--in that connection (getting out of the entanglement of material conditioning); upaya--of processes; sahasranam--of many thousands; ayam--this; bhagavata uditah--given by the Supreme Personality of Godhead; yat--which; isvare--to the Lord; bhagavati--the Supreme Personality of Godhead; yatha--as much as; yaih--by which; anjasa--quickly; ratih--attachment with love and affection.

TRANSLATION

Of the different processes recommended for disentanglement from material life, the one personally explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops.

PURPORT

Among the linking processes that elevate one from bondage to material contamination, the one recommended by the Supreme Personality of Godhead should be accepted as the best. That process is clearly explained in Bhagavad-gita, where the Lord says, sarva-dharman parityajya mam ekam saranam vraja: "Abandon all varieties of religion and just surrender unto Me." This process is the best because the Lord assures, aham tvam sarva-papebhyo moksaisyami ma sucah: "I shall deliver you from all sinful reaction. Do not fear." There is no need to be worried, for the Lord Himself assures that He will care for His devotee and save him from the reactions of sinful activities. Material bondage is a result of sinful activity. Therefore, since the Lord assures that He will dissipate the results of fruitive material activities, there is no need to be worried. This process of understanding one's position as a spirit soul and then engaging oneself in devotional service is therefore the best. The entire Vedic program is based on this principle, and one can understand it as recommended in the Vedas:

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (Svetasvatara Upanisad 6.23) One must accept the pure devotee, the representative of God, as one's guru and then offer him all the respects one would offer the Supreme Personality of Godhead. This is the secret of success. For one who adopts this method, the perfect process is revealed. In this verse, the words yair anjasa ratih indicate that by offering service and surrendering to the spiritual master, one is elevated to devotional service, and by performing devotional service one gradually becomes attached to the Supreme Personality of Godhead. Because of this attachment to the Lord, one can understand the Lord. In other words, one can understand what the Lord's position is, what our position is and what our relationship is. All this can be understood very easily by the simple method of bhakti-yoga. As soon as one is situated on the platform of bhakti-yoga, the root cause of one's suffering and material bondage is destroyed. This is clearly explained in the next verse, which gives the secret of success.

TEXTS 30-31

TEXT

guru-susrusaya bhaktya
sarva-labdharpanena ca
sangena sadhu-bhaktanam
isvararadhanena ca

sraddhaya tat-kathayam ca
kirtanair guna-karmanam
tat-padamburuha-dhyanat
tal-lingeksarhanadibhih

SYNONYMS

guru-susrusaya--by rendering service to the bona fide spiritual master; bhaktya--with faith and devotion; sarva--all; labdha--of material gains; arpanena--by offering (to the guru, or to Krsna through the spiritual master); ca--and; sangena--by the association; sadhu-bhaktanam--of devotees and saintly persons; isvara--of the Supreme Personality of Godhead; aradhanena--by the worship; ca--and; sraddhaya--with great faith; tat-kathayam--in discourses about the Lord; ca--and; kirtanaih--by glorifications; guna-karmanam--of the transcendental qualities and activities of the Lord; tat--His; pada-amburuha--on the lotus feet; dhyanat--by meditation; tat--His; linga--forms (Deities); iksha--observing; arhana-adibhih--and by worshiping.

TRANSLATION

One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the sastra and guru.

PURPORT

In the previous verse it has been said that the process which immediately increases one's love and affection for the Supreme Personality of Godhead is the best of the many thousands of ways to become free from the entanglement of material existence. It is also said, dharmasya tattvam nihitam guhayam: actually the truth of religious principles is extremely confidential. Nonetheless, it can be understood very easily if one actually adopts the principles of religion. As it is said, dharmam tu saksad bhagavat-pranitam: the process of religion is enunciated by the Supreme Lord because He is the supreme authority. This is also indicated in the previous verse by the word bhagavatoditah. The injunctions or directions of the Lord are infallible, and their benefits are fully assured. According to His directions, which are explained in this verse, the perfect form of religion is bhakti-yoga.

To practice bhakti-yoga, one must first accept a bona fide spiritual master. Srila Rupa Gosvami, in his Bhakti-rasamrta-sindhu (1.2.74-75), advises:

guru-padasrayas tasmāt
kṛṣṇa-dīkṣadī-sikṣanam
visrambhena guroḥ sevā
sadhu-vartmanuvartanam

sad-dharma-prccha bhogadī-
tyagah kṛṣṇasya hetave

One's first duty is to accept a bona fide spiritual master. The student or disciple should be very inquisitive; he should be eager to know the complete truth about eternal religion (sanatana-dharma). The words guru-susrusaya mean that one should personally serve the spiritual master by giving him bodily comforts, helping him in bathing, dressing, sleeping, eating and so on. This is called guru-susrusanam. A disciple should serve the spiritual master as a menial servant, and whatever he has in his possession should be dedicated to the spiritual master. pranair arthair dhiya vaca. Everyone has his life, his wealth, his intelligence and his words, and all of them should be offered to the Supreme Personality of Godhead through the via medium of the spiritual master. Everything should be offered to the spiritual master as a matter of duty, but the offering should be made to the spiritual master with heart and soul, not artificially to gain material prestige. This offering is called arpana. Moreover, one should live among devotees, saintly persons, to learn the etiquette and proper behavior of devotional service. Srila Visvanatha Cakravarti Thakura remarks in this connection that whatever is offered to the spiritual master should be offered with love and affection, not for material adoration. Similarly, it is recommended that one associate with devotees, but there must be some discrimination. Actually, a sadhu, a saintly person, must be saintly in his behavior (sadhavah sad-acarah). Unless one adheres to the standard behavior, one's position as a sadhu, a saintly person, is not complete. Therefore a Vaisnava, a sadhu, must completely adhere to the standard of behavior. Srila Visvanatha Cakravarti Thakura says that a Vaisnava, a person initiated into the Vaisnava cult, should be offered the respect befitting a Vaisnava, which means that he should be offered service and prayers. However, one should not associate with him if he is not a fit person with whom to associate.

TEXT

harish sarvesu bhutesu
bhagavan asta isvarah
iti bhutani manasa
kamais taih sadhu manayet

SYNONYMS

harish--the Supreme Personality of Godhead; sarvesu--in all; bhutesu--living entities; bhagavan--the supreme personality; aste--is situated; isvarah--the supreme controller; iti--thus; bhutani--all living entities; manasa--by such understanding; kamaih--by desires; taih--those; sadhu manayet--one should highly esteem.

TRANSLATION

One should always remember the Supreme Personality of Godhead in His localized representation as the Paramatma, who is situated in the core of every living entity's heart. Thus one should offer respect to every living entity according to that living entity's position or manifestation.

PURPORT

Harish sarvesu bhutesu. This statement is sometimes misunderstood by unscrupulous persons who wrongly conclude that because Hari, the Supreme Personality of Godhead, is situated in every living entity, every living entity is therefore Hari. Such foolish persons do not distinguish between the atma and the Paramatma, who are situated in every body. The atma is the living entity, and the Paramatma is the Supreme Personality of Godhead. The individual living entity, however, is different from the Paramatma, the Supreme Lord. Therefore harish sarvesu bhutesu means that Hari is situated as Paramatma, not as atma, although atma is a part of Paramatma. Offering respect to every living entity means offering respect to the Paramatma situated in every living entity. One should not misunderstand every living entity to be the Paramatma. Sometimes unscrupulous persons designate a living entity as daridra-narayana, svami-narayana, this Narayana or that Narayana. One should clearly understand that although Narayana is situated in the core of the heart of every living entity, the living entity never becomes Narayana.

TEXT 33

TEXT

evam nirjita-sad-vargaih
kriyate bhaktir isvare
vasudeve bhagavati
yaya samlabhyate ratih

SYNONYMS

evam--thus; nirjita--subdued; sat-vargaih--by the six symptoms of the senses (lusty desires, anger, greed, illusion, madness and jealousy); kriyate--is rendered; bhaktih--devotional service; isvare--unto the supreme controller; vasudeve--to Lord Vasudeva; bhagavati--the Supreme

Personality of Godhead; yaya--by which; samlabhyate--is obtained; ratih--attachment.

TRANSLATION

By these activities [as mentioned above] one is able to cut down the influence of the enemies, namely lust, anger, greed, illusion, madness and jealousy, and when thus situated, one can render service to the Lord. In this way one surely attains the platform of loving service to the Supreme Personality of Godhead.

PURPORT

As mentioned in verses thirty and thirty-one, one's first duty is to approach the spiritual master, the representative of the Supreme Personality of Godhead, to begin rendering service to him. Prahlada Maharaja proposed that from the very beginning of life (kaumara acaret prajnah) a small child should be trained to serve the spiritual master while living at the guru-kula. Brahmacari guru-kule vasan danto guror hitam (Bhag. 7.12.1). This is the beginning of spiritual life. Guru-padasrayah, sadhu-vartmanuvartanam, sad-dharma-prccha. By following the instructions of the guru and the sastras, the disciple attains the stage of devotional service and becomes unattached to possessions. Whatever he possesses he offers to the spiritual master, the guru, who engages him in sravanam kirtanam visnoh. The disciple follows strictly and in this way learns how to control his senses. Then, by using his pure intelligence, he gradually becomes a lover of the Supreme Personality of Godhead, as confirmed by Srila Rupa Gosvami (adau sraddha tatah sadhu-sangah). In this way one's life becomes perfect, and his attachment for Krsna becomes positively manifested. In that stage, he is situated in ecstasy, experiencing bhava and anubhava, as explained in the following verse.

TEXT 34

TEXT

nisamya karmani gunan atulyan
viryani lila-tanubhih krtani
yadatiharsotpulakasru-gadgadam
protkantha udgayati rauti nrtyati

SYNONYMS

nisamya--hearing; karmani--transcendental activities; gunan--spiritual qualities; atulyan--uncommon (not generally visible in an ordinary person); viryani--very powerful; lila-tanubhih--by different pastime forms; krtani--performed; yada--when; atiharsa--because of great jubilation; utpulaka--horripilation; asru--tears in the eyes; gadgadam--faltering voice; protkanthah--with an open voice; udgayati--chants very loudly; rauti--cries; nrtyati--dances.

TRANSLATION

One who is situated in devotional service is certainly the controller of his senses, and thus he is a liberated person. When such a liberated person, the pure devotee, hears of the transcendental qualities and activities of the Lord's incarnations for the performance of various pastimes, his hair stands on end on his body, tears fall from his eyes,

and in his spiritual realization his voice falters. Sometimes he very openly dances, sometimes he sings loudly, and sometimes he cries. Thus he expresses his transcendental jubilation.

PURPORT

The Lord's activities are uncommon. For example, when He appeared as Lord Ramacandra, He performed uncommon activities like bridging the ocean. Similarly, when Lord Krsna appeared He raised the Govardhana Hill when He was only seven years of age. These are uncommon activities. Fools and rascals, who are not in the transcendental position, consider these uncommon activities of the Lord to be mythological, but when the pure devotee, the liberated person, hears about these uncommon activities of the Lord, he immediately becomes ecstatic and exhibits the symptoms of chanting, dancing, and crying very loudly and jubilantly. This is the difference between a devotee and a nondevotee.

TEXT 35

TEXT

yada graha-grasta iva kvacid dhasaty
akrandate dhyayati vandate janam
muhuh svasan vakti hare jagat-pate
narayanety atma-matir gata-trapah

SYNONYMS

yada--when; graha-grastah--haunted by a ghost; iva--like; kvacit--sometimes; hasati--laughs; akrandate--cries loudly (remembering the transcendental qualities of the Lord); dhyayati--meditates; vandate--offers respects; janam--to all living entities (thinking all of them to be engaged in the service of the Lord); muhuh--constantly; svasan--breathing heavily; vakti--he speaks; hare--O my Lord; jagat-pate--O master of the whole world; narayana--O Lord Narayana; iti--thus; atma-matih--fully absorbed in thoughts of the Supreme Lord; gata-trapah--without shame.

TRANSLATION

When a devotee becomes like a person haunted by a ghost, he laughs and very loudly chants about the qualities of the Lord. Sometimes he sits to perform meditation, and he offers respects to every living entity, considering him a devotee of the Lord. Constantly breathing very heavily, he becomes careless of social etiquette and loudly chants like a madman, "Hare Krsna, Hare Krsna! O my Lord, O master of the universe!"

PURPORT

When one chants the holy name of the Lord in ecstasy, not caring for outward social conventions, it is to be understood that he is atma-mati. In other words, his consciousness is turned toward the Supreme Personality of Godhead.

TEXT 36

TEXT

tada puman mukta-samasta-bandhanas
tad-bhava-bhavanukrtasayakrtih
nirdagdha-bijanusayo mahiyasa
bhakti-prayogena samety adhoksajam

SYNONYMS

tada--at that time; puman--the living entity; mukta--liberated; samasta-bandhanah--from all material obstacles on the path of devotional service; tat-bhava--of the situation of the Supreme Lord's activities; bhava--by thinking; anukrta--made similar; asaya-akrtih--whose mind and body; nirdagdha--completely burned up; bija--the seed or original cause of material existence; anusayah--desire; mahiyasa--very powerful; bhakti--of devotional service; prayogena--by the application; sameti--achieves; adhoksajam--the Supreme Personality of Godhead, who is beyond the reach of the material mind and knowledge.

TRANSLATION

The devotee is then freed from all material contamination because he constantly thinks of the Lord's pastimes and because his mind and body have been converted to spiritual qualities. Because of his intense devotional service, his ignorance, material consciousness and all kinds of material desires are completely burnt to ashes. This is the stage at which one can achieve the shelter of the Lord's lotus feet.

PURPORT

When a devotee is completely purified, he becomes anyabhilasita-sunya. In other words, all of his material desires become zero, being burnt to ashes, and he exists either as the Lord's servant, friend, father, mother or conjugal lover. Because one thinks constantly in this way, one's present material body and mind are fully spiritualized, and the needs of one's material body completely vanish from one's existence. An iron rod put into a fire becomes warmer and warmer, and when it is red hot it is no longer an iron rod but fire. Similarly, when a devotee constantly engages in devotional service and thinks of the Lord in his original Krsna consciousness, he no longer has any material activities, for his body is spiritualized. Advancement in Krsna consciousness is very powerful, and therefore even during this life such a devotee has achieved the shelter of the lotus feet of the Lord. This transcendental ecstatic existence of a devotee was completely exhibited by Sri Caitanya Mahaprabhu. In this regard, Srila Madhvacarya writes as follows:

tad-bhava-bhavah tad yatha svarupam bhaktih
kecid bhakta vinrtyanti gayanti ca yathepsitam
kecit tusnim japanty eva kecit sobhaya-karinah

The ecstatic condition of devotional service was completely exhibited by Sri Caitanya Mahaprabhu, who sometimes danced, sometimes cried, sometimes sang, sometimes remained silent, and sometimes chanted the holy name of the Lord. That is perfect spiritual existence.

TEXT 37

TEXT

adhoksajalambham ihasubhatmanah

saririnah samsrti-cakra-satanam
tad brahma-nirvana-sukham vidur budhas
tato bhajadhvam hrdaye hrd-isvaram

SYNONYMS

adhoksaja--with the Supreme Personality of Godhead, who is beyond the reach of the materialistic mind or experimental knowledge; alambham--being constantly in contact; iha--in this material world; asubha-atmanah--whose mind is materially contaminated; saririnah--of a living entity who has accepted a material body; samsrti--of material existence; cakra--the cycle; satanam--completely stopping; tat--that; brahma-nirvana--connected with the Supreme Brahman, the Absolute Truth; sukham--transcendental happiness; viduh--understand; budhah--those who are spiritually advanced; tatah--therefore; bhajadhvam--engage in devotional service; hrdaye--within the core of the heart; hrt-isvaram--to the Supreme Personality of Godhead, the Supersoul within the heart.

TRANSLATION

The real problem of life is the repetition of birth and death, which is like a wheel rolling repeatedly up and down. This wheel, however, completely stops when one is in touch with the Supreme Personality of Godhead. In other words, by the transcendental bliss realized from constant engagement in devotional service, one is completely liberated from material existence. All learned men know this. Therefore, my dear friends, O sons of the asuras, immediately begin meditating upon and worshipping the Supersoul within everyone's heart.

PURPORT

Generally it is understood that by merging into the existence of Brahman, the impersonal feature of the Absolute Truth, one becomes completely happy. The words brahma-nirvana refer to connecting with the Absolute Truth, who is realized in three features: brahmeti paramatmeti bhagavan iti sabdyate. One feels brahma-sukha, spiritual happiness, by merging into the impersonal Brahman because the brahmajyoti is the effulgence of the Supreme Personality of Godhead. Yasya prabha prabhavato jagad-anda-koti. Yasya prabha, the impersonal Brahman, consists of the rays of Krsna's transcendental body. Therefore whatever transcendental bliss one feels from merging in Brahman is due to contact with Krsna. Contact with Krsna is perfect brahma-sukha. When the mind is in touch with the impersonal Brahman one becomes satisfied, but one must advance further to render service to the Supreme Personality of Godhead, for one's remaining merged in the Brahman effulgence is not always assured. As it is said, aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anhrayah: one may merge in the Brahman feature of the Absolute Truth, but there is a chance that one may fall because of not being acquainted with Adhoksaja, or Vasudeva. Of course, such brahma-sukha undoubtedly eliminates material happiness, but when one advances through impersonal Brahman and localized Paramatma to approach the Supreme Personality of Godhead in relationship with Him as a servant, friend, parent or conjugal lover, one's happiness becomes all-pervading. Then one automatically feels transcendental bliss, just as one becomes happy seeing the shining of the moon. One acquires natural happiness upon seeing the moon, but when one can see the Supreme Personality of Godhead, one's transcendental happiness increases hundreds and thousands of times. As soon as one is very intimately connected with the Supreme Personality

of Godhead, one surely becomes free from all material contamination. Ya nirvrtis tanu-bhrtam. This cessation of all material happiness is called nirvrti or nirvana. Srila Rupa Gosvami says in Bhakti-rasamrta-sindhu (1.1.38):

brahmanando bhaved esa
cet parardha-guni-krtah
naiti bhakti-sukhambhodheh
paramanu-tulam api

"If brahmananda, the bliss of merging in the Brahman effulgence, were multiplied one hundred trillion times, it would still not equal even an atomic fragment of the ocean of transcendental bliss felt in devotional service."

brahma-bhutam prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service unto the Lord." (Bg. 18.54) If one advances further from the brahma-nirvana platform, one enters the stage of devotional service (mad-bhaktim labhate param). The word adhoksajalambham refers to keeping the mind always engaged in the Absolute Truth, who is beyond the mind and material speculation. Sa vai manah krsna-padaravindayoh. This is the result of Deity worship. By constantly engaging in the service of the Lord and thinking of His lotus feet, one is automatically freed from all material contamination. Thus the word brahma-nirvana-sukham indicates that when one is in touch with the Absolute Truth, material sense gratification is completely nullified.

TEXT 38

TEXT

ko 'ti-prayaso 'sura-balaka harer
upasane sve hrdis chidravat satah
svasyatmanah sakhyur asesadehinam
samanyatah kim visayopapadanaih

SYNONYMS

kah--what; ati-prayasah--difficult endeavor; asura-balakah--O sons of demons; hareh--of the Supreme Personality of Godhead; upasane--in discharging the devotional service; sve--in one's own; hrdis--core of the heart; chidra-vat--just like the space; satah--who always exists; svasya--of one's self or of the living entity; atmanah--of the Supersoul; sakhyuh--of the well-wishing friend; asesadehinam--of the embodied souls; samanyatah--generally; kim--what is the need; visaya-upapadanaih--with activities delivering the objects of the senses for sense enjoyment.

TRANSLATION

O my friends, sons of the asuras, the Supreme Personality of Godhead in His Supersoul feature always exists within the cores of the hearts of all living entities. Indeed, He is the well-wisher and friend of all living entities, and there is no difficulty in worshiping the Lord. Why, then, should people not engage in His devotional service? Why are they so addicted to unnecessarily producing artificial paraphernalia for sense gratification?

PURPORT

Because the Personality of Godhead is supreme, no one is equal to Him, and no one is greater than Him. Nonetheless, if one is a devotee of the Supreme Personality of Godhead, the Lord is easily obtainable. The Lord is compared to the sky because the sky is vast yet within the reach of all, not only of human beings but even of the animals. The Supreme Lord, in His Paramatma feature, exists as the best well-wisher and friend. As confirmed in the Vedas, sayujau sakhayau. The Lord, in His Supersoul feature, always stays in the heart along with the living entity. The Lord is so friendly to the living entity that He remains within the heart so that one can always contact Him without difficulty. One can do this simply by devotional service (sravanam kirtanam visnoh smaranam pada-sevanam). As soon as one hears of the Supreme Personality of Godhead (krsna-kirtana), one immediately comes in touch with the Lord. A devotee immediately comes in touch with the Lord by any or all of the items of devotional service:

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

Therefore there is no difficulty in coming in contact with the Supreme Lord (ko 'ti-prayasah). On the other hand, going to hell requires great endeavor. If one wants to go to hell by illicit sex, meat-eating, gambling and intoxication, he must acquire so many things. For illicit sex he must arrange for money for brothels, for meat-eating he must arrange for many slaughterhouses, for gambling he must arrange for casinos and hotels, and for intoxication he must open many breweries. Clearly, therefore, if one wants to go to hell he must endeavor very much, but if he wants to return home, back to Godhead, there is no difficult endeavor. To go back to Godhead, one may live alone anywhere, in any condition, and simply sit down, meditate upon the Supersoul and chant and hear about the Lord. Thus there is no difficulty in approaching the Lord. Adanta-gobhir visatam tamisram. Because of inability to control the senses, one must go through great endeavor to go to hell, but if one is sensible he can very easily obtain the favor of the Supreme Personality of Godhead because the Lord is always with him. By the simple method of sravanam kirtanam visnoh, the Lord is satisfied. Indeed, the Lord says:

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) One can meditate upon the Lord anywhere and everywhere. Thus Prahlada Maharaja advised his friends, the

sons of the demons, to take this path back home, back to Godhead, without difficulty.

TEXT 39

TEXT

rayah kalatram pasavah sutadayo
grha mahi kunjara-kosa-bhutayah
sarve 'rtha-kamah ksana-bhangurayusah
kurvanti martyasya kiyat priyam calah

SYNONYMS

rayah--wealth; kalatram--one's wife and feminine friends; pasavah--domestic animals like cows, horses, asses, cats and dogs; suta-adayah--children and so on; grhah--big buildings and residences; mahi--land; kunjara--elephants; kosa--treasury house; bhutayah--and other luxuries for sense gratification and material enjoyment; sarve--all; artha--economic development; kamah--and sense gratification; ksana-bhangura--perishable in a moment; ayusah--of one whose duration of life; kurvanti--effect or bring; martyasya--of one who is destined to die; kiyat--how much; priyam--pleasure; calah--flickering and temporary.

TRANSLATION

One's riches, beautiful wife and female friends, one's sons and daughters, one's residence, one's domestic animals like cows, elephants and horses, one's treasury, economic development and sense gratification--indeed, even the lifetime in which one can enjoy all these material opulences--are certainly temporary and flickering. Since the opportunity of human life is temporary, what benefit can these material opulences give to a sensible man who has understood himself to be eternal?

PURPORT

This verse describes how the advocates of economic development are frustrated by the laws of nature. As the previous verse asks, kim visayopapadanaih: what is the actual benefit of so-called economic development? The history of the world has factually proved that attempts to increase economic development for bodily comfort through the advancement of material civilization have done nothing to remedy the inevitability of birth, death, old age and disease. Everyone has knowledge of huge empires throughout the history of the world--the Roman Empire, the Moghul Empire, the British Empire and so on--but all the societies engaged in such economic development (sarve 'rtha-kamah) have been frustrated by the laws of nature through periodic wars, pestilence, famine and so on. Thus all their attempts have been flickering and temporary. In this verse, therefore, it is said, kurvanti martyasya kiyat priyam calah: one may be very proud of possessing a vast empire, but such empires are impermanent; after one hundred or two hundred years, everything is finished. All such positions of economic development, although created with great endeavor and hardship, are vanquished very soon. Therefore they have been described as calah. An intelligent man should conclude that material economic development is not at all pleasing. The entire world is described in Bhagavad-gita as dukkhalayam asavatham--miserable and temporary. Economic development may be pleasing for some time, but it cannot endure. Thus many big businessmen are now

very morose because they are being harassed by various plundering governments. In conclusion, why should one waste his time for so-called economic development, which is neither permanent nor pleasing to the soul?

On the other hand, our relationship with Krsna, the Supreme Personality of Godhead, is eternal. Nitya-siddha krsna-prema. The pure souls are eternally in love with Krsna, and this permanent love, either as a servant, a friend, a parent or a conjugal lover, is not at all difficult to revive. Especially in this age, the concession is that simply by chanting the Hare Krsna mantra (harer nama harer nama harer namaiva kevalam) one revives his original relationship with God and thus becomes so happy that he does not want anything material. As enunciated by Sri Caitanya Mahaprabhu, na dhanam na janam na sundarim kavitam va jagad-isa kamaye. A very advanced devotee in Krsna consciousness does not want riches, followers or possessions. Rayah kalatram pasavah sutadayo grha mahi kunjara-kosa-bhutayah. The satisfaction of possessing material opulences, although perhaps of a different standard, is available even in the lives of dogs and hogs, who cannot revive their eternal relationship with Krsna. In human life, however, our eternal, dormant relationship with Krsna is possible to revive. Therefore Prahlada Maharaja has described this life as arthadam. Consequently, instead of wasting our time for economic development, which cannot give us any happiness, if we simply try to revive our eternal relationship with Krsna, we will properly utilize our lives.

TEXT 40

TEXT

evam hi lokah kratubhih krta ami
ksayisnavah satisaya na nirmalah
tasmad adrsta-sruta-dusanam param
bhaktyoktayasam bhajatatma-labdhaye

SYNONYMS

evam--similarly (as earthly wealth and possessions are impermanent); hi--indeed; lokah--higher planetary systems like heaven, the moon, the sun and Brahmaloaka; kratubhih--by performing great sacrifices; krtah--achieved; ami--all those; ksayisnavah--perishable, impermanent; satisayah--although more comfortable and pleasing; na--not; nirmalah--pure (free from disturbances); tasmad--therefore; adrsta-sruta--never seen or heard; dusanam--whose fault; param--the Supreme; bhaktya--with great devotional love; uktaya--as described in the Vedic literature (not mixed with jnana or karma); isam--the Supreme Lord; bhajata--worship; atma-labdhaye--for self-realization.

TRANSLATION

It is learned from Vedic literature that by performing great sacrifices one may elevate himself to the heavenly planets. However, although life on the heavenly planets is hundreds and thousands of times more comfortable than life on earth, the heavenly planets are not pure [nirmalam], or free from the taint of material existence. The heavenly planets are also temporary, and therefore they are not the goal of life. The Supreme Personality of Godhead, however, has never been seen or heard to possess inebriety. Consequently, for your own benefit and self-

realization, you must worship the Lord with great devotion, as described in the revealed scriptures.

PURPORT

As stated in Bhagavad-gita, ksine punye martya-lokam visanti. Even if one is promoted to the higher planetary systems by performing great sacrifices, which are accompanied by the sinful act of sacrificing animals, the standard of happiness in Svargaloka is also not free of disturbances. There is a similar struggle for existence even for the King of heaven, Indra. Thus there is no practical benefit in promoting oneself to the heavenly planets. Indeed, from the heavenly planets one must return to this earth after one has exhausted the results of his pious activities. In the Vedas it is said, tad yatheha karma jito lokah ksiyate evam evamutra punya jito lokah ksiyata. As the material positions we acquire here by hard work are vanquished in due course of time, one's residence in the heavenly planets is also eventually vanquished. According to one's activities of piety in different degrees, one obtains different standards of life, but none of them are permanent, and therefore they are all impure. Consequently, one should not endeavor to be promoted to the higher planetary systems, only to return to this earth or descend still lower to the hellish planets. To stop this cycle of going up and coming down, one must take to Krsna consciousness. Sri Caitanya Mahaprabhu therefore said:

brahmāṇḍa bhramite kona bhāgyavan jīva
guru-kṛṣṇa-prasāde paya bhakti-lāṭā-bijā

(Cc. Madhya 19.151)

The living entity is rotating in the cycle of birth and death, going sometimes to the higher planets and sometimes to the lower planets, but that is not the solution to the problems of life. But if by the grace of Krsna one is fortunate enough to meet a guru, a representative of Krsna, one gets the clue to returning home, back to Godhead, having achieved self-realization. This is what is actually desirable. Bhajatatma-labdhave: one must take to Krsna consciousness for self-realization.

TEXT 41

TEXT

yad-ārtha iha karmani
vidvan-many asakṛn narah
karoty ato viparyasam
amogham vindate phalam

SYNONYMS

yat--of which; arthe--for the purpose; iha--in this material world; karmani--many activities (in factories, industries, speculation and so on); vidvat--advanced in knowledge; mani--thinking himself to be; asakrt--again and again; narah--a person; karoti--performs; atah--from this; viparyasam--the opposite; amogham--unfailingly; vindate--achieves; phalam--result.

TRANSLATION

A materialistic person, thinking himself very advanced in intelligence, continually acts for economic development. But again and again, as enunciated in the Vedas, he is frustrated by material activities, either in this life or in the next. Indeed, the results one obtains are inevitably the opposite of those one desires.

PURPORT

No one has ever achieved the results he desired from material activities. On the contrary, everyone has been frustrated again and again. Therefore one must not waste his time in such material activities for sensual pleasure, either in this life or in the next. So many nationalists, economists and other ambitious persons have tried for happiness, individually or collectively, but history proves that they have all been frustrated. In recent history we have seen many political leaders work hard for individual and collective economic development, but they have all failed. This is the law of nature, as clearly explained in the next verse.

TEXT 42

TEXT

sukhaya dukkha-moksaya
sankalpa iha karminah
sadapnotihaya dukkham
anihayah sukhavrtah

SYNONYMS

sukhaya--for achieving happiness by a so-called higher standard of life; dukkha-moksaya--for becoming free from misery; sankalpah--the determination; iha--in this world; karminah--of the living entity trying for economic development; sada--always; apnoti--achieves; ihaya--by activity or ambition; dukkham--only unhappiness; anihayah--and from not desiring economic development; sukha--by happiness; avrtah--covered.

TRANSLATION

In this material world, every materialist desires to achieve happiness and diminish his distress, and therefore he acts accordingly. Actually, however, one is happy as long as one does not endeavor for happiness; as soon as one begins his activities for happiness, his conditions of distress begin.

PURPORT

Every conditioned soul is bound by the laws of material nature, as described in Bhagavad-gita (prakrteh kriyamanani gunaih karmani sarvasah). Everyone has achieved a certain type of body given by material nature according to the instructions of the Supreme Personality of Godhead.

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) The Supreme Personality of Godhead, the Supersoul, is present in everyone's heart, and as the living entity desires, the Lord gives him facilities with which to work according to his ambitions in different grades of bodies. The body is just like an instrument by which the living entity moves according to false desires for happiness and thus suffers the pangs of birth, death, old age and disease in different standards of life. Everyone begins his activities with some plan and ambition, but actually, from the beginning of one's plan to the end, one does not derive any happiness. On the contrary, as soon as one begins acting according to his plan, his life of distress immediately begins. Therefore, one should not be ambitious to dissipate the unhappy conditions of life, for one cannot do anything about them. Ahankara-vimudhatma kartaham iti manyate. Although one is acting according to false ambitions, he thinks he can improve his material conditions by his activities. The Vedas enjoin that one should not try to increase happiness or decrease distress, for this is futile. Tasyaiva hetoh prayateta kovidah. One should work for self-realization, not for economic development, which is impossible to improve. Without endeavor, one can get the amount of happiness and distress for which he is destined, and one cannot change this. Therefore, it is better to use one's time for advancement in the spiritual life of Krsna consciousness. One should not waste his valuable life as a human being. It is better to utilize this life for developing Krsna consciousness, without ambitions for so-called happiness.

TEXT 43

TEXT

kaman kamayate kamyair
 yad-artham iha purusah
 sa vai dehas tu parakyo
 bhanguro yaty upaiti ca

SYNONYMS

kaman--things for sense gratification; kamayate--one desires; kamyaih--by different desirable actions; yat--of which; artham--for the purpose; iha--in this material world; purusah--the living entity; sah--that; vai--indeed; dehas--body; tu--but; parakyah--belongs to others (the dogs, vultures, etc.); bhangurah--perishable; yati--goes away; upaiti--embraces the spirit soul; ca--and.

TRANSLATION

A living entity desires comfort for his body and makes many plans for this purpose, but actually the body is the property of others. Indeed, the perishable body embraces the living entity and then leaves him aside.

PURPORT

Everyone desires comfort for his body and tries to make a suitable situation for this purpose, forgetting that the body is meant to be eaten by dogs, jackals or moths and thus turned into useless stool, ashes or earth. The living entity wastes his time in a futile attempt to gain material possessions for the comfort of one body after another.

TEXT 44

TEXT

kim u vyavahitapatya-
daragara-dhanadayah
rajya-kosa-gajamatya-
bhrtiyapta mamataspadah

SYNONYMS

kim u--what to speak of; vyavahita--separated; apatya--children; dara--wives; agara--residences; dhana--wealth; adayah--and so on; rajya--kingdoms; kosa--treasuries; gaja--big elephants and horses; amatya--ministers; bhrtiya--servants; aptah--relatives; mamata-aspadah--false seats or abodes of intimate relationship ("mineness").

TRANSLATION

Since the body itself is ultimately meant to become stool or earth, what is the meaning of the paraphernalia related to the body, such as wives, residences, wealth, children, relatives, servants, friends, kingdoms, treasuries, animals and ministers? They are also temporary. What more can be said about this?

TEXT 45

TEXT

kim etair atmanas tucchaih
saha dehena nasvaraih
anarthair artha-sankasair
nityananda-rasodadheh

SYNONYMS

kim--what is the use; etaih--with all these; atmanah--for the real self; tucchaih--which are most insignificant; saha--with; dehena--the body; nasvaraih--perishable; anarthaih--unwanted; artha-sankasaih--appearing as if needed; nitya-ananda--of eternal happiness; rasa--of the nectar; udadheh--for the ocean.

TRANSLATION

All this paraphernalia is very near and dear as long as the body exists, but as soon as the body is destroyed, all things related to the body are also finished. Therefore, actually one has nothing to do with them, but because of ignorance one accepts them as valuable. Compared to the ocean of eternal happiness, they are most insignificant. What is the use of such insignificant relationships for the eternal living being?

PURPORT

Krsna consciousness, devotional service to Krsna, is the ocean of eternal bliss. In comparison to this eternal bliss, the so-called happiness of society, friendship and love is simply useless and

insignificant. One should therefore not be attached to temporary things. One should take to Krsna consciousness and become eternally happy.

TEXT 46

TEXT

nirupyatam iha svarthah
kiyan deha-bhrto 'surah
nisekadisv avasthasu
klisyamanasya karmabhih

SYNONYMS

nirupyatam--let it be ascertained; iha--in this world; sva-arthah--personal benefit; kiyan--how much; deha-bhrtah--of a living entity who has a material body; asurah--O sons of demons; niseka-adisu--beginning from the happiness derived from sex life; avasthasu--in temporary conditions; klisyamanasya--of one who is suffering in severe hardships; karmabhih--by his previous material activities.

TRANSLATION

My dear friends, O sons of the asuras, the living entity receives different types of bodies according to his previous fruitive activities. Thus he is seen to suffer with reference to his particular body in all conditions of life, beginning with his infusion into the womb. Please tell me, therefore, after full consideration, what is the living entity's actual interest in fruitive activities, which result in hardship and misery?

PURPORT

Karmana daiva-netrena jantur dehopapattaye. The living entity receives a particular type of body according to his karma, or fruitive activities. The material pleasure derived in the material world from one's particular body is based on sexual pleasure: yan maithunadi-grhamedhi-sukham hi tuccham. The entire world is working so hard only for sexual pleasure. To enjoy sexual pleasure and maintain the status quo of material life, one must work very hard, and because of such activities, one prepares himself another material body. Prahlada Maharaja places this matter to his friends, the asuras, for their consideration. Asuras generally cannot understand that the objects of sexual pleasure, the so-called pleasure of materialistic life, depend on extremely hard labor.

TEXT 47

TEXT

karmany arabhate dehi
dehenatmanuvartina
karmabhis tanute deham
ubhayam tv avivekatah

SYNONYMS

karmani--material fruitive activities; arabhate--begins; dehi--a living entity who has accepted a particular type of body; dehena--with

that body; atma-anuvartina--which is received according to his desire and past activities; karmabhih--by such material activities; tanute--he expands; deham--another body; ubhayam--both of them; tu--indeed; avivekatah--due to ignorance.

TRANSLATION

The living entity, who has received his present body because of his past fruitive activity, may end the results of his actions in this life, but this does not mean that he is liberated from bondage to material bodies. The living entity receives one type of body, and by performing actions with that body he creates another. Thus he transmigrates from one body to another, through repeated birth and death, because of his gross ignorance.

PURPORT

The living entity's evolution through different types of bodies is conducted automatically by the laws of nature in bodies other than those of human beings. In other words, by the laws of nature (prakrteh kriyamanani) the living entity evolves from lower grades of life to the human form. Because of his developed consciousness, however, the human being must understand the constitutional position of the living entity and understand why he must accept a material body. This chance is given to him by nature, but if he nonetheless acts like an animal, what is the benefit of his human life? In this life one must select the goal of life and act accordingly. Having received instructions from the spiritual master and the sastra, one must be sufficiently intelligent. In the human form of life, one should not remain foolish and ignorant, but must inquire about his constitutional position. This is called athato brahma-jijnasa. The human psychology gives rise to many questions, which various philosophers have considered and answered with various types of philosophy based upon mental concoction. This is not the way of liberation. The Vedic instructions say, tad-vijnanartham sa gurum evabhigacchet: to solve the problems of life, one must accept a spiritual master. Tasmad gurum prapadyeta jijnasuh sreya uttamam: if one is actually serious in inquiring about the solution to material existence, one must approach a bona fide guru.

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (Bg. 4.34) One must approach a bona fide spiritual master by surrendering himself (pranipatena) and rendering service. An intelligent person must inquire from the spiritual master about the goal of life. A bona fide spiritual master can answer all such questions because he has seen the real truth. Even in ordinary activities, we first consider gain and loss, and then we act. Similarly, an intelligent person must consider the entire process of material existence and then act intelligently, following the directions of the bona fide spiritual master.

TEXT

tasmad arthas ca kamas ca
dharmas ca yad-apasrayah
bhajatanihayatmanam
aniham harim isvaram

SYNONYMS

tasmad--therefore; arthah--ambitions for economic development; ca--and; kamah--ambitions for satisfaction of the senses; ca--also; dharmah--duties of religion; ca--and; yat--upon whom; apasrayah--dependent; bhajata--worship; anihaya--without desire for them; atmanam--the Supersoul; aniham--indifferent; harim--the Supreme Personality of Godhead; isvaram--the Lord.

TRANSLATION

The four principles of advancement in spiritual life--dharma, artha, kama and moksa--all depend on the disposition of the Supreme Personality of Godhead. Therefore, my dear friends, follow in the footsteps of devotees. Without desire, fully depend upon the disposition of the Supreme Lord, worship Him, the Supersoul, in devotional service.

PURPORT

These are words of intelligence. Everyone should know that in every stage of life we are dependent upon the Supreme Personality of Godhead. Therefore the dharma, religion, which we accept should be that which is recommended by Prahlada Maharaja--bhagavata-dharma. This is the instruction of Krsna: sarva-dharman parityajya mam ekam saranam vraja. To take shelter of the lotus feet of Krsna means to act according to the rules and regulations of bhagavata-dharma, devotional service. As far as economic development is concerned, we should discharge our occupational duties but fully depend on the lotus feet of the Lord for the results. Karmany evadhikaras te ma phalesu kadacana: "You have a right to perform your prescribed duty, but you are not entitled to the fruits of action." According to one's position, one should perform his duties, but for the results one should fully depend upon Krsna. Narottama dasa Thakura sings that our only desire should be to perform the duties of Krsna consciousness. We should not be misled by the karma-mimamsa philosophy, which concludes that if we work seriously the results will come automatically. This is not a fact. The ultimate result depends upon the will of the Supreme Personality of Godhead. In devotional service, therefore, the devotee completely depends upon the Lord and honestly performs his occupational duties. Therefore Prahlada Maharaja advised his friends to depend completely on Krsna and worship Him in devotional service.

TEXT 49

TEXT

sarvesam api bhutanam
harir atmesvarah priyah
bhutair mahadbhiih sva-krtaih
krtanam jiva-samjnitah

SYNONYMS

sarvesam--of all; api--certainly; bhutanam--living entities; harih--the Lord, who mitigates all the miseries of the living entity; atma--the original source of life; isvarah--the complete controller; priyah--the dear; bhutaih--by the separated energies, the five material elements; mahadbhiih--emanating from the total material energy, the mahat-tattva; sva-krtaih--which are manifested by Himself; krtanam--created; jiva-samjnitah--who is also known as the living entity, since the living entities are expansions of His marginal energy.

TRANSLATION

The Supreme Personality of Godhead, Hari, is the soul and the Supersoul of all living entities. Every living entity is a manifestation of His energy in terms of the living soul and the material body. Therefore the Lord is the most dear, and He is the supreme controller.

PURPORT

The Supreme Personality of Godhead is manifested by His different energies--the material energy, the spiritual energy and the marginal energy. He is the original source of all living entities in the material world, and He is situated in everyone's heart as the Supersoul. Although the living entity is the cause of his various types of bodies, the body is given by material nature according to the order of the Lord.

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) The body is just like a machine, a car, in which the living entity is given a chance to sit and move according to his desire. The Lord is the original cause of the material body and the soul, which is expanded by His marginal energy. The Supreme Lord is the dearest object of all living entities. Prahlada Maharaja therefore advised his class friends, the sons of the demons, to take shelter of the Supreme Personality of Godhead again.

TEXT 50

TEXT

devo 'suro manusyo va
yakso gandharva eva va
bhajan mukunda-caranam
svastiman syad yatha vayam

SYNONYMS

devah--a demigod; asurah--a demon; manusyah--a human being; va--or; yaksah--a Yaksha (a member of a demoniac species); gandharvah--a Gandharva; eva--indeed; va--or; bhajan--rendering service; mukunda-caranam--to the lotus feet of Mukunda, Lord Krsna, who can give

liberation; svasti-man--full of all auspiciousness; syat--becomes; yatha--just as; vayam--we (Prahlada Maharaja).

TRANSLATION

If a demigod, demon, human being, Yaksha, Gandharva or anyone within this universe renders service to the lotus feet of Mukunda, who can deliver liberation, he is actually situated in the most auspicious condition of life, exactly like us [the mahajanas, headed by Prahlada Maharaja].

PURPORT

Prahlada Maharaja, by his living example, requested his friends to engage in devotional service. Whether in demigod society, asura society, human society or Gandharva society, every living entity should take shelter of the lotus feet of Mukunda and thus become perfect in good fortune.

TEXTS 51-52

TEXT

nalam dvijatvam devatvam
rsitvam vasuratmajah
prinanaya mukundasya
na vrttam na bahu-jnata

na danam na tapo nejya
na saucam na vratani ca
priyate 'malaya bhaktya
harir anyad vidambanam

SYNONYMS

na--not; alam--sufficient; dvijatvam--being a perfect, highly qualified brahmana; devatvam--being a demigod; rsitvam--being a saintly person; va--or; asura-atma-jah--O descendants of asuras; prinanaya--for pleasing; mukundasya--of Mukunda, the Supreme Personality of Godhead; na vrttam--not good conduct; na--not; bahu-jnata--vast learning; na--neither; danam--charity; na tapah--no austerity; na--nor; ijya--worship; na--nor; saucam--cleanliness; na vratani--nor execution of great vows; ca--also; priyate--is satisfied; amalaya--by spotless; bhaktya--devotional service; harih--the Supreme Lord; anyat--other things; vidambanam--only show.

TRANSLATION

My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show.

PURPORT

Prahlada Maharaja concludes that one can become perfect by serving the Supreme Lord sincerely by all means. Material elevation to life as a brahmana, demigod, rsi and so on are not causes for developing love of Godhead, but if one sincerely engages in the service of the Lord, his Krsna consciousness is complete. This is confirmed in Bhagavad-gita (9.30):

api cet su-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated." To develop unalloyed love for Krsna is the perfection of life. Other processes may be helpful, but if one does not develop his love for Krsna, these other processes are simply a waste of time.

dharmah svanusthitah pumsam
visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam

"Duties [dharma] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." (Bhag. 1.2.8) The test of perfection is one's unalloyed devotion to the Lord.

TEXT 53

TEXT

tato harau bhagavati
bhaktim kuruta danavah
atmaupamyena sarvatra
sarva-bhutatmanisvare

SYNONYMS

tatah--therefore; harau--unto Lord Hari; bhagavati--the Supreme Personality of Godhead; bhaktim--devotional service; kuruta--execute; danavah--O my dear friends, O sons of demons; atma-aupamyena--just as one's own self; sarvatra--everywhere; sarva-bhuta-atmani--who is situated as the soul and Supersoul of all living entities; isvare--unto the Supreme Lord, the controller.

TRANSLATION

My dear friends, O sons of the demons, in the same favorable way that one sees himself and takes care of himself, take to devotional service to satisfy the Supreme Personality of Godhead, who is present everywhere as the Supersoul of all living entities.

PURPORT

The word atmaupamyena refers to thinking others to be like oneself. One can very intelligently conclude that without devotional service, without becoming Krsna conscious, one cannot be happy. Therefore the duty

of all devotees is to preach Krsna consciousness everywhere all over the world, because all living entities without Krsna consciousness are suffering the pangs of material existence. To preach Krsna consciousness is the best welfare activity. Indeed, it is described by Sri Caitanya Mahaprabhu as para-upakara, work for the true benefit of others. The activities of para-upakara have been especially entrusted to those who have taken birth in India as human beings.

bharata-bhumite haila manusya-janma yara
janma sarthaka kari' kara para-upakara

(Cc. Adi 9.41)

The entire world is suffering for want of Krsna consciousness. Therefore Sri Caitanya Mahaprabhu advised all human beings born in India to make their lives perfect by Krsna consciousness and then preach the gospel of Krsna consciousness all over the world so that others may become happy by executing the principles of Krsna consciousness.

TEXT 54

TEXT

daiteya yaksa-raksamsi
striyah sudra vrajaukasah
khaga mrgah papa-jivah
santi hy acyutatam gatah

SYNONYMS

daiteyah--O demons; yaksa-raksamsi--the living entities known as the Yaksas and Raksasas; striyah--women; sudrah--the laborer class; vrajaukasah--village cowherd men; khagah--birds; mrgah--animals; papa-jivah--sinful living entities; santi--can become; hi--certainly; acyutatam--the qualities of Acyuta, the Supreme Lord; gatah--obtained.

TRANSLATION

O my friends, O sons of demons, everyone, including you (the Yaksas and Raksasas), the unintelligent women, sudras and cowherd men, the birds, the lower animals and the sinful living entities, can revive his original, eternal spiritual life and exist forever simply by accepting the principles of bhakti-yoga.

PURPORT

The devotees are referred to as acyuta-gotra, or the dynasty of the Supreme Personality of Godhead. The Lord is called Acyuta, as indicated in Bhagavad-gita (senayor ubhayor madhye ratham sthapaya me 'cyuta). The Lord is infallible in the material world because He is the supreme spiritual person. Similarly, the jivas, who are part and parcel of the Lord, can also become infallible. Although Prahlada's mother was in the conditional state and was the wife of a demon, even Yaksas, Raksasas, women, sudras and even birds and other lower living entities can be elevated to the acyuta-gotra, the family of the Supreme Personality of Godhead. That is the highest perfection. As Krsna never falls, when we revive our spiritual consciousness, Krsna consciousness, we never fall

again to material existence. One should understand the position of the supreme Acyuta, Krsna, who says in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." One should understand Acyuta, the supreme infallible, and how we are related with Him, and one should take to the service of the Lord. This is the perfection of life. Srila Madhvacarya says, acyutatam cyuti-varjanam. The word acyutatam refers to one who never falls to this material world but always remains in the Vaikuntha world, fully engaged in the service of the Lord.

TEXT 55

TEXT

etavan eva loke 'smin
pumsah svarthah parah smrtah
ekanta-bhaktir govinde
yat sarvatra tad-iksanam

SYNONYMS

etavan--this much; eva--certainly; loke asmin--in this material world; pumsah--of the living entity; sva-arthah--the real self-interest; parah--transcendental; smrtah--regarded; ekanta-bhaktih--unalloyed devotional service; govinde--to Govinda; yat--which; sarvatra--everywhere; tat-iksanam--seeing the relationship with Govinda, Krsna.

TRANSLATION

In this material world, to render service to the lotus feet of Govinda, the cause of all causes, and to see Him everywhere, is the only goal of life. This much alone is the ultimate goal of human life, as explained by all the revealed scriptures.

PURPORT

In this verse the words sarvatra tad-iksanam describe the highest perfection of devotional service, in which one sees everything with reference to Govinda's activities. The highly elevated devotee never sees anything unrelated to Govinda.

sthavara-jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti

"The maha-bhagavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord." (Cc. Madhya 8.274) Even in this material world, a devotee does not see materially manifested things; instead he sees Govinda in everything. When he sees a tree or a human being, a devotee sees them in relation to

Govinda. Govindam adi-purusam: Govinda is the original source of everything.

isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

"Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Brahma-samhita 5.1) The test of a perfect devotee is that he sees Govinda everywhere in this universe, even in every atomic particle (anda-ntara-stha-paramanucayantara-stham). This is the perfect vision of a devotee. It is therefore said:

narayanam ayam dhirah
pasyanti paramarthinah
jagad dhananmayam lubdhah
kamukah kaminimayam

A devotee sees everyone and everything in relationship with Narayana (narayanam ayam). Everything is an expansion of Narayana's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as being conducive to sex, the most perfect devotee, Prahlada Maharaja, saw Narayana even within a stone column. This does not mean, however, that we must accept the words daridra-narayana, which have been manufactured by some unscrupulous person. One who actually envisions Narayana everywhere makes no distinction between the poor and the rich. To single out the daridra-narayanam, or poor Narayana, and reject the dhani-narayana, or rich Narayana, is not the vision of a devotee. Rather, that is the imperfect vision of materialistic persons. Thus end the Bhaktivedanta purports of the Seventh Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled "What Prahlada Learned in the Womb."

Chapter Eight
Lord Nrsimhadeva Slays the King of the Demons

As described in this chapter, Hiranyakasipu was ready to kill his own son Prahlada Maharaja, but the Supreme Personality of Godhead appeared in front of the demon as Sri Nrkasari, half lion and half man, and killed him.

Following the instructions of Prahlada Maharaja, all the sons of the demons became attached to Lord Visnu, the Supreme Personality of Godhead. When this attachment became pronounced, their teachers, Sanda and Amarka, were very much afraid that the boys would become more and more devoted to the Lord. In a helpless condition, they approached Hiranyakasipu and described in detail the effect of Prahlada's preaching. After hearing of this, Hiranyakasipu decided to kill his son Prahlada. Hiranyakasipu was so angry that Prahlada Maharaja fell down at his feet and said many things just to pacify him, but he was unsuccessful in satisfying his demoniac father. Hiranyakasipu, as a typical demon, began to advertise himself as being greater than the Supreme Personality of Godhead, but Prahlada Maharaja challenged him, saying that Hiranyakasipu was not God, and began to glorify the Supreme personality of Godhead, declaring that the Lord is all-pervading, that everything is under Him, and that no one

is equal to or greater than Him. Thus he requested his father to be submissive to the omnipotent Supreme Lord.

The more Prahlada Maharaja glorified the Supreme personality of Godhead, the more angry and agitated the demon became. Hiranyakasipu asked his Vaisnava son whether his God existed within the columns of the palace, and Prahlada Maharaja immediately accepted that since the Lord is present everywhere, He was also present within the columns. When Hiranyakasipu heard this philosophy from his young son, he derided the boy's statement as just the talk of a child and forcefully struck the pillar with his fist.

As soon as Hiranyakasipu struck the column, there issued forth a tumultuous sound. At first Hiranyakasipu, the King of the demons, could not see anything but the pillar, but to substantiate Prahlada's statements, the Lord came out of the pillar in His wonderful incarnation as Narasimha, half lion and half man. Hiranyakasipu could immediately understand that the extraordinarily wonderful form of the Lord was surely meant for his death, and thus he prepared to fight with the form of half lion and half man. The Lord performed His pastimes by fighting with the demon for some time, and in the evening, on the border between day and night, the Lord captured the demon, threw him on His lap, and killed him by piercing his abdomen with His nails. The Lord not only killed Hiranyakasipu, the King of the demons, but also killed many of his followers. When there was no one else to fight, the Lord, roaring with anger, sat down on Hiranyakasipu's throne.

The entire universe was thus relieved of the rule of Hiranyakasipu, and everyone was jubilant in transcendental bliss. Then all the demigods, headed by Lord Brahma, approached the Lord. These included the great saintly persons, the Pitras, the Siddhas, the Vidyadharas, the Nagas, the Manus, the prajapatis, the Gandharvas, the Caranas, the Yaksas, the Kimpurusas, the Vaitalikas, the Kinnaras and also many other varieties of beings in human form. All of them stood not far from the Supreme Personality of Godhead and began offering their prayers unto the Lord, whose spiritual effulgence was brilliant as He sat on the throne.

TEXT 1

TEXT

sri-narada uvaca
atha daitya-sutah sarve
srutva tad-anuvarnitam
jagrhur niravadyatvan
naiva gurv-anusiksitam

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; atha--thereupon; daitya-sutah--the sons of the demons (the class friends of Prahlada Maharaja); sarve--all; srutva--hearing; tat--by him (Prahlada); anuvarnitam--the statements about devotional life; jagrhu--accepted; niravadyatvat--due to the supreme utility of that instruction; na--not; eva--indeed; guru-anusiksitam--that which was taught by their teachers.

TRANSLATION

Narada Muni continued: All the sons of the demons appreciated the transcendental instructions of Prahlada Maharaja and took them very

seriously. They rejected the materialistic instructions given by their teachers, Sanda and Amarka.

PURPORT

This is the effect of the preaching of a pure devotee like Prahlada Maharaja. If a devotee is qualified, sincere and serious about Krsna consciousness and if he follows the instructions of a bona fide spiritual master, as Prahlada Maharaja did when preaching the instructions he had received from Narada Muni, his preaching is effective. As it is said in the Srimad-Bhagavatam (3.25.25):

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah

If one tries to understand the discourses given by the sat, or pure devotees, those instructions will be very pleasing to the ear and appealing to the heart. Thus if one is inspired to take to Krsna consciousness and if one practices the process in his life, he is surely successful in returning home, back to Godhead. By the grace of Prahlada Maharaja, all his class friends, the sons of the demons, became Vaisnavas. They did not like hearing from their so-called teachers Sanda and Amarka, who were interested only in teaching them about diplomacy, politics, economic development and similar topics meant exclusively for sense gratification.

TEXT 2

TEXT

athacarya-sutas tesam
buddhim ekanta-samsthitam
alaksya bhitas tvarito
rajna avedayat yatha

SYNONYMS

atha--thereupon; acarya-sutah--the son of Sukracarya; tesam--of them (the sons of the demons); buddhim--the intelligence; ekanta-samsthitam--fixed in one subject matter, devotional service; alaksya--realizing or seeing practically; bhita--being afraid; tvarita--as soon as possible; rajne--unto the King (Hiranyakasipu); avedayat--submitted; yatha--fittingly.

TRANSLATION

When Sanda and Amarka, the sons of Sukracarya, observed that all the students, the sons of the demons, were becoming advanced in Krsna consciousness because of the association of Prahlada Maharaja, they were afraid. They approached the King of the demons and described the situation as it was.

PURPORT

The words buddhim ekanta-samsthitam indicate that as an effect of Prahlada Maharaja's preaching, the students who listened to him became fixed in the conclusion that Krsna consciousness is the only object of human life. The fact is that anyone who associates with a pure devotee

and follows his instructions becomes fixed in Krsna consciousness and is not disturbed by materialistic consciousness. The teachers particularly observed this in their students, and therefore they were afraid because the whole community of students was gradually becoming Krsna conscious.

TEXTS 3-4

TEXT

kopavesa-calad-gatrah
putram hantum mano dadhe
ksiptva parusaya vaca
pahradam atad-arhanam

aheksamanah papena
tirascinena caksusa
prasrayavanatam dantam
baddhanjalim avasthitam
sarpah padahata iva
svasan prakrti-darunah

SYNONYMS

kopa-avesa--by a very angry mood; calat--trembling; gatrah--the whole body; putram--his son; hantum--to kill; manah--mind; dadhe--fixed; ksiptva--rebuking; parusaya--with very harsh; vaca--words; pahradam--Prahlada Maharaja; a-tat-arhanam--not fit to be chastised (due to his noble character and tender age); aha--said; iksamanah--looking at him in anger; papena--because of his sinful activities; tirascinena--crooked; caksusa--with eyes; prasraya-avanatam--very gentle and mild; dantam--very restrained; baddha-anjalim--having folded hands; avasthitam--situated; sarpah--a snake; pada-ahatah--being trampled by the foot; iva--like; svasan--hissing; prakrti--by nature; darunah--very evil.

TRANSLATION

When Hiranyakasipu understood the entire situation, he was extremely angry, so much so that his body trembled. Thus he finally decided to kill his son Prahlada. Hiranyakasipu was by nature very cruel, and feeling insulted, he began hissing like a snake trampled upon by someone's foot. His son Prahlada was peaceful, mild and gentle, his senses were under control, and he stood before Hiranyakasipu with folded hands. According to Prahlada's age and behavior, he was not to be chastised. Yet with staring, crooked eyes, Hiranyakasipu rebuked him with the following harsh words.

PURPORT

When one is impudent toward a highly authorized devotee, one is punished by the laws of nature. The duration of his life is diminished, and he loses the blessings of superior persons and the results of pious activities. Hiranyakasipu, for example, had achieved such great power in the material world that he could subdue practically all the planetary systems in the universe, including the heavenly planets (Svargaloka). Yet now, because of his mistreatment of such a Vaisnava as Prahlada Maharaja, all the results of his tapasya diminished. As stated in Srimad-Bhagavatam (10.4.46):

ayuh sriyam yaso dharmam
lokan asisa eva ca
hanti sreyamsi sarvani
pumso mahad-atikramah

"When one mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed."

TEXT 5

TEXT

sri-hiranyakasipur uvaca
he durvinita mandatman
kula-bheda-karadhama
stabdham mac-chasanodvrttam
nesye tvadya yama-ksayam

SYNONYMS

sri-hiranyakasipuh uvaca--the blessed Hiranyakasipu said; he--O; durvinita--most impudent; manda-atman--O stupid fool; kula-bheda-kara--who are bringing about a disruption in the family; adhama--O lowest of mankind; stabdham--most obstinate; mat-sasana--from my ruling; udvrttam--going astray; nesye--I shall bring; tva--you; adya--today; yama-ksayam--to the place of Yamaraja, the superintendent of death.

TRANSLATION

Hiranyakasipu said: O most impudent, most unintelligent disruptor of the family, O lowest of mankind, you have violated my power to rule you, and therefore you are an obstinate fool. Today I shall send you to the place of Yamaraja.

PURPORT

Hiranyakasipu condemned his Vaisnava son Prahlada for being durvinita--ungentle, uncivilized, or impudent. Srila Visvanatha Cakravarti Thakura, however, has derived a meaning from this word durvinita by the mercy of the goddess of learning, Sarasvati. He says that duh refers to this material world. This is confirmed by Lord Krsna in His instruction in Bhagavad-gita that this material world is dukkhalayam, full of material conditions. Vi means visesa, "specifically," and nita means "brought in." By the mercy of the Supreme Lord, Prahlada Maharaja was especially brought to this material world to teach people how to get out of the material condition. Lord Krsna says, yada yada hi dharmasya glanir bhavati bhārata. When the entire population, or part of it, becomes forgetful of its own duty, Krsna comes. When Krsna is not present the devotee is present, but the mission is the same: to free the poor conditioned souls from the clutches of the maya that chastises them.

Srila Visvanatha Cakravarti Thakura further explains that the word mandatman means manda--very bad or very slow in spiritual realization. As stated in Srimad-Bhagavatam (1.1.10), mandah sumanda-matayo manda-bhagya. Prahlada Maharaja is the guide of all the mandas, or bad living entities who are under the influence of maya. He is the benefactor even of the slow and bad living entities in this material world. Kula-bheda-karadhama: by his actions, Prahlada Maharaja made great personalities who established big, big families seem insignificant. Everyone is interested

in his own family and in making his dynasty famous, but Prahlada Maharaja was so liberal that he made no distinction between one living entity and another. Therefore he was greater than the great prajapatis who established their dynasties. The word stabdham means obstinate. A devotee does not care for the instructions of the asuras. When they give instructions, he remains silent. A devotee cares about the instructions of Krsna, not those of demons or nondevotees. He does not give any respect to a demon, even though the demon be his father. Mac-chasanodvrttam: Prahlada Maharaja was disobedient to the orders of his demoniac father. Yama-ksayam: every conditioned soul is under the control of Yamaraja, but Hiranyakasipu said that he considered Prahlada Maharaja his deliverer, for Prahlada would stop Hiranyakasipu's repetition of birth and death. Because Prahlada Maharaja, being a great devotee, was better than any yogi, Hiranyakasipu was to be brought among the society of bhakti-yogis. Thus Srila Visvanatha Cakravarti Thakura has explained these words in a very interesting way as they can be interpreted from the side of Sarasvati, the mother of learning.

TEXT 6

TEXT

kruddhasya yasya kampante
trayo lokah sahesvarah
tasya me 'bhitavan mudha
sasanam kim balo 'tyagah

SYNONYMS

kruddhasya--when angered; yasya--he who; kampante--tremble; trayah lokah--the three worlds; saha-isvarah--with their leaders; tasya--of that; me--of me (Hiranyakasipu); abhita-vat--without fear; mudha--rascal; sasanam--ruling order; kim--what; balah--strength; atyagah--have overstepped.

TRANSLATION

My son Prahlada, you rascal, you know that when I am angry all the planets of the three worlds tremble, along with their chief rulers. By whose power has a rascal like you become so impudent that you appear fearless and overstep my power to rule you?

PURPORT

The relationship between a pure devotee and the Supreme Personality of Godhead is extremely relishable. A devotee never claims to be very powerful himself; instead, he fully surrenders to the lotus feet of Krsna, being confident that in all dangerous conditions Krsna will protect His devotee. Krsna Himself says in Bhagavad-gita (9.31), kaunteya pratijanihi na me bhaktah pranasyati: "O son of Kunti, declare boldly that My devotee never perishes." The Lord requested Arjuna to declare this instead of declaring it Himself because sometimes Krsna changes His view and therefore people might not believe Him. Thus Krsna asked Arjuna to declare that a devotee of the Lord is never vanquished.

Hiranyakasipu was perplexed about how his five-year-old boy could be so fearless that he did not care for the order of his very great and powerful father. A devotee cannot execute the order of anyone except the Supreme Personality of Godhead. This is the position of a devotee.

Hiranyakasipu could understand that this boy must have been very powerful, since the boy did not heed his orders. Hiranyakasipu asked his son, kim balah: "How have you overcome my order? By whose strength have you done this?"

TEXT 7

TEXT

sri-prahrada uvaca
na kevalam me bhavatas ca rajan
sa vai balam balinam caparesam
pare 'vare 'mi sthira-jangama ye
brahmadayo yena vasam pranitah

SYNONYMS

sri-prahradah uvaca--Prahlada Maharaja replied; na--not; kevalam--only; me--of me; bhavatah--of yourself; ca--and; rajan--O great King; sah--he; vai--indeed; balam--strength; balinam--of the strong; ca--and; aparesam--of others; pare--exalted; avare--subordinate; ami--those; sthira-jangamah--moving or nonmoving living entities; ye--who; brahma-adayah--beginning from Lord Brahma; yena--by whom; vasam--under control; pranitah--brought.

TRANSLATION

Prahlada Maharaja said: My dear King, the source of my strength, of which you are asking, is also the source of yours. Indeed, the original source of all kinds of strength is one. He is not only your strength or mine, but the only strength for everyone. Without Him, no one can get any strength. Whether moving or not moving, superior or inferior, everyone, including Lord Brahma, is controlled by the strength of the Supreme Personality of Godhead.

PURPORT

Lord Krsna says in Bhagavad-gita (10.41):

yad yad vibhutimat sattvam
srimalad urjitam eva va
tat tad evavagaccha tvam
mama tejo-'msa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." This is confirmed by Prahlada Maharaja. If one sees extraordinary strength or power anywhere, it is derived from the Supreme Personality of Godhead. To give an example, there are different grades of fire, but all of them derive heat and light from the sun. Similarly, all living entities, big or small, are dependent on the mercy of the Supreme personality of Godhead. One's only duty is to surrender, for one is a servant and cannot independently attain the position of master. One can attain the position of master only by the mercy of the master, not independently. Unless one understands this philosophy, he is still a mudha; in other words, he is not very intelligent. The mudhas, the asses who do not have this intelligence, cannot surrender unto the Supreme Personality of Godhead.

Understanding the subordinate position of the living entity takes millions of births, but when one is actually wise he surrenders unto the Supreme Personality of Godhead. The Lord says in Bhagavad-gita (7.19):

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." Prahlada Maharaja was a great soul, a mahatma, and therefore he completely surrendered unto the lotus feet of the Lord. He was confident that Krsna would give him protection under all circumstances.

TEXT 8

TEXT

sa isvarah kala urukramo 'sav
ojah sahadh sattva-balendriyatma
sa eva visvam paramah sva-saktibhih
srjaty avaty atti guna-trayesah

SYNONYMS

sah--He (the Supreme Personality of Godhead); isvarah--the supreme controller; kalah--the time factor; urukramah--the Lord, whose every action is uncommon; asau--that one; ojah--the strength of the senses; sahadh--the strength of the mind; sattva--steadiness; bala--bodily strength; indriya--and of the senses themselves; atma--the very self; sah--He; eva--indeed; visvam--the whole universe; paramah--the supreme; sva-saktibhih--by His multifarious transcendental potencies; srjati--creates; avati--maintains; atti--winds up; guna-traya--isah--the master of the material modes.

TRANSLATION

The Supreme Personality of Godhead, who is the supreme controller and time factor, is the power of the senses, the power of the mind, the power of the body, and the vital force of the senses. His influence is unlimited. He is the best of all living entities, the controller of the three modes of material nature. By His own power, He creates this cosmic manifestation, maintains it and annihilates it also.

PURPORT

Since the material world is being moved by the three material modes and since the Lord is their master, the Lord can create, maintain and destroy the material world.

TEXT 9

TEXT

jahy asuram bhavam imam tvam atmanah
samam mano dhatsva na santi vidvisah

rte 'jitad atmana utpathe sthitat
tad dhi hy anantasya mahat samarhanam

SYNONYMS

jahi--just give up; asuram--demoniac; bhavam--tendency; imam--this; tvam--you (my dear father); atmanah--of yourself; samam--equal; manah--the mind; dhatsva--make; na--not; santi--are; vidvisah--enemies; rte--except; ajitat--uncontrolled; atmanah--the mind; utpathe--on the mistaken path of undesirable tendencies; sthitat--being situated; tat hi--that (mentality); hi--indeed; anantasya--of the unlimited Lord; mahat--the best; samarhanam--method of worship.

TRANSLATION

Prahlada Maharaja continued: My dear father, please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshiping the Lord perfectly.

PURPORT

Unless one is able to fix the mind at the lotus feet of the Lord, the mind is impossible to control. As Arjuna says in Bhagavad-gita (6.34):

cancalam hi manah krsna
pramathi balavad drdham
tasyaham nigraham manye
vayor iva suduskaram

"For the mind is restless, turbulent, obstinate and very strong, O Krsna, and to subdue it, it seems to me, is more difficult than controlling the wind." The only bona fide process for controlling the mind is to fix the mind by service to the Lord. We create enemies and friends according to the dictation of the mind, but actually there are no enemies and friends. panditah sama-darsinah. Samah sarvesu bhutesu mad-bhaktim labhate param. To understand this is the preliminary condition for entering into the kingdom of devotional service.

TEXT 10

TEXT

dasyun pura san na vijitya lumpato
manyanta eke sva-jita diso dasa
jitatmano jnasya samasya dehinam
sadhoh sva-moha-prabhavah kutah pare

SYNONYMS

dasyun--plunderers; pura--in the beginning; sat--six; na--not; vijitya--conquering; lumpatah--stealing all one's possessions; manyante--consider; eke--some; sva-jitah--conquered; disah dasa--the ten directions; jita-atmanah--one who has conquered the senses; jnasya--learned; samasya--equipoised; dehinam--to all living entities; sadhoh--of

such a saintly person; sva-moha-prabhavah--created by one's own illusion; kutah--where; pare--enemies or opposing elements.

TRANSLATION

In former times there were many fools like you who did not conquer the six enemies that steal away the wealth of the body. These fools were very proud, thinking, "I have conquered all enemies in all the ten directions." But if a person is victorious over the six enemies and is equipoised toward all living entities, for him there are no enemies. Enemies are merely imagined by one in ignorance.

PURPORT

In this material world, everyone thinks that he has conquered his enemies, not understanding that his enemies are his uncontrolled mind and five senses (manah sasthanindriyani prakrti-sthani karsati). In this material world, everyone has become a servant of the senses. Originally everyone is a servant of Krsna, but in ignorance one forgets this, and thus one is engaged in the service of maya through lusty desires, anger, greed, illusion, madness and jealousy. Everyone is actually dependent on the reactions of material laws, but still one thinks himself independent and thinks that he has conquered all directions. In conclusion, one who thinks that he has many enemies is an ignorant man, whereas one who is in Krsna consciousness knows that there are no enemies but those within oneself--the uncontrolled mind and senses.

TEXT 11

TEXT

sri-hiranyakasipur uvaca
vyaktam tvam martu-kamo 'si
yo 'timatram vikatthase
mumursunam hi mandatman
nanu syur viklava girah

SYNONYMS

sri-hiranyakasipuh uvaca--the blessed Hiranyakasipu said; vyaktam--evidently; tvam--you; martu-kamah--desirous of death; asi--are; yah--one who; atimatram--without limit; vikatthase--are boasting (as if you had conquered your senses whereas your father could not do so); mumursunam--of persons who are about to meet immediate death; hi--indeed; manda-atman--O unintelligent rascal; nanu--certainly; syuh--become; viklavah--confused; girah--the words.

TRANSLATION

Hiranyakasipu replied: You rascal, you are trying to minimize my value, as if you were better than me at controlling the senses. This is over-intelligent. I can therefore understand that you desire to die at my hands, for this kind of nonsensical talk is indulged in by those about to die.

PURPORT

It is said in Hitopadesa, upadeso hi murkhanam prokopaya na santaye. If good instructions are given to a foolish person, he does not take advantage of them, but becomes more and more angry. Prahlada Maharaja's authorized instructions to his father were not accepted by Hiranyakasipu as truth; instead Hiranyakasipu became increasingly angry at his great son, who was a pure devotee. This kind of difficulty always exists when a devotee preaches Krsna consciousness to persons like Hiranyakasipu, who are interested in money and women. (The word hiranya means "gold," and kasipu refers to cushions or good bedding.) Moreover, a father does not like to be instructed by his son, especially if the father is a demon. Prahlada Maharaja's Vaisnava preaching to his demoniac father was indirectly effective, for because of Hiranyakasipu's excessive jealousy of Krsna and His devotee, he was inviting Nrsimhadeva to kill him very quickly. Thus he was expediting his being killed by the Lord Himself. Although Hiranyakasipu was a demon, he is described here by the added word sri. Why? The answer is that fortunately he had such a great devotee son as Prahlada Maharaja. Thus although he was a demon, he would attain salvation and return home, back to Godhead.

TEXT 12

TEXT

yas tvaya manda-bhagyokto
 mad-anyo jagad-isvarah
 kvasau yadi sa sarvatra
 kasmata stambhe na drsyate

SYNONYMS

yah--the one who; tvaya--by you; manda-bhagya--O unfortunate one; uktah--described; mat-anyah--besides me; jagat-isvarah--the supreme controller of the universe; kva--where; asau--that one; yadi--if; sah--He; sarvatra--everywhere (all-pervading); kasmata--why; stambhe--in the pillar before me; na drsyate--not seen.

TRANSLATION

O most unfortunate Prahlada, you have always described a supreme being other than me, a supreme being who is above everything, who is the controller of everyone, and who is all-pervading. But where is He? If He is everywhere, then why is He not present before me in this pillar?

PURPORT

Demons sometimes declare to a devotee that they cannot accept the existence of God because they cannot see Him. But what the demon does not know is stated by the Lord Himself in Bhagavad-gita (7.25): naham prakasah sarvasya yogamaya-samavrtah. "I am never manifest to the foolish and unintelligent. For them I am covered by yogamaya." The Lord is open to being seen by devotees, but nondevotees cannot see Him. The qualification for seeing God is stated in Brahma-samhita (5.38): premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti. A devotee who has developed a genuine love for Krsna can always see Him everywhere, whereas a demon, not having a clear understanding of the Supreme Lord, cannot see Him. When Hiranyakasipu was threatening to kill Prahlada Maharaja, Prahlada certainly saw the column standing before him and his father, and he saw that the Lord was present

in the pillar to encourage him not to fear his demoniac father's words. The Lord was present to protect him. Hiranyakasipu marked Prahlada's observation and asked him, "Where is your God?" Prahlada Maharaja replied, "He is everywhere." Then Hiranyakasipu asked, "Why is He not in this pillar before me?" Thus in all circumstances the devotee can always see the Supreme Lord, whereas the nondevotee cannot.

Prahlada Maharaja has here been addressed by his father as "the most unfortunate." Hiranyakasipu thought himself extremely fortunate because he possessed the property of the universe. Prahlada Maharaja, his legitimate son, was to have inherited this vast property, but because of his impudence, he was going to die at his father's hands. Therefore the demoniac father considered Prahlada the most unfortunate because Prahlada would not be able to inherit his property. Hiranyakasipu did not know that Prahlada Maharaja was the most fortunate person within the three worlds because Prahlada was protected by the Supreme Personality of Godhead. Such are the misunderstandings of demons. They do not know that a devotee is protected by the Lord in all circumstances (kaunteya pratijanihi na me bhaktah pranasyati).

TEXT 13

TEXT

so 'ham vikatthamanasya
sirah kayad dharami te
gopayeta haris tvadya
yas te saranam ipsitam

SYNONYMS

sah--he; aham--I; vikatthamanasya--who are speaking such nonsense; sirah--the head; kayat--from the body; harami--I shall take away; te--of you; gopayeta--let Him protect; harih--the Supreme Personality of Godhead; tva--you; adya--now; yah--He who; te--your; saranam--protector; ipsitam--desired.

TRANSLATION

Because you are speaking so much nonsense, I shall now sever your head from your body. Now let me see your most worshipable God come to protect you. I want to see it.

PURPORT

Demons always think that the God of the devotees is fictitious. They think that there is no God and that the so-called religious feeling of devotion to God is but an opiate, a kind of illusion, like the illusions derived from LSD and opium. Hiranyakasipu did not believe Prahlada Maharaja when Prahlada asserted that his Lord is present everywhere. Because Hiranyakasipu, as a typical demon, was convinced that there is no God and that no one could protect Prahlada, he felt encouraged to kill his son. He challenged the idea that the devotee is always protected by the Supreme Lord.

TEXT 14

TEXT

evam duruktair muhur ardayan rusa
sutam maha-bhagavatam mahasurah
khadgam pragrhyotpatito varasanat
stambham tatadatibalah sva-mustina

SYNONYMS

evam--thus; duruktaih--by harsh words; muhuh--constantly; ardayan--chastising; rusa--with unnecessary anger; sutam--his son; maha-bhagavatam--who was a most exalted devotee; maha-asurah--Hiranyakasipu, the great demon; khadgam--sword; pragrhya--taking up; utpatitah--having gotten up; vara-asanat--from his exalted throne; stambham--the column; tatada--struck; ati-balah--very strong; sva-mustina--by his fist.

TRANSLATION

Being obsessed with anger, Hiranyakasipu, who was very great in bodily strength, thus chastised his exalted devotee-son Prahlada with harsh words. Cursing him again and again, Hiranyakasipu took up his sword, got up from his royal throne, and with great anger struck his fist against the column.

TEXT 15

TEXT

tadaiva tasmin ninado 'tibhisano
babhuva yenanda-kataham asphutat
yam vai sva-dhisnyopagatam tv ajadayah
srutva sva-dhamatyayam anga menire

SYNONYMS

tada--at that time; eva--just; tasmin--within (the pillar); ninadah--a sound; ati-bhisanah--very fearful; babhuva--there was; yena--by which; anda-kataham--the covering of the universe; asphutat--appeared to crack; yam--which; vai--indeed; sva-dhisnya-upagatam--reaching their respective abodes; tu--but; aja-adayah--the demigods, headed by Lord Brahma; srutva--hearing; sva-dhama-atyayam--the destruction of their abodes; anga--my dear Yudhisthira; menire--thought.

TRANSLATION

Then from within the pillar came a fearful sound, which appeared to crack the covering of the universe. O my dear Yudhisthira, this sound reached even the abodes of the demigods like Lord Brahma, and when the demigods heard it, they thought, "Oh, now our planets are being destroyed!"

PURPORT

As we sometimes become very much afraid at the sound of a thunderbolt, perhaps thinking that our houses will be destroyed, the great demigods like Lord Brahma feared the thundering sound that came from the pillar in front of Hiranyakasipu.

TEXT 16

TEXT

sa vikraman putra-vadhepsur ojasa
nisamya nirhradam apurvam adbhutam
antah-sabhayam na dadarsa tat-padam
vitatrasur yena surari-yutha-pah

SYNONYMS

sah--he (Hiranyakasipu); vikraman--exhibiting his prowess; putra-vadha-ipsuh--desirous of killing his own son; ojasa--with great strength; nisamya--hearing; nirhradam--the fierce sound; apurvam--never heard before; adbhutam--very wonderful; antah-sabhayam--within the jurisdiction of the great assembly; na--not; dadarsa--saw; tat-padam--the source of that tumultuous sound; vitatrasuh--became afraid; yena--by which sound; sura-ari-yutha-pah--the other leaders of the demons (not only Hiranyakasipu).

TRANSLATION

While showing his extraordinary prowess, Hiranyakasipu, who desired to kill his own son, heard that wonderful, tumultuous sound, which had never before been heard. Upon hearing the sound, the other leaders of the demons were afraid. None of them could find the origin of that sound in the assembly.

PURPORT

In Bhagavad-gita (7. 8), Krsna explains Himself by saying:

raso 'ham apsu kaunteya
prabhasmi sasi suryayoh
pranavah sarva-vedesu
sabdah khe paurusam nrsu

"O son of Kunti [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man." Here the Lord exhibited His presence everywhere by the tumultuous sound in the sky (sabdah khe). The tumultuous thundering sound was proof of the Lord's presence. The demons like Hiranyakasipu could now realize the supreme ruling power of the Lord, and thus Hiranyakasipu became afraid. However powerful a man may be, he always fears the sound of a thunderbolt. Similarly, Hiranyakasipu and all the demons who were his associates were extremely afraid because of the presence of the Supreme Lord in the form of sound, although they could not trace out the source of the sound.

TEXT 17

TEXT

satyam vidhatum nija-bhrtya-bhasitam
vyaptim ca bhutesv akhilesu catmanah
adrsyatatyadbhuta-rupam udvahan
stambhe sabhayam na mrgam na manusam

SYNONYMS

satyam--true; vidhatum--to prove; nija-bhrtya-bhasitam--the words of His own servant (Prahlada Maharaja, who had said that his Lord is present everywhere); vyaptim--the pervasion; ca--and; bhutesu--among the living entities and elements; akhilesu--all; ca--also; atmanah--of Himself; adrsyata--was seen; ati--very; adbhuta--wonderful; rupam--form; udvahan--taking; stambhe--in the pillar; sabhayam--within the assembly; na--not; mrgam--an animal; na--nor; manusam--a human being.

TRANSLATION

To prove that the statement of His servant Prahlada Maharaja was substantial--in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall--the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall.

PURPORT

When Hiranyakasipu asked Prahlada Maharaja, "Where is your Lord? Is He present in this pillar?" Prahlada Maharaja fearlessly replied, "Yes, my Lord is present everywhere." Therefore, to convince Hiranyakasipu that the statement of Prahlada Maharaja was unmistakably true, the Lord appeared from the pillar. The Lord appeared as half lion and half man so that Hiranyakasipu could not understand whether the great giant was a lion or a human being. To substantiate Prahlada's statement, the Lord proved that His devotee, as declared in Bhagavad-gita, is never vanquished (kaunteya pratijanihi na me bhaktah pranasyati). Prahlada Maharaja's demoniac father had repeatedly threatened to kill Prahlada, but Prahlada was confident that he could not be killed, since he was protected by the Supreme Lord. By appearing from the pillar, the Lord encouraged His devotee, saying in effect, "Don't worry. I am present here." By manifesting His form as Nrsimhadeva, the Lord also preserved the truth of Lord Brahma's promise that Hiranyakasipu was not to be killed by any animal or any man. The Lord appeared in a form that could not be said to be fully a man or a lion.

TEXT 18

TEXT

sa sattvam enam parito vipasyan
stambhasya madhyad anunirjihanam
nayam mrgo napa nara vicitram
aho kim etan nr-mrgendra-rupam

SYNONYMS

sah--he (Hiranyakasipu, the King of the Daityas); sattvam--living being; enam--that; paritah--all around; vipasyan--looking; stambhasya--of the pillar; madhyat--from the midst; anunirjihanam--having come out; na--not; ayam--this; mrgah--animal; na--not; api--indeed; narah--human being; vicitram--very wonderful; aho--alas; kim--what; etat--this; nr-mrga-indra-rupam--the form of both a man and the king of the beasts, the lion.

TRANSLATION

While Hiranyakasipu looked all around to find the source of the sound, that wonderful form of the Lord, which could not be ascertained to be either a man or a lion, emerged from the pillar. In amazement, Hiranyakasipu wondered, "What is this creature that is half man and half lion?"

PURPORT

A demon cannot calculate the unlimited potency of the Supreme Lord. As stated in the Vedas, *parasya saktir vividhaiva srutyate svabhaviki jnana-bala-kriya ca*: the different potencies of the Lord are always working as an automatic exhibition of His knowledge. For a demon it is certainly wonderful that the form of a lion and the form of a man can be united, since a demon has no experience of the inconceivable power for which the Supreme Lord is called "all-powerful." Demons cannot understand the omnipotence of the Lord. They simply compare the Lord to one of them (*avajananti mam mudha manusim tanum asritam*). Mudhas, rascals, think that Krsna is an ordinary human being who appears for the benefit of other human beings. *param bhavam ajanantah*: fools, rascals and demons cannot realize the supreme potency of the Lord, but He can do anything and everything; indeed, He can do whatever He likes. When Hiranyakasipu received benedictions from Lord Brahma, he thought that he was safe, since he received the benediction that he would not be killed either by an animal or by a human being. He never thought that an animal and human being would be combined so that demons like him would be puzzled by such a form. This is the meaning of the Supreme Personality of Godhead's omnipotence.

TEXTS 19-22

TEXT

mimamsamanasya samutthito 'grato
nrsimha-rupas tad alam bhayanakam

pratapta-camikara-canda-locanam
sphurat sata-kesara-jrmbhitananam
karala-damstram karavala-cancala-
ksuranta-jihvam bhrukuti-mukholbanam

stabdhordhva-karnam giri-kandaradbhuta-
vyattasya-nasam hanu-bheda-bhisanam
divi-sprsat kayam adirgha-pivara-
grivoru-vaksah-sthalam alpa-madhyamam

candramsu-gaurais churitam tanuruhair
visvag bhujanika-satam nakhayudham
durasadam sarva-nijetarayudha-
praveka-vidravita-daitya-danavam

SYNONYMS

mimamsamanasya--of Hiranyakasipu, who was contemplating the wonderful form of the Lord; samutthitah--appeared; agratah--in front; nrsimha-rupah--the form of Nrsimhadeva (half lion and half man); tat--that; alam--extraordinarily; bhayanakam--very fearful; pratapta--like molten; camikara--gold; canda-locanam--having fierce eyes; sphurat--flashing; sata-kesara--by His mane; jrmbhita-ananam--whose face was expanded;

karala--deadly; damstram--with a set of teeth; karavala-cancala--waving like a sharp sword; ksura-anta--and as sharp as a razor; jihvam--whose tongue; bhrukuti-mukha--due to His frowning face; ulbanam--dreadful; stabdha--motionless; urdhva--extending upward; karnam--whose ears; giri-kandara--like the caves of a mountain; adbhuta--very wonderful; vyattasya--with a widely opened mouth; nasam--and nostrils; hanu-bheda-bhisanam--causing fear due to the separation of the jaws; divi-sprsat--touching the sky; kayam--whose body; adirgha--short; pivara--fat; griva--neck; uru--broad; vaksah-sthalam--chest; alpa--small; madhyamam--middle portion of the body; candra-amsu--like the rays of the moon; gauraih--whitish; churitam--covered; tanuruhaih--with hairs; visvak--in all directions; bhujam--of arms; anika-satam--with a hundred rows; nakha--having nails; ayudham--as fatal weapons; durasadam--very difficult to conquer; sarva--all; nija--personal; itara--and other; ayudha--of weapons; praveka--by use of the best; vidravita--caused to run; daitya--by whom the demons; danavam--and the rogues (atheists).

TRANSLATION

Hiranyakasipu studied the form of the Lord, trying to decide who the form of Nrsimhadeva standing before him was. The Lord's form was extremely fearsome because of His angry eyes, which resembled molten gold; His shining mane, which expanded the dimensions of His fearful face; His deadly teeth; and His razor-sharp tongue, which moved about like a dueling sword. His ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws parted fearfully, and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, which resembled flanks of soldiers, spread in all directions as He killed the demons, rogues and atheists with His conchshell, disc, club, lotus and other natural weapons.

TEXT 23

TEXT

prayena me 'yam harinorumayina
vadhah smrto 'nena samudyatena kim
evam bruvams tv abhyapatad gadayudho
nadan nrsimham prati daitya-kunjarah

SYNONYMS

prayena--probably; me--of me; ayam--this; harina--by the Supreme Lord; uru-mayina--who possesses the great mystic power; vadhah--the death; smrtah--planned; anena--with this; samudyatena--endeavor; kim--what use; evam--in this way; bruvan--murmuring; tu--indeed; abhyapatat--attacked; gada-ayudhah--armed with his weapon, the club; nadan--loudly roaring; nrsimham--the Lord, appearing in the form of half lion and half man; prati--toward; daitya-kunjarah--Hiranyakasipu, who was like an elephant.

TRANSLATION

Hiranyakasipu murmured to himself, "Lord Visnu, who possesses great mystic power, has made this plan to kill me, but what is the use of such an attempt? Who can fight with me?" Thinking like this and taking up his club, Hiranyakasipu attacked the Lord like an elephant.

PURPORT

In the jungle there are sometimes fights between lions and elephants. Here the Lord appeared like a lion, and Hiranyakasipu, unafraid of the Lord, attacked Him like an elephant. Generally the elephant is defeated by the lion, and therefore the comparison in this verse is appropriate.

TEXT 24

TEXT

alaksito 'gnau patitah patangamo
yatha nrsimhaujasi so 'suras tada
na tad vicitram khalu sattva-dhamani
sva-tejasa yo nu purapibat tamah

SYNONYMS

alaksitah--invisible; agnau--in the fire; patitah--fallen; patangamah--an insect; yatha--just as; nrsimha--of Lord Nrsimhadeva; ojasi--in the effulgence; sah--he; asurah--Hiranyakasipu; tada--at that time; na--not; tat--that; vicitram--wonderful; khalu--indeed; sattva-dhamani--in the Supreme personality of Godhead, who is situated in pure goodness; sva-tejasa--by His own effulgence; yah--He who (the Lord); nu--indeed; pura--formerly; apibat--swallowed up; tamah--the darkness within the material creation.

TRANSLATION

Just as a small insect falls forcefully into a fire and the insignificant creature becomes invisible, when Hiranyakasipu attacked the Lord, who was full of effulgence, Hiranyakasipu became invisible. This is not at all astonishing, for the Lord is always situated in pure goodness. Formerly, during creation, He entered the dark universe and illuminated it by His spiritual effulgence.

PURPORT

The Lord is situated transcendently, in pure goodness. The material world is generally controlled by tamo-guna, the quality of ignorance, but the spiritual world, because of the presence of the Lord and His effulgence, is free from all contamination by darkness, passion or contaminated goodness. Although there is a tinge of goodness in this material world in terms of the brahminical qualifications, such qualifications sometimes become invisible because of the strong prevalence of the modes of passion and ignorance. But because the Lord is always transcendently situated, the material modes of passion and ignorance cannot touch Him. Whenever the Lord is present, there cannot be any darkness from the mode of ignorance. It is stated in Caitanya-caritamrta (Madhya 22.31):

krsna----surya-sama, maya haya andhakara
yahan krsna, tahan nahi mayara adhikara

"Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience." This material world is full of darkness and ignorance of spiritual life, but by bhakti-yoga this ignorance is dissipated. The

Lord appeared because of the bhakti-yoga exhibited by Prahlada Maharaja, and as soon as the Lord appeared, the influence of Hiranyakasipu's passion and ignorance was vanquished as the Lord's quality of pure goodness, or the Brahman effulgence, became prominent. In that prominent effulgence, Hiranyakasipu became invisible, or his influence became insignificant. An example illustrating how the darkness of the material world is vanquished is given in the sastra. When Brahma was created from the lotus stem growing from the abdomen of Garbhodakasayi Visnu, Lord Brahma saw everything to be dark, but when he received knowledge from the Supreme Personality of Godhead, everything became clear, as everything becomes clear when one comes from night to sunshine. The important point is that as long as we are in the material modes of nature, we are always in darkness. This darkness cannot be dissipated without the presence of the Supreme Personality of Godhead, which is invoked by the practice of bhakti-yoga. Bhakti-yoga creates a transcendental situation with no tinges of material contamination.

TEXT 25

TEXT

tato 'bhipadyabhyahanan mahasuro
rusa nrsimham gadayoruvegaya
tam vikramantam sagadam gadadharo
mahoragam tarksya-suto yathagrahit

SYNONYMS

tatah--thereafter; abhipadya--attacking; abhyahanat--struck; maha-asurah--the great demon (Hiranyakasipu); rusa--with anger; nrsimham--Lord Nrsimhadeva; gadaya--by his club; uru-vegaya--moving with great force; tam--him (Hiranyakasipu); vikramantam--showing his prowess; sa-gadam--with his club; gada-dharah--Lord Nrsimhadeva, who also holds a club in His hand; maha-uragam--a great snake; tarksya-sutah--Garuda, the son of Tarksya; yatha--just as; agrahit--captured.

TRANSLATION

Thereafter, the great demon Hiranyakasipu, who was extremely angry, swiftly attacked Nrsimhadeva with his club and began to beat Him. Lord Nrsimhadeva, however, captured the great demon, along with his club, just as Garuda might capture a great snake.

TEXT 26

TEXT

sa tasya hastotkalitas tadasuro
vikridato yadvad ahir garutmatah
asadhv amanyanta hrtaukaso 'mara
ghana-cchada bharata sarva-dhisnya-pah

SYNONYMS

sah--he (Hiranyakasipu); tasya--of Him (Lord Nrsimhadeva); hasta--from the hands; utkalitah--slipped; tada--at that time; asurah--the King of the demons, Hiranyakasipu; vikridatah--playing; yadvat--exactly like; ahih--a snake; garutmatah--of Garuda; asadhu--not very good; amanyanta--

considered; hrta-okasah--whose abodes were taken by Hiranyakasipu; amarah--the demigods; ghana-cchadah--situated behind a cover of clouds; bharata--O great son of Bharata; sarva-dhisnya-pah--the rulers of the heavenly planets.

TRANSLATION

O Yudhishthira, O great son of Bharata, when Lord Nrsimhadeva gave Hiranyakasipu a chance to slip from His hand, just as Garuda sometimes plays with a snake and lets it slip from his mouth, the demigods, who had lost their abodes and who were hiding behind the clouds for fear of the demon, did not consider that incident very good. Indeed, they were perturbed.

PURPORT

When Hiranyakasipu was in the process of being killed by Lord Nrsimhadeva, the Lord gave the demon a chance to slip from His clutches. This incident was not very much appreciated by the demigods, for they were greatly afraid of Hiranyakasipu. They knew that if somehow or other Hiranyakasipu escaped from Nrsimhadeva's hands and saw that the demigods were looking forward to his death with great pleasure, he would take great revenge upon them. Therefore they were very much afraid.

TEXT 27

TEXT

tam manyamano nija-virya-sankitam
yad dhasta-mukto nrharim mahasurah
punas tam asajjata khadga-carmani
pragrhya vegena gata-sramo mrdhe

SYNONYMS

tam--Him (Lord Nrsimhadeva); manyamanah--thinking; nija-virya-sankitam--afraid of his prowess; yat--because; hasta-muktah--freed from the clutches of the Lord; nr-harim--Lord Nrsimhadeva; maha-asurah--the great demon; punah--again; tam--Him; asajjata--attacked; khadga-carmani--his sword and shield; pragrhya--taking up; vegena--with great force; gata-sramah--his fatigue having gone; mrdhe--in the battle.

TRANSLATION

When Hiranyakasipu was freed from the hands of Nrsimhadeva, he falsely thought that the Lord was afraid of his prowess. Therefore, after taking a little rest from the fight, he took up his sword and shield and again attacked the Lord with great force.

PURPORT

When a sinful man enjoys material facilities, foolish people sometimes think, "How is it that this sinful man is enjoying whereas a pious man is suffering?" By the will of the Supreme, a sinful man is sometimes given the chance to enjoy the material world as if he were not under the clutches of material nature, just so that he may be fooled. A sinful man who acts against the laws of nature must be punished, but sometimes he is given a chance to play, exactly like Hiranyakasipu when he was released

from the hands of Nrsimhadeva. Hiranyakasipu was destined to be ultimately killed by Nrsimhadeva, but just to see the fun, the Lord gave him a chance to slip from His hands.

TEXT 28

TEXT

tam syena-vegam sata-candra-vartmabhis
carantam acchidram upary-adho harih
krtvatta-hasam kharam utsvanolbanam
nimilitaksam jagrhe maha-javah

SYNONYMS

tam--him (Hiranyakasipu); syena-vegam--possessing the speed of a hawk; sata-candra-vartmabhih--by the maneuvers of his sword and his shield, which was marked with a hundred moonlike spots; carantam--moving; acchidram--without any weak spot; upari-adhah--up and down; harih--the Supreme Personality of Godhead; krtva--making; atta-hasam--loud laughter; kharam--extremely shrill; utsvana-ulbanam--very fearful due to its great sound; nimilita--closed; aksam--eyes; jagrhe--captured; maha-javah--the greatly powerful Lord.

TRANSLATION

Making a loud, shrill sound of laughter, the Supreme Personality of Godhead, Narayana, who is extremely strong and powerful, captured Hiranyakasipu, who was protecting himself with his sword and shield, leaving no gaps open. With the speed of a hawk, Hiranyakasipu moved sometimes in the sky and sometimes on the earth, his eyes closed because of fear of Nrsimhadeva's laughter.

TEXT 29

TEXT

visvak sphurantam grahanaturam harir
vyalo yathakhum kulisaksata-tvacam
dvary urum apatya dadara lilaya
nakhair yathahim garudo maha-visam

SYNONYMS

visvak--all around; sphurantam--moving his limbs; grahana-aturam--afflicted because of being captured; harih--the Supreme Personality of Godhead, Nrsimhadeva; vyalah--a snake; yatha--just as; akhum--a mouse; kulisa-aksata--not cut even by the thunderbolt thrown by Indra; tvacam--whose skin; dvari--on the threshold of the door; urum--on His thigh; apatya--placing; dadara--pierced; lilaya--very easily; nakhaih--with the nails; yatha--just as; ahim--a snake; garudah--Garuda, the carrier of Lord Visnu; maha-visam--very venomous.

TRANSLATION

As a snake captures a mouse or Garuda captures a very venomous snake, Lord Nrsimhadeva captured Hiranyakasipu, who could not be pierced even by the thunderbolt of King Indra. As Hiranyakasipu moved his limbs here,

there and all around, very much afflicted at being captured, Lord Nrsimhadeva placed the demon on His lap, supporting him with His thighs, and in the doorway of the assembly hall the Lord very easily tore the demon to pieces with the nails of His hand.

PURPORT

Hiranyakasipu had received from Lord Brahma the benediction that he would not die on the land or in the sky. Therefore, to keep the promise of Lord Brahma intact, Nrsimhadeva placed Hiranyakasipu's body on His lap, which was neither land nor sky. Hiranyakasipu had received the benediction that he would not die either during the day or at night. Therefore, to keep this promise of Brahma, the Lord killed Hiranyakasipu in the evening, which is the end of day and the beginning of night but is neither day nor night. Hiranyakasipu had taken a benediction from Lord Brahma that he would not die from any weapon or be killed by any person, dead or alive. Therefore, just to keep the word of Lord Brahma, Lord Nrsimhadeva pierced Hiranyakasipu's body with His nails, which were not weapons and were neither living nor dead. Indeed, the nails can be called dead, but at the same time they can be said to be alive. To keep intact all of Lord Brahma's benedictions, Lord Nrsimhadeva paradoxically but very easily killed the great demon Hiranyakasipu.

TEXT 30

TEXT

samrambha-duspreksya-karala-locano
vyattananantam vilihan sva-jihvaya
asrg-lavaktaruna-kesaranano
yathantra-mali dvipa-hatyaya harih

SYNONYMS

samrambha--because of great anger; duspreksya--very difficult to look at; karala--very fearful; locanah--eyes; vyatta--expanded; anana-antam--the edge of the mouth; vilihan--licking; sva-jihvaya--with His tongue; asrk-lava--with spots of blood; akta--smeared; aruna--reddish; kesara--mane; ananah--and face; yatha--just as; antra-mali--decorated with a garland of intestines; dvipa-hatyaya--by the killing of an elephant; harih--the lion.

TRANSLATION

Lord Nrsimhadeva's mouth and mane were sprinkled with drops of blood, and His fierce eyes, full of anger, were impossible to look at. Licking the edge of His mouth with His tongue, the Supreme Personality of Godhead, Nrsimhadeva, decorated with a garland of intestines taken from Hiranyakasipu's abdomen, resembled a lion that has just killed an elephant.

PURPORT

The hair on Lord Nrsimhadeva's face, being sprinkled with drops of blood, was reddish and looked very beautiful. Lord Nrsimhadeva pierced Hiranyakasipu's abdomen with His nails, pulled out the demon's intestines and wore them as a garland, which enhanced His beauty. Thus the Lord became very fearsome, like a lion engaged in fighting an elephant.

TEXT 31

TEXT

nakhankurotpatita-hrt-saroruham
visrjya tasyanucaran udayudhan
ahan samastan nakha-sastra-panibhir
dordanda-yutho 'nupathan sahasrasah

SYNONYMS

nakha-ankura--by the pointed nails; utpatita--torn out; hrt-saroruham--whose heart, which was like a lotus flower; visrjya--leaving aside; tasya--of him; anucaran--the followers (soldiers and bodyguards); udayudhan--having raised weapons; ahan--He killed; samastan--all; nakha-sastra-panibhir--with His nails and other weapons in His hands; dordanda-yuthah--having unlimited arms; anupathan--the attendants of Hiranyakasipu; sahasrasah--by thousands.

TRANSLATION

The Supreme Personality of Godhead, who had many, many arms, first uprooted Hiranyakasipu's heart and then threw him aside and turned toward the demon's soldiers. These soldiers had come in thousands to fight with Him with raised weapons and were very faithful followers of Hiranyakasipu, but Lord Nrsimhadeva killed all of them merely with the ends of His nails.

PURPORT

Since the creation of the material world, there have been two kinds of men--the devas and the asuras. The devas are always faithful to the Supreme Personality of Godhead, whereas the asuras are always atheists who defy the supremacy of the Lord. At the present moment, throughout the entire world, the atheists are extremely numerous. They are trying to prove that there is no God and that everything takes place due to combinations and permutations of material elements. Thus the material world is becoming more and more godless, and consequently everything is in a disturbed condition. If this continues, the Supreme personality of Godhead will certainly take action, as He did in the case of Hiranyakasipu. Within a second, Hiranyakasipu and his followers were destroyed, and similarly if this godless civilization continues, it will be destroyed in a second, simply by the movement of one finger of the Supreme Personality of Godhead. The demons should therefore be careful and curtail their godless civilization. They should take advantage of the Krsna consciousness movement and become faithful to the Supreme Personality of Godhead; otherwise they are doomed. As Hiranyakasipu was killed in a second, the godless civilization can be destroyed at any moment.

TEXT 32

TEXT

satavadhuta jaladah parapatan
grahas ca tad-drsti-vimusta-rocisah
ambhodhayah svasa-hata vicuksubhur

nirhrada-bhita digibha vicukrusuh

SYNONYMS

sata--by the hair on Lord Nrsimhadeva's head; avadhutah--shaken; jaladah--the clouds; parapatan--scattered; grahah--the luminous planets; ca--and; tat-drsti--by His glaring glance; vimusta--taken away; rocisah--whose effulgence; ambhodhayah--the water of the oceans and seas; svasa-hatah--being struck by Lord Nrsimhadeva's breathing; vicuksubhuh--became turbulent; nirhrada-bhitah--frightened by Nrsimhadeva's roaring; digibhah--all the elephants guarding the quarters; vicukrusuh--cried out.

TRANSLATION

The hair on Nrsimhadeva's head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear.

PURPORT

As the Lord says in Bhagavad-gita (10.41):

yad yad vibhutimat sattvam
srimad urjitam eva va
tat tad evavagaccha tvam
mama tejo-'msa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." The illumination of the planets and stars in the sky is but a partial manifestation of the Lord's effulgence. There are many wonderful qualities of different living entities, but whatever extraordinary things exist are but part of the Lord's tejas, His illumination or brilliance. The deep waves of the seas and oceans and the many other wonders within the creation of the Supreme Personality of Godhead all become insignificant when the Lord, in His special feature, incarnates within this material world. Everything is insignificant in comparison to His personal, all-defeating transcendental qualities.

TEXT 33

TEXT

dyaus tat-satotksipta-vimana-sankula
protsarpata ksma ca padabhipidita
sailah samutpetur amusya ramhasa
tat-tejasa kham kakubho na rejire

SYNONYMS

dyauh--outer space; tat-sata--by His hair; utksipta--thrown up; vimana-sankula--filled with airplanes; protsarpata--slipped out of place; ksma--the planet earth; ca--also; pada-abhipidita--distressed due to the heavy weight of the lotus feet of the Lord; sailah--the hills and mountains; samutpetuh--sprang up; amusya--of that one (the Lord); ramhasa--due to the intolerable force; tat-tejasa--by His effulgence; kham--the sky; kakubhah--the ten directions; na rejire--did not shine.

TRANSLATION

Airplanes were thrown into outer space and the upper planetary system by the hair on Nrsimhadeva's head. Because of the pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to His intolerable force. Because of the Lord's bodily effulgence, both the sky and all directions diminished in their natural illumination.

PURPORT

That there were airplanes flying in the sky long, long ago can be understood from this verse. Srimad-Bhagavatam was spoken five thousand years ago, and the statements of this verse prove that the symptoms of a very advanced civilization then existed, even in the upper planetary systems, as well as in the lower planetary systems. Modern scientists and philosophers foolishly explain that there was no civilization prior to three thousand years ago, but the statement of this verse nullifies such whimsical judgments. The Vedic civilization existed millions and millions of years ago. It existed since the creation of this universe, and it included arrangements all over the universe with all the modern amenities and even more.

"Srimad-Bhagavatam – Canto Seven" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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TEXT

tatah sabhayam upavistam uttame
nrpasane sambhrta-tejasam vibhum
alaksita-dvairatham atyamarsanam
pracanda-vaktram na babhaja kascana

SYNONYMS

tatah--thereafter; sabhayam--in the assembly house; upavistam--seated; uttame--on the best; nrpa-asane--throne (upon which King Hiranyakasipu used to sit); sambhrta-tejasam--in full effulgence; vibhum--the Supreme Lord; alaksita-dvairatham--whose challenger or enemy was not seen; ati--very much; amarsanam--fearsome (due to His anger); pracanda--terrible; vaktram--face; na--not; babhaja--worshiped; kascana--anyone.

TRANSLATION

Manifesting a full effulgence and a fearsome countenance, Lord Nrsimha, being very angry and finding no contestant to face His power and opulence, then sat down in the assembly hall on the excellent throne of the king. Because of fear and obedience, no one could come forward to serve the Lord directly.

PURPORT

When the Lord sat on the throne of Hiranyakasipu, there was no one to protest; no enemy came forward on behalf of Hiranyakasipu to fight with the Lord. This means that His supremacy was immediately accepted by the demons. Another point is that although Hiranyakasipu treated the Lord as his bitterest enemy, he was the Lord's faithful servant in Vaikuntha, and therefore the Lord had no hesitation in sitting on the throne that Hiranyakasipu had so laboriously created. Srila Visvanatha Cakravarti Thakura remarks in this connection that sometimes, with great care and attention, great saintly persons and rsis offer the Lord valuable seats dedicated with Vedic mantras and tantras, but still the Lord does not sit upon those thrones. Hiranyakasipu, however, had formerly been Jaya, the doorkeeper at the Vaikuntha gate, and although he had fallen because of the curse of the brahmanas and had gotten the nature of a demon, and although he had never offered anything to the Lord as Hiranyakasipu, the Lord is so affectionate to His devotee and servant that He nonetheless took pleasure in sitting on the throne that Hiranyakasipu had created. In this regard it is to be understood that a devotee is fortunate in any condition of his life.

TEXT 35

TEXT

nisamya loka-traya-mastaka-jvaram
tam adi-daityam harina hatam mrdhe
praharsa-vegokalitanana muhuh
prasuna-varsair vavrsuh sura-striyah

SYNONYMS

nisamya--hearing; loka-traya--of the three worlds; mastaka-jvaram--the headache; tam--him; adi--the original; daityam--demon; harina--by the Supreme Personality of Godhead; hatam--killed; mrdhe--in battle; praharsa-vega--by an outburst of ecstasy; utkalita-ananah--whose faces blossomed; muhuh--again and again; prasuna-varsaih--with showers of flowers; vavrsuh--rained; sura-striyah--the wives of the demigods.

TRANSLATION

Hiranyakasipu had been exactly like a fever of meningitis in the head of the three worlds. Thus when the wives of the demigods in the heavenly planets saw that the great demon had been killed by the personal hands of the Supreme Personality of Godhead, their faces blossomed in great joy. The wives of the demigods again and again showered flowers from heaven upon Lord Nrsimhadeva like rain.

TEXT 36

TEXT

tada vimanavalibhir nabhastalam
didrksatam sankulam asa nakinam
suranaka dundubhayo 'tha jaghnire
gandharva-mukhya nanrtur jaguh striyah

SYNONYMS

tada--at that time; vimana-avalibhih--with different types of airplanes; nabhastalam--the sky; didrksatam--desirous of seeing; sankulam--crowded; asa--became; nakinam--of the demigods; sura-anakah--the drums of the demigods; dundubhayah--the kettledrums; atha--as well; jaghnire--were sounded; gandharva-mukhyah--the chiefs of Gandharvaloka; nanrtuh--began to dance; jaguh--sang; striyah--heavenly society women.

TRANSLATION

At that time, the airplanes of the demigods, who desired to see the activities of the Supreme Lord, Narayana, crowded the sky. The demigods began beating drums and kettledrums, and upon hearing them the angelic women began to dance, while the chiefs of the Gandharvas sang sweetly.

TEXTS 37-39

TEXT

tatropavrajya vibudha
brahmendra-girisadayah
rsayah pitarah siddha
vidyadhara-mahoragah

manavah prajanam patayo
gandharvapsara-caranah
yaksah kimpurusas tata
vetalah saha-kinnarah

te visnu-parsadah sarve
sunanda-kumudadayah
murdhni baddhanjali-puta

asinam tivra-tejasam
idire nara-sardulam
natiduracarah prthak

SYNONYMS

tatra--there (in the sky); upavrajya--coming (in their respective airplanes); vibudhah--all the different demigods; brahma-indra-girisa-adayah--headed by Lord Brahma, King Indra and Lord Siva; rsayah--the great saintly sages; pitarah--the inhabitants of Pitrloka; siddhah--the residents of Siddhaloka; vidyadhara--the residents of Vidyadharaloka; maha-uragah--the residents of the planets where great serpents reside; manavah--the Manus; prajanam--of the living entities (on different planets); patayah--the chiefs; gandharva--the residents of Gandharvaloka; apsara--the residents of the angelic planet; caranah--the residents of Caranaloka; yaksah--the Yaksas; kimpurusah--the Kimpurusas; tata--O dear one; vetalah--the Vetelas; saha-kinnarah--along with the Kinnaras; te--they; visnu-parsadah--the personal associates of Lord Visnu (in the Vaikunthalokas); sarve--all; sunanda-kumuda-adayah--headed by Sunanda and Kumuda; murdhni--on their heads; baddha-anjali-putah--with folded hands; asinam--who was sitting on the throne; tivra-tejasam--exposing His great spiritual effulgence; idire--offered respectful worship; nara-sardulam--unto the Lord, who had appeared as half man and half lion; na ati-duracarah--coming near; prthak--individually.

TRANSLATION

My dear King Yudhisthira, the demigods then approached the Lord. They were headed by Lord Brahma, King Indra and Lord Siva and included great saintly persons and the residents of Pitrloka, Siddhaloka, Vidyadharaloka and the planet of the snakes. The Manus approached, and so did the chiefs of various other planets. The angelic dancers approached, as did the Gandharvas, the Caranas, the Yaksas, the inhabitants of Kinnaraloka, the Vetelas, the inhabitants of Kimpurusa-loka, and the personal servants of Visnu like Sunanda and Kumuda. All of them came near the Lord, who glowed with intense light. They individually offered their obeisances and prayers, their hands folded at their heads.

TEXT 40

TEXT

sri-brahmovaca
nato 'smy anantaya duranta-saktaye
vicitra-viryaya pavitra-karmane
visvasya sarga-sthiti-samyaman gunaih
sva-lilaya sandadhate 'vyayatmane

SYNONYMS

sri-brahma uvaca--Lord Brahma said; natah--bowed down; asmi--I am; anantaya--unto the unlimited Lord; duranta--very difficult to find an end to; saktaye--who possesses different potencies; vicitra-viryaya--having varieties of prowess; pavitra-karmane--whose actions have no reaction (even though doing contrary things, He remains without contamination by the material modes); visvasya--of the universe; sarga--creation; sthiti--maintenance; samyaman--and annihilation; gunaih--by the material

qualities; sva-lilaya--very easily; sandadhate--performs; avyaya-atmane--whose personality never deteriorates.

TRANSLATION

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

PURPORT

The activities of the Lord are always wonderful. His personal servants Jaya and Vijaya were confidential friends, yet they were cursed, and they accepted bodies of demons. Again, in the family of one such demon, Prahlada Maharaja was caused to take birth to exhibit the behavior of an exalted devotee, and then the Lord accepted the body of Nrsimhadeva to kill that same demon, who by the Lord's own will had taken birth in a demoniac family. Therefore, who can understand the Lord's transcendental activities? Not to speak of understanding the transcendental activities of the Lord, no one can understand even the activities of His servants. In Caitanya-caritamṛta (Madhya 23.39) it is said, tanra vakya, kriya, mudra vijneha na bhujhaya: no one can understand the activities of the Lord's servants. Therefore, what to speak of the activities of the Lord? Who can understand how Kṛṣṇa is benefiting the entire world? The Lord is addressed as duranta-sakti because no one can understand His potencies and how He acts.

TEXT 41

TEXT

sri-rudra uvaca
kopa-kalo yugantas te
hato 'yam asuro 'lpakah
tat-sutam pahy upasrtam
bhaktam te bhakta-vatsala

SYNONYMS

sri-rudrah uvaca--Lord Siva offered his prayer; kopa-kalah--the right time for Your anger (for the purpose of annihilating the universe); yuga-antah--the end of the millennium; te--by You; hatah--killed; ayam--this; asurah--great demon; alpakah--very insignificant; tat-sutam--his son (Prahlada Maharaja); pahi--just protect; upasrtam--who is surrendered and standing nearby; bhaktam--devotee; te--of Your Lordship; bhakta-vatsala--O my Lord, who are so affectionate to Your devotee.

TRANSLATION

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

PURPORT

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

TEXT 42

TEXT

sri-indra uvaca
pratyanitah parama bhavata trayata nah sva-bhaga
daityakrantam hrdaya-kamalam tad-grham pratyabodhi
kala-grastam kiyad idam aho natha susrusatam te
muktis tesam na hi bahumata narasimhaparaih kim

SYNONYMS

sri-indrah uvaca--Indra, the King of heaven, said; pratyanitah--recovered; parama--O Supreme; bhavata--by Your Lordship; trayata--who are protecting; nah--us; sva-bhagah--shares in the sacrifices; daitya-akrantam--afflicted by the demon; hrdaya-kamalam--the lotuslike cores of our hearts; tat-grham--which is actually Your residence; pratyabodhi--it has been illuminated; kala-grastam--devoured by time; kiyat--insignificant; idam--this (world); aho--alas; natha--O Lord; susrusatam--for those who are always engaged in the service; te--of You; mukti--liberation from material bondage; tesam--of them (the pure devotees); na--not; hi--indeed; bahumata--thought very important; nara-simha--O Lord Nrsimhadeva, half lion and half human being; aparaih kim--then what is the use of other possessions.

TRANSLATION

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

PURPORT

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

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

yoginam api sarvesam
mad gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

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

TEXT 43

TEXT

sri-rsaya ucuh
tvam nas tapah paramam attha yad atma-tejo
yenedam adi-purusatma-gatam sasarktha
tad vipraluptam amunadya saranya-pala
raksa-grhita-vapusa punar anvamamsthah

SYNONYMS

sri-rsayah ucuh--the great sages said; tvam--You; nah--our; tapah--austerity; paramam--topmost; attha--instructed; yat--which; atma-tejah--Your spiritual power; yena--by which; idam--this (material world); adi-purusa--O supreme original Personality of Godhead; atma-gatam--merged within Yourself; sasarktha--(You) created; tat--that process of austerity and penance; vipraluptam--stolen; amuna--by that demon (Hiranyakasipu); adya--now; saranya-pala--O supreme maintainer of those who need to be sheltered; raksa-grhita-vapusa--by Your body, which You accept to give protection; punah--again; anvamamsthah--You have approved.

TRANSLATION

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

PURPORT

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

TEXT 44

TEXT

sri-pitara ucuh
sraddhani no 'dhibubhuje prasabham tanujair
dattani tirtha-samaye 'py apibat tilambu
tasyodaran nakha-vidirna-vapad ya arcchat
tasmai namo nrharaye 'khila-dharma-goptre

SYNONYMS

sri-pitarah ucuh--the inhabitants of Pitrloka said; sraddhani--the performances of the sraddha ceremony (offering of food grains to dead forefathers by a particular process); nah--our; adhibubhuje--enjoyed; prasabham--by force; tanujaih--by our sons and grandsons; dattani--offered; tirtha-samaye--at the time of bathing in the holy places; api--even; apibat--drank; tila-ambu--offerings of water with sesame seeds; tasya--of the demon; udarat--from the abdomen; nakha-vidirna--pierced by the nails of the hand; vapat--the skin of the intestines of which; yah--He who (the Personality of Godhead); arcchat--obtained; tasmai--unto Him (the Supreme Personality of Godhead); namah--respectful obeisances; nrharaye--who has appeared as half lion and half man (Nrhari); akhila--universal; dharma--religious principles; goptre--who maintains.

TRANSLATION

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

PURPORT

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

TEXT 45

TEXT

sri-siddha ucuh
yo no gatim yoga-siddham asadhur
aharsid yoga-tapo-balena
nana darpam tam nakhair vidadara
tasmai tubhyam pranatah smo nrsimha

SYNONYMS

sri-siddhah ucuh--the inhabitants of Siddhaloka said; yah--the person who; nah--our; gatim--perfection; yoga-siddham--achieved by mystic yoga; asadhuh--most uncivilized and dishonest; aharsit--stole away; yoga--of mysticism; tapah--and austerities; balena--by the power; nana darpam--proud due to wealth, opulence and strength; tam--him; nakhair--by the nails; vidadara--pierced; tasmai--unto him; tubhyam--unto You; pranatah--bowed down; smah--we are; nrsimha--O Lord Nrsimhadeva.

TRANSLATION

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

PURPORT

On earth there are many yogis who can exhibit some feeble mystic power by manufacturing pieces of gold like magic, but the inhabitants of the planet Siddhaloka are actually extremely powerful in mysticism. They can fly from one planet to another without airplanes. This is called laghima-

siddhi. They can actually become very light and fly in the sky. By a severe type of austerity, however, Hiranyakasipu excelled all the inhabitants of Siddhaloka and created disturbances for them. The residents of Siddhaloka were also beaten by the powers of Hiranyakasipu. Now that Hiranyakasipu had been killed by the Lord, the inhabitants of Siddhaloka also felt relieved.

TEXT 46

TEXT

sri-vidyadhara ucuh
vidyam prthag dharanayanuraddham
nyasedhad ajno bala-virya-drptah
sa yena sankhye pasuvad dhatas tam
maya-nrsimham pranatah sma nityam

SYNONYMS

sri-vidyadharah ucuh--the inhabitants of Vidyadhara-loka prayed; vidyam--mystic formulas (by which one can appear and disappear); prthak--separately; dharanaya--by various meditations within the mind; anuraddham--attained; nyasedhat--stopped; ajnah--this fool; bala-virya-drptah--puffed up by bodily strength and his ability to conquer anyone; sah--he (Hiranyakasipu); yena--by whom; sankhye--in battle; pasu-vat--exactly like an animal; hatah--killed; tam--unto Him; maya-nrsimham--appearing as Lord Nrsimhadeva by the influence of His own energy; pranatah--fallen; sma--certainly; nityam--eternally.

TRANSLATION

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

TEXT 47

TEXT

sri-naga ucuh
yena papena ratnani
stri-ratnani hrtani nah
tad-vaksah-patanenasam
dattananda namo 'stu te

SYNONYMS

sri-nagah ucuh--the inhabitants of Nagaloka, who look like serpents, said; yena--by which person; papena--the most sinful (Hiranyakasipu); ratnani--the jewels on our heads; stri-ratnani--beautiful wives; hrtani--taken away; nah--our; tat--his; vaksah-patanena--by the piercing of the chest; asam--of all the women (who were kidnapped); datta-ananda--O Lord, You are the source of the pleasure; namah--our respectful obeisances; astu--let there be; te--unto You.

TRANSLATION

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

PURPORT

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

TEXT 48

TEXT

sri-manava ucuh
manavo vayam tava nidesa-karino
ditijena deva paribhuta-setavah
bhavata khalah sa upasamhrtah prabho
karavama te kim anusadhi kinkaran

SYNONYMS

sri-manavah ucuh--all the Manus offered their respectful obeisances by saying; manavah--the leaders of the universal affairs (especially in connection with giving knowledge to humanity about how to live lawfully under the protection of the Supreme Personality of Godhead); vayam--we; tava--of Your Lordship; nidesa-karinah--the carriers of the orders; diti-jena--by Hiranyakasipu, the son of Diti; deva--O Lord; paribhuta--disregarded; setavah--whose laws of morality concerning the varnasrama system in human society; bhavata--by Your Lordship; khalah--the most envious rascal; sah--he; upasamhrtah--killed; prabho--O Lord; karavama--shall we do; te--Your; kim--what; anusadhi--please direct; kinkaran--Your eternal servants.

TRANSLATION

All the Manus offered their prayers as follows: As Your order carriers, O Lord, we, the Manus, are the law-givers for human society, but because of the temporary supremacy of this great demon, Hiranyakasipu, our laws for maintaining varnasrama-dharma were destroyed.

O Lord, now that You have killed this great demon, we are in our normal condition. Kindly order us, Your eternal servants, what to do now.

PURPORT

In many places in Bhagavad-gita, the Supreme Lord, Krsna, refers to the varnasrama-dharma of four varnas and four asramas. He teaches people about this varnasrama-dharma so that all of human society can live peacefully by observing the principles for the four social divisions and four spiritual divisions (varna and asrama) and thus make advancement in spiritual knowledge. The Manus compiled the Manu-samhita. The word samhita means Vedic knowledge, and manu indicates that this knowledge is given by Manu. The Manus are sometimes incarnations of the Supreme Lord and sometimes empowered living entities. Formerly, many long years ago, Lord Krsna instructed the sun-god. The Manus are generally sons of the sun-god. Therefore, while speaking to Arjuna about the importance of Bhagavad-gita, Krsna said, imam vivasvate yogam proktavan aham avyayam vivasvan manave praha: "This instruction was given to Vivasvan, the sun-god, who in turn instructed his son Manu." Manu gave the law known as Manu-samhita, which is full of directions based on varna and asrama concerning how to live as a human being. These are very scientific ways of life, but under the rule of demons like Hiranyakasipu, human society breaks all these systems of law and order and gradually becomes lower and lower. Thus there is no peace in the world. The conclusion is that if we want real peace and order in the human society, we must follow the principles laid down by the Manu-samhita and confirmed by the Supreme Personality of Godhead, Krsna.

TEXT 49

TEXT

sri-prajapataya ucuh
prajesa vayam te paresabhisrsta
na yena praja vai srjamo nisiddhah
sa esa tvaya bhinna-vaksa nu sete
jagan-mangalam sattva-murte 'vatarah

SYNONYMS

sri-prajapatayah ucuh--the great personalities who created the various living beings offered their prayers by saying; praja-isah--the prajapatis created by Lord Brahma, who have created generations of living entities; vayam--we; te--of You; para-isa--O Supreme Lord; abhisrstah--born; na--not; yena--by whom (Hiranyakasipu); prajah--living entities; vai--indeed; srjamah--we create; nisiddhah--being forbidden; sah--he (Hiranyakasipu); esah--this; tvaya--by You; bhinna-vaksah--whose chest has been split; nu--indeed; sete--lies down; jagat-mangalam--for the auspiciousness of the whole world; sattva-murte--in this transcendental form of pure goodness; avatarah--this incarnation.

TRANSLATION

The prajapatis offered their prayers as follows: O Supreme Lord, Lord of even Brahma and Siva, we, the prajapatis, were created by You to execute Your orders, but we were forbidden by Hiranyakasipu to create any more good progeny. Now the demon is lying dead before us, his chest pierced by You. Let us therefore offer our respectful obeisances unto

You, whose incarnation in this form of pure goodness is meant for the welfare of the entire universe.

TEXT 50

TEXT

sri-gandharva ucuh
vayam vibho te nata-natya-gayaka
yena-atmasat virya-balaujasa krtah
sa esa nito bhavata dasam imam
kim utpathasthah kusalaya kalpate

SYNONYMS

sri-gandharvah ucuh--the inhabitants of Gandharvaloka (who are usually engaged as musicians of the heavenly planets) said; vayam--we; vibho--O Lord; te--Your; nata-natya-gayakah--dancers and singers in dramatic performances; yena--by whom; atmasat--under subjection; virya--of his valor; bala--and bodily strength; ojasah--by the influence; krtah--made (brought); sah--he (Hiranyakasipu); esah--this; nitah--brought; bhavata--by Your Lordship; dasam imam--to this condition; kim--whether; utpathasthah--anyone who is an upstart; kusalaya--for auspiciousness; kalpate--is capable.

TRANSLATION

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

PURPORT

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

TEXT 51

TEXT

sri-carana ucuh
hare tavanghri-pankajam
bhavapavargam asritah
yad esa sadhu-hrc-chayas
tvayasurah samapitah

SYNONYMS

sri-carana ucuh--the inhabitants of the Carana planet said; hare--O Lord; tava--Your; anghri-pankajam--lotus feet; bhava-apavargam--the only

shelter for becoming free from the contamination of material existence; asritah--sheltered at; yat--because; esah--this; sadhu-hrt-sayah--stake in the hearts of all honest persons; tvaya--by Your Lordship; asurah--the demon (Hiranyakasipu); samapitah--finished.

TRANSLATION

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

PURPORT

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

TEXT 52

TEXT

sri-yaksa ucuh
vayam anucara-mukhyah karmabhis te mano-jnais
ta iha diti-sutena prapita vahakatvam
sa tu jana-paritapam tat-krtam janata te
narahara upanitah pancatam panca-vimsa

SYNONYMS

sri-yaksah ucuh--the inhabitants of the Yaksa planet prayed; vayam--we; anucara-mukhyah--the chief among Your many servants; karmabhih--by services; te--unto You; mano-jnaih--very pleasing; te--they; iha--at the present moment; diti-sutena--by Hiranyakasipu, the son of Diti; prapitah--forced to engage as; vahakatvam--the palanquin carriers; sah--he; tu--but; jana-paritapam--the miserable condition of everyone; tat-krtam--caused by him; janata--knowing; te--by You; nara-hara--O Lord in the form of Nrsimha; upanitah--is put to; pancatam--death; panca-vimsa--O twenty-fifth principle (the controller of the other twenty-four elements).

TRANSLATION

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

PURPORT

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

TEXT 53

TEXT

sri-kimpurusa ucuh
vayam kimpurusas tvam tu
maha-purusa isvarah
ayam kupuruso nasto
dhik-krtah sadhubhir yada

SYNONYMS

sri-kimpurusah ucuh--the inhabitants of Kimpurusa-loka said; vayam--we; kimpurusah--the inhabitants of Kimpurusa-loka, or insignificant living entities; tvam--Your Lordship; tu--however; maha-purusah--the Supreme Personality of Godhead; isvarah--the supreme controller; ayam--this; ku-purusah--most sinful person, Hiranyakasipu; nastah--slain; dhik-krtah--being condemned; sadhubhir--by the saintly persons; yada--when.

TRANSLATION

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

PURPORT

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

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge

"Whenever and wherever there is a decrease in religious principles and a predominant rise in irreligion, at that time I descend Myself. To deliver the pious and annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself, millennium after

millennium." The Lord appears in order to execute two kinds of activities--to kill the demons and to protect the devotees. When the devotees are too disturbed by the demons, the Lord certainly appears in different incarnations to give the devotees protection. The devotees following in the footsteps of Prahlada Maharaja should not be disturbed by the demoniac activities of the nondevotees. Rather, they should stick to their principles as sincere servants of the Lord and rest assured that the demoniac activities directed against them will not be able to stop their devotional service.

TEXT 54

TEXT

sri-vaitalika ucuh
sabhasu satresu tavamalam yaso
gitva saparyam mahatim labhamahe
yas tam anaisid vasam esa durjano
dvistya hatas te bhagavan yathamayah

SYNONYMS

sri-vaitalikh ucuh--the inhabitants of Vaitalika-loka said; sabhasu--in great assemblies; satresu--in the arenas of sacrifice; tava--Your; amalam--without any spot of material contamination; yasah--reputation; gitva--singing; saparyam--respectful position; mahatim--great; labhamahe--we achieved; yah--he who; tam--that (respectful position); anaisit--brought under; vasam--his control; esah--this; durjanah--crooked person; dvistya--by great fortune; hatah--killed; te--by You; bhagavan--O Lord; yatha--exactly like; amayah--a disease.

TRANSLATION

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

TEXT 55

TEXT

sri-kinnara ucuh
vayam isa kinnara-ganas tavanuga
ditijena vistim amunanukaritam
bhavata hare sa vrjino 'vasadito
narasimha natha vibhavaya no bhava

SYNONYMS

sri-kinnarah ucuh--the inhabitants of the Kinnara planet said; vayam--we; isa--O Lord; kinnara-ganah--the inhabitants of the Kinnara planet; tava--Your; anugah--faithful servants; diti-jena--by the son of Diti; vistim--service without remuneration; amuna--by that; anukaritam--caused to perform; bhavata--by You; hare--O Lord; sah--he; vrjinah--most sinful; avasaditah--destroyed; narasimha--O Lord Nrsimhadeva; natha--O master;

vibhavaya--for the happiness and opulence; nah--of us; bhava--You please be.

TRANSLATION

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

TEXT 56

TEXT

sri-visnu-parsada ucuh
adyaitad dhari-nara-rupam adbhutam te
drstam nah saranada sarva-loka-sarma
so 'yam te vidhikara isa vipra-saptas
tasyedam nidhanam anugrahaya vidmah

SYNONYMS

sri-visnu-parsadah ucuh--the associates of Lord Visnu in Vaikunthaloka said; adya--today; etat--this; hari-nara--of half lion and half human being; rupam--form; adbhutam--very wonderful; te--Your; drstam--seen; nah--of us; sarana-da--the everlasting bestower of shelter; sarva-loka-sarma--which brings good fortune to all the various planets; sah--he; ayam--this; te--of Your Lordship; vidhikarah--order carrier (servant); isa--O Lord; vipra-saptah--being cursed by the brahmanas; tasya--of him; idam--this; nidhanam--killing; anugrahaya--for the special favor; vidmah--we understand.

TRANSLATION

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

PURPORT

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

Thus end the Bhaktivedanta purports of the Seventh Canto, Eighth Chapter, of the Srimad-Bhagavatam, entitled "Lord Nrsimhadeva Slays the King of the Demons."

Chapter Nine

Prahlada Pacifies Lord Nrsimhadeva with Prayers

As related in this chapter, Prahlada Maharaja, following the order of Lord Brahma, pacified the Lord when the Lord was extremely angry after having killed Hiranyakasipu.

After Hiranyakasipu was killed, the Lord continued to be very angry, and the demigods, headed by Lord Brahma, could not pacify Him. Even mother Laksmi, the goddess of fortune, the constant companion of Narayana, could not dare come before Lord Nrsimhadeva. Then Lord Brahma asked Prahlada Maharaja to go forward and pacify the Lord's anger. Prahlada Maharaja, being confident of the affection of his master, Lord Nrsimhadeva, was not afraid at all. He very gravely appeared before the Lord's lotus feet and offered Him respectful obeisances. Lord Nrsimhadeva, being very much affectionate toward Prahlada Maharaja, put His hand on Prahlada's head, and because of being personally touched by the Lord, Prahlada Maharaja immediately achieved brahma-jnana, spiritual knowledge. Thus he offered his prayers to the Lord in full spiritual knowledge and full devotional ecstasy. The instructions given by Prahlada Maharaja in the form of his prayers are as follows.

Prahlada said, "I am not proud of being able to offer prayers to the Supreme Personality of Godhead. I simply take shelter of the mercy of the Lord, for without devotion one cannot appease Him. One cannot please the Supreme Personality of Godhead simply by dint of high parentage or great opulence, learning, austerity, penance or mystic power. Indeed, these are never pleasing to the Supreme Lord, for nothing can please Him but pure devotional service. Even if a nondevotee is a brahmana qualified with the twelve brahminical symptoms, he cannot be very dear to the Lord, whereas if a person born in a family of dog-eaters is a devotee, the Lord can accept his prayers. The Lord does not need anyone's prayers, but if a devotee offers his prayers to the Lord, the devotee benefits greatly. Ignorant persons born in low families, therefore, can sincerely offer heartfelt prayers to the Lord, and the Lord will accept them. As soon as one offers his prayers to the Lord, he is immediately situated on the Brahman platform.

Lord Nrsimhadeva appeared for the benefit of all human society, not only for Prahlada's personal benefit. The fierce form of Lord Nrsimhadeva may appear most awful to a nondevotee, but to the devotee the Lord is always affectionate as He is in other forms. Conditioned life in the material world is actually extremely fearful; indeed, a devotee is not afraid of anything else. Fear of material existence is due to false ego. Therefore the ultimate goal of life for every living entity is to attain the position of being servant of the servant of the Lord. The miserable condition of the living entities in the material world can be remedied only by the mercy of the Lord. Although there are so-called material protectors like Lord Brahma and the other demigods, or even one's own father, they are unable to do anything if one is neglected by the Supreme Personality of Godhead. However, one who has fully taken shelter of the Lord's lotus feet can be saved from the onslaught of material nature. Therefore every living entity should be unattracted by material so-called happiness and should take shelter of the Lord by all means. That is the mission of human life. To be attracted by sense gratification is simply foolish. Whether one is a devotee of the Lord or is a nondevotee does not depend upon one's birth in a high or low family. Even Lord Brahma and the goddess of fortune cannot achieve the full favor of the Lord, whereas a

devotee can very easily attain such devotional service. The Lord's mercy is bestowed equally upon everyone, regardless of whether one is high or low. Because Prahlada Maharaja was blessed by Narada Muni, Prahlada became a great devotee. The Lord always saves the devotee from impersonalists and voidists. The Lord is present in everyone's heart as the Supersoul to give the living being protection and all benefits. Thus the Lord acts sometimes as the killer and sometimes as the protector. One should not accuse the Lord for any discrepancies. It is His plan that we see varieties of life within this material world. All of them are ultimately His mercy.

Although the entire cosmic manifestation is nondifferent, the material world is nonetheless different from the spiritual world. Only by the mercy of the Supreme Lord can one understand how the wonderful material nature acts. For example, although Lord Brahma appeared from the lotus seat that had grown from the abdomen of Garbhodakasayi Visnu, he could not understand what to do after his appearance. He was attacked by two demons, Madhu and Kaitabha, who took away Vedic knowledge, but the Lord killed them and entrusted to Lord Brahma the Vedic knowledge. Thus the Lord appears in every millennium in the societies of demigods, human beings, animals, saints and aquatics. All such incarnations are meant to protect the devotees and kill the demons, but this killing and protecting does not reflect any sense of partiality on the part of the Supreme Lord. The conditioned soul is always attracted by the external energy. Therefore he is subjected to lust and greed, and he suffers under the conditions of material nature. The Lord's causeless mercy toward His devotee is the only means by which to get out of material existence. Anyone engaged in glorifying the Lord's activities is always unafraid of this material world, whereas one who cannot glorify the Lord in that way is subjected to all lamentation.

Those interested in silently worshiping the Lord in solitary places may be eligible for liberation themselves, but a pure devotee is always aggrieved to see others suffering. Therefore, not caring for his own liberation, he always engages in preaching by glorifying the Lord. Prahlada Maharaja, therefore, had tried to deliver his class friends by preaching and had never remained silent. Although being silent, observing austerities and penances, learning the Vedic literature, undergoing ritualistic ceremonies, living in a solitary place and performing japa and transcendental meditation are approved means of liberation, they are meant for nondevotees or for cheaters who want to live at the expense of others. A pure devotee, however, being freed from all such deceptive activities, is able to see the Lord face to face.

The atomic theory of the composition of the cosmic manifestation is not factual. The Lord is the cause of everything, and therefore He is the cause of this creation. One should therefore always engage in devotional service by offering respectful obeisances to the Lord, offering prayers, working for the Lord, worshiping the Lord in the temple, always remembering the Lord and always hearing about His transcendental activities. Without these six kinds of activity, one cannot attain to devotional service.

Prahlada Maharaja thus offered his prayers to the Supreme Lord, begging His mercy at every step. Lord Nrsimhadeva was pacified by Prahlada Maharaja's prayers and wanted to give him benedictions by which Prahlada could procure all kinds of material facilities. Prahlada Maharaja, however, was not misled by material facilities. Rather, he wanted to remain always a servant of the servant of the Lord.

TEXT

sri-narada uvaca
evam suradayah sarve
brahma-rudra-purah sarah
nopaitum asakan manyu-
samrambham sudurasadam

SYNONYMS

sri-narada uvaca--the great saintly sage Narada Muni said; evam--thus; sura-adayah--the groups of demigods; sarve--all; brahma-rudra-purah sarah--represented by Lord Brahma and Lord Siva; na--not; upaitum--to go before the Lord; asakan--able; manyu-samrambham--in a completely angry mood; su-durasadam--very difficult to approach (Lord Nrsimhadeva).

TRANSLATION

The great saint Narada Muni continued: The demigods, headed by Lord Brahma, Lord Siva and other great demigods, dared not come forward before the Lord, who at that time was extremely angry.

PURPORT

Srila Narottama dasa Thakura has sung in his prema-bhakti-candrika, 'krodha' bhakta-dvesi jane: anger should be used to punish a demon who is envious of devotees. Kama, krodha, lobha, moha, mada and matsarya--lust, anger, greed, illusion, pride and envy--all have their proper use for the Supreme Personality of Godhead and His devotee. A devotee of the Lord cannot tolerate blasphemy of the Lord or His other devotees, and the Lord also cannot tolerate blasphemy of a devotee. Thus Lord Nrsimhadeva was so very angry that the great demigods like Lord Brahma and Lord Siva and even the goddess of fortune, who is the Lord's constant companion, could not pacify Him, even after offering prayers of glorification and praise. No one was able to pacify the Lord in His anger, but because the Lord was willing to exhibit His affection for Prahlada Maharaja, all the demigods and the others present before the Lord pushed Prahlada Maharaja forward to pacify Him.

TEXT 2

TEXT

saksat srih presita devair
drstva tam mahad adbhutam
adrstasruta-purvatvat
sa nopeyaya sankita

SYNONYMS

saksat--directly; srih--the goddess of fortune; presita--being requested to go forward before the Lord; devaih--by all the demigods (headed by Lord Brahma and Lord Siva); drstva--after seeing; tam--Him (Lord Nrsimhadeva); mahat--very big; adbhutam--wonderful; adrsta--never seen; asruta--never heard of; purvatvat--due to being previously; sa--the goddess of fortune, Laksmi; na--not; upeyaya--went before the Lord; sankita--being very much afraid.

TRANSLATION

The goddess of fortune, Laksmiji, was requested to go before the Lord by all the demigods present, who because of fear could not do so. But even she had never seen such a wonderful and extraordinary form of the Lord, and thus she could not approach Him.

PURPORT

The Lord has unlimited forms and bodily features (advaitam acyutam anadim ananta-rupam). These are all situated in Vaikuntha, yet Laksmidevi, the goddess of fortune, being inspired by lila-sakti, could not appreciate this unprecedented form of the Lord. In this regard, Srila Madhvacarya recites the following verses from the Brahmanda Purana:

adrstasruta-purvatvad
anyaih sadharanair janaih
nrsimham sankiteva srir
loka-mohayano yayau

prahrade caiva vatsalya-
darsanaya harer api
jnatva manas tatha brahma
prahradam presayat tada

ekatraikasya vatsalyam
visesad darsayed dharih
avarasyapi mohaya
kramenaivapi vatsalah

In other words, for the common men the form of the Lord as Nrsimhadeva is certainly unseen and wonderful, but for a devotee like Prahlada Maharaja such a fearsome form of the Lord is not at all extraordinary. By the grace of the Lord, a devotee can very easily understand how the Lord can appear in any form He likes. Therefore the devotee is never afraid of such a form. Because of special favor bestowed upon Prahlada Maharaja, he remained silent and unafraid, even though all the demigods, including even Laksmidevi, were afraid of Lord Nrsimhadeva. Narayana-parah sarve na kutasca na bibhyati (Bhag. 6.17.28). Not only is a pure devotee of Narayana like Prahlada Maharaja unafraid of any dangerous condition of material life, but also if the Lord appears to mitigate the fear of a devotee, the devotee maintains his status of fearlessness in all circumstances.

TEXT 3

TEXT

prahradam presayam asa
brahmavasthitam antike
tata prasamayopehi
sva-pitre kupitam prabhum

SYNONYMS

prahradam--Prahlada Maharaja; presayam asa--requested; brahma--Lord Brahma; avasthitam--being situated; antike--very near; tata--my dear son; prasamaya--just try to appease; upehi--go near; sva-pitre--because of

your father's demoniac activities; kupitam--greatly angered; prabhum--the Lord.

TRANSLATION

Thereafter Lord Brahma requested Prahlada Maharaja, who was standing very near him: My dear son, Lord Nrsimhadeva is extremely angry at your demoniac father. Please go forward and appease the Lord.

TEXT 4

TEXT

tatheti sanakai rajan
maha-bhagavato 'rbhakah
upetya bhuvi kayena
nanama vidhrtanjalih

SYNONYMS

tatha--so be it; iti--thus accepting the words of Lord Brahma; sanakaih--very slowly; rajan--O King (Yudhisthira); maha-bhagavatah--the great, exalted devotee (Prahlada Maharaja); arbhakah--although only a small boy; upetya--gradually going near; bhuvi--on the ground; kayena--by his body; nanama--offered respectful obeisances; vidhrta-anjalih--folding his hands.

TRANSLATION

Narada Muni continued: O King, although the exalted devotee Prahlada Maharaja was only a little boy, he accepted Lord Brahma's words. He gradually proceeded toward Lord Nrsimhadeva and fell down to offer his respectful obeisances with folded hands.

TEXT 5

TEXT

sva-pada-mule patitam tam arbhakam
vilokya devah krpaya pariplutah
utthapya tac-chirsny adadhat karambujam
kalahi-vitrasta-dhiyam krtabhayam

SYNONYMS

sva-pada-mule--at His lotus feet; patitam--fallen; tam--him (Prahlada Maharaja); arbhakam--only a little boy; vilokya--seeing; devah--Lord Nrsimhadeva; krpaya--out of His causeless mercy; pariplutah--very much afflicted (in ecstasy); utthapya--raising; tat-sirsni--on his head; adadhat--placed; kara-ambujam--His lotus hand; kala-ahi--of the deadly snake of time, (which can cause immediate death); vitrasta--afraid; dhiyam--to all of those whose minds; krtabhayam--which causes fearlessness.

TRANSLATION

When Lord Nrsimhadeva saw the small boy Prahlada Maharaja prostrated at the soles of His lotus feet, He became most ecstatic in affection

toward His devotee. Raising Prahlada, the Lord placed His lotus hand upon the boy's head because His hand is always ready to create fearlessness in all of His devotees.

PURPORT

The necessities of the material world are four--ahara, nidra, bhaya and maithuna (eating, sleeping, defending and mating). In this material world, everyone is in fearful consciousness (sada samudvigna-dhiyam), and the only means to make everyone fearless is Krsna consciousness. When Lord Nrsimhadeva appeared, all the devotees became fearless. The devotee's hope of becoming fearless is to chant the holy name of Lord Nrsimhadeva. Yato yato yami tato nrsimhah: wherever we go, we must always think of Lord Nrsimhadeva. Thus there will be no fear for the devotee of the Lord.

TEXT 6

TEXT

sa tat-kara-sparsa-dhutakhilasubhah
sapady abhivyakta-paratma-darsanah
tat-pada-padmam hrđi nirvrto dadhau
hrsyt-tanuh klinna-hrd-asru-locanah

SYNONYMS

sah--he (Prahlada Maharaja); tat-kara-sparsa--because of being touched on the head by the lotus hand of Nrsimhadeva; dhuta--being cleansed; akhila--all; asubhah--inauspiciousness or material desires; sapadi--immediately; abhivyakta--manifested; para-atma-darsanah--realization of the Supreme Soul (spiritual knowledge); tat-pada-padmam--Lord Nrsimhadeva's lotus feet; hrđi--within the core of the heart; nirvrtah--full of transcendental bliss; dadhau--captured; hrsyt-tanuh--having transcendental ecstatic bliss manifested in the body; klinna-hrt--whose heart was softened due to transcendental ecstasy; asru-locanah--with tears in his eyes.

TRANSLATION

By the touch of Lord Nrsimhadeva's hand on Prahlada Maharaja's head, Prahlada was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendently situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart.

PURPORT

As stated in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Elsewhere in Bhagavad-gita (9.32) the Lord says:

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination."

On the strength of these verses from Bhagavad-gita, it is evident that although Prahlada Maharaja was born in a demoniac family and although virtually demoniac blood flowed within his body, he was cleansed of all material bodily contamination because of his exalted position as a devotee. In other words, such impediments on the spiritual path could not stop him from progressing, for he was directly in touch with the Supreme personality of Godhead. Those who are physically and mentally contaminated by atheism cannot be situated on the transcendental platform, but as soon as one is freed from material contamination he is immediately fit to be situated in devotional service.

TEXT 7

TEXT

astausid dharim ekagra-
manasa susamahitah
prema-gadgadaya vaca
tan-nyasta-hrdayeksanah

SYNONYMS

astausit--he began to offer prayers; harim--unto the Supreme personality of Godhead; ekagra-manasa--the mind being completely fixed upon the lotus feet of the Lord; su-samahitah--very attentive (without diversion to any other subject); prema-gadgadaya--faltering because of feeling transcendental bliss; vaca--with a voice; tat-nyasta--being fully dedicated to Him (Lord Nrsimhadeva); hrdaya-iksanah--with heart and sight.

TRANSLATION

Prahlada Maharaja fixed his mind and sight upon Lord Nrsimhadeva with full attention in complete trance. With a fixed mind, he began to offer prayers in love with a faltering voice.

PURPORT

The word susamahitah means "very attentive" or "fully fixed." The ability to fix the mind in this way is a result of yoga-siddhi, mystic perfection. As it is stated in Srimad-Bhagavatam (12.13.1), dhyanaavasthita-tad-gatena manasa pasyanti yam yoginah. One attains yogic perfection when he is freed from all material diversions and his mind is fixed upon the lotus feet of the Lord. This is called samadhi or trance. Prahlada Maharaja attained that stage beyond the senses. Because he was

engaged in service, he felt transcendently situated, and naturally his mind and attention became saturated in transcendence. In that condition, he began to offer his prayers as follows.

TEXT 8

TEXT

sri-prahrada uvaca
brahmadayah sura-gana munayo 'tha siddhah
sattvaikatana-gatayo vacasam pravahaih
naradhitum puru-gunair adhunapi pipruh
kim tostum arhati sa me harir ugra-jateh

SYNONYMS

sri-prahradah uvaca--Prahlada Maharaja prayed; brahma-adayah--headed by Lord Brahma; sura-ganah--the inhabitants of the upper planetary systems; munayah--the great saintly persons; atha--as well (like the four Kumaras and others); siddhah--who have attained perfection or full knowledge; sattva--to spiritual existence; ekatana-gatayah--who have taken without diversion to any material activities; vacasam--of descriptions or words; pravahaih--by streams; na--not; aradhitum--to satisfy; puru-gunaih--although fully qualified; adhuna--until now; api--even; pipruh--were able; kim--whether; tostum--to become pleased; arhati--is able; sah--He (the Lord); me--my; harih--the Supreme Personality of Godhead; ugra-jateh--who am born in an asuric family.

TRANSLATION

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

PURPORT

A Vaisnava who is fully qualified to serve the Lord still thinks himself extremely low while offering prayers to the Lord. For example, Krsnadasa Kaviraja Gosvami, the author of Caitanya-caritamrta, says:

jagai madhai haite muni se papistha
purisera kita haite muni se laghistha

(Cc. Adi 5.205)

Thus he considers himself unqualified, lower than the worms in stool, and more sinful than Jagai and Madhai. A pure Vaisnava actually thinks of himself in this way. Similarly, although Prahlada Maharaja was a pure, exalted Vaisnava, he thought himself most unqualified to offer prayers to the Supreme Lord. Mahajano yena gatah sa panthah. Every pure Vaisnava should think like this. One should not be falsely proud of his Vaisnava qualifications. Sri Caitanya Mahaprabhu has therefore instructed us:

trnad api sunicena

taror iva sahisnuna
amanina manadena
kirtaniyah sada harih

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

TEXT 9

TEXT

manye dhanabhijana-rupa-tapah-srutaujas-
tejah-prabhava-bala-paurusa-buddhi-yogah
naradhanaya hi bhavanti parasya pumsa
bhaktya tutosa bhagavan gaja-yutha-paya

SYNONYMS

manye--I consider; dhana--riches; abhijana--aristocratic family; rupa--personal beauty; tapah--austerity; sruta--knowledge from studying the Vedas; ojah--sensory prowess; tejah--bodily effulgence; prabhava--influence; bala--bodily strength; paurusa--diligence; buddhi--intelligence; yogah--mystic power; na--not; aradhanaya--for satisfying; hi--indeed; bhavanti--are; parasya--of the transcendent; pumsah--Supreme Personality of Godhead; bhaktya--simply by devotional service; tutosa--was satisfied; bhagavan--the Supreme personality of Godhead; gaja-yutha-paya--unto the King of elephants (Gajendra).

TRANSLATION

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

PURPORT

No kind of material qualification is the means for satisfying the Supreme Personality of Godhead. As stated in Bhagavad-gita, only by devotional service can the Lord be known (bhaktya mam abhijanati). Unless the Lord is pleased by the service of a devotee, the Lord does not reveal Himself (naham prakasah sarvasya yoga-maya-samavrtah). This is the verdict of all sastras. Neither by speculation nor by material qualifications can one understand or approach the Supreme Personality of Godhead.

TEXT 10

TEXT

viprad dvi-sad-guna-yutad aravinda-nabha-

padaravinda-vimukhat svapacam varistham
manye tad-arpita-mano-vacanehitatha-
pranam punati sa kulam na tu bhurimanah

SYNONYMS

viprat--than a brahmana; dvi-sat-guna-yutat--qualified with twelve brahminical qualities; aravinda-nabha--Lord Visnu, who has a lotus growing from His navel; pada-aravinda--to the lotus feet of the Lord; vimukhat--not interested in devotional service; sva-pacam--one born in a low family, or a dog-eater; varistham--more glorious; manye-- I consider; tat-arpita--surrendered unto the lotus feet of the Lord; manah--his mind; vacana--words; ihita--every endeavor; artha--wealth; pranam--and life; punati--purifies; sah--he (the devotee); kulam--his family; na--not; tu--but; bhurimanah--one who falsely thinks himself to be in a prestigious position.

TRANSLATION

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

PURPORT

Here is a statement by Prahlada Maharaja, one of the twelve authorities, regarding the distinction between a devotee and a brahmana expert in karma-kanda, or Vedic ritualistic ceremonies. There are four varnas and four asramas, which divide human society, but the central principle is to become a first-class pure devotee. It is said in the Hari-bhakti--sudhodaya:

bhagavad-bhakti-hinasya
jatih sastram japas tapah
apranasyaiva dehasya
mandanam loka-ranjanam

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

In this verse Prahlada Maharaja speaks of the vipras, the learned brahmanas. The learned brahmana is considered best among the divisions of brahmana, ksatriya, vaisya and sudra, but a devotee born in a low candala family is better than such brahmanas, not to speak of the ksatriyas, vaisyas and others. A devotee is better than anyone, for he is in the transcendental position on the Brahman platform.

mam ca yo vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

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

jnanam ca satyam ca damah srutam ca
hy amatsaryam hris titiksanasya
yajnas ca danam ca dhrtih samas ca
maha-vrata dvadasa brahmanasya

The European and American devotees in the Krsna consciousness movement are sometimes accepted as brahmanas, but the so-called caste brahmanas are very much envious of them. In answer to such envy, Prahlada Maharaja says that one who has been born in a brahmana family but is falsely proud of his prestigious position cannot even purify himself, not to speak of his family, whereas if a candala, a lowborn person, is a devotee and has fully surrendered unto the lotus feet of the Lord, he can purify his entire family. We have had actual experience of how Americans and Europeans, because of their full Krsna consciousness, have purified their whole families, so much so that a mother of a devotee, at the time of her death, inquired about Krsna with her last breath. Therefore it is theoretically true and has been practically proven that a devotee can give the best service to his family, his community, his society and his nation. The foolish accuse a devotee of following the principle of escapism, but actually the fact is that a devotee is the right person to elevate his family. A devotee engages everything in the service of the Lord, and therefore he is always exalted.

TEXT 11

TEXT

naivatmanah prabhur ayam nija-labha-purno
manam janad avidusah karuno vrnite
yad yaj jano bhagavate vidadhita manam
tat catmane prati-mukhasya yatha mukha-srih

SYNONYMS

na--nor; eva--certainly; atmanah--for His personal benefit; prabhuh--Lord; ayam--this; nija-labha-purnah--is always satisfied in Himself (He does not need to be satisfied by the service of others); manam--respect; janat--from a person; avidusah--who does not know that the aim of life is to please the Supreme Lord; karunah--(the Supreme Personality of Godhead), who is so kind to this foolish, ignorant person; vrnite--accepts; yat yat--whatever; janah--a person; bhagavate--unto the Supreme Personality of Godhead; vidadhita--may offer; manam--worship; tat--that; ca--indeed; atmane--for his own benefit; prati-mukhasya--of the reflection of the face in the mirror; yatha--just as; mukha-srih--the decoration of the face.

TRANSLATION

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

is decorated, the reflection of one's face in a mirror is also seen to be decorated.

PURPORT

In bhakti-yoga it is recommended that a devotee follow nine principles; sravanam kirtanam visnoh smaranam pada-sevanam. arcanam. vandanam dasyam sakhyam atma-nivedanam. This service of glorifying the Lord by hearing, chanting and so on is not, of course, meant for the benefit of the Lord; this devotional service is recommended for the benefit of the devotee. The Lord is always glorious, whether the devotee glorifies Him or not, but if the devotee engages in glorifying the Lord, the devotee himself automatically becomes glorious. Ceto-darpana-marjanam bhava-maha-davagni-nirvapanam. By glorifying the Lord constantly, the living entity becomes purified in the core of his heart, and thus he can understand that he does not belong to the material world but is a spirit soul whose actual activity is to advance in Krsna consciousness so that he may become free from the material clutches. Thus the blazing fire of material existence is immediately extinguished (bhava-maha-davagni-nirvapanam). A foolish person is amazed that Krsna orders, sarva-dharman parityajya mam ekam saranam vraja: "Abandon all varieties of religious activities and just surrender unto Me." Some foolish scholars even say that this is too much to demand. But this demand is not for the benefit of the Supreme personality of Godhead; rather, it is for the benefit of human society. If human beings individually and collectively surrender everything to the Supreme Personality of Godhead in full Krsna consciousness, all of human society will benefit. One who does not dedicate everything to the Supreme Lord is described in this verse as avidusa, a rascal. In Bhagavad-gita (7.15), the Lord Himself speaks in the same way:

na mam duskrino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavamasritah

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." Because of ignorance and misfortune, the atheists and the naradhamas, the lowest of men, do not surrender unto the Supreme Personality of Godhead. Therefore although the Supreme Lord, Krsna, is full in Himself, He appears in different yugas to demand the surrender of the conditioned souls so that they will benefit by becoming free from the material clutches. In conclusion, the more we engage in Krsna consciousness and render service unto the Lord, the more we benefit. Krsna does not need service from any of us.

TEXT 12

TEXT

tasmad aham vigata-viklava isvarasya
sarvatmana mahi grnami yatha manisam
nico 'jaya guna-visargam anupravistah
puyeta yena hi puman anuvarnitena

SYNONYMS

tasmāt--therefore; aham--I; vigata-viklavah--having given up contemplation of being unfit; isvarasya--of the Supreme personality of Godhead; sarva-atmana--in full surrender; mahi--glory; grnami-- I shall chant or describe; yatha manisam--according to my intelligence; nicah--although lowborn (my father being a great demon, devoid of all good qualities); ajaya--because of ignorance; guna-visargam--the material world (wherein the living entity takes birth according to the contamination of the modes of nature); anupravistah--entered into; puyeta--may be purified; yena--by which (the glory of the Lord); hi--indeed; puman--a person; anuvarnitena--being chanted or recited.

TRANSLATION

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

PURPORT

It is clearly understood that a devotee does not need to be born in a very high family, to be rich, to be aristocratic or to be very beautiful. None of these qualifications will engage one in devotional service. With devotion one should feel, "God is great, and I am very small. Therefore my duty is to offer my prayers to the Lord." Only on this basis can one understand and render service to the Lord. As the Lord says in Bhagavad-gita (18.55):

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

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

TEXT 13

TEXT

sarve hy ami vidhi-karas tava sattva-dhamno
brahmadayo vayam ivesa na codvijantah
ksemaya bhutaya utatma-sukhaya casya
vikriditam bhagavato ruciravataraih

SYNONYMS

sarve--all; hi--certainly; ami--these; vidhi-karah--executors of orders; tava--Your; sattva-dhamnah--being always situated in the transcendental world; brahma-adayah--the demigods, headed by Lord Brahma; vayam--we; iva--like; isa--O my Lord; na--not; ca--and; udvijantah--who are afraid (of Your fearful appearance); ksemaya--for the protection; bhutaye--for the increase; uta--it is said; atma-sukhaya--for personal satisfaction by such pastimes; ca--also; asya--of this (material world);

vikriditam--manifested; bhagavatah--of Your Lordship; rucira--very
pleasing; avatairah--by Your incarnations.

TRANSLATION

O my Lord, all the demigods, headed by Lord Brahma, are sincere servants of Your Lordship, who are situated in a transcendental position. Therefore they are not like us [Prahlada and his father, the demon Hiranyakasipu]. Your appearance in this fearsome form is Your pastime for Your own pleasure. Such an incarnation is always meant for the protection and improvement of the universe.

PURPORT

Prahlada Maharaja wanted to assert that his father and the other members of his family were all unfortunate because they were demoniac, whereas the devotees of the Lord are always fortunate because they are always ready to follow the orders of the Lord. When the Supreme Lord appears in this material world in His various incarnations, He performs two functions--saving the devotee and vanquishing the demon (paritranaya sadhunam vinasaya ca duskrtam). Lord Nrsimhadeva, for example, appeared for the protection of His devotee. Such pastimes as those of Nrsimhadeva are certainly not meant to create a fearful situation for the devotees, but nonetheless the devotees, being very simple and faithful, were afraid of the fierce incarnation of the Lord. Therefore Prahlada Maharaja, in the following prayer, requests the Lord to give up His anger.

TEXT 14

TEXT

tad yaccha manyum asuras ca hatas tvayadya
modeta sadhur api vrscika-sarpa-hatya
lokas ca nirvrtim itah pratiyanti sarve
rupam nrsimha vibhayaya janah smaranti

SYNONYMS

tat--therefore; yaccha--kindly give up; manyum--Your anger; asurah--my father, Hiranyakasipu, the great demon; ca--also; hatah--killed; tvaya--by You; adya--today; modeta--take pleasure; sadhuh api--even a saintly person; vrscika-sarpa-hatya--by killing a snake or a scorpion; lokah--all the planets; ca--indeed; nirvrtim--pleasure; itah--have achieved; pratiyanti--are waiting (for pacification of Your anger); sarve--all of them; rupam--this form; nrsimha--O Lord Nrsimhadeva; vibhayaya--for mitigating their fear; janah--all the people of the universe; smaranti--will remember.

TRANSLATION

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

PURPORT

The most important point in this verse is that although saintly persons never desire the killing of any living entity, they take pleasure in the killing of envious living entities like snakes and scorpions. Hiranyakasipu was killed because he was worse than a snake or a scorpion, and therefore everyone was happy. Now there was no need for the Lord to be angry. The devotees can always remember the form of Nrsimhadeva when they are in danger, and therefore the appearance of Nrsimhadeva was not at all inauspicious. The Lord's appearance is always worshipable and auspicious for all sane persons and devotees.

TEXT 15

TEXT

naham bibhemy ajita te 'tibhayanakasya-
jihvarka-netra-bhrukuti-rabhasogra-damstrat
antra-srajah-ksataja-kesara-sanku-karnan
nirhrada-bhita-digibhad ari-bhin-nakhagrat

SYNONYMS

na--not; aham--I; bibhemi--am afraid; ajita--O supreme victorious person, who are never conquered by anyone; te--Your; ati--very much; bhayanaka--fearful; asya--mouth; jihva--tongue; arka-netra--eyes shining like the sun; bhrukuti--frowning brows; rabhasa--strong; ugra-damstrat--ferocious teeth; antra-srajah--garlanded by intestines; ksataja--bloody; kesara--manes; sanku-karnat--wedgelike ears; nirhrada--by a roaring sound (caused by You); bhita--frightened; digibhat--from which even the great elephants; ari-bhit--piercing the enemy; nakha-agrat--the tips of whose nails.

TRANSLATION

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

PURPORT

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

TEXT 16

TEXT

trasto 'smy aham krpana-vatsala duhsahogra-
samsara-cakra-kadanad grasatam pranitah
baddhah sva-karmabhir usattama te 'nghri-mulam
prito 'pavarga-saranam hvayase kada nu

SYNONYMS

trastah--frightened; asmi--am; aham--I; krpana-vatsala--O my Lord, who are so kind to the fallen souls (who have no spiritual knowledge); duhsaha--intolerable; ugra--ferocious; samsara-cakra--of the cycle of birth and death; kadanat--from such a miserable condition; grasatam--among other conditioned souls, who devour one another; pranitah--being thrown; baddhah--bound; sva-karmabhih--the course by the reactions of my own activities; usattama--O great insurmountable; te--Your; anghri-mulam--to the soles of the lotus feet; pritah--being pleased (with me); apavarga-saranam--which are the shelter meant for liberation from this horrible condition of material existence; hvayase--You will call (me); kada--when; nu--indeed.

TRANSLATION

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

PURPORT

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

TEXT 17

TEXT

yasmat priyapriya-viyoga-samyoga-janma-
sokagnina sakala-yonisu dahyamanah
dukhhausadham tad api dukkham atad-dhiyaham
bhuman bhramami vada me tava dasya-yogam

SYNONYMS

yasmat--because of which (because of existing in the material world);
priya--pleasing; apriya--not pleasing; viyoga--by separation; samyoga--
and combination; janma--whose birth; soka-agnina--by the fire of
lamentation; sakala-yonisu--in any type of body; dahyamanah--being
burned; dukkha-ausadham--remedial measures for miserable life; tat--that;
api--also; dukkham--suffering; a-tat-dhiya--by accepting the body as the
self; aham--I; bhuman--O great one; bhramami--am wandering (within the
cycle of birth and death); vada--kindly instruct; me--unto me; tava--
Your; dasya-yogam--activities of service.

TRANSLATION

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

PURPORT

Prahlada Maharaja aspired to engage in the service of the lotus feet
of the Lord. After the death of his father, who was materially very
opulent, Prahlada would have inherited his father's property, which
extended throughout the world, but Prahlada Maharaja was not inclined to
accept such material opulence, for whether one is in the heavenly or
hellish planets or is a rich or a poor man's son, material conditions are
everywhere. Therefore no condition of life is at all pleasing. If one
wants the uncontaminated pleasure of blissful life, he must engage
himself in the transcendental loving service of the Lord. Material
opulence may be somewhat pleasing for the time being, but to come to that
temporary pleasing condition one must work extremely hard. When a poor
man is rich he may be better situated, but to come to that position he
had to accept many miseries. The fact is that in material life, whether
one is miserable or happy, both conditions are miserable. If one actually
wants happy, blissful life, one must become Krsna conscious and
constantly engage in the transcendental loving service of the Lord. That
is the real remedy. The entire world is under the illusion that people
will be happy by advancing in materialistic measures to counteract the
miseries of conditional life, but this attempt will never be successful.
Humanity must be trained to engage in the transcendental loving service
of the Lord. That is the purpose of the Krsna consciousness movement.
There can be no happiness in changing one's material conditions, for
everywhere there is trouble and misery.

TEXT 18

TEXT

so 'ham priyasya suhrdah paradevataya
lila-kathas tava nrsimha virinca-gitah
anjah titarmy anugrnan guna-vipramukto
durgani te pada-yugalaya-hamsa-sangah

SYNONYMS

sah--that; aham--I (Prahlada Maharaja); priyasya--of the dearmost; suhrdah--well-wisher; paradevatayah--of the Supreme personality of Godhead; lila-kathah--narrations of the pastimes; tava--Your; nrsimha--O my Lord Nrsimhadeva; virinca-gitah--given by Lord Brahma by the disciplic succession; anjah--easily; titarmi--I shall cross; anugrnan--constantly describing; guna--by the modes of material nature; vipramuktah--specifically being uncontaminated; durgani--all miserable conditions of life; te--of You; pada-yuga-alaya--fully absorbed in meditation on the lotus feet; hamsa-sangah--having the association of the hamsas, or liberated persons (who have no connection with material activities).

TRANSLATION

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

PURPORT

A devotee's life and duty are very well explained herein. As soon as a devotee can chant the holy name and glories of the Supreme Lord, he certainly comes to the liberated position. Attachment for glorifying the Lord by hearing and chanting the holy name and activities of the Lord (sravanam kirtanam visnoh) certainly brings one to the position where material contamination is absent. One should chant the bona fide songs received from the disciplic succession. In Bhagavad-gita it is said that the chanting is powerful when one follows the disciplic succession (evam parampara-praptam imam rajarsayo viduh). Manufacturing many ways of chanting will never be effective. However, chanting the song or the narration left by the previous acaryas (mahajano yena gatah sa panthah) is extremely effective, and this process is very easy. Therefore in this verse Prahlada Maharaja uses the word anjah ("easily"). Accepting the thoughts of exalted authorities through disciplic succession is certainly much easier than the method of mental speculation, by which one tries to invent some means to understand the Absolute Truth. The best process is to accept the instructions of the previous acaryas and follow them. Then God realization and self-realization become extremely easy. By following this easy method, one is liberated from the contamination of the material modes of nature, and thus one can certainly cross the ocean of nescience, in which there are many miserable conditions. By following in the footsteps of the great acaryas, one associates with the hamsas or paramahamsas, those who are completely freed from material contamination. Indeed, by following the instructions of the acaryas one is always freed from all material contamination, and thus one's life becomes successful, for one reaches the goal of life. This material world is miserable, regardless of one's standard of life. Of this there is no doubt. Attempts to mitigate the miseries of material existence by material methods will

never be successful. One must take to Krsna consciousness to become really happy; otherwise happiness is impossible. One might say that becoming advanced in spiritual life also involves tapasya, voluntary acceptance of some inconvenience. However, such inconvenience is not as dangerous as material attempts to mitigate all miseries.

TEXT 19

TEXT

balasya neha saranam pitarau nrsimha
nartasya cagadam udanvati majjato nauh
taptasya tat-pratividhir ya ihanjasestas
tavad vibho tanu-bhrtam tvad-upeksitanam

SYNONYMS

balasya--of a little child; na--not; iha--in this world; saranam--shelter (protection); pitarau--the father and mother; nrsimha--O my Lord Nrsimhadeva; na--neither; artasya--of a person suffering from some disease; ca--also; agadam--medicine; udanvati--in the water of the ocean; majjatah--of a person who is drowning; nauh--the boat; taptasya--of a person suffering from a condition of material misery; tat-pratividhih--the counteraction (invented for stopping the suffering of material existence); yah--that which; iha--in this material world; anjasa--very easily; istah--accepted (as a remedy); tavat--similarly; vibho--O my Lord, O Supreme; tanu-bhrtam--of the living entities who have accepted material bodies; tvad-upeksitanam--who are neglected by You and not accepted by You.

TRANSLATION

My Lord Nrsimhadeva, O Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by You cannot do anything for their betterment. Whatever remedies they accept, although perhaps temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man.

PURPORT

Through parental care, through remedies for different kinds of disease, and through means of protection on the water, in the air and on land, there is always an endeavor for relief from various kinds of suffering in the material world, but none of them are guaranteed measures for protection. They may be beneficial temporarily, but they afford no permanent benefit. Despite the presence of a father and mother, a child cannot be protected from accidental death, disease and various other miseries. No one can help, including the parents. Ultimately the shelter is the Lord, and one who takes shelter of the Lord is protected. This is guaranteed. As the Lord says in Bhagavad-gita (9.31), kaunteya pratijanihi na me bhaktah pranasyati: "O son of Kunti, declare it boldly that My devotee never perishes." Therefore, unless one is protected by the mercy of the Lord, no remedial measure can act effectively. One should consequently depend fully on the causeless mercy of the Lord. Although as a matter of routine duty one must of course accept other remedial measures, no one can protect one who is neglected by the Supreme

personality of Godhead. In this material world, everyone is trying to counteract the onslaught of material nature, but everyone is ultimately fully controlled by material nature. Therefore even though so-called philosophers and scientists try to surmount the onslaught of material nature, they have not been able to do so. Krsna says in Bhagavad-gita (13.9) that the real sufferings of the material world are four--janma-mrtyu jara-vyadhi (birth, death, old age and disease). In the history of the world, no one has been successful in conquering these miseries imposed by material nature. prakrteh kriyamanani gunaih karmani sarvasah. Nature (prakrti) is so strong that no one can overcome her stringent laws. So-called scientists, philosophers, religionists and politicians should therefore conclude that they cannot offer facilities to the people in general. They should make vigorous propaganda to awaken the populace and raise them to the platform of Krsna consciousness. Our humble attempt to propagate the Krsna consciousness movement all over the world is the only remedy that can bring about a peaceful and happy life. We can never be happy without the mercy of the Supreme Lord (tvad-upeksitanam). If we keep displeasing our supreme father, we shall never be happy within this material world, in either the upper or lower planetary systems.

TEXT 20

TEXT

yasmin yato yarhi yena ca yasya yasmad
yasmai yatha yad uta yas tv aparah paro va
bhavah karoti vikaroti prthak svabhavah
sancoditas tad akhila bhavatah svarupam

SYNONYMS

yasmin--in any condition of life; yatah--because of anything; yarhi--at any time (past, present or future); yena--by something; ca--also; yasya--in relationship with anyone; yasmat--from any causal representative; yasmai--unto anyone (without discrimination in regard to place, person or time); yatha--in any manner; yat--whatever it may be; uta--certainly; yah--anyone who; tu--but; aparah--the other; parah--the supreme; va--or; bhavah--being; karoti--does; vikaroti--changes; prthak--separate; svabhavah--nature (under the influence of different modes of material nature); sancoditah--being influenced; tat--that; akhila--all; bhavatah--of Your Lordship; svarupam--emanated from Your different energies.

TRANSLATION

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

PURPORT

Whether one thinks himself protected by his parents, by the government, by some place or by some other cause, everything is due to the various potencies of the Supreme Personality of Godhead. Everything that is done, whether in the higher, middle or lower planetary systems, is due to the supervision or control of the Supreme Lord. It is therefore said, karmana-daiva-netrena jantur dehopakattaye. The Supreme Personality of Godhead, the Supersoul within the core of everyone's heart, gives inspirations for action according to one's mentality. All of these mentalities are merely facilities given by Krsna to the person acting. Bhagavad-gita therefore says, mattah smrtir jnanam apohanam ca: everyone works according to the inspiration given by the Supersoul. Because everyone has a different goal of life, everyone acts differently, as guided by the Supreme Personality of Godhead.

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

sarvopadhi-vinirmuktam
tat-paratvena nirmalam
hrsikena hrsikesa-
sevanam bhaktir ucyate

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

TEXT 21

TEXT

maya manah srjati karmamayam baliyah
kalena codita-gunanumatena pumsah
chandamayam yad ajayarpita-sodasaram
samsara-cakram aja ko 'titaret tvad-anyah

SYNONYMS

maya--the external energy of the Supreme Personality of Godhead;
manah--the mind; srjati--creates; karma-mayam--producing hundreds and thousands of desires and acting accordingly; baliyah--extremely powerful, insurmountable; kalena--by time; codita-guna--whose three modes of material nature are agitated; anumatenam--permitted by the mercy of the glance (time); pumsah--of the plenary portion, Lord Visnu, the expansion of Lord Krsna; chandah-mayam--chiefly influenced by the directions in the Vedas; yat--which; ajaya--because of dark ignorance; arpita--offered; sodasa--sixteen; aram--the spokes; samsara-cakram--the wheel of repeated

birth and death in different species of life; aja--O unborn Lord; kah--who (is there); atitaret--able to get out; tvat-anyah--without taking shelter at Your lotus feet.

TRANSLATION

O Lord, O supreme eternal, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the living entity in unlimited varieties of desires to be fulfilled by the Vedic directions of karma-kanda [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet?

PURPORT

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

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam

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

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

(Cc. Madhya 19.151)

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

TEXT 22

TEXT

sa tvam hi nitya-vijitatma-gunah sva-dhamna
kalo vasi-krta-visrjya-visarga-saktih
cakre visrstam ajayesvara sodasare
nispidyamanam upakarsa vibho prapannam

SYNONYMS

sah--that one (the supreme independent person who, through His external energy, has created the material mind, which is the cause of all suffering in this material world); tvam--You (are); hi--indeed; nitya--eternally; vijita-atma--conquered; gunah--whose property of the intelligence; sva-dhamna--by Your personal spiritual energy; kalah--the time element (which creates and annihilates); vasi-krta--brought under Your control; visrjya--by which all effects; visarga--and causes; saktih--the energy; cakre--in the wheel of time (the repetition of birth and death); visrstam--being thrown; ajaya--by Your external energy, the mode of ignorance; isvara--O supreme controller; sodasa-are--with sixteen spokes (the five material elements, the ten senses, and the leader of the senses, namely the mind); nispidyamanam--being crushed (under that wheel); upakarsa--kindly take me (to the shelter of Your lotus feet); vibho--O supreme great; prapannam--who am fully surrendered unto You.

TRANSLATION

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

PURPORT

The wheel of material miseries is also a creation of the Supreme personality of Godhead, but He is not under the control of the material energy. Rather, He is the controller of the material energy, whereas we, the living entities, are under its control. When we give up our constitutional position (jivera 'svarupa' haya--krsnera 'nitya-dasa'),

the Supreme Personality of Godhead creates this material energy and her influence over the conditioned soul. Therefore He is the Supreme, and only He can deliver the conditioned soul from the onslaught of material nature (mam eva ye prapadyante mayam etam taranti te). Maya, the external energy, continuously imposes upon the conditioned souls the suffering of the threefold miseries of this material world. Therefore, in the previous verse, Prahlada Maharaja prayed to the Lord, "But for Your Lordship, no one can save me." Prahlada Maharaja has also explained that a child's protectors, his parents, cannot save the child from the onslaught of birth and death, nor can medicine and a physician save one from death, nor can a boat or similar means of protection save a person drowning in the water, for everything is controlled by the Supreme Personality of Godhead. Therefore suffering humanity must surrender to Krsna, as Krsna Himself demands in the last instruction of Bhagavad-gita (18.66):

sarva-dharman parityajya
 mam ekam saranam vraja
 aham tvam sarva-papebhyo
 moksaisyami ma sucah

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

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

TEXT 23

TEXT

drsta maya divi vibho 'khila-dhisnya-panam
 ayuh sriyo vibhava icchati yan jano 'yam
 ye 'smat pituh kupita-hasa-vijrmbhita-bhru-
 visphurjitena lulitah sa tu te nirastah

SYNONYMS

drstah--have been seen practically; maya--by me; divi--in the higher planetary systems; vibho--O my Lord; akhila--all; dhisnya-panam--of the chiefs of different states or planets; ayuh--the duration of life; sriyah--the opulences; vibhavah--glories, influence; icchati--desire; yan--all of which; janah ayam--these people in general; ye--all of which (duration of life, opulence, etc.); asmat pituh--of our father, Hiranyakasipu; kupita-hasa--by his critical laughing when angry; vijrmbhita--being expanded; bhru--of the eyebrows; visphurjitena--simply

by the feature; lulitah--pulled down or finished; sah--he (my father);
tu--but; te--by You; nirastah--completely vanquished.

TRANSLATION

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

PURPORT

Within this material world, one should understand by practical experience the value of material opulence, longevity and influence. We have actual experience that even on this planet there have been many great politicians and military commanders like Napoleon, Hitler, Shubhash Chandra Bose and Gandhi, but as soon as their lives were finished, their popularity, influence and everything else were finished also. Prahlada Maharaja formerly gathered the same experience by seeing the activities of Hiranyakasipu, his great father. Therefore Prahlada Maharaja did not give any importance to anything in this material world. No one can maintain his body or material achievements forever. A Vaisnava can understand that nothing within this material world, not even that which is powerful, opulent or influential, can endure. At any time such things may be vanquished. And who can vanquish them? The Supreme Personality of Godhead. Therefore one should conclusively understand that no one is greater than the Supreme Great. Since the Supreme Great demands, sarva-dharman parityajya mam ekam saranam vraja, every intelligent man must agree to this proposal. One must surrender unto the Lord to be saved from the wheel of repeated birth, death, old age and disease.

TEXT 24

TEXT

tasmad amus tanu-bhrtam aham asiso 'jna
ayuh sriyam vibhavam aindriyam avirincyat
necchami te vilulitan uruvikramena
kalatmanopanaya mam nija-bhrtya-parsvam

SYNONYMS

tasmad--therefore; amuh--all those (opulences); tanu-bhrtam--with reference to living entities possessing material bodies; aham--I; asisah ajnah--knowing well the results of such benedictions; ayuh--a long duration of life; sriyam--material opulences; vibhavam--influence and glories; aindriyam--all meant for sense gratification; avirincyat--beginning from Lord Brahma (down to the small ant); na--not; icchami--I want; te--by You; vilulitan--subject to be finished; uru-vikramena--who are extremely powerful; kala-atmana--as the master of the time factor; upanaya--kindly take to; mam--me; nija-bhrtya-parsvam--the association of Your faithful servant, Your devotee.

TRANSLATION

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

PURPORT

By studying Srimad-Bhagavatam, every intelligent man can get experience like that of Prahlada Maharaja through the historical incidents mentioned in this great literature of spiritual knowledge. By following in the footsteps of Prahlada Maharaja, one should gain thorough experience that all material opulence is perishable at every moment. Even this body, for which we try to acquire so many sensual pleasures, may perish at any time. The soul, however, is eternal. Na hanyate hanyamane sarire: the soul is never vanquished, even when the body is destroyed. An intelligent man, therefore, should care for the happiness of the spirit soul, not of the body. Even if one receives a body with a long duration of life, like those of Lord Brahma and the other great demigods, it will also be destroyed, and therefore an intelligent man should be concerned with the imperishable spirit soul.

To save oneself, one must take shelter of a pure devotee. Narottama dasa Thakura therefore says, chadiya vaisnava-seva nistara payeche keba. If one wants to save himself from material nature's onslaughts, which arise because of the material body, one must become Krsna conscious and try to fully understand Krsna. As stated in Bhagavad-gita (4.9), janma karma ca me divyam evam yo vetti tattvatah. One should understand Krsna in truth, and this one can do only by serving a pure devotee. Thus Prahlada Maharaja prays that Lord Nrsimhadeva place him in touch with a pure devotee and servant instead of awarding him material opulence. Every intelligent man within this material world must follow Prahlada Maharaja. Mahajano yena gatah sa panthah. Prahlada Maharaja did not want to enjoy the estate left by his father; rather, he wanted to become a servant of the servant of the Lord. The illusory human civilization that perpetually endeavors for happiness through material advancement is rejected by Prahlada Maharaja and those who strictly follow in his footsteps.

There are different types of material opulence, known technically as bhukti, mukti and siddhi. Bhukti refers to being situated in a very good position, like a position with the demigods in the higher planetary systems, where one can enjoy material sense gratification to the greatest extent. Mukti refers to being disgusted with material advancement and thus desiring to become one with the Supreme. Siddhi refers to executing a severe type of meditation, like that of the yogis, to attain eight kinds of perfection (anima, laghima, mahima, etc.). All who desire some material advancement through bhukti, mukti or siddhi are punishable in due course of time, and they return to material activities. Prahlada Maharaja rejected them all; he simply wanted to engage as an apprentice under the guidance of a pure devotee.

TEXT 25

TEXT

kutrasisah sruti-sukha mrgatrsni-rupah
kvedam kalevaram asesa-rujam virohah
nirvidyate na tu jano yad apiti vidvan
kamanalam madhu-lavaih samayan durapaih

SYNONYMS

kutra--where; asisah--benedictions; sruti-sukhah--simply pleasing to hear of; mrgatrsni-rupah--exactly like a mirage in the desert; kva--where; idam--this; kalevaram--body; asesa--unlimited; rujam--of diseases; virohah--the place for generating; nirvidyate--become satiated; na--not; tu--but; janah--people in general; yat api--although; iti--thus; vidvan--so-called learned philosophers, scientists and politicians; kama-analam--the blazing fire of lusty desires; madhu-lavaih--with drops of honey (happiness); samayan--controlling; durapaih--very difficult to obtain.

TRANSLATION

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

PURPORT

There is a song in the Bengali language which states, "I constructed this home for happiness, but unfortunately there was a fire, and everything has now been burnt to ashes." This illustrates the nature of material happiness. Everyone knows it, but nonetheless one plans to hear or think something very pleasing. Unfortunately, all of one's plans are annihilated in due course of time. There were many politicians who planned empires, supremacy and control of the world, but in due time all their plans and empires--and even the politicians themselves--were vanquished. Everyone should take lessons from Prahlada Maharaja about how we are engaged in so-called temporary happiness through bodily exercises for sense enjoyment. All of us repeatedly make plans, which are all repeatedly frustrated. Therefore one should stop such planmaking.

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

TEXT 26

TEXT

kvaham rajah-prabhava isa tamo 'dhike 'smin
jatah suretara-kule kva tavanukampa
na brahmano na tu bhavasya na vai ramaya
yan me 'rpitah sirasi padma-karah prasadah

SYNONYMS

kva--where; aham--I (am); rajah-prabhavah--being born in a body full of passion; isa--O my Lord; tamah--the mode of ignorance; adhike--surpassing in; asmin--in this; jatah--born; sura-itara-kule--in a family of atheists or demons (who are subordinate to the devotees); kva--where; tava--Your; anukampa--causeless mercy; na--not; brahmanah--of Lord Brahma; na--not; tu--but; bhavasya--of Lord Siva; na--nor; vai--even; ramayah--of the goddess of fortune; yat--which; me--of me; arpitah--offered; sirasi--on the head; padma-karah--lotus hand; prasadah--the symbol of mercy.

TRANSLATION

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

PURPORT

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

mam ca yo 'vyabhicarena
bhakti yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

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

Because Prahlada Maharaja was situated on the spiritual platform, he had nothing to do with his body, which had been born of the modes of passion and ignorance. The symptoms of passion and ignorance are described in Srimad-Bhagavatam (1.2.19) as lust and hankering (tada rajas tamo-bhavah kama-lobhadayas ca ye). Prahlada Maharaja, being a great devotee, thought the body born of his father to be born of passion and ignorance, but because Prahlada was fully engaged in the service of the Lord, his body did not belong to the material world. The pure Vaisnava's body is spiritualized even in this life. For example, when iron is put into a fire it becomes red-hot and is no longer iron but fire. Similarly, the so-called material bodies of devotees who fully engage in the devotional service of the Lord, being constantly in the fire of spiritual life, have nothing to do with matter, but are spiritualized.

Srila Madhvacarya remarks that the goddess of fortune, the mother of the universe, could not get mercy similar to that which was offered to Prahlada Maharaja, for although the goddess of fortune is always a constant companion of the Supreme Lord, the Lord is more inclined to His devotees. In other words, devotional service is so great that when it is offered even by those born in low families, the Lord accepts it as being more valuable than the service offered by the goddess of fortune. Lord Brahma, King Indra and the other demigods living in the upper planetary systems are situated in a different spirit of consciousness, and therefore they are sometimes troubled by demons, but a devotee, even if situated in the lower planets, enjoys life in Krsna consciousness under any circumstances. paratah svatah karmatah: as he acts himself, as he is instructed by others or as he performs his material activities, he enjoys life in every respect. In this regard, Madhvacarya quotes the following verses, which are mentioned in the Brahma-tarka:

sri-brahma-brahmivindradi-
tri-katat stri-puru-stutah
tad anye ca kramadeva
sada muktau smrtav api

hari-bhaktau ca taj-jnane
sukhe ca niyamena tu
paratah svatah karmato va
na kathancit tad anyatha

TEXT 27

TEXT

naisa paravara-matir bhavato nanu syaj
jantor yathatma-suhrdo jagatas tathapi
samsevaya surataror iva te prasadah
sevanurupam udayo na paravaratvam

SYNONYMS

na--not; esa--this; para-avara--of higher or lower; matih--such discrimination; bhavatah--of Your Lordship; nanu--indeed; syat--there can be; jantoh--of ordinary living entities; yatha--as; atma-suhrdah--of one who is the friend; jagatah--of the whole material world; tathapi--but still (there is such a demonstration of intimacy or difference); samsevaya--according to the degree of service rendered by the devotee; surataroh iva--like that of the desire tree in Vaikunthaloka (which offers fruits according to the desire of the devotee); te--Your; prasadah--benediction or blessing; seva-anurupam--according to the category of service one renders to the Lord; udayah--manifestation; na--not; para-avaratvam--discrimination due to higher or lower levels.

TRANSLATION

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

PURPORT

In Bhagavad-gita (4.11) the Lord clearly says, ye yatha mam prapadyante tams tathaiva bhajamy aham: "As one surrenders to Me, I reward him accordingly." As stated by Sri Caitanya Mahaprabhu, jivera 'svarupa' haya--krsnera 'nitya-dasa': every living being is an eternal servant of Krsna. According to the service the living entity renders, he automatically receives benedictions from Krsna, who does not make distinctions, thinking, "Here is a person in an intimate relationship with Me, and here is a person I dislike." Krsna advises everyone to surrender to Him (sarva-dharman parityajya mam ekam saranam vraja). One's relationship with the Supreme Lord is in proportion to that surrender and the service one renders unto the Lord. Thus throughout the entire world the higher or lower positions of the living entities are selected by the living entities themselves. If one is inclined to dictate that the Lord grant something, one receives benedictions according to his desires. If one wants to be elevated to the higher planetary systems, the heavenly planets, he can be promoted to the place he desires, and if one wants to remain a hog or a pig on earth, the Lord fulfills that desire also. Therefore, one's position is determined by one's desires; the Lord is not responsible for the higher or lower grades of our existence. This is further explained quite definitely in Bhagavad-gita (9.25) by the Lord Himself:

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam

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

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

"Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Krsna consciousness." (Bhag. 2.3.10) According to one's position, whether as a devotee, a karmi or a jnani, whatever one wants one can get if one fully engages in the service of the Lord.

TEXT 28

TEXT

evam janam nipatitam prabhavahi-kupe
kamabhikamam anu yah prapatan prasangat
krtvatmasat surarsina bhagavan grhitah

so 'ham katham nu visrje tava bhrtya-sevam

SYNONYMS

evam--thus; janam--people in general; nipatitam--fallen; prabhava--of material existence; ahi-kupe--in a blind well full of snakes; kama-abhikamam--desiring the sense objects; anu--following; yah--the person who; prapatan--falling down (in this condition); prasangat--because of bad association or increased association with material desires; krtva atmasat--causing me (to acquire spiritual qualities like himself, Sri Narada); sura-rsina--by the great saintly person (Narada); bhagavan--O my Lord; grhitah--accepted; sah--that person; aham--I; katham--how; nu--indeed; visrje--can give up; tava--Your; bhrtya-sevam--the service of Your pure devotee.

TRANSLATION

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

PURPORT

As will be seen in later verses, even though Prahlada Maharaja was directly offered all the benedictions he might have desired, he refused to accept such offerings from the Supreme Personality of Godhead. On the contrary, he asked the Lord to engage him in the service of His servant Narada Muni. This is the symptom of a pure devotee. One should serve the spiritual master first. It is not that one should bypass the spiritual master and desire to serve the Supreme Lord. This is not the principle for a Vaisnava. Narottama dasa Thakura says:

tandera carana sevi bhakta-sane vasa
janame janame haya, ei abhilasa

One should not be anxious to offer direct service to the Lord. Sri Caitanya Mahaprabhu advised that one become a servant of the servant of the servant of the Lord (gopi-bhartuh pada-kamalayor dasa-dasanudasah). This is the process for approaching the Supreme Lord. The first service should be rendered to the spiritual master so that by his mercy one can approach the Supreme Personality of Godhead to render service. While teaching Rupa Gosvami, Sri Caitanya Mahaprabhu said, guru-krsna-prasade paya bhakti-lata-bija: one can achieve the seed of devotional service by the mercy of the guru, the spiritual master, and then by the mercy of Krsna. This is the secret of success. First one should try to please the spiritual master, and then one should attempt to please the Supreme Personality of Godhead. Visvanatha Cakravarti Thakura also says, yasya prasada bhagavat-prasado. One should not attempt to please the Supreme Personality of Godhead by concoction. One must first be prepared to serve the spiritual master, and when one is qualified he is automatically offered the platform of direct service to the Lord. Therefore Prahlada Maharaja proposed that he engage in the service of Narada Muni. He never proposed that he engage directly in the service of the Lord. This is the right conclusion. Therefore he said, so 'ham katham nu visrje tava bhrtya-sevam: "How can I give up the service of my spiritual master, who

has favored me in such a way that I am now able to see You face to face?" Prahlada Maharaja prayed to the Lord that he might continue to engage in the service of his spiritual master, Narada Muni.

TEXT 29

TEXT

mat-prana-raksanam ananta pitur vadhas ca
manye sva-bhrtya-rsi-vakyam rtam vidhatum
khadgam pragrhya yad avocad asad-vidhitsus
tvam isvaro mad-aparo 'vatu kam harami

SYNONYMS

mat-prana-raksanam--saving my life; ananta--O unlimited one, reservoir of unlimited transcendental qualities; pituh--of my father; vadhas ca--and killing; manye--I consider; sva-bhrtya--of Your unalloyed servants; rsi-vakyam--and the words of the great saint Narada; rtam--true; vidhatum--to prove; khadgam--sword; pragrhya--taking in hand; yat--since; avocat--my father said; asat-vidhitsuh--desiring to act very impiously; tvam--You; isvarah--any supreme controller; mat-aparah--other than me; avatu--let him save; kam--your head; harami--I shall now separate.

TRANSLATION

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

PURPORT

In Bhagavad-gita (9.29) the Lord says:

samo 'ham sarva-bhutesu
na me dvesyo 'sti na priyah
ye bhajanti tu mam bhaktya
mayi te tesu capy aham

The Supreme Personality of Godhead is undoubtedly equal to everyone. He has no friend and no enemy, but as one desires benefits from the Lord, the Lord is very pleased to award them. The lower and higher positions of different living entities are due to their desires, for the Lord, being equal to all, fulfills everyone's desires. The killing of Hiranyakasipu and saving of Prahlada Maharaja also strictly followed this law of the supreme controller's activities. When Prahlada's mother, this law of the supreme controller's activities. When Prahlada's mother, Hiranyakasipu's wife, Kayadhu, was under the protection of Narada, she prayed for the protection of her son from the enemy, and Narada Muni gave assurance that Prahlada Maharaja would always be saved from the enemy's hands. Thus when Hiranyakasipu was going to kill Prahlada Maharaja, the Lord saved Prahlada to fulfill His promise in Bhagavad-gita (kaunteya pratijanihi na me bhaktah pranasyati) and to prove true the words of Narada. The Lord can fulfill many purposes through one action. Thus the killing of Hiranyakasipu and the saving of Prahlada were enacted simultaneously to

prove the truthfulness of the Lord's devotee and the fidelity of the Lord Himself to His own purpose. The Lord acts only to satisfy the desires of His devotees; otherwise He has nothing to do. As confirmed in the Vedic language, na tasya karyam karanam ca vidyate: the Lord has nothing to do personally, for everything is done through His different potencies (parasya saktir vividhaiva sruyate). The Lord has multifarious energies, through which everything is done. Thus when He personally does something, it is only to satisfy His devotee. The Lord is known as bhakta-vatsala because He very much favors His devoted servant.

TEXT 30

TEXT

ekas tvam eva jagad etam amusya yat tvam
ady-antayoh prthag avasyasi madhyatas ca
srstva guna-vyatikaram nija-mayayedam
naneva tair avasitas tad anupravistah

SYNONYMS

ekah--one; tvam--You; eva--only; jagat--the cosmic manifestation; etam--this; amusya--of that (the whole universe); yat--since; tvam--You; adi--in the beginning; antayoh--at the end; prthak--separately; avasyasi--exist (as the cause); madhyatah ca--also in the middle (the duration between the beginning and end); srstva--creating; guna-vyatikaram--the transformation of the three modes of material nature; nija-mayaya--by Your own external energy; idam--this; nana iva--like many varieties; tair--by them (the modes); avasitah--experienced; tat--that; anupravistah--entering into.

TRANSLATION

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

PURPORT

As stated in the Brahma-samhita (5.35):

eko 'py asau racayitum jagad-anda-kotim
yac-chaktir asti jagad-anda-caya yad-antah
andantara-stha-paramanu-cayantara-stham
govindam adi-purusam tam aham bhajami

"I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters the existence of every universe and every atomic particle and thus unlimitedly manifests His infinite energy all over the material creation." To create this cosmic manifestation, Govinda, the Supreme Personality of Godhead, expands His external energy and thus enters everything in the universe, including the atomic particles. In this way He exists in the entire cosmic manifestation. Therefore the activities of the Supreme Personality of Godhead in maintaining His devotees are transcendental, not material. He exists in everything as the

cause and effect, yet He is separate, existing beyond this cosmic manifestation. This is also confirmed in Bhagavad-gita (9.4):

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

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

TEXT 31

TEXT

tvam va idam sadasad isa bhavams tato 'nyo
maya yad atma-para-buddhir iyam hy apartha
yad yasya janma nidhanam sthitir iksanam ca
tad vaitad eva vasukalavad asti-tarvoh

SYNONYMS

tvam--You; va--either; idam--the whole universe; sat-asat--consisting of cause and effect (You are the cause, and Your energy is the effect); isa--O my Lord, the supreme controller; bhavan--Yourself; tatah--from the universe; anyah--separately situated (the creation is made by the Lord, yet He remains separate from the creation); maya--the energy that appears as a separate creation; yat--of which; atma-para-buddhih--the conception of one's own and another's; iyam--this; hi--indeed; apartha--has no meaning (everything is Your Lordship, and therefore there is no hope for understanding "my" and "your"); yat--the substance from which; yasya--of which; janma--creation; nidhanam--annihilation; sthiti--maintenance; iksanam--manifestation; ca--and; tat--that; va--or; etat--this; eva--certainly; vasukala-vat--like the quality of being the earth and, beyond that, the subtle element of the earth (smell); asti-tarvoh--the seed (the cause) and the tree (the effect of the cause).

TRANSLATION

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

relationship between Your Lordship and the cosmos is illustrated by the example of the seed and the tree, or the subtle cause and the gross manifestation.

PURPORT

In Bhagavad-gita (7.10) the Lord says:

bijam mam sarva-bhutanam
viddhi partha sanatanam

"O son of Prtha, know that I am the original seed of all existences." In the Vedic literature it is said, *isavasyam idam sarvam, yato va imani bhutani jayante and sarvam khalv idam brahma*. All this Vedic information indicates that there is only one God and that there is nothing else but Him. The Mayavadi philosophers explain this in their own way, but the Supreme Personality of Godhead asserts the truth that He is everything and yet is separate from everything. This is the philosophy of Sri Caitanya Mahaprabhu, which is called *acintya-bhedabheda-tattva*. Everything is one, the Supreme Lord, yet everything is separate from the Lord. This is the understanding of oneness and difference.

The example given in this regard--*vasukalavad asti-tarvoh*--is very easy to understand. Everything exists in time, yet there are different phases of the time factor--present, past and future. Present, past and future are one. Every day we can experience the time factor as morning, noon and evening, and although morning is different from noon, which is different from evening, all of them taken together are one. The time factor is the energy of the Supreme Personality of Godhead, but the Lord is separate from the time factor. Everything is created, maintained and annihilated by time, but the Supreme Lord, the Personality of Godhead, has no beginning and no end. He is *nityah sasvatah*--eternal, permanent. Everything passes through time's phases of present, past and future, yet the Lord is always the same. Thus there is undoubtedly a difference between the Lord and the cosmic manifestation, but actually they are not different. Accepting them to be different is called *avidya*, ignorance.

True oneness, however, is not equivalent to the conception of the Mayavadis. The true understanding is that the differences are manifested by the energy of the Supreme Personality of Godhead. The seed is manifested as a tree, which displays varieties in its trunk, branches, leaves, flowers and fruits. Srila Bhaktivinoda Thakura has therefore sung, *kesava tuya jagata vicitra*: "My dear Lord, Your creation is full of varieties." The varieties are one and at the same time different. This is the philosophy of *acintya-bhedabheda-tattva*. The conclusion given in *Brahma-samhita* is this:

isvarah paramah krsnah
sac-cid-ananda-vigraha
anadir adir govindah
sarva-karana-karanam

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

We may conclude, therefore, that there is no difference between one thing and another, yet in varieties there are differences. In this regard, Madhvacarya gives an example concerning a tree and a tree in

fire. Both trees are the same, but they look different because of the time factor. The time factor is under the control of the Supreme Lord, and therefore the Supreme Lord is different from time. An advanced devotee consequently does not distinguish between happiness and distress. As stated in Srimad-Bhagavatam (10.14.8):

tat te 'nukampam susamiksamano
bhunjana evatma-krtam vipakam

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

TEXT 32

TEXT

nyasyedam atmani jagad vilayambu-madhye
sesetmana nija-sukhanubhavo nirihah
yogena milita-drg-atma-nipita-nidras
turye sthito na tu tamo na gunams ca yunkse

SYNONYMS

nyasya--throwing; idam--this; atmani--in Your own self; jagat--cosmic manifestation created by You; vilaya-ambu-madhye--in the Causal Ocean, in which everything is preserved in a state of reserved energy; sese--You act as if sleeping; atmana--by Yourself; nija--Your own personal; sukha-anubhavah--experiencing the state of spiritual bliss; nirihah--appearing to be doing nothing; yogena--by the mystic power; milita-drk--the eyes appearing closed; atma--by a manifestation of Yourself; nipita--prevented; nidrah--whose sleeping; turye--in the transcendental stage; sthitah--keeping (Yourself); na--not; tu--but; tamah--the material condition of sleeping; na--nor; gunan--the material modes; ca--and; yunkse--do You engage Yourself in.

TRANSLATION

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

PURPORT

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

yah karanarnava-jale bhajati sma yoga-

nidram ananta-jagad-anda-sa-roma-kupah
adhara-saktim avalambya param sva-murtim
govindam adi-purusam tam aham bhajami

"I worship the primeval Lord Govinda, who lies down in the Causal Ocean in His plenary portion as Maha-Visnu, with all the universes generating from the pores of hair on His transcendental body, and who accepts the mystic slumber of eternity." The adi-purusa, the original Supreme Personality of Godhead--Krsna, Govinda--expands Himself as Maha-Visnu. After the annihilation of this cosmic manifestation, He keeps Himself in transcendental bliss. The word yoga-nidram is used in reference to the Supreme Personality of Godhead. One should understand that this nidra, or sleep, is not like our nidra in the mode of ignorance. The Lord is always situated in transcendence. He is sac-cid-ananda--eternally in bliss--and thus He is not disturbed by sleep like ordinary human beings. It should be understood that the Supreme Personality of Godhead is in transcendental bliss in all stages. Srila Madhvacarya concisely states that the Lord is turya-sthitah, always situated in transcendence. In transcendence there is no such thing as jagarana-nidra-susupti--wakefulness, sleep and deep sleep.

The practice of yoga is similar to the yoga-nidra of Maha-Visnu. Yogis are advised to keep their eyes half closed, but this state is not at all one of sleep, although imitation yogis, especially in the modern age, manifest their so-called yoga by sleeping. In the sastra, yoga is described as dhyana-vasthita, a state of full meditation, but this is meditation upon the Supreme personality of Godhead. Dhyana-vasthita-tad-gatena manasa: the mind should always be situated at the lotus feet of the Lord. Yoga practice does not mean sleeping. The mind should always be actively fixed at the lotus feet of the Lord. Then one's practice of yoga will be successful.

TEXT 33

TEXT

tasyaiva te vapur idam nija-kala-saktya
sancodita-prakrti-dharmana atma-gudham
ambhasy ananta-sayanad viramat-samadher
nabher abhut sva-kanika-vatavan-mahabjam

SYNONYMS

tasya--of that Supreme Personality of Godhead; eva--certainly; te--of You; vapuh--the cosmic body; idam--this (universe); nija-kala-saktya--by the potent time factor; sancodita--agitated; prakrti-dharmanah--of Him, by whom the three gunas, or qualities of material nature; atma-gudham--dormant in Yourself; ambhasi--in the water known as the Causal Ocean; ananta-sayanat--from the bed known as Ananta (another feature of Yourself); viramat-samadheh--having awakened from the samadhi (yogic trance); nabheh--from the navel; abhut--appeared; sva-kanika--from the seed; vata-vat--like the great banyan tree; maha-abjam--the great lotus of the worlds (has similarly grown).

TRANSLATION

This cosmic manifestation, the material world, is also Your body. This total lump of matter is agitated by Your potent energy known as kala-sakti, and thus the three modes of material nature are manifested. You

awaken from the bed of Sesa, Ananta, and from Your navel a small transcendental seed is generated. It is from this seed that the lotus flower of the gigantic universe is manifested, exactly as a banyan tree grows from a small seed.

PURPORT

The three different forms of Maha-Visnu--namely Karanodakasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu, who are the origin of creation and maintenance--are gradually being described. From Maha-Visnu, Garbhodakasayi Visnu is generated, and from Garbhodakasayi Visnu, Ksirodakasayi Visnu gradually expands. Thus Maha-Visnu is the original cause of Garbhodakasayi Visnu, and from Garbhodakasayi Visnu comes the lotus flower from which Lord Brahma is manifested. Thus the original cause of everything is Visnu, and consequently the cosmic manifestation is not different from Visnu. This is confirmed in Bhagavad-gita (10.8), wherein Krsna says, aham sarvasya prabhavo mattah sarvam pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." Garbhodakasayi Visnu is an expansion of Karanodakasayi Visnu, who is an expansion of Sankarsana. In this way, Krsna is ultimately the cause of all causes (sarva-karana-karanam). The conclusion is that both the material world and spiritual world are considered to be the body of the Supreme Lord. We can understand that the material body is caused by the spiritual body and is therefore an expansion of the spiritual body. Thus when one takes up spiritual activities, one's entire material body is spiritualized. Similarly, in this material world, when the Krsna consciousness movement expands, the entire material world becomes spiritualized. As long as we do not realize this, we live in the material world, but when we are fully Krsna conscious we live not in the material world but in the spiritual world.

TEXT 34

TEXT

tat-sambhavah kavir ato 'nyad apasyamanas
tvam bijam atmani tatam sa bahir vicintya
navindad abda-satam apsu nimajjmano
jate 'nkure katham uhopalabheta bijam

SYNONYMS

tat-sambhavah--who was generated from that lotus flower; kavir--he who can understand the subtle cause of creation (Lord Brahma); atah--from that (lotus); anyat--anything else; apasyamanah--not able to see; tvam--Your Lordship; bijam--the cause of the lotus; atmani--in himself; tatam--expanded; sah--he (Lord Brahma); bahir vicintya--considering to be external; na--not; avindat--understood (You); abda-satam--for a hundred years according to the demigods *; apsu--in the water; nimajjamanah--diving; jate ankure--when the seed fructifies and is manifested as a creeper; katham--how; uha--O my Lord; upalabheta--one can perceive; bijam--the seed that has already fructified.

TRANSLATION

From that great lotus flower, Brahma was generated, but Brahma certainly could see nothing but the lotus. Therefore, thinking You to be outside, Lord Brahma dove into the water and attempted to find the source

of the lotus for one hundred years. He could find no trace of You, however, for when a seed fructifies, the original seed cannot be seen.

PURPORT

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

TEXT 35

TEXT

sa tv atma-yonir ativismita asrito 'bjam
kalena tivra-tapasa parisuddha-bhavah
tvam atmanisa bhuvi gandham ivatisuksmam
bhutendriyasayamaye vitatam dadarsa

SYNONYMS

sah--he (Lord Brahma); tu--but; atma-yonih--who is born without a mother (directly begotten by the father, Lord Visnu); ati-vismitah--very much surprised (not finding the source of his birth); asritah--situated on; abjam--the lotus; kalena--in due course of time; tivra-tapasa--by severe austerities; parisuddha-bhavah--being completely purified; tvam--You; atmani--in his body and existence; isa--O my Lord; bhuvi--within the earth; gandham--aroma; iva--like; ati-suksmam--very subtle; bhuta-indriya--composed of elements and senses; asaya-maye--and that filled with desires (the mind); vitatam--spread out; dadarsa--found.

TRANSLATION

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

PURPORT

Here the statement of self-realization aham brahmasmi, which is interpreted by the Mayavada philosophy to mean "I am the Supreme Lord," is explained. The Supreme Lord is the original seed of everything (janmady asya yatah. aham sarvasya prabhavo mattah sarvam pravartate).

Thus the Supreme Lord extends everywhere, even throughout our bodies, because our bodies are made of material energy, which is the Lord's separated energy. One should realize that since the Supreme Lord spreads throughout one's body and since the individual soul is a part of the Supreme Lord, everything is Brahman (sarvam khalv idam brahma). This realization was achieved by Lord Brahma after he was purified, and it is possible for everyone. When one is completely in knowledge of aham brahmasmi, he thinks, "I am part of the Supreme Lord, my body is made of His material energy, and therefore I have no separate existence. Yet although the Supreme Lord is spread everywhere, He is different from me." This is the philosophy of acintya-bhedabheda-tattva. An example given in this regard is that of the aroma within the earth. In the earth there are aromas and colors, but one cannot see them. Actually we find that when flowers grow from the earth, they appear with different colors and aromas, which they have certainly gathered from the earth, although in the earth we cannot see them. Similarly, the Supreme Lord, by His different energies, spreads throughout one's body and soul, although we cannot see Him. An intelligent man, however, can see the Supreme Lord existing everywhere. Andantara-stha-paramanu-cayantara-stham: the Lord is within the universe and within the atom by His different energies. This is the real vision of the Supreme Lord for the intelligent man. Brahma, the first created being, became the most intelligent person by his tapasya, austerity, and thus he came to this realization. We must therefore take all knowledge from Brahma, who became perfect by his tapasya.

TEXT 36

TEXT

evam sahasra-vadananghri-sirah-karoru-
nasadya-karna-nayanabharanayudhadhyam
mayamayam sad-upalaksita-sannivesam
drstva maha-purusam apa mudam virincah

SYNONYMS

evam--in this way; sahasra--thousands and thousands; vadana--faces; anghri--feet; sirah--heads; kara--hands; uru--thighs; nasa-adya--noses, etc.; karna--ears; nayana--eyes; abharana--varieties of ornaments; ayudha--varieties of weapons; adhyam--endowed with; maya-mayam--all demonstrated by unlimited potency; sat-upalaksita--appearing in different symptoms; sannivesam--combined together; drstva--seeing; maha-purusam--the Supreme Personality of Godhead; apa--achieved; mudam--transcendental bliss; virincah--Lord Brahma.

TRANSLATION

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

PURPORT

Lord Brahma, being completely pure, could see the original form of the Lord as Visnu, having many thousands of faces and forms. This process is called self-realization. Genuine self-realization consists not of perceiving the impersonal effulgence of the Lord, but seeing face to face the transcendental form of the Lord. As distinctly mentioned here, Lord Brahma saw the Supreme Lord as maha-purusa, the Supreme Personality of Godhead. Arjuna also saw Krsna in this same way. Therefore he told the Lord, param brahma param dhama pavitram paramam bhavan purusam sasvatam divyam: "You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person." The Lord is parama-purusa, the supreme form. purusam sasvatam: He is everlastingly the supreme enjoyer. It is not that the impersonal Brahman assumes a form; on the contrary, the impersonal Brahman effulgence is an emanation from the supreme form of the Lord. Upon being purified, Brahma could see the supreme form of the Lord. The impersonal Brahman cannot have heads, noses, ears, hands and legs. This is not possible, for these are attributes of the Lord's form.

The word mayamayam means "spiritual knowledge." This is explained by Madhvacarya. Mayamayam jnana-svarupam. The word mayamayam, describing the Lord's form, should not be taken to mean illusion. Rather, the Lord's form is factual, and seeing this form is the result of perfect knowledge. This is confirmed in Bhagavad-gita: bahunam janmanam ante jnanavan mam prapadyate. The word jnanavan refers to one who is perfectly in knowledge. Such a person can see the Personality of Godhead, and therefore he surrenders unto the Lord. The Lord's being symptomized by a face, nose, ears and so on is eternal. Without such a form, no one can be blissful. The Lord, however, is sac-cid-ananda-vigraha, as stated in the sastra (isvarah paramah krsnah sac-cid-ananda-vigraha). When one is in perfect transcendental bliss, he can see the Lord's supreme form (vigraha). In this regard, Srila Madhvacarya says:

gandhakhya devata yadvat
prthivim vyapya tisthati
evam vyaptam jagad visnum
brahmatma-stham dadarsa ha

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

TEXT 37

TEXT

tasmai bhavan haya-siras tanuvam hi bibhrad
veda-druhav atibalau madhu-kaitabhakhyau
hatvanayac chruti-ganams ca rajah tamah ca
sattvam tava priyatamam tanum amananti

SYNONYMS

tasmai--unto Lord Brahma; bhavan--Your Lordship; haya-sirah--having the head and neck of a horse; tanuvam--the incarnation; hi--indeed; bibhrat--accepting; veda-druhau--two demons who were against the Vedic principles; ati-balau--extremely powerful; madhu-kaitabha-akhyau--known as Madhu and Kaitabha; hatva--killing; anayat--delivered; sruti-ganan--all the different Vedas (Sama, Yajur, Rg and Atharva); ca--and; rajah tamah ca--by representing the modes of passion and ignorance; sattvam--

pure transcendental goodness; tava--Your; priya-tamam--most dear; tanum--form (as Hayagriva); amananti--they honor.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead in His transcendental form is always ready to give protection to His devotees. As mentioned herein, the Lord in the form of Hayagriva killed two demons named Madhu and Kaitabha when they attacked Lord Brahma. Modern demons think that there was no life in the beginning of creation, but from Srimad-Bhagavatam we understand that the first living creature created by the Supreme Personality of Godhead was Lord Brahma, who is full of Vedic understanding. Unfortunately, those entrusted with distributing Vedic knowledge, such as the devotees engaged in spreading Krsna consciousness, may sometimes be attacked by demons, but they must rest assured that demoniac attacks will not be able to harm them, for the Lord is always prepared to give them protection. The Vedas provide the knowledge by which we can understand the Supreme personality of Godhead (vedais ca sarvair aham eva vedyah). The devotees of the Lord are always ready to spread knowledge by which one may understand the Lord through Krsna consciousness, but the demons, being unable to understand the Supreme Lord, are full of ignorance and passion. Thus the Lord, whose form is transcendental, is always ready to kill the demons. By culturing the mode of goodness, one can understand the position of the transcendental Lord and how the Lord is always prepared to remove all obstacles on the path of understanding Him.

In summary, whenever the Lord incarnates, He appears in His original transcendental form. As the Lord says in Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam adharmasya
tadātmānam sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendent of Bharata, and a predominant rise of irreligion--at that time I descend Myself." It is simply foolish to think of the Lord as being originally impersonal but accepting a material body when He appears as a personal incarnation. Whenever the Lord appears, He appears in His original transcendental form, which is spiritual and blissful. But unintelligent men, such as the Mayavadis, cannot understand the transcendental form of the Lord, and therefore the Lord chastises them by saying, avajananti mam mudha manusim tanum asritam: "Fools deride Me when I descend in the human form." Whenever the Lord appears, whether as a fish, a tortoise, a hog or any other form, one should understand that He maintains His transcendental position and that His only business, as stated here, is hatva--to kill the demons. The Lord appears in order to protect the devotees and kill the demons (paritranaya sadhunam vinasaya ca duskrtam). Since the demons are always ready to oppose Vedic

civilization, they are sure to be killed by the transcendental form of the Lord.

TEXT 38

TEXT

ittham nr-tiryag-rsi-deva-jhasavatarair
lokan vibhavayasi hamsi jagat pratipan
dharmam maha-purusa pasi yuganuvrttam
channah kalau yad abhavas tri-yugo 'tha sa tvam

SYNONYMS

ittham--in this way; nr--like a human being (such as Lord Krsna and Lord Ramacandra); tiryak--like animals (such as the boar); rsi--as a great saint (Parasurama); deva--as demigods; jhasa--as an aquatic (such as the fish and tortoise); avataraih--by such different incarnations; lokan--all the different planetary systems; vibhavayasi--You protect; hamsi--You (sometimes) kill; jagat pratipan--persons who have simply created trouble in this world; dharmam--the principles of religion; maha-purusa--O great personality; pasi--You protect; yuga-anuvrttam--according to the different millenniums; channah--covered; kalau--in the age of Kali; yat--since; abhavah--have been (and will be in the future); tri-yugah--named Triyuga; atha--therefore; sah--the same personality; tvam--You.

TRANSLATION

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

PURPORT

As the Lord appeared just to maintain Lord Brahma from the attack of Madhu and Kaitabha, He also appeared to protect the great devotee Prahlada Maharaja. Similarly, Lord Caitanya appeared in order to protect the fallen souls of Kali-yuga. There are four yugas, or millenniums--Satya, Treta, Dvapara and Kali. In all the yugas but Kali-yuga, the Lord appears in various incarnations and asserts Himself as the Supreme Personality of Godhead, but although Lord Sri Caitanya Mahaprabhu, who appears in Kali-yuga, is the Supreme Personality of Godhead, He never asserted Himself as such. On the contrary, whenever Sri Caitanya Mahaprabhu was addressed as being as good as Krsna, He blocked His ears with His hands, denying His identity with Krsna, because He was playing the part of a devotee. Lord Caitanya knew that in Kali-yuga there would be many bogus incarnations pretending to be God, and therefore He avoided asserting Himself as the Supreme Personality of Godhead. Lord Caitanya Mahaprabhu is accepted as the Supreme Personality of Godhead, however, in many Vedic literatures, especially in Srimad-Bhagavatam (11.5.32):

krsna-varnam tvisakrsnam
sangopangastra-parsadam

yajnaih sankirtana-prayair
yajanti hi sumedhasah

In Kali-yuga, intelligent men worship the Supreme Personality of Godhead in the form of Sri Caitanya Mahaprabhu, who is always accompanied by His associates such as Nityananda, Advaita, Gadadhara and Srivasa. The entire Krsna consciousness movement is based on the principles of the sankirtana movement inaugurated by Sri Caitanya Mahaprabhu. Therefore one who tries to understand the Supreme Personality of Godhead through the medium of the sankirtana movement knows everything perfectly. He is sumedhas, a person with substantial intelligence.

TEXT 39

TEXT

naitan manas tava kathasu vikuntha-natha
sompriyate durita-dustam asadhu tivram
kamaturam harsa-soka-bhayaisanartam
tasmin katham tava gatim vimrsami dinah

SYNONYMS

na--certainly not; etat--this; manah--mind; tava--Your; kathasu--in transcendental topics; vikuntha-natha--O Lord of Vaikuntha, where there is no anxiety; sampriyate--is pacified or interested in; durita--by sinful activities; dustam--polluted; asadhu--dishonest; tivram--very difficult to control; kama-aturam--always full of different desires and lusty propensities; harsa-soka--sometimes by jubilation and sometimes by distress; bhaya--and sometimes by fear; esana--and by desiring; artam--distressed; tasmin--in that mental status; katham--how; tava--Your; gatim--transcendental activities; vimrsami--I shall consider and try to understand; dinah--who am most fallen and poor.

TRANSLATION

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

PURPORT

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

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo

moksaisyami ma sucah

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

na mam duskrfino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

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

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatih anyatha

To cleanse the heart so that one may become sober and wise in this age of Kali, there is no value to any method other than the chanting of the Hare Krsna maha-mantra. Prahlada Maharaja has confirmed this process in previous verses. Tvad-virya-gayana-mahamrta-magna-cittah. Prahlada further confirms that if one's mind is always absorbed in thought of Krsna, that very qualification will purify one and keep one purified always. To understand the Lord and His activities, one must free his mind from all contamination of the material world, and this one can achieve by simply chanting the Lord's holy name. Thus one becomes free from all material bondage.

TEXT 40

TEXT

jihvaikato 'cyuta vikarsati mavitrpta
sisno 'nyatas tvag-udaram sravanam kutascit
ghrano 'nyatas capala-drk kva ca karma-saktir
bahvyah sapatnya iva geha-patim lunanti

SYNONYMS

jihva--the tongue; ekatah--to one side; acyuta--O my infallible Lord; vikarsati--attracts; ma--me; avitrpta--not being satisfied; sisnah--the genitals; anyatah--to another side; tvak--the skin (for touching a soft thing); udaram--the belly (for various types of food); sravanam--the ear (for hearing some sweet music); kutascit--to some other side; ghranah--the nose (for smelling); anyatah--to still another side; capala-drk--the

restless eyesight; kva ca--somewhere; karma-saktih--the active senses; bahvyah--many; sa-patnyah--co-wives; iva--like; geha-patim--a householder; lunanti--annihilate.

TRANSLATION

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

PURPORT

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

TEXT 41

TEXT

evam sva-karma-patitam bhava-vaitaranyam
anyonya-janma-maranasana-bhita-bhitam
pasyan janam sva-para-vigraha-vaira-maitram
hanteti paracara piprhi mudham adya

SYNONYMS

evam--in this way; sva-karma-patitam--fallen because of the reactions of one's own material activities; bhava--compared to the world of nescience (birth, death, old age and disease); vaitaranyam--in the river known as Vaitarani (which lies in front of the doorway of Yamaraja, the superintendent of death); anyah anyah--one after another; janma--birth; marana--death; asana--different types of eating; bhita-bhitam--being exceedingly afraid; pasyan--seeing; janam--the living entity; sva--one's own; para--of others; vigraha--in the body; vaira-maitram--considering friendship and enmity; hanta--alas; iti--in this way; paracara--O You,

who are on the other side of the river of death; piprhi--kindly save us all (from this dangerous condition); mudham--we are all foolish, bereft of spiritual knowledge; adya--today (because You are personally present here).

TRANSLATION

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

PURPORT

Prahlada Maharaja, a pure Vaisnava, prays to the Lord not only for himself but for all other suffering living entities. There are two classes of Vaisnavas--the bhajanandis and gosthy-anandis. The bhajanandis worship the Lord only for their own personal benefit, but the gosthy-anandis try to elevate all others to Krsna consciousness so that they may be saved. Fools who cannot perceive repeated birth and death and the other miseries of materialistic life cannot be sure of what will happen to them in their next birth. Indeed, these foolish, materially contaminated rascals have manufactured an irresponsible way of life that does not consider the next life. They do not know that according to one's own activities, one receives a body selected from 8,400,000 species. These rascals have been described in Bhagavad-gita as duskrtino mudhah. Nondevotees, those who are not Krsna conscious, must engage in sinful activities, and therefore they are mudhas--fools and rascals. They are such fools that they do not know what will happen to them in their next life. Although they see varieties of living creatures eating abominable things--pigs eating stool, crocodiles eating all kinds of flesh, and so on--they do not realize that they themselves, because of their practice of eating all kinds of nonsense in this life, will be destined to eat the most abominable things in their next life. A Vaisnava is always afraid of such an abominable life, and to free himself from such horrible conditions, he engages himself in the devotional service of the Lord. The Lord is compassionate to them, and therefore He appears for their benefit.

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam adharmasya
tadatmanam sṛjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself." (Bg. 4.7) The Lord is always ready to help the fallen souls, but because they are fools and rascals, they do not take to Krsna consciousness and abide by the instructions of Krsna. Therefore although Sri Caitanya Mahaprabhu is personally the Supreme Lord, Krsna, He comes as a devotee to preach the Krsna consciousness movement. Yare dekha, tare kaha 'krsna'-upadesa. One must therefore become a sincere servant of Krsna. Amara ajnaya guru hana tara' ei desa (Cc. Madhya 7.128). One should become a guru and spread Krsna consciousness all over the world, simply by preaching the teachings of Bhagavad-gita.

TEXT 42

TEXT

ko nv atra te 'khila-guro bhagavan prayasa
uttarane 'sya bhava-sambhava-lopa-hetoh
mudhesu vai mahad-anugraha arta-bandho
kim tena te priya-janan anusevatam nah

SYNONYMS

kah--what is that; nu--indeed; atra--in this matter; te--of Your Lordship; akhila-guro--O supreme spiritual master of the entire creation; bhagavan--O Supreme Lord, O Personality of Godhead; prayasah--endeavor; uttarane--for the deliverance of these fallen souls; asya--of this; bhava-sambhava--of creation and maintenance; lopa--and of annihilation; hetoh--of the cause; mudhesu--unto the foolish persons rotting in this material world; vai--indeed; mahat-anugraha--compassion by the Supreme; arta-bandho--O friend of the suffering living entities; kim--what is the difficulty; tena--with that; te--of Your Lordship; priya-janan--the dear persons (devotees); anusevatam--of those always engaged in serving; nah--like us (who are so engaged).

TRANSLATION

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

PURPORT

Here the words priya janana anusevatam nah indicate that the Supreme Lord, the Supreme Personality of Godhead, is very favorable to devotees who act according to the instructions of His own pure devotee. In other words, one must become the servant of the servant of the servant of the Lord. If one wants to become the servant of the Lord directly, this is not as fruitful as engaging in the service of the Lord's servant. This is the direction of Sri Caitanya Mahaprabhu, who shows us the way to become gopi-bhartuh pada-kamalayor dasa-dasanudasah. One should not be proud of becoming directly the servant of the Supreme Personality of Godhead. Rather, one must seek a pure devotee, a servant of the Lord, and engage oneself in the service of such a servant. The more one becomes the servant of the servant, the more one becomes perfect in devotional service. This is also the injunction of Bhagavad-gita: evam parampara-praptam imam rajarsayo viduh. One can understand the science of the Supreme Personality of Godhead simply by the parampara system. In this regard, Srila Narottama dasa Thakura says, tandra carana sevi bhaktasane vasa: "Let me serve the lotus feet of the devotees of the Lord, and let me live with devotees." Janame janame haya, ei abhilasa. Following Narottama dasa Thakura, one should aspire to be a servant of the Lord's servant, life after life. Srila Bhaktivinoda Thakura also sings, tumi ta' thakura, tomara kukura, baliya janaha more: "O my Lord, O Vaisnava, please consider me your dog." One must become the dog of a Vaisnava, a

pure devotee, for a pure devotee can deliver Krsna without difficulty. Krsna se tomara, krsna dite para. Krsna is the property of His pure devotee, and if we take shelter of a pure devotee, he can deliver Krsna very easily. Prahlada wants to engage in the service of a devotee, and therefore he prays to Krsna, "My dear Lord, kindly give me the shelter of Your very dear devotee so that I may engage in his service and You may then be pleased." Mad-bhakta-pujabhyadhika (Bhag. 11.19.21). The Lord says, "Engaging in the service of My devotee is better than trying to engage in My devotional service."

Another significant point in this verse is that by devotional service Prahlada Maharaja does not want to benefit alone. Rather, he prays to the Lord that all of us fallen souls in this material world may, by the grace of the Lord, engage in the service of His servant and thus be delivered. The grace of the Lord is not at all difficult for the Lord to bestow, and thus Prahlada Maharaja wants to save the whole world by spreading Krsna consciousness.

TEXT 43

TEXT

naivodvije para duratyaya-vaitaranyas
tvad-virya-gayana-mahamrta-magna-cittah
soce tato vimukha-cetasa indriyarthamaya-sukhaya bharam udvahato vimudhan

SYNONYMS

na--not; eva--certainly; udvije--I am disturbed or afraid; para--O Supreme; duratyaya--insurmountable or very difficult to cross; vaitaranyah--of the Vaitarani, the river of the material world; tvad-virya--of Your Lordship's glories and activities; gayana--from chanting or distributing; maha-amrta--in the great ocean of nectarean spiritual bliss; magna-cittah--whose consciousness is absorbed; soce--I am simply lamenting; tatah--from that; vimukha-cetasa--the fools and rascals who are bereft of Krsna consciousness; indriya-artha--in sense gratification; maya-sukhaya--for temporary, illusory happiness; bharam--the false burden or responsibility (of maintaining one's family, society and nation and elaborate arrangements for that purpose); udvahatah--who are lifting (by making grand plans for this arrangement); vimudhan--although all of them are nothing but fools and rascals (I am thinking of them also).

TRANSLATION

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

PURPORT

Throughout the entire world, everyone is making big, big plans to adjust the miseries of the material world, and this is true at present, in the past and in the future. Nonetheless, although they make elaborate political, social and cultural plans, they have all been described herein as vimudha--fools. The material world has been described in Bhagavad-gita

as dukkhalayam asasvatam--temporary and miserable--but these fools are trying to turn the material world into sukhalayam, a place of happiness, not knowing how everything acts by the arrangement of material nature, which works in her own way.

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

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

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

There is a river known as Vaitarani between the material and spiritual worlds, and one must cross this river to reach the other side, or the spiritual world. This is an extremely difficult task. As the Lord says in Bhagavad-gita (7.14), daivi hy esa guna-mayi mama maya duratyaya: "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome." The same word duratyaya, meaning "very difficult," is used here. Therefore one cannot surpass the stringent laws of material nature except by the mercy of the Supreme Lord. Nonetheless, although all materialists are baffled in their plans, they try again and again to become happy in this material world. Therefore they have been described as vimudha--first-class fools. As for Prahlada Maharaja, he was not at all unhappy, for although he was in the material world, he was full of Krsna consciousness. Those who are Krsna conscious, trying to serve the Lord, are not unhappy, whereas one who has no assets in Krsna consciousness and is struggling for existence is not only foolish but extremely unhappy also. Prahlada Maharaja was happy and unhappy simultaneously. He felt happiness and transcendental bliss because of his being Krsna conscious, yet he felt great unhappiness for the fools and rascals who make elaborate plans to be happy in this material world.

TEXT 44

TEXT

prayena deva munayah sva-vimukti-kama
maunam caranti vijane na parartha-nisthah
naitan vihaya krpanan vimumuksa eko
nanyam tvad asya saranam bhramato 'nupasye

SYNONYMS

prayena--generally, in almost all cases; deva--O my Lord; munayah--the great saintly persons; sva--personal, own; vimukti-kamah--ambitious for liberation from this material world; maunam--silently; caranti--they wander (in places like the Himalayan forests, where they have no touch with the activities of the materialists); vijane--in solitary places; na--not; para-artha-nisthah--interested in working for others by giving them

the benefit of the Krsna consciousness movement, by enlightening them with Krsna consciousness; na--not; etan--these; vihaya--leaving aside; krpanan--fools and rascals (engaged in materialistic activity who do not know the benefit of the human form of life); vimumukse--I desire to be liberated and to return home, back to Godhead; ekah--alone; na--not; anyam--other; tvat--but for You; asya--of this; saranam--shelter; bhramatah--of the living entity rotating and wandering throughout the material universes; anupasye--do I see.

TRANSLATION

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

PURPORT

This is the decision of the Vaisnava, the pure devotee of the Lord. For himself he has no problems, even if he has to stay in this material world, because his only business is to remain in Krsna consciousness. The Krsna conscious person can go even to hell and still be happy. Therefore Prahlada Maharaja said, naivodviye para duratyaya-vaitaranyah: "O best of the great personalities, I am not at all afraid of material existence." The pure devotee is never unhappy in any condition of life. This is confirmed in Srimad-Bhagavatam (6.17.28):

narayana-parah sarve
na kutasca na bibhyati
svargapavarga-narakesv
api tulyartha-darsinah

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."

For a devotee, being situated in the heavenly planets and being in the hellish planets are equal, for a devotee lives neither in heaven nor in hell but with Krsna in the spiritual world. The secret of success for the devotee is not understood by the karmis and jnanis. Karmis therefore try to be happy by material adjustment, and jnanis want to be happy by becoming one with the Supreme. The devotee has no such interest. He is not interested in so-called meditation in the Himalayas or the forest. Rather, his interest is in the busiest part of the world, where he teaches people Krsna consciousness. The Krsna consciousness movement was started for this purpose. We do not teach one to meditate in a secluded place just so that one may show that he has become very much advanced and may be proud of his so-called transcendental meditation, although he engages in all sorts of foolish materialistic activity. A Vaisnava like Prahlada Maharaja is not interested in such a bluff of spiritual advancement. Rather, he is interested in enlightening people in Krsna consciousness because that is the only way for them to become happy. Prahlada Maharaja says clearly, nanyam tvad asya saranam

bhramato'nupasye: "I know that without Krsna consciousness, without taking shelter of Your lotus feet, one cannot be happy." One wanders within the universe, life after life, but by the grace of a devotee, a servant of Sri Caitanya Mahaprabhu, one can get the clue to Krsna consciousness and then not only become happy in this world but also return home, back to Godhead. That is the real target in life. The members of the Krsna consciousness movement are not at all interested in so-called meditation in the Himalayas or the forest, where one will only make a show of meditation, nor are they interested in opening many schools for yoga and meditation in the cities. Rather, every member of the Krsna consciousness movement is interested in going door to door to try to convince people about the teachings of Bhagavad-gita As It Is, the teachings of Lord Caitanya. That is the purpose of the Hare Krsna movement. The members of the Krsna consciousness movement must be fully convinced that without Krsna one cannot be happy. Thus the Krsna conscious person avoids all kinds of pseudo spiritualists, transcendentalists, meditators, monists, philosophers and philanthropists.

TEXT 45

TEXT

yan maithunadi-grhamedhi-sukham hi tuccham
 kanduyanena karayor iva duhkha-duhkham
 trpyanti neha krpana bahu-duhkha-bhajah
 kandutivan manasijam visaheta dhirah

SYNONYMS

yat--that which (is meant for material sense gratification); maithuna-adi--represented by talking of sex, reading sexual literature or enjoying sex life (at home or outside, as in a club); grhamedhi-sukham--all types of material happiness based on attachment to family, society, friendship, etc.; hi--indeed; tuccham--insignificant; kanduyanena--with the itching; karayoh--of the two hands (to relieve the itching); iva--like; duhkha-duhkham--different types of unhappiness (into which one is put after such itching sense gratification); trpyanti--become satisfied; na--never; iha--in material sense gratification; krpanah--the foolish persons; bahu-duhkha-bhajah--subjected to various types of material unhappiness; kanduti-vat--if one can learn from such itching; manasi-jam--which is simply a mental concoction (actually there is no happiness); visaheta--and tolerates (such itching); dhirah--(he can become) a most perfect, sober person.

TRANSLATION

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

PURPORT

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

In reference to the low-grade happiness of sex life, Yamunācārya says in this connection:

yadavadhi mama cetah kṛṣṇa-padaravinde
nava-nava-rasa-dhamaudyata rantum asit
tadavadhi bata nari-sangame smaryamane
bhavati mukha-vikarah sustu nisthivanam ca

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

TEXT 46

TEXT

mauna-vrata-sruta-tapo-'dhyayana-śva-dharma-
vyākhyā-rahā-japa-samadhaya apavargyah
prayah param purusa te tv ajitendriyanam
varta bhavanty uta na vatra tu dambhikanam

SYNONYMS

mauna--silence; vrata--vows; sruta--Vedic knowledge; tapah--austerity; adhyayana--study of scripture; śva-dharma--executing varnasrama-dharma; vyākhyā--explaining the śāstras; rahā--living in a solitary place; japa--chanting or reciting mantras; samadhaya--remaining in trance; apavargyah--these are ten types of activities for advancing on the path of liberation; prayah--generally; param--the only means; purusa--O my Lord; te--all of them; tu--but; ajita-indriyanam--of persons who cannot control the senses; vartah--means of living; bhavanti--are; uta--so it is said; na--not; va--or; atra--in this connection; tu--but; dambhikanam--of persons who are falsely proud.

TRANSLATION

O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation--to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of varnasrama-dharma, to explain the sastras, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful.

PURPORT

As stated in Srimad-Bhagavatam (6.1.15):

kecit kevalaya bhaktya
vasudeva-parayanah
agham dhunvanti kartsyena
niharam iva bhaskarah

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

Mauna, for example, does not mean that one should just stop speaking. The tongue is meant for speaking, although sometimes, to make a big show, a person remains silent. There are many who observe silence some day in a week. Vaisnavas, however, do not observe such silence. Silence means not speaking foolishly. Speakers at assemblies, conferences and meetings generally speak foolishly like toads. This is described by Srila Rupa Gosvami as vaco vegam. One who wants to say something can show himself to be a big orator, but rather than go on speaking nonsense, better to remain silent. This method of silence, therefore, is recommended for persons very attached to speaking nonsense. One who is not a devotee must speak nonsensically because he does not have the power to speak about the glories of Krsna. Thus whatever he says is influenced by the illusory energy and is compared to the croaking of a frog. One who speaks about the glories of the Lord, however, has no need to be silent. Caitanya Mahaprabhu recommends, kirtaniyah sada harih: one should go on chanting the glories of the Lord twenty-four hours a day. There is no question of becoming mauna, or silent.

The ten processes for liberation or improvement on the path of liberation are not meant for the devotees. Kevalaya bhaktya: if one simply engages in devotional service to the Lord, all ten methods of liberation are automatically observed. Prahlada Maharaja's proposal is that such processes may be recommended for the ajitendriya, those who

cannot conquer their senses. Devotees, however, have already conquered their senses. Sarvopadhi-vinirmuktam tat-paratvena nirmalam: a devotee is already freed from material contamination. Srila Bhaktisiddhanta Sarasvati Thakura therefore said:

dusta mana! tumi kisera vaisnava?
pratisthara tare, nirjanera ghare,
tava hari-nama kevala kaitava

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

TEXT 47

TEXT

rupe ime sad-asati tava veda-srste
bijankurav iva na canyad arupakasya
yuktah samaksam ubhayatra vicaksante tvam
yogena vahnim iva darusu nanyatah syat

SYNONYMS

rupe--in the forms; ime--these two; sat-asati--the cause and the effect; tava--Your; veda-srste--explained in the Vedas; bija-ankurau--the seed and the sprout; iva--like; na--never; ca--also; anyat--any other; arupakasya--of You, who possess no material form; yuktah--those engaged in Your devotional service; samaksam--before the very eyes; ubhayatra--in both ways (spiritually and materially); vicaksante--can actually see; tvam--You; yogena--simply by the method of devotional service; vahnim--fire; iva--like; darusu--in wood; na--not; anyatah--from any other means; syat--it is possible.

TRANSLATION

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

PURPORT

As described in previous verses, many so-called students of spiritual understanding follow the ten different methods known as mauna-vrata-sruta-tapo-'dhyayana-sva-dharma-vyakhya-raho japa-samadhayah. These may be very attractive, but by following such methods, one cannot actually understand the real cause and effect and the original cause of everything

(janmady asya yatah). The original source of everything is the Supreme Personality of Godhead Himself (sarva-karana-karanam). This original source of everything is Krsna, the supreme ruler. Isvarah paramah krsnah sac-cid-ananda-vigrahah. He has His eternal spiritual form. Indeed, He is the root of everything (bijam mam sarva-bhutanam). Whatever manifestations exist, their cause is the Supreme Personality of Godhead. This cannot be understood by so-called silence or by any other hodgepodge method. The supreme cause can be understood only by devotional service, as stated in Bhagavad-gita (bhaktya mam abhijanati). Elsewhere in Srimad-Bhagavatam (11.14.21), the Supreme Godhead personally says, bhaktyaham ekaya grahyah: one can understand the original cause of all causes, the Supreme Person, only by devotional service, not by show-bottle exhibitionism.

TEXT 48

TEXT

tvam vayur agnir avanir viyad ambu matrah
pranendriyani hrdayam cid anugrahas ca
sarvam tvam eva saguno vigunas ca bhuman
nanyat tvad asty api mano-vacasa niruktam

SYNONYMS

tvam--You (are); vayuh--air; agnih--fire; avanih--earth; viyat--sky; ambu--water; matrah--the sense objects; prana--the life airs; indriyani--the senses; hrdayam--the mind; cit--consciousness; anugrahas ca--and false ego or the demigods; sarvam--everything; tvam--You; eva--only; sagunah--material nature with its three modes; vigunah--the spiritual spark and Supersoul, which are beyond material nature; ca--and; bhuman--O my great Lord; na--not; anyat--other; tvat--than You; asti--is; api--although; manah-vacasa--by mind and words; niruktam--everything manifested.

TRANSLATION

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

PURPORT

This is the all-pervasive conception of the Supreme Personality of Godhead, which explains how He spreads everywhere and anywhere. Sarvam khalv idam brahma: everything is Brahman--the Supreme Brahman, Krsna. Nothing exists without Him. As the Lord says in Bhagavad-gita (9.4):

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"I exist everywhere, and everything exists in Me, yet I am not visible everywhere." The Lord can be visible only through devotional service.

Tatra tisthami narada yatra gayanti mad-bhaktah: the Supreme Lord stays only where His devotees chant His glories.

TEXT 49

TEXT

naite guna na gunino mahad-adayo ye
sarve manah prabhrtayah sahadeva-martyah
ady-antavanta urugaya vidanti hi tvam
evam vimrsya sudhiyo viramanti sabdat

SYNONYMS

na--neither; ete--all these; gunah--three qualities of material nature; na--nor; guninah--the predominating deities of the three modes of material nature (namely Lord Brahma, the predominating deity of passion, and Lord Siva, the predominating deity of ignorance); mahat-adayah--the five elements, the senses and the sense objects; ye--those which; sarve--all; manah--the mind; prabhrtayah--and so on; saha-deva-martyah--with the demigods and the mortal human beings; adi-anta-vantah--who all have a beginning and end; urugaya--O Supreme Lord, who are glorified by all saintly persons; vidanti--understand; hi--indeed; tvam--Your Lordship; evam--thus; vimrsya--considering; sudhiyah--all wise men; viramanti--cease; sabdat--from studying or understanding the Vedas.

TRANSLATION

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

PURPORT

As stated in several places, bhaktya mam abhijanati: only by devotional service can the Supreme Lord be understood. The intelligent person, the devotee, does not bother much about the practices mentioned in text 46 (mauna-vrata-sruta-tapo-'dhyayana-sva-dharma). After understanding the Supreme Lord through devotional service, such devotees are no longer interested in studies of the Vedas. Indeed, this is confirmed in the Vedas also. The Vedas say, kim artha vayam adhyesyamahe kim artha vayam vaksyamahe. What is the use of studying so many Vedic literatures? What is the use of explaining them in different ways? Vayam vaksyamahe. No one needs to study any more Vedic literatures, nor does anyone need to describe them by philosophical speculation. Bhagavad-gita (2.52) also says:

yada te moha-kalilam
buddhir vyatitarisyati
tada gantasi nirvedam
srotavyasya srutasya ca

When one understands the Supreme Personality of Godhead by executing devotional service, one ceases the practice of studying the Vedic

literature. Elsewhere it is said, aradhito yadi haris tapasa tatah kim. If one can understand the Supreme Personality of Godhead and engage in His service, there is no more need of severe austerities, penances and so on. However, if after performing severe austerities and penances one does not understand the Supreme Personality of Godhead, such practices are useless.

TEXT 50

TEXT

tat te 'rhattama namah stuti-karma-pujah
karma smrtis caranayoh sravanam kathayam
samsevaya tvayi vineti sad-angaya kim
bhaktim janah paramahamsa-gatau labheta

SYNONYMS

tat--therefore; te--unto You; arhat-tama--O supreme of all worshipable persons; namah--respectful obeisances; stuti-karma-pujah--worshiping Your Lordship by offering prayers and other devotional activities; karma--activities being dedicated to You; smrtih--constant remembrance; caranayoh--of Your lotus feet; sravanam--always hearing; kathayam--in topics (about You); samsevaya--such devotional service; tvayi--unto You; vina--without; iti--thus; sat-angaya--having six different parts; kim--how; bhaktim--devotional service; janah--a person; paramahamsa-gatau--obtainable by the paramahamsa; labheta--may attain.

TRANSLATION

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

PURPORT

The Vedas enjoin: nayam atma pravacanena labhyo na medhaya na bahuna srutena. One cannot understand the Supreme Personality of Godhead simply by studying the Vedas and offering prayers. Only by the grace of the Supreme Lord can one understand Him. The process of understanding the Lord, therefore, is bhakti. Without bhakti, simply following the Vedic injunctions to understand the Absolute Truth will not be helpful at all. The process of bhakti is understood by the paramahamsa, one who has accepted the essence of everything. The results of bhakti are reserved for such a paramahamsa, and this stage cannot be obtained by any Vedic process other than devotional service. Other processes, such as jnana and yoga, can be successful only when mixed with bhakti. When we speak of jnana-yoga, karma-yoga and dhyana-yoga the word yoga indicates bhakti. Bhakti-yoga, or buddhi-yoga, executed with intelligence and full knowledge, is the only successful method for going back home, back to Godhead. If one wants to be liberated from the pangs of material existence, he should take to devotional service for quick attainment of this goal.

TEXT 51

TEXT

sri-narada uvaca
etavad varnita-guno
bhaktya bhaktena nirgunah
prahradam pranatam prito
yata-manyur abhasata

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; etavat--up to this; varnita--described; gunah--transcendental qualities; bhaktya--with devotion; bhaktena--by the devotee (Prahlada Maharaja); nirgunah--the transcendental Lord; prahradam--unto Prahlada Maharaja; pranatam--who was surrendered at the lotus feet of the Lord; pritam--being pleased; yata-manyuh--controlling the anger; abhasata--began to speak (as follows).

TRANSLATION

The great saint Narada said: Thus Lord Nrsimhadeva was pacified by the devotee Prahlada Maharaja with prayers offered from the transcendental platform. The Lord gave up His anger, and being very kind to Prahlada, who was offering prostrated obeisances, He spoke as follows.

PURPORT

The word nirguna is important. The Mayavadi philosophers accept the Absolute Truth as nirguna or nirakara. The word nirguna refers to one who possesses no material qualities. The Lord, being full of spiritual qualities, gave up all His anger and spoke to Prahlada.

TEXT 52

TEXT

sri-bhagavan uvaca
prahrada bhadra bhadram te
prito 'ham te 'surottama
varam vrnisvabhimatam
kama-puro 'smy aham nram

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; prahrada--O My dear Prahlada; bhadra--you are so gentle; bhadram--all good fortune; te--unto you; pritam--pleased; aham--I (am); te--unto You; asura-uttama--O best devotee in the family of asuras (atheists); varam--benediction; vrnisva--just ask (from Me); abhimatam--desired; kama-purah--who fulfills everyone's desire; asmi--am; aham--I; nram--of all men.

TRANSLATION

The Supreme Personality of Godhead said: My dear Prahlada, most gentle one, best of the family of the asuras, all good fortune unto you. I am very much pleased with you. It is My pastime to fulfill the desires of

all living beings, and therefore you may ask from Me any benediction that you desire to be fulfilled.

PURPORT

The Supreme personality of Godhead is known as bhakta-vatsala, the Supreme Personality who is very much affectionate to His devotees. It is not very extraordinary that the Lord offered His devotee all benedictions. The Supreme Personality of Godhead said in effect, "I fulfill the desires of everyone. Since you are My devotee, whatever you want for yourself will naturally be given, but if you pray for anyone else, that prayer also will be fulfilled." Thus if we approach the Supreme Lord or His devotee, or if we are blessed by a devotee, naturally we will automatically achieve the benedictions of the Supreme Lord. Yasya prasada bhagavat-prasada. Srila Visvanatha Cakravarti Thakura says that if one pleases the Vaisnava spiritual master, all of one's desires will be fulfilled.

TEXT 53

TEXT

mam aprinata ayusman
darsanam durlabham hi me
drstva mam na punar jantur
atmanam taptum arhati

SYNONYMS

mam--Me; aprinatah--not pleasing; ayusman--O long-living Prahlada; darsanam--seeing; durlabham--very rare; hi--indeed; me--of Me; drstva--after seeing; mam--Me; na--not; punah--again; jantuh--the living entity; atmanam--for himself; taptum--to lament; arhati--deserves.

TRANSLATION

My dear Prahlada, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen or pleased Me has nothing more for which to lament for his own satisfaction.

PURPORT

One cannot be happy under any circumstances unless one pleases the Supreme Personality of Godhead, but one who has learned how to please the Supreme Lord need no longer lament for his material condition.

TEXT 54

TEXT

prinanti hy atha mam dhirah
sarva-bhavana sadhava
sreyas-kama maha-bhaga
sarvasam asisam patim

SYNONYMS

prinanti--try to please; hi--indeed; atha--because of this; mam--Me; dhirah--those who are sober and most intelligent; sarva-bhavana--in all respects, in different modes of devotional service; sadhava--persons who are very well behaved (perfect in all respects); sreya-kama--desiring the best benefit in life; maha-bhaga--O you who are so fortunate; sarvasam--of all; asisam--kinds of benedictions; patim--the master (Me).

TRANSLATION

My dear Prahlada, you are very fortunate. Please know from Me that those who are very wise and highly elevated try to please Me in all different modes of mellows, for I am the only person who can fulfill all the desires of everyone.

PURPORT

The words dhirah sarva-bhavana do not mean "in whichever way you like." Bhava is the preliminary condition of love of Godhead.

athasaktis tato bhavas
tatah premabhyudancati
sadhakanam ayam premnah
pradurbhave bhavet kramah

(Bhakti-rasamrta-sindhu 1.4.16)

The bhava stage is the final division before one reaches love of Godhead. The word sarva-bhava means that one can love the Supreme Personality of Godhead in different transcendental modes of mellows, beginning with dasya, sakhya, vatsalya and madhurya. In the santa stage, one is on the border of loving service to the Lord. Pure love of Godhead begins from dasya and develops to sakhya, vatsalya and then madhurya. Still, in any of these five mellows one can render loving service to the Supreme Lord. Since our main business is to love the Supreme Personality of Godhead, one can render service from any of the above-mentioned platforms of love.

TEXT 55

TEXT

sri-narada uvaca
evam pralobhyamano 'pi
varair loka-pralobhanaih
ekantitvad bhagavati
naicchat tan asurottamah

SYNONYMS

sri-naradah uvaca--the great saint Narada said; evam--thus; pralobhyamanah--being allured or induced; api--although; varaih--by benedictions; loka--of the world; pralobhanaih--by different kinds of allurements; ekantitvat--because of being solely surrendered; bhagavati--unto the Supreme Personality of Godhead; na icchat--did not want; tan--those benedictions; asura-uttamah--Prahlada Maharaja, the best of the family of asuras.

TRANSLATION

Narada Muni said: Prahlada Maharaja was the best person in the family of asuras, who always aspire for material happiness. Nonetheless, although allured by the Supreme Personality of Godhead, who offered him all benedictions for material happiness, because of his unalloyed Krsna consciousness he did not want to take any material benefit for sense gratification.

PURPORT

Pure devotees like Prahlada Maharaja and Dhruva Maharaja do not aspire for any material benefit at any stage of devotional service. When the Lord was present before Dhruva Maharaja, Dhruva did not want to take any material benefit from the Lord: svamin krtartho 'smi varam na yace. As a pure devotee, he could not ask the Lord for any material benefit. In this regard, Sri Caitanya Mahaprabhu instructed us:

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

"O my Lord, Jagadisa, I do not pray for benedictions by which to achieve material wealth, popularity or beauty. My only desire is to serve You. Kindly engage me in the service of the servant of Your servant." Thus end the Bhaktivedanta purports of the Seventh Canto, Ninth Chapter, of the Srimad-Bhagavatam, entitled "Prahlada Pacifies Lord Nrsimhadeva with Prayers."

Chapter Ten

Prahlada, the Best Among Exalted Devotees

This chapter describes how the Supreme Personality of Godhead Nrsimhadeva disappeared, after pleasing Prahlada Maharaja. It also describes a benediction given by Lord Siva.

Lord Nrsimhadeva wanted to bestow benedictions upon Prahlada Maharaja, one after another, but Prahlada Maharaja, thinking them impediments on the path of spiritual progress, did not accept any of them. Instead, he fully surrendered at the Lord's lotus feet. He said: "If anyone engaged in the devotional service of the Lord prays for personal sense gratification, he cannot be called a pure devotee or even a devotee. He may be called only a merchant engaged in the business of give and take. Similarly, a master who wants to please his servant after taking service from him is also not a real master." Prahlada Maharaja, therefore, did not ask anything from the Supreme Personality of Godhead. Rather, he said that if the Lord wanted to give him a benediction, he wanted the Lord to assure him that he would never be induced to take any benedictions for the sake of material desires. Exchanges of devotional service for lusty desires are always very prominent. As soon as lusty desires awaken, one's senses, mind, life, soul, religious principles, patience, intelligence, shyness, beauty, strength, memory and truthfulness are all vanquished. One can render unalloyed devotional service only when there are no material desires in one's mind.

The Supreme personality of Godhead was greatly pleased with Prahlada Maharaja for his unalloyed devotion, yet the Lord provided him one material benediction--that he would be perfectly happy in this world and live his next life in Vaikuntha. The Lord gave him the benediction that he would be the king of this material world until the end of the manvantara millennium and that although in this material world, he would

have the facility to hear the glories of the Lord and depend fully on the Lord, performing service to Him in uncontaminated bhakti-yoga. The Lord advised Prahlada to perform sacrifices through bhakti-yoga, for this is the duty of a king.

Prahlada Maharaja accepted whatever the Lord had offered him, and he prayed for the Lord to deliver his father. In response to this prayer, the Lord assured him that in the family of such a pure devotee as he, not only the devotee's father but his forefathers for twenty-one generations are liberated. The Lord also asked Prahlada to perform the ritualistic ceremonies appropriate after his father's death.

Then Lord Brahma, who was also present, offered many prayers to the Lord, expressing his obligation to the Lord for having offered benedictions to Prahlada Maharaja. The Lord advised Lord Brahma not to offer benedictions to asuras as he had to Hiranyakasipu, for such benedictions indulge them. Then Lord Nrsimhadeva disappeared. On that day, Prahlada Maharaja was installed on the throne of the world by Lord Brahma and Sukracarya.

Thus Narada Muni described the character of Prahlada Maharaja for Yudhisthira Maharaja, and he further described the killing of Ravana by Lord Ramacandra and the killing of Sisupala and Dantavakra in Dvapara-yuga. Sisupala, of course, had merged into the existence of the Lord and thus achieved sayujya-mukti. Narada Muni praised Yudhisthira Maharaja because the Supreme Lord, Krsna, was the greatest well-wisher and friend of the Pandavas and almost always stayed in their house. Thus the fortune of the Pandavas was greater than that of Prahlada Maharaja.

Later, Narada Muni described how the demon Maya Danava constructed Tripura for the demons, who became very powerful and defeated the demigods. Because of this defeat, Lord Rudra, Siva, dismantled Tripura; thus he became famous as Tripurari. For this, Rudra is very much appreciated and worshiped by the demigods. This narration occurs at the end of the chapter.

TEXT 1

TEXT

sri-narada uvaca
bhakti-yogasya tat sarvam
antarayatayarbhakah
manyamano hrsikesam
smayamana uvaca ha

SYNONYMS

sri-naradah uvaca--Narada Muni said; bhakti-yogasya--of the principles of devotional service; tat--those (blessings or benedictions offered by Lord Nrsimhadeva); sarvam--each and every one of them; antarayataya--because of being impediments (on the path of bhakti-yoga); arbhakah--Prahlada Maharaja, although only a boy; manyamanah--considering; hrsikesam--unto Lord Nrsimhadeva; smayamanah--smiling; uvaca--said; ha--in the past.

TRANSLATION

The saint Narada Muni continued: Although Prahlada Maharaja was only a boy, when he heard the benedictions offered by Lord Nrsimhadeva he considered them impediments on the path of devotional service. Thus he smiled very mildly and spoke as follows.

PURPORT

Material achievements are not the ultimate goal of devotional service. The ultimate goal of devotional service is love of Godhead. Therefore although Prahlada Maharaja, Dhruva Maharaja, Ambarisa Maharaja, Yudhisthira Maharaja and many devotee kings were materially very opulent, they accepted their material opulence in the service of the Lord, not for their personal sense gratification. Of course, possessing material opulence is always fearful because under the influence of material opulence one may be misdirected from devotional service. Nonetheless, a pure devotee (anyabhilasita-sunyam) is never misdirected by material opulence. On the contrary, whatever he possesses he engages one hundred percent in the service of the Lord. When one is allured by material possessions, they are considered to be given by maya, but when one uses material possessions fully for service, they are considered God's gifts, or facilities offered by Krsna for enhancing one's devotional service.

TEXT 2

TEXT

sri-prahrada uvaca
ma mam pralobhayotpattya
saktamkamesu tair varaih
tat-sanga-bhito nirvinno
mumuksus tvam upasritah

SYNONYMS

sri-prahradah uvaca--Prahlada Maharaja said (to the Supreme Personality of Godhead); ma--please do not; mam--me; pralobhaya--allure; utpattya--because of my birth (in a demoniac family); saktam--(I am already) attached; kamesu--to material enjoyment; tair--by all those; varaih--benedictions of material possessions; tat-sanga-bhitah--being afraid of such material association; nirvinnah--completely detached from material desires; mumuksuh--desiring to be liberated from material conditions of life; tvam--unto Your lotus feet; upasritah--I have taken shelter.

TRANSLATION

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

PURPORT

Materialistic life means attachment to the body and everything in relationship to the body. This attachment is based on lusty desires for sense gratification, specifically sexual enjoyment. Kamais tais tair hrta-jnanah: when one is too attached to material enjoyment, he is bereft of all knowledge (hrta jnanah). As stated in Bhagavad-gita, those who are attached to material enjoyment are mostly inclined to worship the demigods to procure various material opulences. They are especially

attached to worship of the goddess Durga and Lord Siva because this transcendental couple can offer their devotees all material opulence. Prahlada Maharaja, however, was detached from all material enjoyment. He therefore took shelter of the lotus feet of Lord Nrsimhadeva, and not the feet of any demigod. It is to be understood that if one really wants release from this material world, from the threefold miseries and from janma-mrtyu jara-vyadhi (birth, death, old age and disease), one must take shelter of the Supreme Personality of Godhead, for without the Supreme Personality of Godhead one cannot get release from materialistic life. Atheistic men are very much attached to material enjoyment. Therefore if they get some opportunity to achieve more and more material enjoyment, they take it. Prahlada Maharaja, however, was very careful in this regard. Although born of a materialistic father, because he was a devotee he had no material desires (anyabhilasita-sunyam).

TEXT 3

TEXT

bhrtya-laksana-jijnasur
bhaktam kamesv acodayat
bhavan samsara-bijesu
hrdaya-granthisu prabho

SYNONYMS

bhrtya-laksana-jijnasuh--desiring to exhibit the symptoms of a pure devotee; bhaktam--the devotee; kamesu--in the material world, where lusty desires predominate; acodayat--has sent; bhavan--Your Lordship; samsara-bijesu--the root cause of being present in this material world; hrdaya-granthisu--which (desire for material enjoyment) is in the cores of the hearts of all conditioned souls; prabho--O my worshipable Lord.

TRANSLATION

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

PURPORT

Bhakti-rasamrta-sindhu has given considerable discussion about nitya-siddha and sadhana-siddha devotees. Nitya-siddha devotees come from Vaikuntha to this material world to teach, by their personal example, how to become a devotee. The living entities in this material world can take lessons from such nitya-siddha devotees and thus become inclined to return home, back to Godhead. A nitya-siddha devotee comes from Vaikuntha upon the order of the Supreme Personality of Godhead and shows by his example how to become a pure devotee (anyabhilasita-sunyam). In spite of coming to this material world, the nitya-siddha devotee is never attracted by the allurements of material enjoyment. A perfect example is Prahlada Maharaja, who was a nitya-siddha, a maha-bhagavata devotee. Although Prahlada was born in the family of Hiranyakasipu, an atheist, he was never attached to any kind of materialistic enjoyment. Desiring to exhibit the symptoms of a pure devotee, the Lord tried to induce Prahlada Maharaja to take material benedictions, but Prahlada Maharaja did not accept them. On the contrary, by his personal example he showed the

symptoms of a pure devotee. In other words, the Lord Himself has no desire to send His pure devotee to this material world, nor does a devotee have any material purpose in coming. When the Lord Himself appears as an incarnation within this material world, He is not allured by the material atmosphere, and He has nothing to do with material activity, yet by His example He teaches the common man how to become a devotee. Similarly, a devotee who comes here in accordance with the order of the Supreme Lord shows by his personal behavior how to become a pure devotee. A pure devotee, therefore, is a practical example for all living entities, including Lord Brahma.

TEXT 4

TEXT

nanyatha te 'khila-guro
ghateta karunatmanah
yas ta asisa asaste
na sa bhrtiyah sa vai vanik

SYNONYMS

na--not; anyatha--otherwise; te--of You; akhila-guro--O supreme instructor of the entire creation; ghateta--such a thing can happen; karuna-atmanah--the Supreme Person, who is extremely kind to His devotees; yah--any person who; te--from You; asisah--material benefits; asaste--desires (in exchange for serving You); na--not; sah--such a person; bhrtiyah--a servitor; sah--such a person; vai--indeed; vanik--a merchant (who wants to get material profit from his business).

TRANSLATION

Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.

PURPORT

It is sometimes found that one comes to a devotee or a temple of the Lord just to get some material benefit. Such a person is described here as a mercantile man. Bhagavad-gita speaks of arto jijnasur artharthi. The word artha refers to one who is physically distressed, and artharthi refers to one in need of money. Such persons are forced to approach the Supreme personality of Godhead for mitigation of their distress or to get some money by the benediction of the Lord. They have been described as sukrti, pious, because in their distress or need for money they have approached the Supreme Lord. Unless one is pious, one cannot approach the Supreme Personality of Godhead. However, although a pious man may receive some material benefit, one who is concerned with material benefits cannot be a pure devotee. When a pure devotee receives material opulences, this is not because of his pious activity but for the service of the Lord. When one engages in devotional service, one is automatically pious. Therefore, a pure devotee is anyabhilasita-sunyam. He has no desire for material profit, nor does the Lord induce him to try to profit

materially. When a devotee needs something, the Supreme Personality of Godhead supplies it (yoga-ksemam vahamy aham).

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

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

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

TEXT 5

TEXT

asasano na vai bhrtyah
svaminy asisa atmanah
na svami bhrtyatah svamyam
icchan yo rati casisah

SYNONYMS

asasanah--a person who desires (in exchange for service); na--not; vai--indeed; bhrtyah--a qualified servant or pure devotee of the Lord; svamini--from the master; asisah--material benefit; atmanah--for personal sense gratification; na--nor; svami--the master; bhrtyatah--from the servant; svamyam--the prestigious position of being the master; icchan--desiring; yah--any such master who; rati--bestows; ca--also; asisah--material profit.

TRANSLATION

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

PURPORT

As stated in Bhagavad-gita (7.20), kamais tais tair hrta jnanah prapadyante 'nya-devatah. "Those whose minds are distorted by material desires surrender unto demigods." A demigod cannot become master, for the real master is the Supreme Personality of Godhead. The demigods, to keep their prestigious positions, bestow upon their worshipers whatever benedictions the worshipers want. For example, once it was found that an

asura took a benediction from Lord Siva by which the asura would be able to kill someone simply by placing his hands on that person's head. Such benedictions are possible to receive from the demigods. If one worships the Supreme Personality of Godhead, however, the Lord will never offer him such condemned benedictions. On the contrary, it is said in the Srimad-Bhagavatam (10.88.8), yasyah anugrhnami harisye tad-dhanam sanaih. If one is too materialistic but at the same time wants to be a servant of the Supreme Lord, the Lord, because of His supreme compassion for the devotee, takes away all his material opulences and obliges him to be a pure devotee of the Lord. Prahlada Maharaja distinguishes between the pure devotee and the pure master. The Lord is the pure master, the supreme master, whereas an unalloyed devotee with no material motives is the pure servant. One who has materialistic motivations cannot become a servant, and one who unnecessarily bestows benedictions upon his servant to keep his own prestigious position is not a real master.

TEXT 6

TEXT

aham tv akamas tvad-bhaktas
tvam ca svamy anapasrayah
nanyathehavayor artho
raja-sevakayor iva

SYNONYMS

aham--as far as I am concerned; tu--indeed; akamah--without material desire; tvad-bhaktah--fully attached to You without motivation; tvam ca--Your Lordship also; svami--the real master; anapasrayah--without motivation (You do not become the master with motivation); na--not; anyatha--without being in such a relationship as master and servant; iha--here; avayoh--our; arthah--any motivation (the Lord is the pure master, and Prahlada Maharaja is the pure devotee with no materialistic motivation); raja--of a king; sevakayoh--and the servitor; iva--like (just as a king exacts taxes for the benefit of the servant or the citizens pay taxes for the benefit of the king).

TRANSLATION

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

PURPORT

Sri Caitanya Mahaprabhu said, jivera 'svarupa' haya--krsnera 'nitya-dasa': every living being is eternally a servant of the Supreme Lord, Krsna. Lord Krsna says in Bhagavad-gita (5.29), bhoktaram yajna-tapasam sarva-loka-mahesvaram: "I am the proprietor of all planets, and I am the supreme enjoyer." This is the natural position of the Lord, and the natural position of the living being is to surrender unto Him (sarva-dharman parityajya mam ekam saranam vraja). If this relationship continues, then real happiness exists eternally between the master and servant. Unfortunately, when this eternal relationship is disturbed, the living entity wants to become separately happy and thinks that the master is his order supplier. In this way there cannot be happiness. Nor should

the master cater to the desires of the servant. If he does, he is not the real master. The real master commands, "You must do this," and the real servant immediately obeys the order. Unless this relationship between the Supreme Lord and the subordinate living entity is established, there can be no real happiness. The living entity is asraya, always subordinate, and the Supreme personality of Godhead is visaya, the supreme objective, the goal of life. Unfortunate persons trapped in this material world do not know this. Na te viduh svartha-gatim hi visnum: illusioned by the material energy, everyone in this material world is unaware that the only aim of life is to approach Lord Visnu.

aradhananam sarvesam
visnor aradhanam param
tasmāt parataram devī
tādiyanam samarcanam

In the Padma Purana Lord Siva explains to his wife, Parvati, the goddess Durga, that the highest goal of life is to satisfy Lord Visnu, who can be satisfied only when His servant is satisfied. Sri Caitanya Mahāprabhu therefore teaches, gopi-bhartuh pada-kamalayor dasa-dasanudasah. One must become a servant of the servant. Prahlada Maharaja also prayed to Lord Nrsimhadeva that he might be engaged as the servant of the Lord's servant. This is the prescribed method of devotional service. As soon as a devotee wants the Supreme Personality of Godhead to be his order supplier, the Lord immediately refuses to become the master of such a motivated devotee. In Bhagavad-gita (4.11) the Lord says, ye yatha mam prapadyante tams tathaiva bhajamy aham. "As one surrenders unto Me, I reward him accordingly." Materialistic persons are generally inclined to material profits. As long as one continues in such an adulterated position, he does not receive the benefit of returning home, back to Godhead.

TEXT 7

TEXT

yadi dasyasi me kaman
varam tvam varadarsabha
kamanam hr̥dy asamroham
bhavatas tu vr̥ne varam

SYNONYMS

yadi--if; dasyasi--want to give; me--me; kaman--anything desirable; varan--as Your benediction; tvam--You; varada-rsabha--O Supreme Personality of Godhead, who can give any benediction; kamanam--of all desires for material happiness; hr̥di--within the core of my heart; asamroham--no growth; bhava tah--from You; tu--then; vr̥ne--I pray for; varam--such a benediction.

TRANSLATION

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

PURPORT

Lord Sri Caitanya Mahaprabhu taught us how to pray for benedictions from the Lord. He said:

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

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

TEXT 8

TEXT

indriyani manah prana
atma dharmo dhrtir matih
hrih sris tejah smrtih satyam
yasya nasyanti janmana

SYNONYMS

indriyani--the senses; manah--the mind; pranah--the life air; atma--the body; dharmah--religion; dhrtih--patience; matih--intelligence; hrih--shyness; srih--opulence; tejah--strength; smrtih--memory; satyam--truthfulness; yasya--of which lusty desires; nasyanti--are vanquished; janmana--from the very beginning of birth.

TRANSLATION

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

PURPORT

As stated in Srimad-Bhagavatam, kamam hrd-rogam. Materialistic life means that one is afflicted by a formidable disease called lusty desire. Liberation means freedom from lusty desires because it is only due to such desires that one must accept repeated birth and death. As long as one's lusty desires are unfulfilled, one must take birth after birth to fulfill them. Because of material desires, therefore, one performs various types of activities and receives various types of bodies with which to try to fulfill desires that are never satisfied. The only remedy is to take to devotional service, which begins when one is free from all material desires. Anyabhilasita-sunyam. Anya-abhilasita means "material

desire," and sunyam means "free from." The spiritual soul has spiritual activities and spiritual desires, as described by Sri Caitanya Mahaprabhu: mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi. Unalloyed devotion to the service of the Lord is the only spiritual desire. To fulfill this spiritual desire, however, one must be free from all material desires. Desirelessness means freedom from material desires. This is described by Srila Rupa Gosvami as Anyabhilasita-sunyam. As soon as one has material desires, one loses his spiritual identity. Then all the paraphernalia of one's life, including one's senses, body, religion, patience and intelligence, are deviated from one's original Krsna consciousness. As soon as one has material desires, one cannot properly use his senses, intelligence, mind and so on for the satisfaction of the Supreme Personality of Godhead. Mayavadi philosophers want to become impersonal, senseless and mindless, but that is not possible. The living entity must be living, always existing with desires, ambitions and so on. These should be purified, however, so that one can desire spiritually and be spiritually ambitious, without material contamination. In every living entity these propensities exist because he is a living entity. When materially contaminated, however, one is put into the hands of material misery (janma-mrtyu jara-vyadhi). If one wants to stop repeated birth and death, one must take to the devotional service of the Lord.

sarvopadhi-vinirmuktam
 tat-paratvena nirmalam
 hrsikena hrsikesa-
 sevanam bhaktir ucyate

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

TEXT 9

TEXT

vimuncati yada kaman
 manavo manasi sthitan
 tarhy eva pundarikaksa
 bhagavattvaya kalpate

SYNONYMS

vimuncati--gives up; yada--whenever; kaman--all material desires; manavah--human society; manasi--within the mind; sthitan--situated; tarhi--at that time only; eva--indeed; pundarika-aksa--O lotus-eyed Lord; bhagavattvaya--to be equally as opulent as the Lord; kalpate--becomes eligible.

TRANSLATION

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

PURPORT

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

TEXT 10

TEXT

om namo bhagavate tubhyam
purusaya mahatmane
haraye 'dbhuta-simhaya
brahmane paramatmane

SYNONYMS

om--O my Lord, O Supreme Personality of Godhead; namah--I offer my respectful obeisances; bhagavate--unto the Supreme Person; tubhyam--unto You; purusaya--unto the Supreme Person; maha-atmane--unto the Supreme Soul, or the Supersoul; haraye--unto the Lord, who vanquishes all the miseries of devotees; adbhuta-simhaya--unto Your wonderful lionlike form as Nrsimhadeva; brahmane--unto the Supreme Brahman; parama-atmane--unto the Supreme Soul.

TRANSLATION

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

PURPORT

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

TEXT 11

TEXT

sri-bhagavan uvaca
naikantino me mayi jatv ihasisa
asasate 'mutra ca ye bhavad-vidhah

tathapi manvantaram etad atra
daityesvaranam anubhunksva bhogan

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; na--not; ekantinah--unalloyed, without desires except for the one desire for devotional service; me--from Me; mayi--unto Me; jatu--any time; iha--within this material world; asisah--benedictions; asasate--intent desire; amutra--in the next life; ca--and; ye--all such devotees who; bhavat-vidhah--like you; tathapi--still; manvantaram--the duration of time until the end of the life of one Manu; etat--this; atra--within this material world; daitya-isvaranam--of the opulences of materialistic persons; anubhunksva--you can enjoy; bhogan--all material opulences.

TRANSLATION

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

PURPORT

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

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

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

TEXT

katha madiya jusamanah priyas tvam
avesya mam atmani santam ekam
sarvesu bhutesv adhiyajnam isam
yajasva yogena ca karma hinvan

SYNONYMS

kathah--messages or instructions; madiyah--given by Me; jusamanah--always hearing or contemplating; priyah--extremely pleasing; tvam--yourself; aveya--being fully absorbed in; mam--Me; atmani--within the core of your heart; santam--existing; ekam--one (the same Supreme Soul); sarvesu--in all; bhutesu--living entities; adhiyajnam--the enjoyer of all ritualistic ceremonies; isam--the Supreme Lord; yajasva--worship; yogena--by bhakti-yoga, devotional service; ca--also; karma--fruitive activities; hinvan--giving up.

TRANSLATION

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

PURPORT

When a devotee becomes materially very opulent, one should not think that he is enjoying the results of his fruitive activities. A devotee in this material world uses all material opulences for the service of the Lord because he is planning how to serve the Lord with these opulences, as advised by the Lord Himself. Whatever material opulence is within his possession he engages to expand the glories and service of the Lord. A devotee never performs any fruitive or ritualistic ceremony to enjoy the results of such karma. Rather, a devotee knows that karma-kanda is meant for the less intelligent man. Narottama dasa Thakura says in his prema-bhakti-candrika, karma-kanda, jnana-kanda, kevala visera bhanda: both karma-kanda and jnana-kanda--fruitive activities and speculation about the Supreme Lord--are like pots of poison. One who is attracted to karma-kanda and jnana-kanda spoils his existence as a human being. Therefore a devotee is never interested in karma-kanda or jnana-kanda, but is simply interested in favorable service to the Lord (anukulyena krsnanusilanam), or cultivation of spiritual activities in devotional service.

TEXT 13

TEXT

bhogena punyam kusalena papam
kalevaram kala-javena hitva
kirtim visuddham sura-loka-gitam
vitaya mam esyasi mukta-bandhah

SYNONYMS

bhogena--by feelings of material happiness; punyam--pious activities or their results; kusalena--by acting piously (devotional service is the

best of all pious activities); papam--all kinds of reactions to impious activities; kalevaram--the material body; kala-javena--by the most powerful time factor; hitva--giving up; kirtim--reputation; visuddham--transcendental or fully purified; sura-loka-gitam--praised even in the heavenly planets; vitaya--spreading all through the universe; mam--unto Me; esyasi--you will come back; mukta-bandhah--being liberated from all bondage.

TRANSLATION

My dear Prahlada, while you are in this material world you will exhaust all the reactions of pious activity by feeling happiness, and by acting piously you will neutralize impious activity. Because of the powerful time factor, you will give up your body, but the glories of your activities will be sung in the upper planetary systems, and being fully freed from all bondage, you will return home, back to Godhead.

PURPORT

Srila Visvanatha Cakravarti Thakura says: evam prahladasyamsena sadhana-siddhatvam nitya-siddhatvam ca naradadivaj jneyam. There are two classes of devotees--the sadhana-siddha and the nitya-siddha. Prahlada Maharaja is a mixed siddha; that is, he is perfect partly because of executing devotional service and partly because of eternal perfection. Thus he is compared to such devotees as Narada. Formerly, Narada Muni was the son of a maidservant, and therefore in his next birth he attained perfection (sadhana-siddhi) because of having executed devotional service. Yet he is also a nitya-siddha because he never forgets the Supreme Personality of Godhead.

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

TEXT 14

TEXT

ya etat kirtayen mahyam
tvaya gitam idam narah
tvam ca mam ca smaran kale
karma-bandhat pramucyate

SYNONYMS

yah--anyone who; etat--this activity; kirtayet--chants; mahyam--unto Me; tvaya--by you; gitam--prayers offered; idam--this; narah--human being; tvam--you; ca--as well as; mam ca--Me also; smaran--remembering; kale--in due course of time; karma-bandhat--from the bondage of material activities; pramucyate--becomes free.

TRANSLATION

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

PURPORT

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

yam hi na vyathayanty ete
purusam purusarsabha
sama-dukhka-sukham dhiram
so 'mrtatvaya kalpate

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

dukheshv anudvigna-manah
sukhesu vigata-sprhah
vita-raga-bhaya-krodhah
sthita-dhir munir ucyate

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

iha yasya harer dasye
karmana manasa gira
nikhilasv apy avasthasu
jivan-muktah sa ucyate

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

bhaktih punati man-nistha
sva-pakan api sambhavat

"Even one born in a family of meat-eaters is purified if he engages in devotional service." (Bhag. 11.14.21) Srila Jiva Gosvami cites this verse in logically supporting that anyone who chants about the pure life and activities of Prahlada Maharaja is freed from the reactions of material activities.

TEXTS 15-17

TEXT

sri-prahrada uvaca
varam varaya etat te
varadesan mahesvara
yad anindat pita me
tvam avidvams teja aisvaram

viddhamarsasayah saksat
sarva-loka-gurum prabhun
bhratr-heti mrsa-drstis
tvad-bhakte mayi caghavan

tasmat pita me puyeta
duratorad dustarat aghat
putas te 'panga-samdrstas
tada krpana-vatsala

SYNONYMS

sri-prahradah uvaca--Prahlada Maharaja said; varam--benediction; varaye--I pray; etat--this; te--from You; varada-isat--the Supreme Personality of Godhead, who offers benedictions even to such exalted demigods as Brahma and Siva; maha-isvara--O my Supreme Lord; yat--that; anindat--vilified; pita--father; me--my; tvam--You; avidvan--without knowledge of; tejah--strength; aisvaram--supremacy; viddha--being polluted; amarsa--with anger; asayah--within the heart; saksat--directly; sarva-loka-gurum--unto the supreme spiritual master of all living beings; prabhun--unto the supreme master; bhratr-ha--the killer of his brother; iti--thus; mrsa-drstih--falsely envious because of a false conception; tvad-bhakte--unto Your devotee; mayi--unto me; ca--and; agha-van--who committed heavily sinful activities; tasmat--from that; pita--father; me--my; puyeta--may be purified; duratat--very great; dustarat--difficult to pass over; aghat--from all sinful activities; putah--(although he was) purified; te--of You; apanga--by the glance over him; samdrstah--being looked at; tada--at that time; krpana-vatsala--O You who are merciful to the materialistic.

TRANSLATION

Prahlada Maharaja said: O Supreme Lord, because You are so merciful to the fallen souls, I ask You for only one benediction. I know that my father, at the time of his death, had already been purified by Your glance upon him, but because of his ignorance of Your beautiful power and supremacy, he was unnecessarily angry at You, falsely thinking that You were the killer of his brother. Thus he directly blasphemed Your Lordship, the spiritual master of all living beings, and committed heavily sinful activities directed against me, Your devotee. I wish that he be excused for these sinful activities.

PURPORT

Although Hiranyakasipu was purified as soon as he came in contact with the Lord's lap and the Lord saw him, Prahlada Maharaja still wanted to hear from the Lord's own mouth that his father had been purified by the Lord's causeless mercy. Prahlada Maharaja offered this prayer to the Lord

for the sake of his father. As a Vaisnava son, despite all the inconveniences imposed upon him by his father, he could not forget his father's affection.

TEXT 18

TEXT

sri-bhagavan uvaca
trih-saptabhih pita putah
pitrbhih saha te 'nagha
yat sadho 'sya kule jato
bhavan vai kula-pavanah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; trih-saptabhih--seven multiplied by three (that is to say, twenty-one); pita--father; putah--purified; pitrbhih--with your forefathers; saha--all together; te--your; anagha--O most sinless personality (Prahlada Maharaja); yat--because; sadho--O great saintly person; asya--of this person; kule--in the dynasty; jatah--took birth; bhavan--you; vai--indeed; kula-pavanah--the purifier of the whole dynasty.

TRANSLATION

The Supreme Personality of Godhead said: My dear Prahlada, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified.

PURPORT

The word trih-saptabhih means seven multiplied by three. In one's family one can count back four or five generations--to one's great-grandfather or even one's great-grandfather's father--but since the Lord mentions twenty-one forefathers, this indicates that the benediction expands to other families also. Before the present family in which one has taken birth, one must have been born in other families. Thus when a Vaisnava takes birth in a family, by the grace of the Lord he purifies not only that family but also the families of his previous births.

TEXT 19

TEXT

yatra yatra ca mad-bhaktah
prasantah sama-darsinah
sadhavah samudacaras
te puyante 'pi kikatah

SYNONYMS

yatra yatra--wherever and whenever; ca--also; mat-bhaktah--My devotees; prasantah--extremely peaceful; sama-darsinah--equipoised; sadhavah--decorated with all good qualities; samudacarah--equally magnanimous; te--all of them; puyante--are purified; api--even; kikatah--a degraded country or the inhabitants of such a place.

TRANSLATION

Whenever and wherever there are peaceful, equipoised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified.

PURPORT

Wherever exalted devotees stay, not only they and their dynasties but the entire country is purified.

TEXT 20

TEXT

sarvatmana na himsanti
bhuta-gramesu kincana
uccavacesu daityendra
mad-bhava-vigata-sprhah

SYNONYMS

sarva-atmana--in all respects, even in the modes of anger and jealousy; na--never; himsanti--they are envious; bhuta-gramesu--among all species of life; kincana--toward any one of them; ucca-avacesu--the lower and higher living entities; daitya-indra--O my dear Prahlada, King of the Daityas; mat-bhava--because of devotional service unto Me; vigata--given up; sprhah--all material modes of anger and greed.

TRANSLATION

My dear Prahlada, King of the Daityas, because of being attached to devotional service to Me, My devotee does not distinguish between lower and higher living entities. In all respects, he is never jealous of anyone.

TEXT 21

TEXT

bhavanti purusa loke
mad-bhaktas tvam anuvratah
bhavan me khalu bhaktanam
sarvesam pratirupa-dhrk

SYNONYMS

bhavanti--become; purusah--persons; loke--in this world; mat-bhaktah--My pure devotees; tvam--you; anuvratah--following in your footsteps; bhavan--you; me--My; khalu--indeed; bhaktanam--of all devotees; sarvesam--in different mellows; pratirupa-dhrk--tangible example.

TRANSLATION

Those who follow your example will naturally become My pure devotees. You are the best example of My devotee, and others should follow in your footsteps.

PURPORT

In this connection, Srila Madhvacarya quotes a verse from the Skanda Purana:

rte tu tattvikan devan
naradadims tathaiva ca
prahradad uttamah ko nu
visnu-bhaktau jagat-traye

There are many, many devotees of the Supreme Personality of Godhead, and they have been enumerated in Srimad-Bhagavatam (6.3.20) as follows:

svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo
balir vaiyasakir vayam

Of the twelve authorized devotees--Lord Brahma, Narada, Lord Siva, Kapila, Manu and so on--Prahlada Maharaja is understood to be the best example.

TEXT 22

TEXT

kuru tvam preta-krtyani
pituh putasya sarvasah
mad-anga-sparsanenanga
lokan yasyati suprajah

SYNONYMS

kuru--perform; tvam--you; preta-krtyani--the ritualistic ceremony performed after death; pituh--of your father; putasya--already purified; sarvasah--in all respects; mat-anga--My body; sparsanena--by touching; anga--My dear child; lokan--to planets; yasyati--he will be elevated; su-prajah--to become a devotee-citizen.

TRANSLATION

My dear child, your father has already been purified just by the touch of My body at the time of his death. Nonetheless, the duty of a son is to perform the sraddha ritualistic ceremony after his father's death so that his father may be promoted to a planetary system where he may become a good citizen and devotee.

PURPORT

In this regard, Srila Visvanatha Cakravarti Thakura says that although Hiranyakasipu was already purified, he had to take birth on a higher planetary system to become a devotee again. Prahlada Maharaja was advised to perform the ritualistic ceremony as a matter of etiquette, for the Supreme Personality of Godhead under no circumstances wants to stop the regulative principles. Madhva Muni also instructs:

madhu-kaitabhau bhakty-abhava

durau bhagavato mrtau
tama eva kramad aptau
bhaktya ced yo harim yayau

When the demons Madhu and Kaitabha were killed by the Supreme Personality of Godhead, their kinsmen also observed the ritualistic ceremonies so that these demons could return home, back to Godhead.

TEXT 23

TEXT

pitryam ca sthanam atistha
yathoktam brahmavadibhih
mayy avesya manas tata
kuru karmani mat-parah

SYNONYMS

pitryam--paternal; ca--also; sthanam--place, throne; atistha--sit upon; yatha-uktam--as described; brahmavadibhih--by the followers of Vedic civilization; mayi--unto Me; avesya--being fully absorbed; manah--the mind; tata--My dear boy; kuru--just execute; karmani--the regulative duties; mat-parah--just for the sake of My work.

TRANSLATION

After performing the ritualistic ceremonies, take charge of your father's kingdom. Sit upon the throne and do not be disturbed by materialistic activities. Please keep your mind fixed upon Me. Without transgressing the injunctions of the Vedas, as a matter of formality you may perform your particular duties.

PURPORT

When one becomes a devotee, he no longer has any duty to the Vedic regulative principles. One has many duties to perform, but if one becomes fully devoted to the Lord, he no longer has any such obligations. As stated in Srimad-Bhagavatam (11.5.41):

devarsi-bhutapta-nrnam pitrnam
na kinkaro nayam rni ca rajan
sarvatmana yah saranam saranyam
gato mukundam parihrtya kartam

One who has fully surrendered to the lotus feet of the Lord is no longer a debtor to his forefathers, the great sages, human society, the common man or any living entity.

The Supreme Personality of Godhead nonetheless advised Prahlada Maharaja to follow the regulative principles, for since he was going to be the king, others would follow his example. Thus Lord Nrsimhadeva advised Prahlada Maharaja to engage in his political duties so that people would become the Lord's devotees.

yad yad acarati sresthas
tad tad evetaro janah
sa yat pramanam kurute
lokas tad anuvartate

"Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues." (Bg. 3.21)
One should not be attached to any materialistic activities, but a devotee may perform such activities as an example to show the common man that one should not deviate from the Vedic injunctions.

TEXT 24

TEXT

sri-narada uvaca
pahrado 'pi tatha cakre
pitur yat samparayikam
yathaha bhagavan rajann
abhisikto dvijatibhih

SYNONYMS

sri-naradah uvaca--Narada Muni said; prahradah--Prahlada Maharaja; api--also; tatha--in that way; cakre--executed; pituh--of his father; yat--whatever; samparayikam--ritualistic ceremonies performed after death; yatha--even as; aha--order; bhagavan--the Supreme Personality of Godhead; rajan--O King Yudhisthira; abhisiktah--he was enthroned in the kingdom; dvi-jatibhih--by the brahmanas present.

TRANSLATION

Sri Narada Muni continued: Thus, as the Supreme Personality of Godhead ordered, Prahlada Maharaja performed the ritualistic ceremonies for his father. O King Yudhisthira, he was then enthroned in the kingdom of Hiranyakasipu, as directed by the brahmanas.

PURPORT

It is essential that society be divided into four groups of men--brahmanas, ksatriyas, vaisyas and sudras. Here we see that although Pahlada was perfect in every respect, he nonetheless followed the instructions of the brahmanas who performed the Vedic rituals. Therefore in society there must be a very intelligent class of leaders who are well versed in the Vedic knowledge so that they can guide the entire populace to follow the Vedic principles and thus gradually become most perfect and eligible to return home, back to Godhead.

TEXT 25

TEXT

prasada-sumukham drstva
brahma naraharim harim
stutva vagbhih pavitrabhih
praha devadibhir vrtah

SYNONYMS

prasada-sumukham--whose face was bright because the Supreme Lord was pleased; drstva--seeing this situation; brahma--Lord Brahma; nara-harim--unto Lord Nrsimhadeva; harim--the Supreme Personality of Godhead; stutva-

-offering prayers; vagbhih--by transcendental words; pavitrabhih--without any material contamination; praha--addressed (the Lord); deva-adibhih--by other demigods; vrtah--surrounded.

TRANSLATION

Lord Brahma, surrounded by the other demigods, was bright-faced because the Lord was pleased. Thus he offered prayers to the Lord with transcendental words.

TEXT 26

TEXT

sri-brahmovaca
deva-devakhiladhyaksa
bhuta-bhavana purvaja
distya te nihatah papo
loka-santapano 'surah

SYNONYMS

sri-brahma uvaca--Lord Brahma said; deva-deva--O my Lord, Lord of all the demigods; akhila-adhyaksa--owner of the whole universe; bhuta-bhavana--O cause of all living entities; purva-ja--O original Personality of Godhead; distya--by Your example or because of our good fortune; te--by You; nihatah--killed; papah--most sinful; loka-santapanah--giving trouble to the entire universe; asurah--the demon Hiranyakasipu.

TRANSLATION

Lord Brahma said: O Supreme Lord of all lords, proprietor of the entire universe, O benedictor of all living entities, O original person [adi-purusa], because of our good fortune You have now killed this sinful demon, who was giving trouble to the entire universe.

PURPORT

The word purvaja is described in Bhagavad-gita (10.8): aham sarvasya prabhavo mattah sarvam pravartate. All the demigods, including Lord Brahma, are manifested from the Supreme Personality of Godhead. Therefore the original person, the cause of all causes, is Govinda, the adi-purusam.

TEXT 27

TEXT

yo 'sau labdha-varo matto
na vadhyo mama srstibhih
tapo-yoga-balonnaddhah
samasta-nigaman ahan

SYNONYMS

yah--the person who; asau--he (Hiranyakasipu); labdha-varah--being given the extraordinary benediction; mattah--from me; na vadhyah--not to be killed; mama srstibhih--by any living being created by me; tapah-yoga-

bala--by austerity, mystic power and strength; unnaddhah--thus being very proud; samasta--all; nigaman--Vedic injunctions; ahan--disregarded, transgressed.

TRANSLATION

This demon, Hiranyakasipu, received from me the benediction that he would not be killed by any living being within my creation. With this assurance and with strength derived from austerities and mystic power, he became excessively proud and transgressed all the Vedic injunctions.

TEXT 28

TEXT

distya tat-tanayah sadhur
maha-bhagavato 'rbhakah
tvaya vimocito mrtyor
distya tvam samito 'dhuna

SYNONYMS

distya--by fortune; tat-tanayah--his son; sadhuh--who is a great saintly person; maha-bhagavatah--a great and exalted devotee; arbhakah--although a child; tvaya--by Your Lordship; vimocitah--released; mrtyoh--from the clutches of death; distya--also by great fortune; tvam samitah--perfectly under Your shelter; adhuna--now.

TRANSLATION

By great fortune, Hiranyakasipu's son Prahlada Maharaja has now been released from death, for although he is a child, he is an exalted devotee. Now he is fully under the protection of Your lotus feet.

TEXT 29

TEXT

etat vapus te bhagavan
dhyayatah paramatmanah
sarvato goptr santrasan
mrtyor api jighamsatah

SYNONYMS

etat--this; vapuh--body; te--Your; bhagavan--O Supreme personality of Godhead; dhyayatah--those who meditate upon; parama-atmanah--of the Supreme Person; sarvatah--from everywhere; goptr--the protector; santrasant--from all kinds of fear; mrtyoh api--even from fear of death; jighamsatah--if one is envied by an enemy.

TRANSLATION

My dear Lord, O Supreme Personality of Godhead, You are the Supreme Soul. If one meditates upon Your transcendental body, You naturally protect him from all sources of fear, even the imminent danger of death.

PURPORT

Everyone is sure to die, for no one is excused from the hands of death, which is but a feature of the Supreme Personality of Godhead (mrtyuh sarva-haras caham). When one becomes a devotee, however, he is not destined to die according to a limited duration of life. Everyone has a limited duration of life, but a devotee's lifetime can be extended by the mercy of the Supreme Lord, who is able to nullify the results of one's karma. Karmani nirdahati kintu ca bhakti-bhajam. This is the statement of Brahma-samhita (5.54). A devotee is not under the laws of karma. Therefore even a devotee's scheduled death can be avoided by the causeless mercy of the Supreme Lord. God protects the devotee even from the extreme danger of death.

TEXT 30

TEXT

sri-bhagavan uvaca
maivam vibho 'suranam te
pradeyah padma-sambhava
varah krura-nisarganam
ahinam amrtam yatha

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead replied (to Brahma); ma--do not; evam--thus; vibho--O great person; asuranam--unto the demons; te--by you; pradeyah--bestow benedictions; padma-sambhava--O Lord Brahma, born from the lotus flower; varah--benediction; krura-nisarganam--persons who are by nature very cruel and jealous; ahinam--to snakes; amrtam--nectar or milk; yatha--just as.

TRANSLATION

The Personality of Godhead replied: My dear Lord Brahma, O great lord born from the lotus flower, just as it is dangerous to feed milk to a snake, so it is dangerous to give benedictions to demons, who are by nature ferocious and jealous. I warn you not to give such benedictions to any demon again.

TEXT 31

TEXT

sri-narada uvaca
ity uktva bhagavan rajams
tatas cantardadhe harih
adrsyah sarva-bhutanam
pujitha paramesthina

SYNONYMS

sri-naradah uvaca--Narada Muni said; iti uktva--saying this; bhagavan--the Supreme Personality of Godhead; rajan--O King Yudhisthira; tatah--from that place; ca--also; antardadhe--disappeared; harih--the Lord; adrsyah--without being visible; sarva-bhutanam--by all kinds of living entities; pujitha--being worshiped; paramesthina--by Lord Brahma.

TRANSLATION

Narada Muni continued: O King Yudhishthira, the Supreme Personality of Godhead, who is not visible to an ordinary human being, spoke in this way, instructing Lord Brahma. Then, being worshiped by Brahma, the Lord disappeared from that place.

TEXT 32

TEXT

tatah sampujya sirasa
vavande paramesthinam
bhavam prajapatin devan
prahrado bhagavat-kalah

SYNONYMS

tatah--thereafter; sampujya--worshiping; sirasa--by bowing the head; vavande--offered prayers; paramesthinam--to Lord Brahma; bhavam--to Lord Siva; prajapatin--to the great demigods entrusted with increasing the population; devan--to all the great demigods; prahradah--Prahlada Maharaja; bhagavat-kalah--influential parts of the Lord.

TRANSLATION

Prahlada Maharaja then worshiped and offered prayers to all the demigods, such as Brahma, Siva and the Prajapatis, who are all parts of the Lord.

TEXT 33

TEXT

tatah kavyadibhih sardham
munibhih kamalasanah
daityanam danavanam ca
prahradam akarot patim

SYNONYMS

tatah--thereafter; kavya-adibhih--with Sukracarya and others; sardham--and with; munibhih--great saintly persons; kamala-asanah--Lord Brahma; daityanam--of all the demons; danavanam--of all the giants; ca--and; prahradam--Prahlada Maharaja; akarot--created; patim--the master or king.

TRANSLATION

Thereafter, along with Sukracarya and other great saints, Lord Brahma, whose seat is on the lotus flower, made Prahlada the king of all the demons and giants in the universe.

PURPORT

By the grace of Lord Nrsimhadeva, Prahlada Maharaja became a greater king than his father, Hiranyakasipu. Prahlada's inauguration was performed by Lord Brahma in the presence of other saintly persons and demigods.

TEXT 34

TEXT

pratinandya tato devah
prayujya paramasisah
sva-dhamani yayu rajan
brahmadyah pratipujitah

SYNONYMS

pratinandya--congratulating; tatah--thereafter; devah--all the demigods; prayujya--having offered; parama-asisah--exalted benedictions; sva-dhamani--to their respective abodes; yayuh--returned; rajan--O King Yudhisthira; brahma-adyah--all the demigods, headed by Lord Brahma; pratipujitah--being thoroughly worshiped (by Prahlada Maharaja).

TRANSLATION

O King Yudhisthira, after all the demigods, headed by Lord Brahma, were properly worshiped by Prahlada Maharaja, they offered Prahlada their utmost benedictions and then returned to their respective abodes.

TEXT 35

TEXT

evam ca parsadau visnoh
putratvam prapitau ditech
hrdi sthitena harina
vaira-bhavena tau hatau

SYNONYMS

evam--in this way; ca--also; parsadau--the two personal associates; visnoh--of Lord Visnu; putratvam--becoming the sons; prapitau--having gotten; ditech--of Diti; hrdis--within the core of the heart; sthitena--being situated; harina--by the Supreme Lord; vaira-bhavena--by conceiving as an enemy; tau--both of them; hatau--were killed.

TRANSLATION

Thus the two associates of Lord Visnu who had become Hiranyaksa and Hiranyakasipu, the sons of Diti, were both killed. By illusion they had thought that the Supreme Lord, who is situated in everyone's heart, was their enemy.

PURPORT

The discourse concerning Lord Nrsimhadeva and Prahlada Maharaja began when Maharaja Yudhisthira asked Narada how Sisupala had merged into the body of Krsna. Sisupala and Dantavakra were the same Hiranyaksa and Hiranyakasipu. Here Narada Muni is relating how in three different births the associates of Lord Visnu were killed by Lord Visnu Himself. First they were the demons Hiranyaksa and Hiranyakasipu.

TEXT 36

TEXT

punas ca vipra-sapena
raksasau tau babhuvatuh
kumbhakarna-dasa-grivau
hatau tau rama-vikramaih

SYNONYMS

punah--again; ca--also; vipra-sapena--being cursed by the brahmanas;
raksasau--the two Raksasas; tau--both of them; babhuvatuh--incarnated as;
kumbhakarna-dasa-grivau--known as Kumbhakarna and the ten-headed Ravana
(in their next birth); hatau--they also were killed; tau--both of them;
rama-vikramaih--by the extraordinary strength of Lord Ramacandra.

TRANSLATION

Being cursed by the brahmanas, the same two associates took birth
again as Kumbhakarna and the ten-headed Ravana. These two Raksasas were
killed by Lord Ramacandra's extraordinary power.

TEXT 37

TEXT

sayanau yudhi nirbhinna-
hrdayau rama-sayakaih
tac-cittau jahatur deham
yatha praktana-janmani

SYNONYMS

sayanau--being laid down; yudhi--on the battlefield; nirbhinna--being
pierced; hrdayau--in the core of the heart; rama-sayakaih--by the arrows
of Lord Ramacandra; tat-cittau--thinking or being conscious of Lord
Ramacandra; jahatur--gave up; deham--body; yatha--even as; praktana-
janmani--in their previous births.

TRANSLATION

Pierced by the arrows of Lord Ramacandra, both Kumbhakarna and Ravana
lay on the ground and left their bodies, fully absorbed in thought of the
Lord, just as they had in their previous births as Hiranyaksa and
Hiranyakasipu.

TEXT 38

TEXT

tav ihatha punar jatau
sisupala-karusa-jau
harau vairanubandhena
pasyatas te samiyatuh

SYNONYMS

tau--both of them; iha--in this human society; atha--in this way; punah--again; jatau--took their births; sisupala--Sisupala; karusa-jau--Dantavakra; harau--unto the Supreme Personality of Godhead; vaira-anubandhena--by the bondage of considering the Lord an enemy; pasyatah--were looking on; te--while you; samiyatuh--merged or went into the lotus feet of the Lord.

TRANSLATION

They both took birth again in human society as Sisupala and Dantavakra and continued in the same enmity toward the Lord. It is they who merged into the body of the Lord in your presence.

PURPORT

Vairanubandhena. Acting like the Lord's enemy is also beneficial for the living entity. Kamad dvesad bhayat snehad. Whether in lusty desire, anger, fear or envy of the Lord, somehow or other, as recommended by Srila Rupa Gosvami (tasmāt kenapy upayena), one should become attached to the Supreme Personality of Godhead and ultimately achieve the goal of returning home, back to Godhead. What, then, is to be said of one who is related to the Supreme Personality of Godhead as a servant, friend, father, mother or conjugal lover?

TEXT 39

TEXT

enah purva-krtam yat tad
rajanah krsna-vairinah
jahus te 'nte tad-atmanah
kitah pesaskrto yatha

SYNONYMS

enah--this sinful activity (of blaspheming the Supreme Lord); purva-krtam--executed in previous births; yat--which; tat--that; rajanah--kings; krsna-vairinah--always acting as enemies of Krsna; jahuh--gave up; te--all of them; ante--at the time of death; tat-atmanah--attaining the same spiritual body and form; kitah--a worm; pesaskrtah--(captured by) a black drone; yatha--just like.

TRANSLATION

Not only Sisupala and Dantavakra but also many, many other kings who acted as enemies of Krsna attained salvation at the time of death. Because they thought of the Lord, they received spiritual bodies and forms the same as His, just as worms captured by a black drone obtain the same type of body as the drone.

PURPORT

The mystery of yogic meditation is explained here. Real yogis always meditate on the form of Visnu within their hearts. Consequently, at the time of death they give up their bodies while thinking of the form of Visnu and thus attain Visnuloka, Vaikunthaloka, where they receive bodily features the same as those of the Lord. From the Sixth Canto we have already learned that when the Visnudutas came from Vaikuntha to deliver

Ajamila, they looked exactly like Visnu, with four hands and the same features as Visnu. Therefore, we may conclude that if one practices thinking of Visnu and is fully absorbed in thinking of Him at the time of death, one returns home, back to Godhead. Even enemies of Krsna who thought of Krsna in fear (bhaya), such as King Kamsa, received bodies in a spiritual identity similar to that of the Lord.

TEXT 40

TEXT

yatha yatha bhagavato
bhaktya paramayabhida
nrpas caidyadayah satmyam
hares tac-cintaya yayuh

SYNONYMS

yatha yatha--just as; bhagavatah--of the Supreme Personality of Godhead; bhaktya--by devotional service; paramaya--supreme; abhida--incessantly thinking of such activities; nrpah--kings; caidya-adayah--Sisupala, Dantavakra and others; satmyam--the same form; hareh--of the Supreme Personality of Godhead; tat-cintaya--by constantly thinking of Him; yayuh--returned home, back to Godhead.

TRANSLATION

By devotional service, pure devotees who incessantly think of the Supreme Personality of Godhead receive bodies similar to His. This is known as sarupya-mukti. Although Sisupala, Dantavakra and other kings thought of Krsna as an enemy, they also achieved the same result.

PURPORT

In Caitanya-caritamrta, in connection with Lord Caitanya's instructions to Sanatana Gosvami, it is explained that a devotee should externally execute his routine devotional service in a regular way but should always inwardly think of the particular mellow in which he is attracted to the service of the Lord. This constant thought of the Lord makes the devotee eligible to return home, back to Godhead. As stated in Bhagavad-gita (4.9), tyaktva deham punar janma naiti mam eti: after giving up his body, a devotee does not again receive a material body, but goes back to Godhead and receives a spiritual body resembling those of the Lord's eternal associates whose activities he followed. However the devotee likes to serve the Lord, he may constantly think of the Lord's associates--the cowherd boys, the gopis, the Lord's father and mother, His servants and the trees, land, animals, plants and water in the Lord's abode. Because of constantly thinking of these features, one acquires a transcendental position. Kings like Sisupala, Dantavakra, Kamsa, Paundraka, Narakasura and Salva were all similarly delivered. This is confirmed by Madhvacarya:

paundrake narake caiva
salve kamse ca rukmini
avistas tu harer bhaktas
tad-bhaktya harim apire

Paundraka, Narakasura, Salva and Kamsa were all inimical toward the Supreme Personality of Godhead, but because all these kings constantly thought of Him, they achieved the same liberation--sarupya-mukti. The jnana-bhakta, the devotee who follows the path of jnana, also attains the same destination. If even the enemies of the Lord achieve salvation by constantly thinking about the Lord, what is to be said of pure devotees who always engage in the Lord's service and who think of nothing but the Lord in every activity?

TEXT 41

TEXT

akhyatam sarvam etat te
yan mam tvam pariprstavan
damaghosa-sutadinam
hareh satmyam api dvisam

SYNONYMS

akhyatam--described; sarvam--everything; etat--this; te--unto you; yat--whatever; mam--unto me; tvam--you; pariprstavan--inquired; damaghosa-suta-adinam--of the son of Damaghosa (Sisupala) and others; hareh--of the Lord; satmyam--equal bodily features; api--even; dvisam--although they were inimical.

TRANSLATION

Everything you asked me about how Sisupala and others attained salvation although they were inimical has now been explained to you by me.

TEXT 42

TEXT

esa brahmanya-devasya
krsnasya ca mahatmanah
avatara-katha punya
vadho yatradi-daityayoh

SYNONYMS

esa--all this; brahmanya-devasya--of the Supreme Personality of Godhead, who is worshiped by all brahmanas; krsnasya--of Krsna, the original Supreme Personality of Godhead; ca--also; maha-atmanah--the Supersoul; avatara-katha--narrations about His incarnations; punya--pious, purifying; vadha--killing; yatra--wherein; adi--in the beginning of the millennium; daityayoh--of the demons (Hiranyaksa and Hiranyakasipu).

TRANSLATION

In this narration about Krsna, the Supreme Personality of Godhead, various expansions or incarnations of the Lord have been described, and the killing of the two demons Hiranyaksa and Hiranyakasipu has also been described.

PURPORT

Avataras, or incarnations, are expansions of the Supreme Personality of Godhead--Krsna, Govinda.

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca
vedesu durlabham adurlabham atma-bhaktau
govindam adi-purusam tam aham bhajami

"I worship the Supreme Personality of Godhead, Govinda, who is the original person--nondual, infallible, and without beginning. Although He expands into unlimited forms, He is still the original, and although He is the oldest person, He always appears as a fresh youth. Such eternal, blissful and all-knowing forms of the Lord cannot be understood by the academic wisdom of the Vedas, but they are always manifest to pure, unalloyed devotees." (Brahma-samhita 5.33) The Brahma-samhita describes the avataras. Indeed, all the avataras are described in the authentic scriptures. No one can become an avatara, or incarnation, although this has become fashionable in the age of Kali. The avataras are described in the authentic scriptures (sastras), and therefore before one risks accepting a pretender as an avatara, one should refer to the sastras. The sastras say everywhere that Krsna is the original Personality of Godhead and that He has innumerable avataras, or incarnations. Elsewhere in the Brahma-samhita it is said, ramadi-murtisu kala-niyamena tisthan: Rama, Nrsimha, Varaha and many others are consecutive expansions of the Supreme Personality of Godhead. After Krsna comes Balarama, after Balarama is Sankarsana, then Aniruddha, Pradyumna, Narayana and then the purusa-avataras--Maha-Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu. All of them are avataras.

One must hear about the avataras. Narrations about such avataras are called avatara-katha, the narrations of Krsna's expansions. Hearing and chanting these narrations is completely pious. Srnvatam sva-kathah krsnah punya-sravana-kirtanah. One who hears and chants can become punya, purified of material contamination.

Whenever there are references to the avataras, religious principles are established, and demons who are against Krsna are killed. The Krsna consciousness movement is spreading all over the world with two aims--to establish Krsna as the Supreme Personality of Godhead and to kill all the pretenders who falsely present themselves as avataras. The preachers of the Krsna consciousness movement must carry this conviction very carefully within their hearts and kill the demons who in many tactful ways vilify the Supreme Personality of Godhead, Krsna. If we take shelter of Nrsimhadeva and Prahlada Maharaja, it will be easier to kill the demons who are against Krsna and to thus reestablish Krsna's supremacy. Krsnas tu bhagavan svayam: Krsna is the Supreme Lord, the original Lord. Prahlada Maharaja is our guru, and Krsna is our worshipable God. As advised by Sri Caitanya Mahaprabhu, guru-krsna-prasade paya bhakti-lata-bija. If we can be successful in getting the mercy of Prahlada Maharaja and also that of Nrsimhadeva, then our Krsna consciousness movement will be extremely successful.

The demon Hiranyakasipu had so many ways to try to become God himself, but although Prahlada Maharaja was chastised and threatened in many ways, he rigidly refused to accept his powerful demoniac father as God. Following in the footsteps of Prahlada Maharaja, we should reject all the rascals who pretend to be God. We must accept Krsna and His incarnations, and no one else.

TEXTS 43-44

TEXT

prahradasyanucaritam
maha-bhagavatasya ca
bhaktir jnanam viraktis ca
yatharthyam casya vai hareh

sarga-sthity-apyayesasya
guna-karmanuvarnanam
paravaresam sthananam
kalena vyatyayo mahan

SYNONYMS

prahradasya--of Prahlada Maharaja; anucaritam--characteristics (understood by reading or describing his activities); maha-bhagavatasya--of the great and exalted devotee; ca--also; bhaktih--devotional service unto the Supreme Personality of Godhead; jnanam--complete knowledge of the Transcendence (Brahman, Paramatma and Bhagavan); viraktih--renunciation of material existence; ca--also; yatharthyam--just to understand each of them perfectly; ca--and; asya--of this; vai--indeed; hareh--always in reference to the Supreme Personality of Godhead; sarga--of creation; sthiti--maintenance; apyaya--and annihilation; isasya--of the master (the Supreme personality of Godhead); guna--of the transcendental qualities and opulences; karma--and activities; anuvarnanam--description within the disciplic succession; para-avaresam--of different types of living entities known as demigods and demons; sthananam--of the various planets or places to live; kalena--in due course of time; vyatyayah--the annihilation of everything; mahan--although very great.

TRANSLATION

This narration describes the characteristics of the great and exalted devotee Prahlada Maharaja, his staunch devotional service, his perfect knowledge, and his perfect detachment from material contamination. It also describes the Supreme Personality of Godhead as the cause of creation, maintenance and annihilation. Prahlada Maharaja, in his prayers, has described the transcendental qualities of the Lord and has also described how the various abodes of the demigods and demons, regardless of how materially opulent, are destroyed by the mere direction of the Lord.

PURPORT

Srimad-Bhagavatam is filled with descriptions of the characteristics of various devotees, with reference to the service of the Lord. This Vedic literature is called Bhagavatam because it deals with the Supreme personality of Godhead and His devotee. By studying Srimad-Bhagavatam under the direction of the bona fide spiritual master, one can perfectly understand the science of Krsna, the nature of the material and spiritual worlds, and the aim of life. Srimad-Bhagavatam amalam puranam. Srimad-Bhagavatam is the spotless Vedic literature, as we have discussed in the beginning of Srimad-Bhagavatam. Therefore, simply by understanding Srimad-Bhagavatam, one can understand the science of the activities of the devotees, the activities of the demons, the permanent abode and the

temporary abode. Through Srimad-Bhagavatam, everything is perfectly known.

TEXT 45

TEXT

dharmo bhagavatanam ca
bhagavan yena gamyate
akhyane 'smin samamnatam
adhyatmikam asesatah

SYNONYMS

dharmah--religious principles; bhagavatanam--of the devotees; ca--and; bhagavan--the Supreme Personality of Godhead; yena--by which; gamyate--one can understand; akhyane--in the narration; asmin--this; samamnatam--is perfectly described; adhyatmikam--transcendence; asesatah--without reservations.

TRANSLATION

The principles of religion by which one can actually understand the Supreme Personality of Godhead are called bhagavata-dharma. In this narration, therefore, which deals with these principles, actual transcendence is properly described.

PURPORT

Through the principles of religion, one can understand the Supreme Personality of Godhead, Brahman (the impersonal feature of the Supreme Lord) and Paramatma (the localized aspect of the Lord). When one is well conversant with all these principles, he becomes a devotee and performs bhagavata-dharma. Prahlada Maharaja, the spiritual master in the line of disciplic succession, advised that this bhagavata-dharma be instructed to students from the very beginning of their education (kaumara acaret prajno dharman bhagavatan iha). To understand the science of the Supreme Personality of Godhead is the real purpose of education. Sravanam kirtanam visnoh. One must simply hear about and describe Lord Visnu and His various incarnations. This narration concerning Prahlada Maharaja and Lord Nrsimhadeva, therefore, has properly described spiritual, transcendental subjects.

TEXT 46

TEXT

ya etat punyam akhyanam
visnor viryopabrmhitam
kirtayec chraddhaya srutva
karma-pasair vimucyate

SYNONYMS

yah--anyone who; etat--this; punyam--pious; akhyanam--narration; visnoh--of Lord Visnu; virya--the supreme power; upabrmhitam--in which is described; kirtayec--chants or repeats; sraddhaya--with great faith;

srutva--after properly hearing (from the right source); karma-pasaih--from the bondage of fruitive activities; vimucyate--becomes liberated.

TRANSLATION

One who hears and chants this narration about the omnipotence of the Supreme Personality of Godhead, Visnu, is certainly liberated from material bondage without fail.

TEXT 47

TEXT

etat ya adi-purusasya mrgendra-lilam
daityendra-yutha-pa-vadham prayatah patheta
daityatmajasya ca satam pravarasya punyam
srutvanubhavam akuto-bhayam eti lokam

SYNONYMS

etat--this narration; yah--anyone who; adi-purusasya--of the original Personality of Godhead; mrga-indra-lilam--pastimes as a lion and human being combined; daitya-indra--of the King of the demons; yutha-pa--as strong as an elephant; vadham--the killing; prayatah--with great attention; patheta--reads; daitya-atma-jasya--of Prahlada Maharaja, the son of the demon; ca--also; satam--among elevated devotees; pravarasya--the best; punyam--pious; srutva--hearing; anubhavam--the activities; akutah-bhayam--where there is no fear anywhere or at any time; eti--reaches; lokam--the spiritual world.

TRANSLATION

Prahlada Maharaja was the best among exalted devotees. Anyone who with great attention hears this narration concerning the activities of Prahlada Maharaja, the killing of Hiranyakasipu, and the activities of the Supreme Personality of Godhead, Nrsimhadeva, surely reaches the spiritual world, where there is no anxiety.

TEXT 48

TEXT

yuyam nr-loke bata bhuri-bhaga
lokam punana munayo 'bhiyanti
yesam grhan avasatiti saksad
gudham param brahma manusya-lingam

SYNONYMS

yuyam--all of you (the Pandavas); nr-loke--within this material world; bata--however; bhuri-bhagah--extremely fortunate; lokam--all the planets; punanah--who can purify; munayah--great saintly persons; abhiyanti--almost always come to visit; yesam--of whom; grhan--the house; avasati--resides in; iti--thus; saksat--directly; gudham--very confidential; param brahma--the Supreme Personality of Godhead; manusya-lingam--appearing just like a human being.

TRANSLATION

Narada Muni continued: My dear Maharaja Yudhisthira, all of you [the Pandavas] are extremely fortunate, for the Supreme Personality of Godhead, Krsna, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.

PURPORT

After hearing about the activities of Prahlada Maharaja, a pure devotee should be very anxious to follow in his footsteps, but such a devotee might be disappointed, thinking that not every devotee can come to the standard of Prahlada Maharaja. This is the nature of a pure devotee; he always thinks himself to be the lowest, to be incompetent and unqualified. Thus after hearing the narration of Prahlada Maharaja's activities, Maharaja Yudhisthira, who was on the same standard of devotional service as Prahlada, might have been thinking of his own humble position. Narada Muni, however, could understand Maharaja Yudhisthira's mind, and therefore he immediately encouraged him by saying that the Pandavas were not less fortunate; they were as good as Prahlada Maharaja because although Lord Nrsimhadeva appeared for Prahlada, the Supreme Personality of Godhead in His original form as Krsna was always living with the Pandavas. Although the Pandavas, because of the influence of Krsna's yogamaya, could not think of their fortunate position, every saintly person, including the great sage Narada, could understand it, and therefore they constantly visited Maharaja Yudhisthira.

Any pure devotee who is constantly conscious of Krsna is naturally very fortunate. The word nr-loke, meaning "within the material world," indicates that before the Pandavas there had been many, many devotees, such as the descendants of the Yadu dynasty and Vasistha, Marici, Kasyapa, Lord Brahma and Lord Siva, who were all extremely fortunate. The Pandavas, however, were better than all of them because Krsna Himself lived with them constantly. Narada Muni therefore specifically mentioned that within this material world (nr-loke) the Pandavas were the most fortunate.

TEXT 49

TEXT

sa va ayam brahma mahad-vimrgya-
kaivalya-nirvana-sukhanubhutih
priyah suhrd vah khalu matuleya
atmarhaniyo vidhi-krd gurus ca

SYNONYMS

sah--that (Supreme Personality of Godhead, Krsna); va--also; ayam--this; brahma--the impersonal Brahman (which is an emanation from Krsna); mahat--by great personalities; vimrgya--searched for; kaivalya--oneness; nirvana-sukha--of transcendental happiness; anubhutih--the source of practical experience; priyah--very, very dear; suhrt--well-wisher; vah--of you; khalu--indeed; matuleyah--the son of a maternal uncle; atma--exactly like body and soul together; arhaniyah--worshipable (because He is the Supreme Personality of Godhead); vidhi-krt--(yet He serves you as) an order carrier; guruh--your supreme advisor; ca--as well.

TRANSLATION

The impersonal Brahman is Krsna Himself because Krsna is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.

PURPORT

There is always a difference of opinion about the Absolute Truth. One class of transcendentalists concludes that the Absolute Truth is impersonal, and another class concludes that the Absolute Truth is a person. In Bhagavad-gita, the Absolute Truth is accepted as the Supreme Person. Indeed, that Supreme Person Himself, Lord Krsna, instructs in Bhagavad-gita, brahmano hi pratisthaham, mattah parataram nanyat. "The impersonal Brahman is My partial manifestation, and there is no truth superior to Me." That same Krsna, the Supreme Personality of Godhead, acted as the supreme friend and relative of the Pandavas, and sometimes He even acted as their servant by carrying a letter from the Pandavas to Dhrtarastra and Duryodhana. Because Krsna was the well-wisher of the Pandavas, He also acted as guru by becoming the spiritual master of Arjuna. Arjuna accepted Krsna as his spiritual master (sisyas te 'ham sadhi mam tvam prapannam), and Krsna sometimes chastised him. For example, the Lord said, asocyan anvasocas tvam prajna-vadams ca bhasase: "while speaking learned words, you are mourning for what is not worthy of grief." The Lord also said, kutas tva kasmalam idam visame samupasthitam: "My dear Arjuna, how have these impurities come upon you?" Such was the intimate relationship between the Pandavas and Krsna. In the same way, a pure devotee of the Lord is always with Krsna through thick and thin; his way of life is Krsna. This is the statement of the authority Sri Narada Muni.

TEXT 50

TEXT

na yasya saksad bhava-padmajadibhi
rupam dhiya vastutayopavarnitam
maunena bhaktyopasamena pujitah
prasidatam esa sa satvatam patih

SYNONYMS

na--not; yasya--of whom; saksat--directly; bhava--Lord Siva; padma-ja-
-Lord Brahma (born from the lotus); adibhih--by them and others also;
rupam--the form; dhiya--even by meditation; vastutaya--fundamentally;
upavarnitam--described and perceived; maunena--by samadhi, deep
meditation; bhaktya--by devotional service; upasamena--by renunciation;
pujitah--worshiped; prasidatam--may He be pleased; esah--this; sah--He;
satvatam--of the great devotees; patih--the master.

TRANSLATION

Exalted persons like Lord Siva and Lord Brahma could not properly describe the truth of the Supreme Personality of Godhead, Krsna. May the Lord, who is always worshiped as the protector of all devotees by great

saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us.

PURPORT

The Absolute Truth is sought by different persons in different ways, yet He remains inconceivable. Nonetheless, devotees like the Pandavas, the gopis, the cowherd boys, Mother Yasoda, Nanda Maharaja and all the inhabitants of Vrndavana do not need to practice conventional processes of meditation to attain the Supreme Personality of Godhead, for He remains with them through thick and thin. Therefore a saint like Narada, understanding the difference between transcendentalists and pure devotees, always prays that the Lord will be pleased with him.

TEXT 51

TEXT

sa esa bhagavan rajan
vyatanod vihatam yasa
pura rudrasya devasya
mayenananta-mayina

SYNONYMS

sah esah bhagavan--the same Personality of Godhead, Krsna, who is Parabrahman; rajan--my dear King; vyatanot--expanded; vihatam--lost; yasa--reputation; pura--formerly in history; rudrasya--of Lord Siva (the most powerful among the demigods); devasya--the demigod; mayena--by a demon named Maya; ananta--unlimited; mayina--possessing technical knowledge.

TRANSLATION

My dear King Yudhisthira, long, long ago in history, a demon known as Maya Danava, who was very expert in technical knowledge, reduced the reputation of Lord Siva. In that situation, Krsna, the Supreme Personality of Godhead, saved Lord Siva.

PURPORT

Lord Siva is known as Mahadeva, the most exalted demigod. Thus Visvanatha Cakravarti Thakura says that although Lord Brahma did not know the glories of the Supreme Personality of Godhead, Lord Siva could have known them. This historical incident proves that Lord Siva derives power from Lord Krsna, the Parabrahman.

TEXT 52

TEXT

rajovaca
kasmin karmani devasya
mayo 'han jagad-isituh
yatha copacita kirtih
krsnenanena kathyatam

SYNONYMS

raja uvaca--King Yudhisthira inquired; kasmin--for what reason; karmani--by which activities; devasya--of Lord Mahadeva (Siva); mayah--the great demon Maya Danava; ahan--vanquished; jagat-isituh--of Lord Siva, who controls the power of the material energy and is the husband of Durgadevi; yatha--just as; ca--and; upacita--again expanded; kirtih--reputation; krsnena--by Lord Krsna; anena--this; kathyatam--please describe.

TRANSLATION

Maharaja Yudhisthira said: For what reason did the demon Maya Danava vanquish Lord Siva's reputation? How did Lord Krsna save Lord Siva and expand his reputation again? Kindly describe these incidents.

TEXT 53

TEXT

sri-narada uvaca
nirjita asura devair
yudhy anenopabrmhitaih
mayinam paramacaryam
mayam saranam ayayuh

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; nirjitah--being defeated; asurah--all the demons; devaih--by the demigods; yudhi--in battle; anena--by Lord Krsna; upabrmhitaih--increased in power; mayinam--of all the demons; parama-acaryam--the best and largest; mayam--unto Maya Danava; saranam--shelter; ayayuh--took.

TRANSLATION

Narada Muni said: When the demigods, who are always powerful by the mercy of Lord Krsna, fought with the asuras, the asuras were defeated, and therefore they took shelter of Maya Danava, the greatest of the demons.

TEXTS 54-55

TEXT

sa nirmaya puras tisro
haimi-raupyayasir vibhuh
durlaksyapaya-samyoga
durvitarkya-paricchadah

tabhis te 'sura-senanyo
lokams trin sesvaran nrpa
smaranto nasayam cakruh
purva-vairam alaksitah

SYNONYMS

sah--that (great demon Maya Danava); nirmaya--constructing; purah--big residences; tisrah--three; haimi--made of gold; raupya--made of silver;

ayasih--made of iron; vibhuh--very great, powerful; durlaksya--immeasurable; apaya-samyogah--whose movements in coming and going; durvitarkya--uncommon; paricchadah--possessing paraphernalia; tabhah--by all of them (the three residences, which resembled airplanes); te--they; asura-sena-anya--the commanders of the asuras; lokan trin--the three worlds; sa-isvaran--with their chief rulers; nrpa--my dear King Yudhisthira; smarantah--remembering; nasayam cakruh--began to annihilate; purva--former; vairam--enmity; alaksitah--unseen by anyone else.

TRANSLATION

Maya Danava, the great leader of the demons, prepared three invisible residences and gave them to the demons. These dwellings resembled airplanes made of gold, silver and iron, and they contained uncommon paraphernalia. My dear King Yudhisthira, because of these three dwellings the commanders of the demons remained invisible to the demigods. Taking advantage of this opportunity, the demons, remembering their former enmity, began to vanquish the three worlds--the upper, middle and lower planetary systems.

TEXT 56

TEXT

tatas te sesvara loka
upasadyesvaram natah
trahi nas tavakan deva
vinastams tripuralayaih

SYNONYMS

tatah--thereafter; te--they (the demigods); sa-isvarah--with their rulers; lokah--the planets; upasadya--approaching; isvaram--Lord Siva; natah--fell down in surrender; trahi--please save; nah--us; tavakan--near and dear to you and very frightened; deva--O Lord; vinastan--almost finished; tripura-alayaih--by the demons dwelling in those three planes.

TRANSLATION

Thereafter, when the demons had begun to destroy the higher planetary systems, the rulers of those planets went to Lord Siva, fully surrendered unto him and said: Dear Lord, we demigods living in the three worlds are about to be vanquished. We are your followers. Kindly save us.

TEXT 57

TEXT

athanugrhya bhagavan
ma bhaisteti suran vibhuh
saram dhanusi sandhaya
puresv astram vyamuncata

SYNONYMS

atha--thereafter; anugrhya--just to show them favor; bhagavan--the most powerful; ma--do not; bhaista--be afraid; iti--thus; suran--unto the demigods; vibhuh--Lord Siva; saram--arrows; dhanusi--on the bow;

sandhaya--fixing; puresu--at those three residences occupied by the demons; astram--weapons; vyamuncata--released.

TRANSLATION

The most powerful and able Lord Siva reassured them and said, "Do not be afraid." He then fixed his arrows to his bow and released them toward the three residences occupied by the demons.

TEXT 58

TEXT

tato 'gni-varna isava
utpetuh surya-mandalat
yatha mayukha-sandoha
nadrasyanta puro yatah

SYNONYMS

tatah--thereafter; agni-varnah--as brilliant as fire; isavah--arrows; utpetuh--released; surya-mandalat--from the sun globe; yatha--just as; mayukha-sandohah--beams of light; na adrsyanta--could not be seen; purah--the three residences; yatah--because of this (being covered by the arrows of Lord Siva).

TRANSLATION

The arrows released by Lord Siva appeared like fiery beams emanating from the sun globe and covered the three residential airplanes, which could then no longer be seen.

TEXT 59

TEXT

taih sprsta vvasavah sarve
nipetuh sma puraukasah
tan aniya maha-yogi
mayah kupa-rase 'ksipat

SYNONYMS

taih--by those (fiery arrows); sprstah--being attacked or being touched; vvasavah--without life; sarve--all the demons; nipetuh--fell down; sma--formerly; pura-okasah--being the inhabitants of the above-mentioned three residential airplanes; tan--all of them; aniya--bringing; maha-yogi--the great mystic; mayah--Maya Danava; kupa-rase--in the well of nectar (created by the great mystic Maya); aksipat--put.

TRANSLATION

Attacked by Lord Siva's golden arrows, all the demoniac inhabitants of those three dwellings lost their lives and fell down. Then the great mystic Maya Danava dropped the demons into a nectarean well that he had created.

PURPORT

The asuras are generally extremely powerful because of their mystic yogic power. However, as Lord Krsna says in Bhagavad-gita (6.47):

yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshipping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." The actual purpose of mystic yoga is to concentrate one's attention fully on the Personality of Godhead, Krsna, and always think of Him (mad-gatenantaratmana). To attain such perfection, one must undergo a certain process--hatha-yoga--and through this yoga system the practitioner achieves some uncommon mystic power. The asuras, however, instead of becoming devotees of Krsna, utilize this mystic power for their personal sense gratification. Maya Danava, for example, is mentioned here as maha-yogi, a great mystic, but his business was to help the asuras. Nowadays we are actually seeing that there are some yogis who cater to the senses of materialists, and there are imposters who advertise themselves as God. Maya Danava was such a person, a god among the demons, and he could perform some wonderful feats, one of which is described here: he made a well filled with nectar and dipped the asuras into that nectarean well. This nectar was known as mrta-sanjivayitari, for it could bring a dead body to life. Mrta-sanjivayitari is also an Ayur-vedic preparation. It is a kind of liquor that invigorates even a person on the verge of death.

TEXT 60

TEXT

siddhamrta-rasa-sprsta
vajra-sara mahaujasah
uttasthur megha-dalana
vaidyuta iva vahnayah

SYNONYMS

siddha-amrta-rasa-sprstah--the demons, thus being touched by the powerful mystic nectarean liquid; vajra-sarah--their bodies becoming invincible to thunderbolts; maha-ojasah--being extremely strong; uttasthuh--again got up; megha-dalanah--that which goes through the clouds; vaidyutah--lightning (which penetrates the clouds); iva--like; vahnayah--fiery.

TRANSLATION

When the dead bodies of the demons came in touch with the nectar, their bodies became invincible to thunderbolts. Endowed with great strength, they got up like lightning penetrating clouds.

TEXT 61

TEXT

vilokya bhagna-sankalpam

vimanaskam vrsa-dhvajam
tadayam bhagavan visnus
tatropayam akalpayat

SYNONYMS

vilokya--seeing; bhagna-sankalpam--disappointed; vimanaskam--extremely unhappy; vrsa-dhvajam--Lord Siva; tada--at that time; ayam--this; bhagavan--the Supreme Personality of Godhead; visnuh--Lord Visnu; tatra--about the well of nectar; upayam--means (how to stop it); akalpayat--considered.

TRANSLATION

Seeing Lord Siva very much aggrieved and disappointed, the Supreme Personality of Godhead, Lord Visnu, considered how to stop this nuisance created by Maya Danava.

TEXT 62

TEXT

vatsas casit tada brahma
svayam visnur ayam hi gauh
pravisya tripuram kale
rasa-kupamrtam papau

SYNONYMS

vatsah--a calf; ca--also; asit--became; tada--at that time; brahma--Lord Brahma; svayam--personally; visnuh--Lord Visnu, the Supreme Personality of Godhead; ayam--this; hi--indeed; gauh--a cow; pravisya--entering; tri-puram--the three residences; kale--at noon; rasa-kupa-amrtam--the nectar contained in that well; papau--drank.

TRANSLATION

Then Lord Brahma became a calf and Lord Visnu a cow, and at noon they entered the residences and drank all the nectar in the well.

TEXT 63

TEXT

te 'sura hy api pasyanto
na nyasedhan vimohitah
tad vijnaya maha-yogi
rasa-palan idam jagau
smayan visokah sokartan
smaran daiva-gatim ca tam

SYNONYMS

te--those; asurah--demons; hi--indeed; api--although; pasyantah--seeing (the calf and cow drinking the nectar); na--not; nyasedhan--forbade them; vimohitah--being bewildered by illusion; tat vijnaya--knowing this fully; maha-yogi--the great mystic Maya Danava; rasa-palan--unto the demons who guarded the nectar; idam--this; jagau--said; smayan--

being bewildered; visokah--not being very unhappy; soka-artan--greatly lamenting; smaran--remembering; daiva-gatim--spiritual power; ca--also; tam--that.

TRANSLATION

The demons could see the calf and cow, but because of the illusion created by the energy of the Supreme Personality of Godhead, the demons could not forbid them. The great mystic Maya Danava became aware that the calf and cow were drinking the nectar, and he could understand this to be the unseen power of providence. Thus he spoke to the demons, who were grievously lamenting.

TEXT 64

TEXT

devo 'suro naro 'nyo va
nesvaro 'stiha kascana
atmano 'nyasya va distam
daivenapohitum dvayoh

SYNONYMS

devah--the demigods; asurah--the demons; narah--humans; anyah--or anyone else; va--either; na--not; isvarah--the supreme controller; asti--is; iha--in this world; kascana--anyone; atmanah--one's own; anyasya--another's; va--either; distam--destiny; daivena--which is given by the Supreme Lord; apohitum--to undo; dvayoh--of both of them.

TRANSLATION

Maya Danava said: What has been destined by the Supreme Lord for oneself, for others, or for both oneself and others cannot be undone anywhere or by anyone, whether one be a demigod, a demon, a human being or anyone else.

PURPORT

The Supreme Lord is one--Krsna, the visnu-tattva. Krsna expands Himself into visnu-tattva personal expansions (svamsa), who control everything. Maya Danava said, "However I plan, you plan or both of us plan, the Lord has planned what is to happen. No one's plan will be successful without His sanction." We may make our own various plans, but unless they are sanctioned by the Supreme Personality of Godhead, Visnu, they will never be successful. Hundreds and millions of plans are made by all kinds of living entities, but without the sanction of the Supreme Lord they are futile.

TEXTS 65-66

TEXT

athasau saktibhih svabhih
sambhoh pradhanikam vyadhat
dharma-jnana-virakty-rddhi-
tapo-vidya-kriyadibhih

ratham sutam dhvajam vahan
dhanur varma-saradi yat
sannaddho ratham asthaya
saram dhanur upadade

SYNONYMS

atha--thereafter; asau--He (Lord Krsna); saktibhih--by His potencies; svabhih--personal; sambhoh--of Lord Siva; pradhanikam--ingredients; vyadhat--created; dharma--religion; jnana--knowledge; virakti--renunciation; rddhi--opulence; tapah--austerity; vidya--education; kriya--activities; adibhih--by all these and other transcendental opulences; ratham--chariot; sutam--charioteer; dhvajam--flag; vahan--horses and elephants; dhanuh--bow; varma--shield; sara-adi--arrows and so on; yat--everything that was required; sannaddhah--equipped; ratham--on the chariot; asthaya--seated; saram--arrow; dhanuh--unto the bow; upadade--joined.

TRANSLATION

Narada Muni continued: Thereafter, Lord Krsna, by His own personal potency, consisting of religion, knowledge, renunciation, opulence, austerity, education and activities, equipped Lord Siva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and arrows. When Lord Siva was fully equipped in this way, he sat down on the chariot with his arrows and bow to fight with the demons.

PURPORT

As stated in Srimad-Bhagavatam (12.13.16): vaisnavanam yatha sambhuh: Lord Siva is the best of the Vaisnavas, the devotees of Lord Krsna. Indeed, he is one of the mahajanas, the twelve authorities on Vaisnava philosophy (svayambhur naradah sambhuh kumarah kapilo manuh, etc.). Lord Krsna is always prepared to help all the mahajanas and devotees in every respect (kaunteya pratijanihi na me bhaktah pranasyati). Although Lord Siva is very powerful, he lost a battle to the asuras, and therefore he was morose and disappointed. However, because he is one of the chief devotees of the Lord, the Lord personally equipped him with all the paraphernalia for war. The devotee, therefore, must serve the Lord sincerely, and Krsna is always in the background to protect him and, if need be, to equip him fully to fight with his enemy. For devotees there is no scarcity of knowledge or material requisites for spreading the Krsna consciousness movement.

TEXT 67

TEXT

saram dhanusi sandhaya
muhurte 'bhijitisvarah
dadaha tena durbhedya
haro 'tha tripuro nrpa

SYNONYMS

saram--the arrows; dhanusi--on the bow; sandhaya--joining together; muhurte abhijiti--at noon; isvarah--Lord Siva; dadaha--set afire; tena--

by them (the arrows); durbhedyah--very difficult to pierce; harah--Lord Siva; atha--in this way; tri-purah--the three residences of the demons; nrpa--O King Yudhisthira.

TRANSLATION

My dear King Yudhisthira, the most powerful Lord Siva joined the arrows to his bow, and at noon he set fire to all three residences of the demons and thus destroyed them.

TEXT 68

TEXT

divi dundubhayo nedur
vimana-sata-sankulah
devarsi-pitr-siddhesa
jayeti kusumotkaraih
avakiran jagur hrsta
nanrtus capsaro-ganah

SYNONYMS

divi--in the sky; dundubhayah--kettledrums; neduh--vibrated; vimana--of airplanes; sata--hundreds and thousands; sankulah--endowed; deva-rsi--all the demigods and saints; pitr--the residents of Pitrloka; siddha--the residents of Siddhaloka; isah--all the great personalities; jaya iti--vibrated the chant "let there be victory"; kusuma-utkaraih--various kinds of flowers; avakiran--showered on the head of Lord Siva; jaguh--chanted; hrstah--in great pleasure; nanrtuh--danced; ca--and; apsarah-ganah--the beautiful women of the heavenly planets.

TRANSLATION

Seated in their airplanes in the sky, the inhabitants of the higher planetary systems beat many kettledrums. The demigods, saints, Pitas, Siddhas and various great personalities showered flowers on the head of Lord Siva, wishing him all victory, and the Apsaras began to chant and dance with great pleasure.

TEXT 69

TEXT

evam dagdhva puras tisro
bhagavan pura-ha nrpa
brahmadibhih stuyamanah
svam dhama pratyapadyata

SYNONYMS

evam--thus; dagdhva--burning to ashes; purah tisrah--the three residences of the demons; bhagavan--the supreme powerful; pura-ha--who annihilated the residences of the asuras; nrpa--O King Yudhisthira; brahma-adibhih--by Lord Brahma and other demigods; stuyamanah--being worshiped; svam--to his own; dhama--abode; pratyapadyata--returned.

TRANSLATION

O King Yudhisthira, thus Lord Siva is known as Tripurari, the annihilator of the three dwellings of the demons, because he burnt these dwellings to ashes. Being worshiped by the demigods, headed by Lord Brahma, Lord Siva returned to his own abode.

TEXT 70

TEXT

evam vidhany asya hareh sva-mayaya
vidambamanasya nr-lokam atmanah
viryani gitany rsibhir jagad-guror
lokam punanany aparam vadami kim

SYNONYMS

evam vidhani--in this way; asya--of Krsna; hareh--of the Supreme Personality of Godhead; sva-mayaya--by His transcendental potencies; vidambamanasya--acting like an ordinary human being; nr-lokam--within human society; atmanah--of Him; viryani--transcendental activities; gitani--narrations; rsibhir--by great saintly persons; jagad-guroh--of the supreme master; lokam--all the planetary systems; punanani--purifying; aparam--what else; vadami kim--can I say.

TRANSLATION

The Lord, Sri Krsna, appeared as a human being, yet He performed many uncommon and wonderful pastimes by His own potency. How can I say more about His activities than what has already been said by great saintly persons? Everyone can be purified by His activities, simply by hearing about them from the right source.

PURPORT

Bhagavad-gita and all the Vedic literatures fully explain that the Supreme Personality of Godhead, Krsna, appears in human society as an ordinary human being but acts very uncommonly for the well-being of the entire world. One should not be influenced by the illusory energy and think Lord Krsna to be an ordinary human being. Those who really seek the Absolute Truth come to the understanding that Krsna is everything (vasudevah samam iti). Such great souls are very rare. Nonetheless, if one studies the entire Bhagavad-gita as it is, Krsna is very easy to understand. The Krsna consciousness movement is just trying to make Krsna known all over the world as the Supreme Personality of Godhead (krsnas tu bhagavan svayam). If people take this movement seriously, their lives as human beings will be successful. Thus end the Bhaktivedanta purports of the Seventh Canto, Tenth Chapter, of the Srimad-Bhagavatam, entitled "Prahlada, the Best Among Exalted Devotees."

Chapter Eleven

The Perfect Society: Four Social Classes

This chapter describes the general principles by following which a human being, and specifically one who is interested in advancing in spiritual life, can become perfect.

By hearing about the characteristics of Prahlada Maharaja, Maharaja Yudhisthira became extremely pleased. Now he inquired from Narada Muni

about the actual religion of a human being and about special characteristics of varnasrama-dharma, which marks the highest status of human civilization. When Maharaja Yudhisthira asked Narada Muni about these matters, Narada Muni stopped giving his own statements and quoted statements by Lord Narayana, for He is the supreme authority for giving religious codes (dharmam tu saksad bhagavat-pranitam). Every human being is expected to acquire thirty qualities, such as truthfulness, mercy and austerity. The process of following the principles of religion is known as sanatana-dharma, the eternal religious system.

The varnasrama system delineates the divisions of brahmana, ksatriya, vaisya and sudra. It also sets forth the system of samskaras. The garbhadhana samskara, the ceremony for begetting a child, must be observed by the higher section of people, namely the dvijas. One who follows the garbhadhana samskara system is actually twice-born, but those who do not, who deviate from the principles of varnasrama-dharma, are called dvija-bandhus. The principal occupations for a brahmana are worshiping the Deity, teaching others how to worship the Deity, studying the Vedic literatures, teaching the Vedic literatures, accepting charity from others and again giving charity to others. A brahmana should make his livelihood from these six occupational duties. The duty of a ksatriya is to give protection to the citizens and levy taxes upon them, but he is forbidden to tax the brahmanas. The members of the Krsna consciousness movement should therefore be exempt from government taxation. Ksatriyas may tax everyone but the brahmanas. Vaisyas should cultivate the land, produce food grains and protect the cows, whereas the sudras, who by quality never become brahmanas, ksatriyas or vaisyas, should serve the three higher classes and be satisfied. Other means of livelihood are also prescribed for the brahmanas, and these are four--salina, yayavara, sila, and unchana. Each of these occupational duties is successively better.

One who is in a lower grade of social life cannot accept the profession of a higher class unless necessary. In times of emergency, all the classes but the ksatriyas may accept professional duties of others. The means of livelihood known as rta (silonchana), amrta (ayacita), mrta (yacna), pramrta (karsana), and satyanrta (vanijsya) may be accepted by everyone but the ksatriyas. For a brahmana or a ksatriya, engaging in the service of the vaisyas or sudras is considered the profession of dogs.

Narada Muni also described that the symptom of a brahmana is controlled senses, the symptoms of a ksatriya are power and fame, the symptom of a vaisya is service to the brahmanas and ksatriyas, and the symptom of a sudra is service to the three higher classes. The qualification for a woman is to be a very faithful and chaste wife. In this way, Narada Muni described the characteristics of higher and lower grades of people and recommended that one follow the principles of his caste or his hereditary occupation. One cannot suddenly give up a profession to which he is accustomed, and therefore it is recommended that one gradually be awakened. The symptoms of brahmanas, ksatriyas, vaisyas, and sudras are very important, and therefore one should be designated only by these symptoms, and not by birth. Designation by birth is strictly forbidden by Narada Muni and all great personalities.

TEXT 1

TEXT

sri-suka uvaca
srutvehitam sadhu sabha-sabhajitam
mahattamagranya urukramatmanah
yudhisthiro daitya-pater mudanvitah

papraccha bhuyas tanayam svayambhuvah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; srutva--hearing; ihitam--the narration; sadhu sabha-sabhajitam--which is discussed in assemblies of great devotees like Lord Brahma and Lord Siva; mahat-tama-agranyah--the best of the saintly persons (Yudhisthira); urukrama-atmanah--of he (Prahlada Maharaja) whose mind is always engaged upon the Supreme Personality of Godhead, who always acts uncommonly; yudhisthirah--King Yudhisthira; daitya-pateh--of the master of the demons; muda-anvitah--in a pleasing mood; papraccha--inquired; bhuyah--again; tanayam--unto the son; svayambhuvah--of Lord Brahma.

TRANSLATION

Sukadeva Gosvami continued: After hearing about the activities and character of Prahlada Maharaja, which are adored and discussed among great personalities like Lord Brahma and Lord Siva, Yudhisthira Maharaja, the most respectful king among exalted personalities, again inquired from the great saint Narada Muni in a mood of great pleasure.

TEXT 2

TEXT

sri-yudhisthira uvaca
bhagavan srotum icchami
nrnam dharmam sanatanam
varnasramacara-yutam
yat puman vindate param

SYNONYMS

sri-yudhisthirah uvaca--Maharaja Yudhisthira inquired; bhagavan--O my lord; srotum--to hear; icchami--I wish; nrnam--of human society; dharmam--the occupational duties; sanatanam--common and eternal (for everyone); varna-asrama-acara-yutam--based on the principles of the four divisions of society and the four divisions of spiritual advancement; yat--from which; puman--the people in general; vindate--can enjoy very peacefully; param--the supreme knowledge (by which one can attain devotional service).

TRANSLATION

Maharaja Yudhisthira said: My dear lord, I wish to hear from you about the principles of religion by which one can attain the ultimate goal of life--devotional service. I wish to hear about the general occupational duties of human society and the system of social and spiritual advancement known as varnasrama-dharma.

PURPORT

Sanatana-dharma means devotional service. The word sanatana refers to that which is eternal, which does not change but continues in all circumstances. We have several times explained what the eternal occupational duty of the living being is. Indeed, it has been explained by Sri Caitanya Mahaprabhu. Jivera 'svarupa' haya--krsnera 'nitya-dasa':

the real occupational duty of the living entity is to serve the Supreme Personality of Godhead. Even if one prefers to deviate from this principle he remains a servant because that is his eternal position; but one serves maya, the illusory, material energy. The Krsna consciousness movement, therefore, is an attempt to guide human society to serving the Personality of Godhead instead of serving the material world with no real profit. Our actual experience is that every man, animal, bird and beast--indeed, every living entity--is engaged in rendering service. Even though one's body or one's superficial religion may change, every living entity is always engaged in the service of someone. Therefore, the mentality of service is called the eternal occupational duty. This eternal occupational duty can be organized through the institution of varnasrama, in which there are four varnas (brahmana, ksatriya, vaisya and sudra) and four asramas (brahmacarya, grhastha, vanaprastha and sannyasa). Thus, Yudhisthira Maharaja inquired from Narada Muni about the principles of sanatana-dharma for the benefit of human society.

TEXT 3

TEXT

bhavan prajapateh saksad
atmajah paramesthinah
sutanam sammato brahmams
tapo-yoga-samadhibih

SYNONYMS

bhavan--Your Lordship; prajapateh--of Prajapati (Lord Brahma); saksat--directly; atma-jah--the son; paramesthinah--of the supreme person within this universe (Lord Brahma); sutanam--of all the sons; sammatah--agreed upon as the best; brahman--O best of the brahmanas; tapah--by austerity; yoga--by mystic practice; samadhibih--and by trance or meditation (in all respects, you are the best).

TRANSLATION

O best of the brahmanas, you are directly the son of Prajapati [Lord Brahma]. Because of your austerities, mystic yoga and trance, you are considered the best of all of Lord Brahma's sons.

TEXT 4

TEXT

narayana-para vipra
dharmam guhyam param viduh
karunah sadhavah santas
tvad-vidha na tathapare

SYNONYMS

narayana-parah--those who are always devoted to the Supreme Personality of Godhead, Narayana; viprah--the best of the brahmanas; dharmam--religious principle; guhyam--the most confidential; param--supreme; viduh--know; karunah--such persons are very merciful (being devotees); sadhavah--whose behavior is very exalted; santah--peaceful;

tvat-vidhah--like Your Honor; na--not; tatha--so; apare--others
(followers of methods other than devotional service).

TRANSLATION

No one is superior to you in peaceful life and mercy, and no one knows better than you how to execute devotional service or how to become the best of the brahmanas. Therefore, you know all the principles of confidential religious life, and no one knows them better than you.

PURPORT

Yudhisthira Maharaja knew that Narada Muni is the supreme spiritual master of human society who can teach the path of spiritual liberation leading to the understanding of the Supreme Personality of Godhead. Actually, it is for this purpose that Narada Muni compiled his Bhakti-sutra and gave directions in the Narada-pancaratras. To learn about religious principles and the perfection of life, one must take instruction from the disciplic succession of Narada Muni. Our Krsna consciousness movement is directly in the line of the Brahma-sampradaya. Narada Muni received instructions from Lord Brahma and in turn transmitted the instructions to Vyasadeva. Vyasadeva instructed his son Sukadeva Gosvami, who spoke Srimad-Bhagavatam. The Krsna consciousness movement is based on Srimad-Bhagavatam and Bhagavad-gita. Because Srimad-Bhagavatam was spoken by Sukadeva Gosvami and Bhagavad-gita was spoken by Krsna, there is no difference between them. If we strictly follow the principle of disciplic succession, we are certainly on the right path of spiritual liberation, or eternal engagement in devotional service.

TEXT 5

TEXT

sri-narada uvaca
natva bhagavate 'jaya
lokanam dharma-setave
vaksye sanatana-dharmam
narayana-mukhat-
chrutam

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; natva--offering my obeisances; bhagavate--unto the Supreme Personality of Godhead; ajaya--ever existing, never born; lokanam--throughout the entire universe; dharma-setave--who protects religious principles; vaksye--I shall explain; sanatana--eternal; dharmam--occupational duty; narayana-mukhat--from the mouth of Narayana; srutam--which I have heard.

TRANSLATION

Sri Narada Muni said: After first offering my obeisances unto Lord Krsna, the protector of the religious principles of all living entities, let me explain the principles of the eternal religious system, of which I have heard from the mouth of Narayana.

PURPORT

The word aja refers to Krsna, who explains in Bhagavad-gita (4.6), ajo 'pi sann avyayatma: "I am ever existing, and thus I never take birth. There is no change in My existence."

TEXT 6

TEXT

yo 'vatiryatmano 'msena
daksayanyam tu dharmatah
lokanam svastaye 'dhyaste
tapo badarikasrame

SYNONYMS

yah--He who (Lord Narayana); avatirya--adventing; atmanah--of Himself; amsena--with a part (Nara); daksayanyam--in the womb of Daksayani, the daughter of Maharaja Daksa; tu--indeed; dharmatah--from Dharma Maharaja; lokanam--of all people; svastaye--for the benefit of; adhyaste--executes; tapah--austerity; badarikasrame--in the place known as Badarikasrama.

TRANSLATION

Lord Narayana, along with His partial manifestation Nara, appeared in this world through the daughter of Daksa Maharaja known as Murti. He was begotten by Dharma Maharaja for the benefit of all living entities. Even now, He is still engaged in executing great austerities near the place known as Badarikasrama.

TEXT 7

TEXT

dharma-mulam hi bhagavan
sarva-vedamayo harih
smrtam ca tad-vidam rajan
yena catma prasidati

SYNONYMS

dharma-mulam--the root of religious principles; hi--indeed; bhagavan--the Supreme Personality of Godhead; sarva-veda-mayah--the essence of all Vedic knowledge; harih--the Supreme Being; smrtam ca--and the scriptures; tat-vidam--of those who know the Supreme Lord; rajan--O King; yena--by which (religious principle); ca--also; atma--the soul, mind, body and everything; prasidati--become fully satisfied.

TRANSLATION

The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhisthira, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, soul and even one's body.

PURPORT

As stated by Yamaraja, dharmam tu saksad bhagavat-pranitam. Yamaraja, the representative of the Lord who takes care of the living beings after their death, gives his verdict as to how and when the living being will change his body. He is the authority, and he says that the religious principles consist of the codes and laws given by God. No one can manufacture religion, and therefore manufactured religious systems are rejected by the followers of the Vedic principles. In Bhagavad-gita (15.15) it is said, vedais ca sarvair aham eva vedyah: Vedic knowledge means to understand the Supreme Personality of Godhead, Krsna. Therefore, whether one speaks of the Vedas, scriptures, religion or the principles of everyone's occupational duty, all of them must aim at understanding Krsna, the Supreme Personality of Godhead. Srimad-Bhagavatam (1.2.6) therefore concludes:

sa vai pumsam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihata
yayatma suprasidati

In other words, religious principles aim at learning how to render transcendental loving service to the Lord. That service must be unmotivated and unchecked by material conditions. Then human society will be happy in all respects.

The smrti, the scriptures following the principles of Vedic knowledge, are considered the evidence of Vedic principles. There are twenty different types of scripture for following religious principles, and among them the scriptures of Manu and Yajnavalkya are considered to be all-pervading authorities. In the Yajnavalkya-smrti it is said:

sruti-smrti-sadacarah
svasya ca priyam atmanah
samyak sankalpajah kamo
dharma-mulam idam smrtam

One should learn human behavior from sruti, the Vedas, and from smrti, the scriptures following the Vedic principles. Srila Rupa Gosvami in his Bhakti-rasamrta-sindhu says:

sruti-smrti-puranadi-
pancaratra-vidhim vina
aikantiki harer bhaktir
utpatayaiva kalpate

The purport is that to become a devotee one must follow the principles laid down in sruti and smrti. One must follow the codes of the puranas and the pancaratrici-vidhi. One cannot be a pure devotee without following the sruti and smrti, and the sruti and smrti without devotional service cannot lead one to the perfection of life.

Therefore, from all the evidence the conclusion is that without bhakti, devotional service, there is no question of religious principles. God is the central figure in the performance of religious principles. Almost everything going on in this world as religion is devoid of any idea of devotional service and is therefore condemned by the verdict of Srimad-Bhagavatam. Without devotional service, so-called religious principles are only cheating.

TEXT

satyam daya tapah saucam
titikseksa samo damah
ahimsa brahmacaryam ca
tyagah svadhyaya arjavam

santosah samadrk-seva
gramyehoparamah sanaih
nrnam viparyayeheksa
maunam atma-vimarsanam

annadyadeh samvibhago
bhutebhyas ca yatharhatah
tesv atma-devata-buddhih
sutaram nrsu pandava

sravanam kirtanam casya
smaranam mahatam gateh
sevejyavanatir dasyam
sakhyam atma-samarpanam

nrnam ayam paro dharmah
sarvesam samudahrtah
trimsal-laksanavan rajan
sarvatma yena tusyati

SYNONYMS

satyam--speaking the truth without distortion or deviation; daya--sympathy to everyone suffering; tapah--austerities (such as observing fasts at least twice in a month on the day of Ekadasi); saucam--cleanliness (bathing regularly at least twice a day, morning and evening, and remembering to chant the holy name of God); titiksa--toleration (being unagitated by seasonal changes or inconvenient circumstances); iksa--distinguishing between good and bad; samah--control of the mind (not allowing the mind to act whimsically); damah--control of the senses (not allowing the senses to act without control); ahimsa--nonviolence (not subjecting any living entity to the threefold miseries); brahmacaryam--continenence or abstaining from misuse of one's semen (not indulging in sex with women other than one's own wife and not having sex with one's own wife when sex is forbidden, like during the period of menstruation); ca--and; tyagah--giving in charity at least fifty percent of one's income; svadhyayah--reading of transcendental literatures like Bhagavad-gita, Srimad-Bhagavatam, Ramayana and Mahabharata (or, for those not in Vedic culture, reading of the Bible or Koran); arjavam--simplicity (freedom from mental duplicity); santosah--being satisfied with that which is available without severe endeavor; samadrk-seva--rendering service to saintly persons who make no distinctions between one living being and another and who see every living being as a spirit soul (panditah sama-darsinah); gramya-ih-uparamah--not taking part in so-called philanthropic activities; sanaih--gradually; nrnam--in human society; viparyaya-ih--the unnecessary activities; iksa--discussing; maunam--being grave and silent; atma--into the self; vimarsanam--research (as to whether one is the body or the soul); anna-adya-adeh--of food and drink, etc.; samvibhagah--equal distribution; bhutebhyah--to different living entities; ca--also; yatha-arhatah--as befitting; tesu--all living entities; atma-devata-buddhih--accepting as the self or the demigods;

sutaram--preliminarily; nrsu--among all human beings; pandava--O Maharaja Yudhisthira; sravanam--hearing; kirtanam--chanting; ca--also; asya--of Him (the Lord); smaranam--remembering (His words and activities); mahatam--of great saintly persons; gateh--who is the shelter; seva--service; ijya--worship; avanatih--offering obeisances; dasyam--accepting the service; sakhyam--to consider as a friend; atma-samarpanam--surrendering one's whole self; nram--of all human beings; ayam--this; parah--the supermost; dharmah--religious principle; sarvesam--of all; samudahrtah--described fully; trimsat-laksana-van--possessing thirty characteristics; rajan--O King; sarva-atma--the Supreme Lord, the Supersoul of all; yena--by which; tusyati--is satisfied.

TRANSLATION

These are the general principles to be followed by all human beings: truthfulness, mercy, austerity (observing fasts on certain days of the month), bathing twice a day, tolerance, discrimination between right and wrong, control of the mind, control of the senses, nonviolence, celibacy, charity, reading of scripture, simplicity, satisfaction, rendering service to saintly persons, gradually taking leave of unnecessary engagements, observing the futility of the unnecessary activities of human society, remaining silent and grave and avoiding unnecessary talk, considering whether one is the body or the soul, distributing food equally to all living entities (both men and animals), seeing every soul (especially in the human form) as a part of the Supreme Lord, hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self. O King Yudhisthira, these thirty qualifications must be acquired in the human form of life. Simply by acquiring these qualifications, one can satisfy the Supreme Personality of Godhead.

PURPORT

In order that human beings be distinct from the animals, the great saint Narada recommends that every human being be educated in terms of the above-mentioned thirty qualifications. Nowadays there is propaganda everywhere, all over the world, for a secular state, a state interested only in mundane activities. But if the citizens of the state are not educated in the above-mentioned good qualities, how can there be happiness? For example, if the total populace is untruthful, how can the state be happy? Therefore, without consideration of one's belonging to a sectarian religion, whether Hindu, Muslim, Christian, Buddhist or any other sect, everyone should be taught to become truthful. Similarly, everyone should be taught to be merciful, and everyone should observe fasting on certain days of the month. Everyone should bathe twice a day, cleanse his teeth and body externally, and cleanse his mind internally by remembering the holy name of the Lord. The Lord is one, whether one is Hindu, Muslim or Christian. Therefore, one should chant the holy name of the Lord, regardless of differences in linguistic pronunciation. Also, everyone should be taught to be very careful not to discharge semen unnecessarily. This is very important for all human beings. If semen is not discharged unnecessarily, one becomes extremely strong in memory, determination, activity and the vitality of one's bodily energy. Everyone should also be taught to be simple in thought and feeling and satisfied in body and mind. These are the general qualifications of a human being.

There is no question of a secular state or an ecclesiastical state. Unless one is educated in the above-mentioned thirty qualities, there cannot be any peace. Ultimately it is recommended:

sravanam kirtanam casya
smaranam mahatam gateh
sevejyavanatir dasyam
sakhyam atma-samarpanam

Everyone should become a devotee of the Lord, because by becoming a devotee of the Lord one automatically acquires the other qualities.

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna
manorathenasati dhavato bahih

"In one who has unflinching devotional service to Krsna, all the good qualities of Krsna and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord." (Bhag. 5.18.12) Our Krsna consciousness movement, therefore, is all-embracing. Human civilization should take it very seriously and practice its principles for the peace of the world.

TEXT 13

TEXT

samskara yatravicchinnah
sa dvijo 'jo jagada yam
ijyadhyayana-danani
vihitani dvijanmanam
janma-karmavadatanam
kriyas casrama-coditah

SYNONYMS

samskarah--reformatory processes; yatra--wherein; avicchinnah--without interruption; sah--such a person; dvi-jah--twice-born; ajah--Lord Brahma; jagada--sanctioned; yam--who; ijya--worshiping; adhyayana--studies of the Vedas; danani--and charity; vihitani--prescribed; dvi-janmanam--of persons who are called twice-born; janma--by birth; karma--and activities; avadatanam--who are purified; kriyah--activities; ca--also; asrama-coditah--recommended for the four asramas.

TRANSLATION

Those who have been reformed by the garbhadhana ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahma, are dvijas, or twice-born. Such brahmanas, ksatriyas and vaisyas, purified by their family traditions and by their behavior, should worship the Lord, study the Vedas and give charity. In this system, they should follow the principles of the four asramas [brahmacharya, grhastha, vanaprastha and sannyasa].

PURPORT

After giving a general list of thirty qualifications for one's behavior, Narada Muni now describes the principles of the four varnas and four asramas. A human being must be trained in the above-mentioned thirty qualities; otherwise, he is not even a human being. Then, among such qualified persons, the varnasrama process should be introduced. In the varnasrama system, the first ceremony for purification is garbhadhana, which is performed with mantras at the time of sex for propagating a good child. One who uses sex life not for sensual pleasures but only to beget children according to the reformatory method is also accepted as a brahmacari. One should not waste semen on sensual pleasure, violating the principles of Vedic life. Restraint in sex is possible, however, only when the populace is trained in the above-mentioned thirty qualities; otherwise, it is not possible. Even if one is born in a family of dvijas, or twice-born, if they have not followed the reformatory process he is called a dvija-bandhu--not one of the twice-born, but a friend of the twice-born. The whole purpose of this system is to create good population. As stated in Bhagavad-gita, when women are polluted the populace is varna-sankara, and when the varna-sankara population increases, the situation of the entire world becomes hellish. Therefore, all the Vedic literatures strongly warn against creating varna-sankara population. When there is varna-sankara population, the people cannot be properly controlled for peace and prosperity, regardless of great legislative assemblies, parliaments and similar bodies.

TEXT 14

TEXT

viprasyadyayanadini
sad-anyasyapratigraha
rajno vrttih praja-goptur
aviprad va karadibhih

SYNONYMS

viprasya--of the brahmana; adhyayana-adini--reading the Vedas, etc; sat--six (to study the Vedas, to teach the Vedas, to worship the Deity, to teach others how to worship, to accept charity and to give charity); anyasya--of those other than the brahmanas (the ksatriyas); apratigraha--without accepting charity from others (the ksatriyas may execute the five other occupational duties prescribed for the brahmanas); rajnah--of the ksatriya; vrttih--the means of livelihood; praja-goptuh--who maintain the subjects; aviprat--from those who are not brahmanas; va--or; kara-adibhih--by levying revenue taxes, customs duties, fines for punishment, etc.

TRANSLATION

For a brahmana there are six occupational duties. A ksatriya should not accept charity, but he may perform the other five of these duties. A king or ksatriya is not allowed to levy taxes on brahmanas, but he may make his livelihood by levying minimal taxes, customs duties, and penalty fines upon his other subjects.

PURPORT

Visvanatha Cakravarti Thakura explains the position of brahmanas and ksatriyas as follows. Brahmanas have six occupational duties, of which three are compulsory--namely, studying the Vedas, worshiping the Deity and giving charity. By teaching, by inducing others to worship the Deity, and by accepting gifts, the brahmanas receive the necessities of life. This is also confirmed in the Manu-samhita:

sannam tu karmanam asya
trini karmani jivika
yajanaadhyapane caiva
visuddhac ca pratigraha

Of the six occupational duties of the brahmanas, three are compulsory--namely, worship of the Deity, study of the Vedas and the giving of charity. In exchange, a brahmana should receive charity, and this should be his means of livelihood. A brahmana cannot take up any professional occupational duty for his livelihood. The sastras especially stress that if one claims to be a brahmana, he cannot engage in the service of anyone else; otherwise he at once falls from his position and becomes a sudra. Srila Rupa Gosvami and Sanatana Gosvami belonged to a very respectful family, but because they engaged in the service of Nawab Hussain Shah--not even as ordinary clerks, but as ministers--they were ostracized from brahminical society. Indeed, they became like Mohammedans and even changed their names. Unless a brahmana is very pure, he cannot accept charity from others. Charity should be given to those who are pure. Even if one is born in a family of brahmanas, if one acts as a sudra one cannot accept charity, for this is strictly prohibited. Although the ksatriyas are almost as qualified as the brahmanas, even they cannot accept charity. This is strictly prohibited in this verse by the word apratigraha. What to speak of the lower social orders, even the ksatriyas must not accept charity. The king or government may levy taxes upon the citizens in various ways--by revenue duties, customs duties, realization of fines, and so on--provided the king is able to give full protection to his subjects to assure the security of their life and property. Unless he is able to give protection, he cannot levy taxes. However, a king must not levy any tax upon the brahmanas and the Vaisnavas fully engaged in Krsna consciousness.

TEXT 15

TEXT

vaisyas tu varta-vrttih syan
nityam brahma-kulanugah
sudrasya dvija-susrusa
vrttis ca svaminoh bhavet

SYNONYMS

vaisyah--the mercantile community; tu--indeed; varta-vrttih--engaged in agriculture, cow protection, and trade; syat--must be; nityam--always; brahma-kula-anugah--following the directions of the brahmanas; sudrasya--of the fourth-grade persons, the workers; dvija-susrusa--the service of the three higher sections (the brahmanas, ksatriyas and vaisyas); vrttih--means of livelihood; ca--and; svaminoh--of the master; bhavet--he must be.

TRANSLATION

The mercantile community should always follow the directions of the brahmanas and engage in such occupational duties as agriculture, trade, and protection of cows. For the sudras the only duty is to accept a master from a higher social order and engage in his service.

TEXT 16

TEXT

varta vicitra salina-
yayavara-silonchanam
vipra-vrttis caturdheyam
sreyasi cottarottara

SYNONYMS

varta--the occupational means of livelihood for the vaisya (agriculture, cow protection, and trade); vicitra--various types; salina--livelihood achieved without effort; yayavara--going to the field to beg for some paddy; sila--picking up the grains left in the field by the proprietor; unchanam--picking up the grains that have fallen from bags in shops; vipra-vrttih--the means of livelihood for the brahmanas; caturdha--four different kinds; iyam--this; sreyasi--better; ca--also; uttara--uttara--the latter compared to the former.

TRANSLATION

As an alternative, a brahmana may also take to the vaisya's occupational duty of agriculture, cow protection, or trade. He may depend on that which he has received without begging, he may beg in the paddy field every day, he may collect paddy left in a field by its proprietor, or he may collect food grains left here and there in the shops of grain dealers. These are four means of livelihood that may also be adopted by brahmanas. Among these four, each of them in succession is better than the one preceding it.

PURPORT

A brahmana is sometimes offered land and cows in charity, and thus for his livelihood he may act in the same way as a vaisya, by cultivating land, giving protection to cows and trading off his surpluses. A better process, however, is to pick up grains from a field or from a dealer's shop without begging.

TEXT 17

TEXT

jaghanyo nottamam vrttim
anapadi bhajen narah
rte rajanyam apatsu
sarvesam api sarvasah

SYNONYMS

jaghanyah--low (person); na--not; uttamam--high; vrttim--means of livelihood; anapadi--when there is no social upheaval; bhajet--may

accept; narah--a man; rte--except; rajanyam--the profession of the ksatriyas; apatsu--at times of emergency; sarvesam--of everyone in every status of life; api--certainly; sarvasah--all professions or occupational duties.

TRANSLATION

Except in a time of emergency, lower persons should not accept the occupational duties of those who are higher. When there is such an emergency, of course, everyone but the ksatriya may accept the means of livelihood of others.

PURPORT

The occupational duty of a brahmana should not be accepted by persons in lower social orders, especially vaisyas and sudras. For example, an occupational duty of the brahmana is to teach Vedic knowledge, but unless there is an emergency, this professional duty should not be accepted by the ksatriyas, vaisyas or sudras. Even a ksatriya cannot accept the duties of a brahmana unless there is an emergency, and then even if he does so he should not accept charity from anyone else. Sometimes brahmanas protest against our Krsna consciousness movement for creating brahmanas from Europeans, or, in other words, from mlecchas and yavanas. This movement, however, is here supported in Srimad-Bhagavatam. At the present moment, society is in a chaotic condition, and everyone has given up the cultivation of spiritual life, which is especially meant for the brahmanas. Because spiritual culture has been stopped all over the world, there is now an emergency, and therefore it is now time to train those who are considered lower and condemned, so that they may become brahmanas and take up the work of spiritual progress. The spiritual progress of human society has been stopped, and this should be considered an emergency. Here is solid support from Narada Muni of the movement known as Krsna consciousness.

TEXTS 18-20

TEXT

rtamrtabhyam jiveta
mrtena pramrtena va
satyanrtabhyam api va
na sva-vrttya kadacana

rtam unchasilam proktam
amrtam yad ayacitam
mrtam tu nitya-yacna syat
pramrtam karsanam smrtam

satyanrtam ca vanijyam
sva-vrttir nica-sevanam
varjayet tam sada vipro
rajanyas ca jugupsitam
sarva-vedamayo viprah
sarva-devamayo nrpah

SYNONYMS

rta-amrtabhyam--of the means of livelihood known as rta and amrta; jiveta--one may live; mrtena--by the profession of mrta; pramrtena va--or by the profession of pramrta; satyanrtabhyam api--even by the profession of satyanrta; va--or; na--never; sva-vrttya--by the profession of the dogs; kadacana--at any time; rtam--rta; unchasilam--the livelihood of collecting grains left in the field or marketplace; proktam--it is said; amrtam--the profession of amrta; yat--which; ayacitam--obtained without begging from anyone else; mrtam--the profession of mrta; tu--but; nitya-yacna--begging grains every day from the farmers; syat--should be; pramrtam--the pramrta means of livelihood; karsanam--tilling the field; smrtam--it is so remembered; satyanrtam--the occupation of satyanrta; ca--and; vanijyam--trade; sva-vrttih--the occupation of the dogs; nica-sevanam--the service of low persons (the vaisyas and sudras); varjayet--should give up; tam--that (the profession of the dogs); sada--always; viprah--the brahmana; rajanyah ca--and the ksatriya; jugupsitam--very abominable; sarva-veda-mayah--learned in all the Vedic understandings; viprah--the brahmana; sarva-deva-mayah--the embodiment of all the demigods; nrpah--the ksatriya or king.

TRANSLATION

In time of emergency, one may accept any of the various types of professions known as rta, amrta, mrta, pramrta and satyanrta, but one should not at any time accept the profession of a dog. The profession of unchasila, collecting grains from the field, is called rta. Collecting without begging is called amrta, begging grains is called mrta, tilling the ground is called pramrta, and trade is called satyanrta. Engaging in the service of low-grade persons, however, is called sva-vrtti, the profession of the dogs. Specifically, brahmanas and ksatriyas should not engage in the low and abominable service of sudras. Brahmanas should be well acquainted with all the Vedic knowledge, and ksatriyas should be well acquainted with the worship of demigods.

PURPORT

As stated in Bhagavad-gita (4.13), catur-varnyam maya srstam guna-karma-vibhagasah: the four divisions of human society were created by the Supreme Lord according to the three modes of material nature and the work ascribed to them. Formerly, the principle of dividing human society into four sections--brahmana, ksatriya, vaisya and sudra--was strictly followed, but because of gradual neglect of the varnasrama principles, varna-sankara population developed, and the entire institution has now been lost. In this age of Kali, practically everyone is a sudra (kalau sudra-sambhavah), and finding anyone who is a brahmana, ksatriya or vaisya is very difficult. Although the Krsna consciousness movement is a movement of brahmanas and Vaisnavas, it is trying to reestablish the divine varnasrama institution, for without this division of society there cannot be peace and prosperity anywhere.

TEXT 21

TEXT

samo damas tapah saucam
santosah ksantir arjavam
jnanam dayacyutatmatvam
satyam ca brahma-laksanam

SYNONYMS

samah--control of the mind; damah--control of the senses; tapah--austerity and penance; saucam--cleanliness; santosah--satisfaction; ksantih--forgiveness (being unagitated by anger); arjavam--simplicity; jnanam--knowledge; daya--mercy; acyuta-atmatvam--accepting oneself as an eternal servant of the Lord; satyam--truthfulness; ca--also; brahma-laksanam--the symptoms of a brahmana.

TRANSLATION

The symptoms of a brahmana are control of the mind, control of the senses, austerity and penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Personality of Godhead.

PURPORT

In the institution of varnasrama-dharma, the symptoms of a brahmana, ksatriya, vaisya, sudra, brahmacari, grhastha, vanaprastha, and sannyasi are all described. The ultimate aim is acyutatmatvam--to think always of the Supreme Personality of Godhead, Krsna, or Visnu. To make advancement in Krsna consciousness, one has to become a brahmana, with the above-mentioned symptoms.

TEXT 22

TEXT

sauryam viryam dhrtis tejas
tyagas catmajayah ksama
brahmanyata prasadas ca
satyam ca ksatra-laksanam

SYNONYMS

sauryam--power in battle; viryam--being unconquerable; dhrtih--patience (even in reverses, a ksatriya is very grave); tejah--ability to defeat others; tyagah--giving charity; ca--and; atma-jayah--not being overwhelmed by bodily necessities; ksama--forgiveness; brahmanyata--faithfulness to the brahminical principles; prasadah--jolliness in any condition of life; ca--and; satyam ca--and truthfulness; ksatra-laksanam--these are the symptoms of a ksatriya.

TRANSLATION

To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature and to be always jolly and truthful--these are the symptoms of the ksatriya.

TEXT 23

TEXT

deva-gurv-acyute bhaktis
tri-varga-pariposanam
astikyam udyamo nityam

naipunyam vaisya-laksanam

SYNONYMS

deva-guru-acyute--unto the demigods, the spiritual master and Lord Visnu; bhaktih--engagement in devotional service; tri-varga--of the three principles of pious life (religion, economic development and sense gratification); pariposanam--execution; astikyam--faith in the scriptures, the spiritual master and the Supreme Lord; udyamah--active; nityam--without cessation, continuously; naipunyam--expertise; vaisya-laksanam--the symptoms of a vaisya.

TRANSLATION

Being always devoted to the demigods, the spiritual master and the Supreme Lord, Visnu; endeavoring for advancement in religious principles, economic development and sense gratification [dharma, artha and kama]; believing in the words of the spiritual master and scripture; and always endeavoring with expertise in earning money--these are the symptoms of the vaisya.

TEXT 24

TEXT

sudrasya sannatih saucam
seva svaminy amayaya
amantra-yajno hy asteyam
satyam go-vipra-raksanam

SYNONYMS

sudrasya--of the sudra (the fourth grade of man in society, the worker); sannatih--obedience to the higher classes (the brahmanas, ksatriyas and vaisyas); saucam--cleanliness; seva--service; svamini--to the master who maintains him; amayaya--without duplicity; amantra-yajnah--performance of sacrifices simply by offering obeisances (without mantras); hi--certainly; asteyam--practicing not to steal; satyam--truthfulness; go--cows; vipra--brahmanas; raksanam--protecting.

TRANSLATION

Offering obeisances to the higher sections of society [the brahmanas, ksatriyas and vaisyas], being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and brahmanas--these are the symptoms of the sudra.

PURPORT

It is everyone's experience that workers or servants are generally accustomed to stealing. A first-class servant is one who does not steal. Here it is recommended that a first-class sudra must remain very clean, must not steal or speak lies, and must always render service to his master. A sudra may attend sacrifices and Vedic ritualistic ceremonies along with his master, but he should not utter the mantras, for these may be uttered only by the members of the higher sections of society. Unless

one is completely pure and has been raised to the standard of a brahmana, ksatriya or vaisya--in other words, unless one is dvija, twice-born--the chanting of mantras will not be fruitful.

TEXT 25

TEXT

strinam ca pati-devanam
tac-chusrusanukulata
tat-bandhusv anuvrttis ca
nityam tad-vrata-dharanam

SYNONYMS

strinam--of women; ca--also; pati-devanam--who have accepted their husbands as worshipable; tat-susrusa--readiness to render service to her husband; anukulata--being favorably disposed towards her husband; tat-bandhusu--unto the friends and relatives of the husband; anuvrttih--being similarly disposed (to treat them well for the satisfaction of the husband); ca--and; nityam--regularly; tat-vrata-dharanam--accepting the vows of the husband or acting exactly as the husband acts.

TRANSLATION

To render service to the husband, to be always favorably disposed toward the husband, to be equally well disposed toward the husband's relatives and friends, and to follow the vows of the husband--these are the four principles to be followed by women described as chaste.

PURPORT

It is very important for peaceful householder life that a woman follow the vow of her husband. Any disagreement with the husband's vow will disrupt family life. In this regard, Canakya Pandita gives a very valuable instruction: dampatyoh kalaho nasti tatra srih svayam agatah. When there are no fights between husband and wife, the goddess of fortune automatically comes to the home. A woman's education should be conducted along the lines indicated in this verse. The basic principle for a chaste woman is to be always favorably disposed toward her husband. In Bhagavad-gita (1.40) it is said, strisu dustasu varsneya jayate varna-sankarah: if the women are polluted, there will be varna-sankara population. In modern terms, the varna-sankara are the hippies, who do not follow any regulative injunctions. Another explanation is that when the population is varna-sankara, no one can know who is on what platform. The varnasrama system scientifically divides society into four varnas and four asramas, but in varna-sankara society there are no such distinctions, and no one can know who is who. In such a society, no one can distinguish between a brahmana, a ksatriya, a vaisya and a sudra. For peace and happiness in the material world, the varnasrama institution must be introduced. The symptoms of one's activities must be defined, and one must be educated accordingly. Then spiritual advancement will automatically be possible.

TEXTS 26-27

TEXT

sammarjanopalepabhyam

grha-mandana-vartanaih
svayam ca mandita nityam
parimrsta-paricchada

kamair uccavacaih sadhvi
prasrayena damena ca
vakyaih satyaih priyaih premna
kale kale bhajet patim

SYNONYMS

sammarjana--by cleaning; upalepabhyam--by smearing with water or other cleansing liquids; grha--the household; mandana--decorating; vartanaih--remaining at home and engaged in such duties; svayam--personally; ca--also; mandita--finely dressed; nityam--always; parimrsta--cleansed; paricchada--garments and household utensils; kamaih--according to the desires of the husband; ucca-avacaih--both great and small; sadhvi--a chaste woman; prasrayena--with modesty; damena--by controlling the senses; ca--also; vakyaih--by speech; satyaih--truthful; priyaih--very pleasing; premna--with love; kale kale--at appropriate times; bhajet--should worship; patim--her husband.

TRANSLATION

A chaste woman must dress nicely and decorate herself with golden ornaments for the pleasure of her husband. Always wearing clean and attractive garments, she should sweep and clean the household with water and other liquids so that the entire house is always pure and clean. She should collect the household paraphernalia and keep the house always aromatic with incense and flowers and must be ready to execute the desires of her husband. Being modest and truthful, controlling her senses, and speaking in sweet words, a chaste woman should engage in the service of her husband with love, according to time and circumstances.

TEXT 28

TEXT

santustalolupa daksa
dharma-jna priya-satya-vak
apramatta sucih snigdha
patim tv apatitam bhajet

SYNONYMS

santusta--always satisfied; lolupa--without being greedy; daksa--very expert in serving; dharma-jna--fully conversant with religious principles; priya--pleasing; satya--truthful; vak--in speaking; apramatta--attentive in service to her husband; sucih--always clean and pure; snigdha--affectionate; patim--the husband; tu--but; apatitam--who is not fallen; bhajet--should worship.

TRANSLATION

A chaste woman should not be greedy, but satisfied in all circumstances. She must be very expert in handling household affairs and should be fully conversant with religious principles. She should speak pleasingly and truthfully and should be very careful and always clean and

pure. Thus a chaste woman should engage with affection in the service of a husband who is not fallen.

PURPORT

According to the injunction of Yajnavalkya, an authority on religious principles, asuddheh sampratiksyo hi mahapataka-dusitah. One is considered contaminated by the reactions of great sinful activities when one has not been purified according to the methods of the dasa-vidha-samskara. In Bhagavad-gita, however, the Lord says, na mam duskrtino mudhah prapadyante naradhama: "Those miscreants who do not surrender unto Me are the lowest of mankind." The word naradhama means "nondevotee." Sri Caitanya Mahaprabhu also said, yei bhaje sei bada, abhakta--hina, chara. Anyone who is a devotee is sinless. One who is not a devotee, however, is the most fallen and condemned. It is recommended, therefore, that a chaste wife not associate with a fallen husband. A fallen husband is one who is addicted to the four principles of sinful activity--namely illicit sex, meat-eating, gambling and intoxication. Specifically, if one is not a soul surrendered to the Supreme Personality of Godhead, he is understood to be contaminated. Thus a chaste woman is advised not to agree to serve such a husband. It is not that a chaste woman should be like a slave while her husband is naradhama, the lowest of men. Although the duties of a woman are different from those of a man, a chaste woman is not meant to serve a fallen husband. If her husband is fallen, it is recommended that she give up his association. Giving up the association of her husband does not mean, however, that a woman should marry again and thus indulge in prostitution. If a chaste woman unfortunately marries a husband who is fallen, she should live separately from him. Similarly, a husband can separate himself from a woman who is not chaste according to the description of the sastra. The conclusion is that a husband should be a pure Vaisnava and that a woman should be a chaste wife with all the symptoms described in this regard. Then both of them will be happy and make spiritual progress in Krsna consciousness.

TEXT 29

TEXT

ya patim hari-bhavana
bhajet srir iva tat-para
hary-atmana harer loke
patya srir iva modate

SYNONYMS

ya--any woman who; patim--her husband; hari-bhavana--mentally accepting him as equal to Hari, the Supreme Personality of Godhead; bhajet--worships or renders service to; srir iva--exactly like the goddess of fortune; tat-para--being devoted; hari-atmana--completely absorbed in thoughts of Hari; hareh loke--in the spiritual world, the Vaikuntha planets; patya--with her husband; srir iva--exactly like the goddess of fortune; modate--enjoys spiritual, eternal life.

TRANSLATION

The woman who engages in the service of her husband, following strictly in the footsteps of the goddess of fortune, surely returns home,

back to Godhead, with her devotee husband, and lives very happily in the Vaikuntha planets.

PURPORT

The faithfulness of the goddess of fortune is the ideal for a chaste woman. The Brahma-samhita (5.29) says, laksmi-sahasra-sata-sambhrama-sevyamanam. In the Vaikuntha planets, Lord Visnu is worshiped by many, many thousands of goddesses of fortune, and in Goloka Vrndavana, Lord Krsna is worshiped by many, many thousands of gopis, all of whom are goddesses of fortune. A woman should serve her husband as faithfully as the goddess of fortune. A man should be an ideal servant of the Lord, and a woman should be an ideal wife like the goddess of fortune. Then both husband and wife will be so faithful and strong that by acting together they will return home, back to Godhead, without a doubt. In this regard, Srila Madhvacarya gives this opinion:

harir asmin sthita iti
strinam bhartari bhavana
sisyanam ca gurau nityam
sudranam brahmanadisu
bhrtyanam svamini tatha
hari-bhava udiritah

A woman should think of her husband as the Supreme Lord. Similarly, a disciple should think of the spiritual master as the Supreme Personality of Godhead, a sudra should think of a brahmana as the Supreme Personality of Godhead, and a servant should think of his master as the Supreme Personality of Godhead. In this way, all of them will automatically become devotees of the Lord. In other words, by thinking this way, all of them will become Krsna conscious.

TEXT 30

TEXT

vrттih sankara-jatinam
tat-tat-kula-krta bhavet
acauranam apapanam
antyajantevasayinam

SYNONYMS

vrттih--occupational duty; sankara-jatinam--of the mixed classes of men (those other than the four divisions); tat-tat--according to their respective; kula-krta--family tradition; bhavet--should be; acauranam--not thieves by profession; apapanam--not sinful; antyaja--lower classes; antevasayinam--known as antevasayi or candala.

TRANSLATION

Among the mixed classes known as sankara, those who are not thieves are known as antevasayi or candalas [dog-eaters], and they also have their hereditary customs.

PURPORT

The four principal divisions of society--brahmana, ksatriya, vaisya and sudra--have been defined, and now there is a description of the antyaja, the mixed classes. Among the mixed classes, there are two divisions--pratilomaja and anulomaja. If a woman of a high caste marries a man of a lower caste, their union is called pratilo. If a woman of a low caste, however, marries a man of a higher caste, their union is called anulom. The members of such dynasties have their traditional duties as barbers, washermen and so on. Among the antyajasa, those who are still somewhat pure in that they do not steal and are not addicted to meat-eating, drinking, illicit sex and gambling are called antevasya. Among people of the lower classes, intermarriage and the drinking of wine are allowed, for these people do not recognize such conduct as sinful among themselves.

TEXT 31

TEXT

prayah sva-bhava-vihito
nrnam dharmo yuge yuge
veda-drgbhih smrto rajan
pretya ceha ca sarma-krt

SYNONYMS

prayah--generally; sva-bhava-vihitah--prescribed, according to one's material modes of nature; nrnam--of human society; dharmah--the occupational duty; yuge yuge--in every age; veda-drgbhih--by brahmanas well conversant in the Vedic knowledge; smrtah--recognized; rajan--O King; pretya--after death; ca--and; iha--here (in this body); ca--also; sarma-krt--auspicious.

TRANSLATION

My dear King, brahmanas well conversant in Vedic knowledge have given their verdict that in every age [yuga] the conduct of different sections of people according to their material modes of nature is auspicious both in this life and after death.

PURPORT

In Bhagavad-gita (3.35) it is said, sreyan sva-dharmo vigunah para-dharmat svanusthitat: "It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties." The antyajasa, the men of the lower classes, are accustomed to stealing, drinking and illicit sex, but that is not considered sinful. For example, if a tiger kills a man, this is not sinful but if a man kills another man, this is considered sinful, and the killer is hanged. What is a daily affair among the animals is a sinful act in human society. Thus according to the symptoms of higher and lower sections of society, there are different varieties of occupational duties. According to the experts in Vedic knowledge, these duties are prescribed in terms of the age concerned.

TEXT 32

TEXT

vrttya sva-bhava-krtaya
vartamanah sva-karma-krt
hitva sva-bhava-jam karma
sanair nirgunatam iyat

SYNONYMS

vrttya--with the profession; sva-bhava-krtaya--performed according to one's modes of material nature; vartamanah--existing; sva-karma-krt--executing his own work; hitva--giving up; sva-bhava-jam--born from one's own modes of nature; karma--activities; sanaih--gradually; nirgunatam--transcendental position; iyat--may attain.

TRANSLATION

If one acts in his profession according to his position in the modes of nature and gradually gives up these activities, he attains the niskama stage.

PURPORT

If one gradually gives up his hereditary customs and duties and tries to serve the Supreme Personality of Godhead in his natural position, he is gradually able to become free from these activities, and he attains the stage of niskama, freedom from material desires.

TEXTS 33-34

TEXT

upyamanam muhuh ksetram
svayam nirviryatam iyat
na kalpate punah sutyai
uptam bijam ca nasyati

evam kamasayam cittam
kamanam atisevaya
virajyeta yatha rajann
agnivat kama-bindubhih

SYNONYMS

upyamanam--being cultivated; muhuh--again and again; ksetram--a field; svayam--itself; nirviryatam--barrenness; iyat--may obtain; na kalpate--is not suitable; punah--again; sutyai--for growing further harvests; uptam--sown; bijam--the seed; ca--and; nasyati--is spoiled; evam--in this way; kama-asayam--full of lusty desires; cittam--the core of the heart; kamanam--of the desirable objects; ati-sevaya--by enjoyment over and over again; virajyeta--may become detached; yatha--just as; rajan--O King; agni-vat--a fire; kama-bindubhih--by small drops of clarified butter.

TRANSLATION

My dear King, if an agricultural field is cultivated again and again, the power of its production decreases, and whatever seeds are sown there are lost. Just as drops of ghee on a fire never extinguish the fire but a flood of ghee will, similarly, overindulgence in lusty desires mitigates such desires entirely.

PURPORT

If one continuously sprinkles drops of ghee on a fire, the fire will not be extinguished, but if one suddenly puts a lump of ghee on a fire, the fire may possibly be extinguished entirely. Similarly, those who are too sinful and have thus been born in the lower classes are allowed to enjoy sinful activities fully, for thus there is a chance that these activities will become detestful to them, and they will get the opportunity to be purified.

TEXT 35

TEXT

yasya yal laksanam proktam
pumsa varnabhivyanjakam
yad anyatrapi drsyeta
tat tenaiva vinirdiset

SYNONYMS

yasya--of whom; yat--which; laksanam--symptom; proktam--described (above); pumsah--of a person; varna-abhivyanjakam--indicating the classification (brahmana, ksatriya, vaisya, sudra, etc.); yat--if; anyatra--elsewhere; api--also; drsyeta--is seen; tat--that; tena--by that symptom; eva--certainly; vinirdiset--one should designate.

TRANSLATION

If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.

PURPORT

Herein it is clearly stated by Narada Muni that one should not be accepted as a brahmana, ksatriya, vaisya or sudra according to birth, for although this is going on now, it is not accepted by the sastras. As stated in Bhagavad-gita (4.13), catur-varnyam maya srstam guna-karma-vibhagasah. Thus the four divisions of society--brahmana, ksatriya, vaisya and sudra--are to be ascertained according to qualities and activities. If one was born in a brahmana family and has acquired the brahminical qualifications, he is to be accepted as a brahmana; otherwise, he should be considered a brahma-bandhu. Similarly, if a sudra acquires the qualities of a brahmana, although he was born in a sudra family, he is not a sudra; because he has developed the qualities of a brahmana, he should be accepted as a brahmana. The Krsna consciousness movement is meant to develop these brahminical qualities. Regardless of the community in which one was born, if one develops the qualities of a brahmana he should be accepted as a brahmana, and he then may be offered the order of sannyasa. Unless one is qualified in terms of the brahminical symptoms, one cannot take sannyasa. In designating a person a brahmana, ksatriya, vaisya or sudra, birth is not the essential symptom. This understanding is very important. Herein Narada Muni distinctly says that one may be accepted according to the caste of his birth if he has the corresponding qualifications, but otherwise he should not. One who has attained the qualifications of a brahmana, regardless of where he was

born, should be accepted as a brahmana. Similarly, if one has developed the qualities of a sudra or a candala, regardless of where he was born, he should be accepted in terms of those symptoms. Thus end the Bhaktivedanta purports of the Seventh Canto, Eleventh Chapter, of the Srimad-Bhagavatam, entitled "The Perfect Society: Four Social Classes."

Chapter Twelve
The Perfect Society: Four Spiritual Classes

This chapter particularly describes the brahmacari and the person in the vanaprastha stage, and it also gives a general description of the four asramas--brahmacarya, grhastha, vanaprastha and sannyasa. In the previous chapter, the great saint Narada Muni has described the varna institution of society, and now, in this chapter, he will describe the stages of spiritual advancement in the four asramas, which are known as brahmacarya, grhastha, vanaprastha and sannyasa.

The brahmacari should live under the care of the true spiritual master, giving him sincere respect and obeisances, acting as his menial servant, and always carrying out his order. The brahmacari should engage himself in spiritual activities and study the Vedic literature under the direction of the spiritual master. According to the brahmacarya system, he should dress with a belt, deerskin, and matted hair and should bear a danda, waterpot and sacred thread. He should collect alms daily in the morning, and in the evening whatever alms he has collected he should offer to the spiritual master. A brahmacari should accept prasada upon the order of the spiritual master, and if the spiritual master sometimes forgets to order the disciple to eat, the disciple should not take prasada on his own initiative; rather, he should fast. The brahmacari should be trained to be satisfied with eating what is absolutely necessary, he should be very expert in executing responsibilities, he should be faithful, and he should control his senses and try to avoid the association of women as far as possible. A brahmacari should very strictly abstain from living with women and should not meet with grhasthas and those too addicted to women. Nor should a brahmacari speak in a lonely place with a woman.

After completing one's education as a brahmacari in this way, one should give daksina, an offering of gratitude, to one's guru, and then one may leave for home and accept the next asrama--the grhastha-asrama--or else one may continue in the brahmacarya-asrama without adulteration. The duties for the grhastha-asrama and brahmacarya-asrama, as well as the duties for sannyasis, are prescribed in the sastras. A grhastha is not meant to enjoy sex life without restriction. Indeed, the whole purpose of Vedic life is to become free from sexual indulgence. All the asramas are recognized for spiritual progress, and therefore although the grhastha-asrama gives a kind of license for sex life for a certain time, it does not allow unrestricted sex life. Therefore, in grhastha life also, there is no illicit sex. A grhastha should not accept a woman for sexual enjoyment. Wasting semen is also illicit sex.

After the grhastha-asrama is another asrama, known as vanaprastha, which is midway between grhastha and sannyasa. A person in the vanaprastha order is restricted in eating food grains and forbidden to eat fruits that have not ripened on the tree. Nor should he cook food with fire, although he is allowed to eat caru, grains that have been offered in a sacrificial fire. He may also eat fruits and grains that have grown naturally. Living in a thatched cottage, the vanaprastha should endure all kinds of heat and cold. He should not cut his nails or hair, and he should give up cleaning his body and teeth. He should wear tree bark, accept a danda, and practice life in the forest, taking a vow

to live there for twelve years, eight years, four years, two years or at least one year. At last, when because of old age he can no longer perform the activities of a vanaprastha, he should gradually stop everything and in this way give up his body.

TEXT 1

TEXT

sri-narada uvaca
brahmacari guru-kule
vasan danto guror hitam
acaran dasavan nico
gurau sudrdha-sauhrdah

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; brahmacari--a brahmacari, a student living at the residence of the guru; guru-kule--at the residence of the guru; vasan--by living; dantah--continuously practicing control of the senses; guruh hitam--only for the benefit of the guru (not for one's personal benefit); acaran--practicing; dasa-vat--very humbly, like a slave; nicah--submissive, obedient; gurau--unto the spiritual master; sudrdha--firmly; sauhrdah--in friendship or good will.

TRANSLATION

Narada Muni said: A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the brahmacari should live at the guru-kula, only for the benefit of the guru.

TEXT 2

TEXT

sayam pratar upasita
gurv-agny-arka-surottaman
sandhye ubhe ca yata-vag
japan brahma samahitah

SYNONYMS

sayam--in the evening; pratah--in the morning; upasita--he should worship; guru--the spiritual master; agni--the fire (by a fire sacrifice); arka--the sun; sura-uttaman--and Lord Visnu, Purusottama, the best of personalities; sandhye--morning and evening; ubhe--both; ca--also; yata-vak--without talking, being silent; japan--murmuring; brahma--the Gayatri mantra; samahitah--being fully absorbed.

TRANSLATION

At both junctions of day and night, namely, in the early morning and in the evening, he should be fully absorbed in thoughts of the spiritual master, fire, the sun-god and Lord Visnu and by chanting the Gayatri mantra he should worship them.

TEXT 3

TEXT

chandamsy adhiyita guror
ahutas cet suyantritah
upakrame 'vasane ca
caranau sirasa namet

SYNONYMS

chandamsi--mantras in the Vedas, like the Hare Krsna maha-mantra and the Gayatri mantra; adhiyita--one should chant or read regularly; guroh--from the spiritual master; ahutah--being addressed or called (by him); cet--if; su-yantritah--faithful, well behaved; upakrame--in the beginning; avasane--at the end (of reading Vedic mantras); ca--also; caranau--at the lotus feet; sirasa--by the head; namet--one should offer obeisances.

TRANSLATION

Being called by the spiritual master, the student should study the Vedic mantras regularly. Every day, before beginning his studies and at the end of his studies, the disciple should respectfully offer obeisances unto the spiritual master.

TEXT 4

TEXT

mekhalajina-vasamsi
jata-danda-kamandalun
bibhryad upavitam ca
darbha-panir yathoditam

SYNONYMS

mekhala--a belt made of straw; ajina-vasamsi--garments made of deerskin; jata--matted hair; danda--a rod; kamandalun--and a waterpot known as a kamandalu; bibhryat--he (the brahmacari) should regularly carry or wear; upavitam ca--and a sacred thread; darbha-panih--taking purified kusa in his hand; yatha uditam--as recommended in the sastras.

TRANSLATION

Carrying pure kusa grass in his hand, the brahmacari should dress regularly with a belt of straw and with deerskin garments. He should wear matted hair, carry a rod and waterpot and be decorated with a sacred thread, as recommended in the sastras.

TEXT 5

TEXT

sayam pratas cared bhaiksyam
gurave tan nivedayet
bhunjita yady anujnato
no ced upavaset kvacit

SYNONYMS

sayam--in the evening; pratah--in the morning; caret--should go out; bhaiksyam--to collect alms; gurave--unto the spiritual master; tat--all that he collects; nivedayet--should offer; bhunjita--he should eat; yadi--if; anujnatah--ordered (by the spiritual master); no--otherwise; cet--if; upavaset--should observe fasting; kvacit--sometimes.

TRANSLATION

The brahmacari should go out morning and evening to collect alms, and he should offer all that he collects to the spiritual master. He should eat only if ordered to take food by the spiritual master; otherwise, if the spiritual master does not give this order, he may sometimes have to fast.

TEXT 6

TEXT

susilo mita-bhug daksah
sraddadhano jitendriyah
yavad-artham vyavaharet
strisu stri-nirjitesu ca

SYNONYMS

su-silah--very polite and well behaved; mita-bhuk--eating only exactly what he needs, neither more nor less; daksah--expert or without laziness, always busy; sraddadhanah--possessing full faith in the instructions of the sastra and the spiritual master; jita-indriyah--having full control over the senses; yavat-artham--as much as necessary; vyavaharet--should behave externally; strisu--unto women; stri-nirjitesu--men who are henpecked, controlled by women; ca--also.

TRANSLATION

A brahmacari should be quite well behaved and gentle and should not eat or collect more than necessary. He must always be active and expert, fully believing in the instructions of the spiritual master and the sastra. Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women.

PURPORT

A brahmacari should be very careful not to mix with women or with men addicted to women. Although when he goes out to beg alms it is necessary to talk with women and with men very much attached to women, this association should be very short, and he should talk with them only about begging alms, and not more. A brahmacari should be very careful in associating with men who are attached to women.

TEXT 7

TEXT

varjayet pramada-gatham
agrastho brhad-vratah

indriyani pramathini
haranty api yater manah

SYNONYMS

varjayet--must give up; pramada-gatham--talking with women; agrhasthah--a person who has not accepted the grhastha-asrama (a brahmacari or sannyasi); brhat-vratah--invariably observing the vow of celibacy; indriyani--the senses; pramathini--almost always unconquerable; haranti--take away; api--even; yateh--of the sannyasi; manah--the mind.

TRANSLATION

A brahmacari, or one who has not accepted the grhastha-asrama [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a sannyasi, a member of the renounced order of life.

PURPORT

Brahmacarya essentially means the vow not to marry but to observe strict celibacy (brhad-vrata). A brahmacari or sannyasi should avoid talking with women or reading literature concerning talks between man and woman. The injunction restricting association with women is the basic principle of spiritual life. Associating or talking with women is never advised in any of the Vedic literatures. The entire Vedic system teaches one to avoid sex life so that one may gradually progress from brahmacarya to grhastha, from grhastha to vanaprastha, and from vanaprastha to sannyasa and thus give up material enjoyment, which is the original cause of bondage to this material world. The word brhad-vrata refers to one who has decided not to marry, or in other words, not to indulge in sex life throughout his entire life.

TEXT 8

TEXT

kesa-prasadhanonmarda-
snapanabhyanjaadikam
guru-sribhir yuvatibhih
karayen natmano yuva

SYNONYMS

kesa-prasadhana--brushing the hair; unmarda--massaging the body; snapana--bathing; abhyanjana-adikam--massaging the body with oil and so on; guru-sribhih--by the wife of the spiritual master; yuvatibhih--very young; karayet--should allow to do; na--never; atmanah--for personal service; yuva--if the student is a young man.

TRANSLATION

If the wife of the spiritual master is young, a young brahmacari should not allow her to care for his hair, massage his body with oil, or bathe him with affection like a mother.

PURPORT

The relationship between the student or disciple and the wife of the spiritual master or teacher is like that between son and mother. A mother sometimes cares for her son by combing his hair, massaging his body with oil, or bathing him. Similarly, the wife of the teacher is also a mother (guru-patni), and therefore she may also care for the disciple in a motherly way. If the wife of the teacher is a young woman, however, a young brahmachari should not allow such a mother to touch him. This is strictly prohibited. There are seven kinds of mothers:

atma-mata guroh patni
brahmani raja-patnika
dhenur dhatri tatha prthvi
saptaita matarah smrtah

These mothers are the original mother, the wife of the teacher or spiritual master, the wife of a brahmana, the king's wife, the cow, the nurse and the earth. Unnecessary association with women, even with one's mother, sister or daughter, is strictly prohibited. This is human civilization. A civilization that allows men to mix unrestrictedly with women is an animal civilization. In Kali-yuga, people are extremely liberal, but mixing with women and talking with them as equals actually constitutes an uncivilized way of life.

TEXT 9

TEXT

nanv agnih pramada nama
ghrta-kumbha-samah puman
sutam api raho jahyad
anyada yavad-artha-krt

SYNONYMS

nanu--certainly; agnih--the fire; pramada--the woman (one who bewilders the mind of man); nama--the very name; ghrta-kumbha--a pot of butter; samah--like; puman--a man; sutam api--even one's daughter; rahah--in a secluded place; jahyat--one must not associate with; anyada--with other women also; yavat--as much as; artha-krt--required.

TRANSLATION

Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise.

PURPORT

If a butter pot and fire are kept together, the butter within the pot will certainly melt. Woman is compared to fire, and man is compared to a butter pot. However advanced one may be in restraining the senses, it is almost impossible for a man to keep himself controlled in the presence of a woman, even if she is his own daughter, mother or sister. Indeed, his mind is agitated even if one is in the renounced order of life. Therefore, Vedic civilization carefully restricts mingling between men and women. If one cannot understand the basic principle of restraining

association between man and woman, he is to be considered an animal. That is the purport of this verse.

TEXT 10

TEXT

kalpayitvatmana yavad
abhasam idam isvarah
dvaitam tavan na viramet
tato hy asya viparyayah

SYNONYMS

kalpayitva--ascertaining positively; atmana--by self-realization; yavat--as long as; abhasam--reflection (of the original body and senses); idam--this (the body and senses); isvarah--completely independent of illusion; dvaitam--duality; tavan--for that long; na--does not; viramet--see; tatan--by such duality; hi--indeed; asya--of the person; viparyayah--counteraction.

TRANSLATION

As long as a living entity is not completely self-realized--as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses--he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered.

PURPORT

Here is another important warning that a man must save himself from attraction to woman. Until one is self-realized, fully independent of the illusory conception of the material body, the duality of man and woman must undoubtedly continue, but when one is actually self-realized this distinction ceases.

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva svapake ca
panditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste]." (Bg. 5.18) On the spiritual platform, the learned person not only gives up the duality of man and woman, but also gives up the duality of man and animal. This is the test of self-realization. One must realize perfectly that the living being is spirit soul but is tasting various types of material bodies. One may theoretically understand this, but when one has practical realization, then he actually becomes a pandita, one who knows. Until that time, the duality continues, and the conception of man and woman also continues. In this stage, one should be extremely careful about mixing with women. No one should think himself perfect and forget the sastric instruction that one should be very careful about associating even with his daughter, mother or sister, not to speak of other women. Srila Madhvacarya cites the following slokas in this regard:

bahutvenaiva vastunam
yathartha-jnanam ucyate
advaita-jnanam ity etad
dvaita-jnanam tad-anyatha

yatha jnanam tatha vastu
yatha vastus tatha matih
naiva jnanarthayor bhedas
tata ekatva-vedanam

Unity in variety is real knowledge, and therefore giving up variety artificially does not reflect perfect knowledge of monism. According to the acintya-bhedabheda philosophy of Sri Caitanya Mahaprabhu, there are varieties, but all of them constitute one unit. Such knowledge is knowledge of perfect oneness.

TEXT 11

TEXT

etat sarvam grhasthasya
samamnatam yater api
guru-vrttir vikalpena
grhasthasyartu-gaminah

SYNONYMS

etat--this; sarvam--all; grhasthasya--of a householder; samamnatam--described; yater api--even of the person in the renounced order; guru-vrttir vikalpena--to follow the orders of the spiritual master; grhasthasya--of the householder; rtu-gaminah--accepting sex only during the period favorable for procreation.

TRANSLATION

All the rules and regulations apply equally to the householder and the sannyasi, the member of the renounced order of life. The grhastha, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation.

PURPORT

It is sometimes misunderstood that a grhastha, a householder, is permitted to indulge in sex at any time. This is a wrong conception of grhastha life. In spiritual life, whether one is a grhastha, vanaprastha, sannyasi or brahmachari, everyone is under the control of the spiritual master. For brahmacharis and sannyasis there are strong restrictions on sexual indulgence. Similarly, there are strong restrictions for grhasthas. Grhasthas should indulge in sex life only in accordance with the order of the guru. Therefore it is mentioned here that one must follow the orders of the spiritual master (guru-vrttir vikalpena). When the spiritual master orders, the grhastha may accept sex life. This is confirmed in Bhagavad-gita (7.11). Dharmaviruddho bhutesu kamo 'smi: indulgence in sex life without disobedience to the religious rules and regulations constitutes a religious principle. The grhastha is allowed to indulge in sex life during the period favorable for procreation and in accordance with the spiritual master's order. If the spiritual master's orders allow a grhastha to engage in sex life at a particular time, then

the grhastha may do so; otherwise, if the spiritual master orders against it, the grhastha should abstain. The grhastha must obtain permission from the spiritual master to observe the ritualistic ceremony of garbhadhana-samskara. Then he may approach his wife to beget children, otherwise not. A brahmana generally remains a brahmacari throughout his entire life, but although some brahmanas become grhasthas and indulge in sex life, they do so under the complete control of the spiritual master. The ksatriya is allowed to marry more than one wife, but this also must be in accordance with the instructions of the spiritual master. It is not that because one is a grhastha he may marry as many times as he likes and indulge in sex life as he likes. This is not spiritual life. In spiritual life, one must conduct one's whole life under the guidance of the guru. Only one who executes his spiritual life under the direction of the spiritual master can achieve the mercy of Krsna. Yasya prasada bhagavat-prasada. If one desires to advance in spiritual life but he acts whimsically, not following the orders of the spiritual master, he has no shelter. Yasya prasada na gatih kuto 'pi. Without the spiritual master's order, even the grhastha should not indulge in sex life.

TEXT 12

TEXT

anjanabhyanjanonmarda-
stry-avalekhamisam madhu
srag-gandha-lepalankarams
tyajeyur ye brhad-vratah

SYNONYMS

anjana--ointment or powder for decorating the eyes; abhyanjana--massaging the head; unmarda--massaging the body; stri-avalekha--to glance over a woman or to paint a woman's picture; amisam--meat-eating; madhu--drinking liquor or honey; srag--decorating the body with garlands of flowers; gandha-lepa--smearing the body with scented ointment; alankaran--decorating the body with ornaments; tyajeyuh--must give up; ye--those who; brhat-vratah--have taken the vow of celibacy.

TRANSLATION

Brahmacaris or grhasthas who have taken the vow of celibacy as described above should not indulge in the following: applying powder or ointment to the eyes, massaging the head with oil, massaging the body with the hands, seeing a woman or painting a woman's picture, eating meat, drinking wine, decorating the body with flower garlands, smearing scented ointment on the body, or decorating the body with ornaments. These they should give up.

TEXTS 13-14

TEXT

usitvaivam guru-kule
dvijo 'dhityavabudhya ca
trayim sangopanisadam
yavad-artham yatha-balam

dattva varam anujnato

guroh kamam yadisvarah
grham vanam va praviset
pravrajat tatra va vaset

SYNONYMS

usitva--residing; evam--in this way; guru-kule--under the care of the spiritual master; dvi-jah--the twice-born, namely the brahmanas, ksatriyas and vaisyas; adhitya--studying Vedic literature; avabudhya--understanding it properly; ca--and; trayim--the Vedic literatures; sa-anga--along with supplementary parts; upanisadam--as well as the Upanisads; yavat-artham--as far as possible; yatha-balam--as far as one can, according to one's ability; dattva--giving; varam--remuneration; anujnatah--being asked; guroh--of the spiritual master; kamam--desires; yadi--if; isvarah--capable; grham--household life; vanam--retired life; va--either; praviset--one should enter; pravrajat--or get out of; tatra--there; va--either; vaset--should reside.

TRANSLATION

According to the rules and regulations mentioned above, one who is twice-born, namely a brahmana, ksatriya or vaisya, should reside in the guru-kula under the care of the spiritual master. There he should study and learn all the Vedic literatures along with their supplements and the Upanisads, according to his ability and power to study. If possible, the student or disciple should reward the spiritual master with the remuneration the spiritual master requests, and then, following the master's order, the disciple should leave and accept one of the other asramas, namely the grhastha-asrama, vanaprastha-asrama or sannyasa-asrama, as he desires.

PURPORT

To study the Vedas and understand them, of course, requires some special intelligence, but the members of the three higher sections of society--namely the brahmanas, ksatriyas and vaisyas--must learn the Vedic literatures according to their capability and power to understand. In other words, studying the Vedic literatures is compulsory for everyone but the sudras and antyajas. The Vedic literature gives the knowledge that can lead one to understand the Absolute Truth--Brahman, Paramatma or Bhagavan. Guru-kula, or the reformatory educational institution, should be used only to understand Vedic knowledge. At the present time there are many educational institutions for training and technology, but such knowledge has nothing to do with understanding of the Absolute Truth. Technology, therefore, is meant for the sudras, whereas the Vedas are meant for the dvijas. Consequently this verse states, dvijo 'dhityavabudhya ca trayim sangopanisadam. At the present time, in the age of Kali, practically everyone is a sudra, and no one is a dvija. Therefore the condition of society has very much deteriorated.

Another point to be observed from this verse is that from the brahmacari-asrama one may accept the sannyasa-asrama, vanaprastha-asrama or grhastha-asrama. It is not compulsory for a brahmacari to become a grhastha. Because the ultimate aim is to understand the Absolute Truth, there is no necessity of going through all the different asramas. Thus one may proceed to the sannyasa-asrama directly from the brahmacari-asrama. Srila Bhaktisiddhanta Sarasvati Thakura accepted the sannyasa-asrama directly from the brahmacari-asrama. In other words, His Divine

Grace Bhaktisiddhanta Sarasvati Thakura did not think it compulsory to accept the grhastha-asrama or vanaprastha-asrama.

TEXT 15

TEXT

agnau gurav atmani ca
sarva-bhutesv adhoksajam
bhutaih sva-dhamabhih pasyed
apravistam pravistavat

SYNONYMS

agnau--in the fire; gurau--in the spiritual master; atmani--in one's self; ca--also; sarva-bhutesu--in every living entity; adhoksajam--the Supreme Personality of Godhead, who cannot be seen or perceived with the material eyes or other material senses; bhutaih--with all living entities; sva-dhamabhih--along with His Lordship's paraphernalia; pasyet--one should see; apravistam--not entered; pravista-vat--also entered.

TRANSLATION

One should realize that in the fire, in the spiritual master, in one's self and in all living entities--in all circumstances and conditions--the Supreme Personality of Godhead, Visnu, has simultaneously entered and not entered. He is situated externally and internally as the full controller of everything.

PURPORT

Realization of the Supreme Personality of Godhead's omnipresence is the perfect realization of the Absolute Truth to be attained through the study of the Vedic literatures. As stated in the Brahma-samhita (5.35), andantara-stha-paramanu-cayantara-stham: the Lord is situated within the universe, within the heart of every living entity and also within the atom. We should understand that whenever the Supreme Personality of Godhead is present, He is present with all His paraphernalia, including His name, form, associates and servants. The living entity is part and parcel of the Supreme Personality of Godhead, and thus one should understand that since the Supreme Lord has entered the atom, the living entities are also there. One must accept the inconceivable quality of the Supreme Personality of Godhead, for no one can understand from the material point of view how the Lord is all-pervasive and yet is situated in His own abode, Goloka Vrndavana. This realization is possible if one strictly follows the regulative principles of asrama (brahmacari, grhastha, vanaprastha and sannyasa). Srila Madhvacarya says in this regard:

apravistah sarva-gatah
pravistas tv anurupavan
evam dvi-rupe bhagavan
harir eko janardanah

The Supreme Personality of Godhead, in His original form, has not entered everything (apravistah), but in His impersonal form He has entered (pravistah). Thus He has entered and not entered simultaneously. This is also explained in Bhagavad-gita (9.4), wherein the Lord says:

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." The Lord can defy Himself. Thus there is variety in unity (ekatvam bahutvam).

TEXT 16

TEXT

evam vidho brahmacari
vanaprastho yatir grhi
caran vidita-vijnanah
param brahmadhigacchati

SYNONYMS

evam vidhah--in this way; brahmacari--whether one is a brahmacari; vanaprasthah--or one is in the vanaprastha-asrama; yatih--or in the sannyasa-asrama; grhi--or in the grhastha-asrama; caran--by practice of self-realization and understanding of the Absolute Truth; vidita-vijnanah--fully conversant with the science of the Absolute Truth; param--the Supreme; brahma--the Absolute Truth; adhigacchati--one can understand.

TRANSLATION

By practicing in this way, whether one be in the brahmacari-asrama, grhastha-asrama, vanaprastha-asrama or sannyasa-asrama, one must always realize the all-pervading presence of the Supreme Lord, for in this way it is possible to understand the Absolute Truth.

PURPORT

This is the beginning of self-realization. One must first understand how Brahman is present everywhere and how He is acting. This education is called brahma jijnasa and is the real concern of human life. Without such knowledge, one cannot claim to be a human being; rather, he remains in the animal kingdom. As it is said, sa eva go-kharah: without such knowledge, one is no better than a cow or an ass.

TEXT 17

TEXT

vanaprasthasya vaksyami
niyaman muni-sammatan
yan asthaya munir gacched
rsi-lokam uhanjasa

SYNONYMS

vanaprasthasya--of a person in the vanaprastha-asrama (retired life); vaksyami--I shall now explain; niyaman--the rules and regulations; muni-

sammatan--which are recognized by great munis, philosophers and saintly persons; yan--which; asthaya--being situated in, or practicing; munih--a saintly person; gacchet--is promoted; rsi-lokam--to the planetary system where the seers and munis go (Maharloka); uha--O King; anjasa--without difficulty.

TRANSLATION

O King, I shall now describe the qualifications for a vanaprastha, one who has retired from family life. By rigidly following the rules and regulations for the vanaprastha, one can easily be elevated to the upper planetary system known as Maharloka.

TEXT 18

TEXT

na krsta-pacyam asniyad
akrstam capy akalatah
agni-pakvam athamam va
arka-pakvam utaharet

SYNONYMS

na--not; krsta-pacyam--grains grown by tilling of the field; asniyat--one should eat; akrstam--grains that have grown without tilling of the field; ca--and; api--also; akalatah--ripened untimely; agni-pakvam--grains prepared by being cooked in fire; atha--as well as; amam--mango; va--either; arka-pakvam--food ripened naturally by the sunshine; uta--it is so enjoined; aharet--the vanaprastha should eat.

TRANSLATION

A person in vanaprastha life should not eat grains grown by tilling of the fields. He should also not eat grains that have grown without tilling of the field but are not fully ripe. Nor should a vanaprastha eat grains cooked in fire. Indeed, he should eat only fruit ripened by the sunshine.

TEXT 19

TEXT

vanyais caru-purodasan
nirvapet kala-coditan
labdhe nave nave 'nnadye
puranam ca parityajet

SYNONYMS

vanyaih--by fruits and grains produced in the forest without cultivation; caru--grains to be offered in a fire sacrifice; purodasan--the cakes prepared from caru; nirvapet--one should execute; kala-coditan--that which has grown naturally; labdhe--on obtaining; nave--new; nave anna-adye--newly produced food grains; puranam--the stock of old grains; ca--and; parityajet--one should give up.

TRANSLATION

A vanaprastha should prepare cakes to be offered in sacrifice from fruits and grains grown naturally in the forest. When he obtains some new grains, he should give up his old stock of grains.

TEXT 20

TEXT

agny-artham eva saranam
utajam vadri-kandaram
srayeta hima-vayv-agni-
varsarkatapa-sat svayam

SYNONYMS

agny--the fire; artham--to keep; eva--only; saranam--a cottage; uta-
jam--made of grass; va--or; adri-kandaram--a cave in a mountain; srayeta-
--the vanaprastha should take shelter of; hima--snow; vayu--wind; agni--
fire; varsa--rain; arka--of the sun; atapa--shining; sat--enduring;
svayam--personally.

TRANSLATION

A vanaprastha should prepare a thatched cottage or take shelter of a cave in a mountain only to keep the sacred fire, but he should personally practice enduring snowfall, wind, fire, rain and the shining of the sun.

TEXT 21

TEXT

kesa-roma-nakha-smasru-
malani jatilo dadhat
kamandalv-ajine danda-
valkalagni-paricchadan

SYNONYMS

kesa--hair on the head; roma--hair on the body; nakha--nails; smasru--
moustache; malani--and dirt on the body; jatilah--with matted locks of
hair; dadhat--one should keep; kamandalu--a waterpot; ajine--and a
deerskin; danda--rod; valkala--the bark of a tree; agni--fire;
paricchadan--garments.

TRANSLATION

The vanaprastha should wear matted locks of hair on his head and let his body hair, nails and moustache grow. He should not cleanse his body of dirt. He should keep a waterpot, deerskin and rod, wear the bark of a tree as a covering, and use garments colored like fire.

"Srimad-Bhagavatam – Canto Seven" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation

and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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TEXT 22

TEXT

cared vane dvadasabdan
astau va caturu munih
dvav ekam va yatha buddhir
na vipadyeta krcchratah

SYNONYMS

caret--should remain; vane--in the forest; dvadasa--abdan--twelve years; astau--for eight years; va--either; caturah--four years; munih--a saintly, thoughtful man; dvau--two; ekam--one; va--either; yatha--as well as; buddhih--intelligence; na--not; vipadyeta--bewildered; krcchratah--because of hard austerities.

TRANSLATION

Being very thoughtful, a vanaprastha should remain in the forest for twelve years, eight years, four years, two years or at least one year. He should behave in such a way that he will not be disturbed or troubled by too much austerity.

TEXT 23

TEXT

yadakalpah sva-kriyayam
vyadhibhir jarayathava
anviksikyam va vidyayam

kuryad anasanadikam

SYNONYMS

yada--when; akalpah--unable to act; sva-kriyayam--in one's own prescribed duties; vyadhibhiih--because of disease; jaraya--or because of old age; athava--either; anviksiyam--in spiritual advancement; va--or; vidyayam--in the advancement of knowledge; kuryat--one must do; anasana-adikam--not take sufficient food.

TRANSLATION

When because of disease or old age one is unable to perform his prescribed duties for advancement in spiritual consciousness or study of the Vedas, he should practice fasting, not taking any food.

TEXT 24

TEXT

atmany agnin samaropya
sannyasyaham mamatmatam
karanesu nyaset samyak
sanghatam tu yatharhatah

SYNONYMS

atmani--in one's self; agnin--the fire elements within the body; samaropya--properly placing; sannyasya--giving up; aham--false identity; mama--false conception; atmatam--of the body's being one's self or one's own; karanesu--in the five elements that cause the material body; nyaset--one should merge; samyak--completely; sanghatam--combination; tu--but; yatha-arhatah--as it befits.

TRANSLATION

He should properly place the fire element in his own self and in this way give up bodily affinity, by which one thinks the body to be one's self or one's own. One should gradually merge the material body into the five elements [earth, water, fire, air and sky].

PURPORT

The body is an effect of a cause, namely the five material elements (earth, water, fire, air and sky). In other words, one should know perfectly well that the material body is nothing but a combination of the five elements. This knowledge constitutes merging of the material body and the five material elements. Merging into Brahman in perfect knowledge means understanding perfectly that one is not the body but a spiritual soul.

TEXT 25

TEXT

khe khani vayau nisvasams
tejahsusmanam atmavan
apsv asrk-slesma-puyani

ksitau sesam yathodbhavam

SYNONYMS

khe--in the sky; khani--all the holes of the body; vayau--in the air; nisvasan--all the different airs moving within the body (prana, apana, etc.); tejahsu--in fire; usmanam--the heat of the body; atma-van--a person who knows the self; apsu--in water; asrk--blood; slesma--mucus; puyani--and urine; ksitau--in the earth; sesam--the remaining (namely skin, bones and the other hard things in the body); yatha-udbhavam--wherefrom all of them grew.

TRANSLATION

A sober, self-realized person who has full knowledge should merge the various parts of the body in their original sources. The holes in the body are caused by the sky, the process of breathing is caused by the air, the heat of the body is caused by fire, and semen, blood and mucus are caused by water. The hard substances, like skin, muscle and bone, are caused by earth. In this way all the constituents of the body are caused by various elements, and they should be merged again into those elements.

PURPORT

To be self-realized, one must understand the original sources of the various elements of the body. The body is a combination of skin, bone, muscle, blood, semen, urine, stool, heat, breath and so on, which all come from earth, water, fire, air and sky. One must be well conversant with the sources of all the bodily constituents. Then one becomes a self-realized person, or atmavan, one who knows the self.

TEXTS 26-28

TEXT

vacam agnau savaktavyam
indre silpam karav api
padani gatyā vayasi
ratyopastham prajapatau

mrtyau payum visargam ca
yatha-sthanam vinirdiset
diksu srotram sa-nadena
sparsenadhyatmani tvacam

rupani caksusa rajan
jyotisy abhinivesayet
apsu pracetasa jihvam
ghreyair ghranam ksitau nyaset

SYNONYMS

vacam--speech; agnau--in the fire-god (the personified god controlling fire); sa-vaktavyam--with the subject matter of speaking; indre--unto King Indra; silpam--craftsmanship or the capacity to work with the hands; karau--as well as the hands; api--indeed; padani--the legs; gatyā--with the power to move; vayasi--unto Lord Visnu; ratya--sexual desire; upastham--with the genitals; prajapatau--unto Prajapati; mrtyau--unto the

demigod known as Mrtyu; payum--the rectum; visargam--with its activity, evacuation; ca--also; yatha-sthanam--in the proper place; vinirdiset--one should indicate; diksu--unto different directions; srotram--the aural sense; sa-nadena--with sound vibration; sparsena--with touch; adhyatmani--unto the wind-god; tvacam--the sense of touch; rupani--form; caksusa--with eyesight; rajan--O King; jyotisi--in the sun; abhinivesayet--one should endow; apsu--unto water; pracetasa--with the demigod known as Varuna; jihvam--the tongue; ghreyaih--with the object of smell; ghranam--the power to smell; ksitau--in the earth; nyaset--one should give.

TRANSLATION

Thereafter, the object of speech, along with the sense of speech [the tongue], should be bestowed upon fire. Craftsmanship and the two hands should be given to the demigod Indra. The power of movement and the legs should be given to Lord Visnu. Sensual pleasure, along with the genitals, should be bestowed upon Prajapati. The rectum, with the power of evacuation, should be bestowed, in its proper place, unto Mrtyu. The aural instrument, along with sound vibration, should be given to the deities presiding over the directions. The instrument of touch, along with the sense objects of touch, should be given to Vayu. Form, with the power of sight, should be bestowed upon the sun. The tongue, along with the demigod Varuna, should be bestowed upon water, and the power of smell, along with the two Asvini-kumara demigods, should be bestowed upon the earth.

TEXTS 29-30

TEXT

mano manorathais candre
 buddhim bodhyaih kavau pare
 karmany adhyatmana rudre
 yad-aham mamata-kriya
 sattvena cittam ksetra-jne
 gunair vaikarikam pare

apsu ksitim apo jyotisy
 ado vayau nabhasy amum
 kutasthe tac ca mahati
 tad avyakte 'ksare ca tat

SYNONYMS

manah--the mind; manorathaih--along with material desires; candre--unto Candra, the mood demigod; buddhim--intelligence; bodhyaih--with the subject matter of intelligence; kavau pare--unto the supreme learned person, Lord Brahma; karmani--material activities; adhyatmana--with false ego; rudre--unto Lord Siva (Rudra); yat--wherein; aham--I am the material body; mamata--everything belonging to the material body is mine; kriya--such activities; sattvena--along with the existential conception; cittam--consciousness; ksetra-jne--unto the individual soul; gunaih--along with the material activities conducted by the material qualities; vaikarikam--the living entities under the influence of the material modes; pare--in the Supreme Being; apsu--in the water; ksitim--the earth; apah--the water; jyotisi--in the luminaries, specifically in the sun; adah--brightness; vayau--in the air; nabhasi--in the sky; amum--that; kutasthe--in the materialistic conception of life; tat--that; ca--also; mahati--in

the mahat-tattva, the total material energy; tat--that; avyakte--in the nonmanifested; aksare--in the Supersoul; ca--also; tat--that.

TRANSLATION

The mind, along with all material desires, should be merged in the moon demigod. All the subject matters of intelligence, along with the intelligence itself, should be placed in Lord Brahma. False ego, which is under the influence of the material modes of nature and which induces one to think, "I am this body, and everything connected with this body is mine," should be merged, along with material activities, in Rudra, the predominating deity of false ego. Material consciousness, along with the goal of thought, should be merged in the individual living being, and the demigods acting under the modes of material nature should be merged, along with the perverted living being, into the Supreme Being. The earth should be merged in water, water in the brightness of the sun, this brightness into the air, the air into the sky, the sky into the false ego, the false ego into the total material energy, the total material energy into the unmanifested ingredients [the pradhana feature of the material energy], and at last the ingredient feature of material manifestation into the Supersoul.

TEXT 31

TEXT

ity aksaratayatmanam
cin-matram avasesitam
jnatvadvayo 'tha viramed
dagdha-yonir ivanalah

SYNONYMS

iti--thus; aksarataya--because of being spiritual; atmanam--oneself (the individual soul); cit-matram--completely spiritual; avasesitam--the remaining balance (after the material elements are merged, one after another, into the original Supersoul); jnatva--understanding; advayah--without differentiation, or of the same quality as the Paramatma; atha--thus; viramet--one should cease from material existence; dagdha-yonih--whose source (the wood) has burnt up; iva--like; analah--flames.

TRANSLATION

When all the material designations have thus merged into their respective material elements, the living beings, who are all ultimately completely spiritual, being one in quality with the Supreme Being, should cease from material existence, as flames cease when the wood in which they are burning is consumed. When the material body is returned to its various material elements, only the spiritual being remains. This spiritual being is Brahman and is equal in quality with Parabrahman. Thus end the Bhaktivedanta purports of the Seventh Canto, Twelfth Chapter, of the Srimad-Bhagavatam, entitled "The Perfect Society: Four Spiritual Classes."

Chapter Thirteen The Behavior of a Perfect Person

This Thirteenth Chapter describes the regulative principles for sannyasis and also describes the history of an avadhuta. It concludes

with a description of perfection for the student in spiritual advancement.

Sri Narada Muni has been describing the symptoms of various asramas and varnas. Now, in this chapter, he specifically describes the regulative principles to be followed by sannyasis. After retiring from family life, one should accept the status of vanaprastha, in which he must formally accept the body as his means of existence but gradually forget the bodily necessities of life. After vanaprastha life, having left home, one should travel to different places as a sannyasi. Without bodily comforts and free from dependence on anyone with respect to bodily necessities, one should travel everywhere, wearing almost nothing or actually walking naked. Without association with ordinary human society, one should beg alms and always be satisfied in himself. One should be a friend to every living entity and be very peaceful in Krsna consciousness. A sannyasi should travel alone in this way, not caring for life or death, waiting for the time when he will leave his material body. He should not indulge in unnecessary books or adopt professions like astrology, nor should he try to become a great orator. He should also give up the path of unnecessary argument and should not depend on anyone under any circumstances. He should not try to allure people into becoming his disciples just so that the number of his disciples may increase. He should give up the habit of reading many books as a means of livelihood, and he should not attempt to increase the number of temples and mathas, or monasteries. When a sannyasi thus becomes completely independent, peaceful and equipoised, he can select the destination he desires after death and follow the principles by which to reach that destination. Although fully learned, he should always remain silent, like a dumb person, and travel like a restless child.

In this regard, Narada Muni described a meeting between Prahlada and a saintly person who had adopted the mode of life of a python. In this way he described the symptoms of a paramahansa. A person who has attained the paramahansa stage knows very well the distinction between matter and spirit. He is not at all interested in gratifying the material senses, for he is always deriving pleasure from devotional service to the Lord. He is not very anxious to protect his material body. Being satisfied with whatever he attains by the grace of the Lord, he is completely independent of material happiness and distress, and thus he is transcendental to all regulative principles. Sometimes he accepts severe austerities, and sometimes he accepts material opulence. His only concern is to satisfy Krsna, and for that purpose he can do anything and everything, without reference to the regulative principles. He is never to be equated with materialistic men, nor is he subject to the judgments of such men.

TEXT 1

TEXT

sri-narada uvaca
kalpas tv evam parivrajya
deha-matrasvasesitah
gramaika-ratra-vidhina
nirapeksas caren mahim

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; kalpah--a person who is competent to undergo the austerities of sannyasa, the renounced order of

life, or to prosecute studies in transcendental knowledge; tu--but; evam--in this way (as described previously); parivrajya--fully understanding his spiritual identity and thus traveling from one place to another; deha-matra--keeping only the body; avasesitah--at last; grama--in a village; eka--one only; ratra--of passing a night; vidhina--in the process; nirapeksah--without dependence on any material thing; caret--should move from one place to another; mahim--on the earth.

TRANSLATION

Sri Narada Muni said: A person able to cultivate spiritual knowledge should renounce all material connections, and merely keeping the body inhabitable, he should travel from one place to another, passing only one night in each village. In this way, without dependence in regard to the needs of the body, the sannyasi should travel all over the world.

TEXT 2

TEXT

bibhryad yady asau vasah
kaupinacchadanam param
tyaktam na lingad dandader
anyat kincid anapadi

SYNONYMS

bibhryat--one should use; yadi--if; asau--a person in the renounced order; vasah--a garment or covering; kaupina--a loincloth (just to cover the private parts); acchadanam--for covering; param--that much only; tyaktam--given up; na--not; lingad--than the distinguishing marks of a sannyasi; danda-adeh--like the rod (tridanda); anyat--other; kincit--anything; anapadi--in ordinary undisturbed times.

TRANSLATION

A person in the renounced order of life may try to avoid even a dress to cover himself. If he wears anything at all, it should be only a loincloth, and when there is no necessity, a sannyasi should not even accept a danda. A sannyasi should avoid carrying anything but a danda and kamandalu.

TEXT 3

TEXT

eka eva cared bhiksur
atmaramo 'napasrayah
sarva-bhuta-suhrc-chanto
narayana-parayanah

SYNONYMS

ekah--alone; eva--only; caret--can move; bhiksuh--a sannyasi taking alms; atma-aramah--fully satisfied in the self; anapasrayah--without depending on anything; sarva-bhuta-suhrt--becoming a well-wisher of all living entities; santah--completely peaceful; narayana-parayanah--becoming absolutely dependent on Narayana and becoming His devotee.

TRANSLATION

The sannyasi, completely satisfied in the self, should live on alms begged from door to door. Not being dependent on any person or any place, he should always be a friendly well-wisher to all living beings and be a peaceful, unalloyed devotee of Narayana. In this way he should move from one place to another.

TEXT 4

TEXT

pasyed atmany ado visvam
pare sad-asato 'vyaye
atmanam ca param brahma
sarvatra sad-asan-maye

SYNONYMS

pasyet--one should see; atmani--in the Supreme Soul; adah--this; visvam--universe; pare--beyond; sat-asatah--the creation or cause of creation; avyaye--in the Absolute, which is free from deterioration; atmanam--himself; ca--also; param--the supreme; brahma--absolute; sarvatra--everywhere; sat-asat--in the cause and in the effect; maye--all-pervading.

TRANSLATION

The sannyasi should always try to see the Supreme pervading everything and see everything, including this universe, resting on the Supreme.

TEXT 5

TEXT

supti-prabodhayoh sandhav
atmano gatim atma-drk
pasyan bandham ca moksam ca
maya-matram na vastutah

SYNONYMS

supti--in the state of unconsciousness; prabodhayoh--and in the state of consciousness; sandhau--in the state of marginal existence; atmanah--of oneself; gatim--the movement; atma-drk--one who can actually see the self; pasyan--always trying to see or understand; bandham--the conditional state of life; ca--and; moksam--the liberated state of life; ca--also; maya-matram--only illusion; na--not; vastutah--in fact.

TRANSLATION

During unconsciousness and consciousness, and between the two, he should try to understand the self and be fully situated in the self. In this way, he should realize that the conditional and liberated stages of life are only illusory and not actually factual. With such a higher understanding, he should see only the Absolute Truth pervading everything.

PURPORT

The unconscious state is nothing but ignorance, darkness or material existence, and in the conscious state one is awake. The marginal state, between consciousness and unconsciousness, has no permanent existence. Therefore one who is advanced in understanding the self should understand that unconsciousness and consciousness are but illusions, for they fundamentally do not exist. Only the Supreme Absolute Truth exists. As confirmed by the Lord in Bhagavad-gita (9.4):

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Everything exists on the basis of Krsna's impersonal feature; nothing can exist without Krsna. Therefore the advanced devotee of Krsna can see the Lord everywhere, without illusion.

TEXT 6

TEXT

nabhinanded dhruvam mrtyum
adhruvam vasya jivitam
kalam param pratikseta
bhutanam prabhavapyayam

SYNONYMS

na--not; abhinandet--one should praise; dhruvam--sure; mrtyum--death; adhruvam--not sure; va--either; asya--of this body; jivitam--the duration of life; kalam--eternal time; param--supreme; pratikseta--one must observe; bhutanam--of the living entities; prabhava--manifestation; apyayam--disappearance.

TRANSLATION

Since the material body is sure to be vanquished and the duration of one's life is not fixed, neither death nor life is to be praised. Rather, one should observe the eternal time factor, in which the living entity manifests himself and disappears.

PURPORT

The living entities in the material world, not only at the present but also in the past, have been involved in trying to solve the problem of birth and death. Some stress death and point to the illusory existence of everything material, whereas others stress life, trying to preserve it perpetually and enjoy it to the best of their ability. Both of them are fools and rascals. It is advised that one observe the eternal time factor, which is the cause of the material body's appearance and disappearance, and that one observe the living entity's entanglement in this time factor. Srila Bhaktivinoda Thakura therefore sings in his Gitavali:

anadi karama-phale, padi' bhavarnava-jale,
taribare na dekhi upaya

One should observe the activities of eternal time, which is the cause of birth and death. Before the creation of the present millennium, the living entities were under the influence of the time factor, and within the time factor the material world comes into existence and is again annihilated. Bhutva bhutva praliyate. Being under the control of the time factor, the living entities appear and die, life after life. This time factor is the impersonal representation of the Supreme Personality of Godhead, who gives the living entities conditioned by material nature a chance to emerge from this nature by surrendering to Him.

TEXT 7

TEXT

nasac-chastresu sajjeta
nopajiveta jivikam
vada-vadams tyajet tarkan
paksam kamca na samsrayet

SYNONYMS

na--not; asat-sastresu--literature like newspapers, novels, dramas and fiction; sajjeta--one should be attached or should indulge in reading; na--nor; upajiveta--one should try to live; jivikam--upon some professional literary career; vada-vadan--unnecessary arguments on different aspects of philosophy; tyajet--one should give up; tarkan--arguments and counterarguments; paksam--faction; kamca--any; na--not; samsrayet--should take shelter of.

TRANSLATION

Literature that is a useless waste of time--in other words, literature without spiritual benefit--should be rejected. One should not become a professional teacher as a means of earning one's livelihood, nor should one indulge in arguments and counter-arguments. Nor should one take shelter of any cause or faction.

PURPORT

A person desiring to advance in spiritual understanding should be extremely careful to avoid reading ordinary literature. The world is full of ordinary literature that creates unnecessary agitation in the mind. Such literature, including newspapers, dramas, novels and magazines, is factually not meant for advancement in spiritual knowledge. Indeed, it has been described as a place of enjoyment for crows (tad vayasam tirtham). Anyone advancing in spiritual knowledge must reject such literature. Furthermore, one should not concern oneself with the conclusions of various logicians or philosophers. Of course, those who preach sometimes need to argue with the contentions of opponents, but as much as possible one should avoid an argumentative attitude. In this connection, Srila Madhvacarya says:

aprayojana-paksam na samsrayet
naprayojana-paksi syan

na vrtha sisya-bandha-krt
na codasinah sastrani
na viruddhani cabhyaset

na vyakhyayopajiveta
na nisiddhan samacaret
evam-bhuto yatir yati
tad-eka-sarano harim

"There is no need to take shelter of unnecessary literature or concern oneself with many so-called philosophers and thinkers who are useless for spiritual advancement. Nor should one accept a disciple for the sake of fashion or popularity. One should be callous to these so-called sastras, neither opposing nor favoring them, and one should not earn one's livelihood by taking money for explaining sastra. A sannyasi must always be neutral and seek the means to advance in spiritual life, taking full shelter under the lotus feet of the Lord."

TEXT 8

TEXT

na sisyan anubadhnita
granthan naivabhyased bahun
na vyakhyam upayunjita
narambhan arabhet kvacit

SYNONYMS

na--not; sisyan--disciples; anubadhnita--one should induce for material benefit; granthan--unnecessary literatures; na--not; eva--certainly; abhyaset--should try to understand or cultivate; bahun--many; na--nor; vyakhyam--discourses; upayunjita--should make as a means of livelihood; na--nor; arambhan--unnecessary opulences; arabhet--should attempt to increase; kvacit--at any time.

TRANSLATION

A sannyasi must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily.

PURPORT

So-called svamis and yogis generally make disciples by alluring them with material benefits. There are many so-called gurus who attract disciples by promising to cure their diseases or increase their material opulence by manufacturing gold. These are lucrative allurements for unintelligent men. A sannyasi is prohibited from making disciples through such material allurements. Sannyasis sometimes indulge in material opulence by unnecessarily constructing many temples and monasteries, but actually such endeavors should be avoided. Temples and monasteries should be constructed for the preaching of spiritual consciousness or Krsna consciousness, not to provide free hotels for persons who are useful for neither material nor spiritual purposes. Temples and monasteries should be strictly off limits to worthless clubs of crazy men. In the Krsna consciousness movement we welcome everyone who agrees at least to follow

the movement's regulative principles--no illicit sex, no intoxication, no meat-eating and no gambling. In the temples and monasteries, gatherings of unnecessary, rejected, lazy fellows should be strictly disallowed. The temples and monasteries should be used exclusively by devotees who are serious about spiritual advancement in Krsna consciousness. Srila Visvanatha Cakravarti Thakura explains the word arambhan as meaning mathadi-vyaparan, which means "attempts to construct temples and monasteries." The first business of the sannyasi is to preach Krsna consciousness, but if, by the grace of Krsna, facilities are available, then he may construct temples and monasteries to give shelter to the serious students of Krsna consciousness. Otherwise such temples and monasteries are not needed.

TEXT 9

TEXT

na yater asramah prayo
dharma-hetur mahatmanah
santasya sama-cittasya
bibhryad uta va tyajet

SYNONYMS

na--not; yateh--of the sannyasi; asramah--the symbolic dress (with danda and kamandalu); prayah--almost always; dharma-hetuh--the cause of advancement in spiritual life; maha-atmanah--who is factually exalted and advanced; santasya--who is peaceful; sama-cittasya--who has attained the stage of being equipoised; bibhryat--one may accept (such symbolic signs); uta--indeed; va--or; tyajet--one may give up.

TRANSLATION

A peaceful, equipoised person who is factually advanced in spiritual consciousness does not need to accept the symbols of a sannyasi, such as the tridanda and kamandalu. According to necessity, he may sometimes accept those symbols and sometimes reject them.

PURPORT

There are four stages of the renounced order of life--kuticaka, bahudaka, parivrajakacarya and paramahamsa. Herein, Srimad-Bhagavatam considers the paramahamsas among the sannyasis. The Mayavadi impersonalist sannyasi cannot attain the paramahamsa stage. This is because of their impersonal conception of the Absolute Truth. Brahmeti paramatmeti bhagavan iti sabdyate. The Absolute Truth is perceived in three stages, of which bhagavan, or realization of the Supreme Personality of Godhead, is meant for the paramahamsas. Indeed, Srimad-Bhagavatam itself is meant for the paramahamsas (paramo nirmatsaranam satam). Unless one is in the paramahamsa stage, he is not eligible to understand the Srimad-Bhagavatam. For paramahamsas, or sannyasis in the Vaisnava order, preaching is the first duty. To preach, such sannyasis may accept the symbols of sannyasa, such as the danda and kamandalu, or sometimes they may not. Generally the Vaisnava sannyasis, being paramahamsas, are automatically called babajis, and they do not carry a kamandalu or danda. Such a sannyasi is free to accept or reject the marks of sannyasa. His only thought is "Where is there an opportunity to spread Krsna consciousness?" Sometimes the Krsna consciousness movement sends

its representative sannyasis to foreign countries where the danda and kamandalu are not very much appreciated. We send our preachers in ordinary dress to introduce our books and philosophy. Our only concern is to attract people to Krsna consciousness. We may do this in the dress of sannyasis or in the regular dress of gentlemen. Our only concern is to spread interest in Krsna consciousness.

TEXT 10

TEXT

avyakta-lingo vyaktartho
manisy unmatta-balavat
kavir mukavad atmanam
sa drstya darsayen nram

SYNONYMS

avyakta-lingah--whose symptoms of sanyasa are unmanifested; vyakta-arthah--whose purpose is manifested; manisi--such a great saintly person; unmatta--restless; bala-vat--like a boy; kavih--a great poet or orator; muka-vat--like a dumb man; atmanam--himself; sah--he; drstya--by example; darsayet--should present; nram--to human society.

TRANSLATION

Although a saintly person may not expose himself to the vision of human society, by his behavior his purpose is disclosed. To human society he should present himself like a restless child, and although he is the greatest thoughtful orator, he should present himself like a dumb man.

PURPORT

A great personality very much advanced in Krsna consciousness may not expose himself by the signs of a sannyasi. To cover himself, he may live like a restless child or a dumb person, although he is the greatest orator or poet.

TEXT 11

TEXT

atrapy udaharantimam
itihasam puratanam
pahradasya ca samvadam
muner ajagarasya ca

SYNONYMS

atra--herein; api--although not exposed to common eyes; udaharanti--the learned sages recite as an example; imam--this; itihasam--historical incident; puratanam--very, very old; pahradasya--of Prahlada Maharaja; ca--also; samvadam--conversation; muner--of the great saintly person; ajagarasya--who took the profession of a python; ca--also.

TRANSLATION

As a historical example of this, learned sages recite the story of an ancient discussion between Prahlada Maharaja and a great saintly person who was feeding himself like a python.

PURPORT

The saintly person met by Prahlada Maharaja was undergoing ajagara-vrtti, the living conditions of a python, which does not go anywhere but sits in one place for years and eats whatever is automatically available. Prahlada Maharaja, along with his associates, met this great saint and spoke to him as follows.

TEXTS 12-13

TEXT

tam sayanam dharopasthe
kaveryam sahya-sanuni
rajas-valais tanu-desair
nigudhamala-tejasam

dadarsa lokan vicaran
loka-tattva-vivitsaya
vrto 'matyaih katipayaih
pahrado bhagavat-priyah

SYNONYMS

tam--that (saintly person); sayanam--lying down; dhara-upasthe--on the ground; kaveryam--on the bank of the River Kaveri; sahya-sanuni--on a ridge of the mountain known as Sahya; rajah-valaih--covered with dust and dirt; tanu-desaih--with all the parts of the body; nigudha--very grave and deep; amala--spotless; tejasam--whose spiritual power; dadarsa--he saw; lokan--to all the different planets; vicaran--traveling; loka-tattva--the nature of the living beings (especially those who are trying to advance in Krsna consciousness); vivitsaya--to try to understand; vrtah--surrounded; amatyaih--by royal associates; katipayaih--a few; pahradah--Maharaja Prahlada; bhagavat-priyah--who is always very, very dear to the Supreme Personality of Godhead.

TRANSLATION

Prahlada Maharaja, the most dear servitor of the Supreme Personality of Godhead, once went out touring the universe with some of his confidential associates just to study the nature of saintly persons. Thus he arrived at the bank of the Kaveri, where there was a mountain known as Sahya. There he found a great saintly person who was lying on the ground, covered with dirt and dust, but who was deeply spiritually advanced.

TEXT 14

TEXT

karmanakrtibhir vaca
lingair varnasramadibhih
na vidanti jana yam vai
so 'sav iti na veti ca

SYNONYMS

karmana--by activities; akrtibhih--by bodily features; vaca--by words; lingaih--by symptoms; varna-asrama--pertaining to the particular material and spiritual divisions of varna and asrama; adibhih--and by other symptoms; na vidanti--could not understand; janah--people in general; yam--whom; vai--indeed; sah--whether that person; asau--was the same person; iti--thus; na--not; va--or; iti--thus; ca--also.

TRANSLATION

Neither by that saintly person's activities, by his bodily features, by his words nor by the symptoms of his varnasrama status could people understand whether he was the same person they had known.

PURPORT

The inhabitants of that particular place on the bank of the Kaveri in the valley of the mountain known as Sahya were unable to understand whether that saint was the same man they had known. It is therefore said, vaisnavera kriya mudra vijne na bhujhaya. A highly advanced Vaisnava lives in such a way that no one can understand what he is or what he was. Nor should attempts be made to understand the past of a Vaisnava. Without asking the saintly person about his previous life, Prahlada Maharaja immediately offered him respectful obeisances.

TEXT 15

TEXT

tam natvabhyarcya vidhivat
padayoh sirasa sprsan
vivitsur idam apraksin
maha-bhagavato 'surah

SYNONYMS

tam--him (the saintly person); natva--after offering obeisances unto; abhyarcya--and worshiping; vidhi-vat--in terms of the rules and regulations of etiquette; padayoh--the lotus feet of the saintly person; sirasa--with the head; sprsan--touching; vivitsuh--desiring to know about him (the saintly person); idam--the following words; apraksit--inquired; maha-bhagavatah--the very advanced devotee of the Lord; asurah--although born in an asura family.

TRANSLATION

The advanced devotee Prahlada Maharaja duly worshiped and offered obeisances to the saintly person who had adopted a python's means of livelihood. After thus worshiping the saintly person and touching his own head to the saint's lotus feet, Prahlada Maharaja, in order to understand him, inquired very submissively as follows.

TEXTS 16-17

TEXT

bibharsi kayam pivanam

sodyamo bhogavan yatha

vittam caivodyamavatam
bhogo vittavatam iha
bhoginam khalu deho 'yam
piva bhavati nanyatha

SYNONYMS

bibharsi--you are maintaining; kayam--a body; pivanam--fat; sa-
udyamah--one who endeavors; bhogavan--one who enjoys; yatha--as; vittam--
money; ca--also; eva--certainly; udyama-vatam--of persons always engaged
in economic development; bhogah--sense gratification; vitta-vatam--for
persons who possess considerable wealth; iha--in this world; bhoginam--of
the enjoyers, karmis; khalu--indeed; deha--body; ayam--this; piva--very
fat; bhavati--becomes; na--not; anyatha--otherwise.

TRANSLATION

Seeing the saintly person to be quite fat, Prahlada Maharaja said: My
dear sir, you undergo no endeavor to earn your livelihood, but you have a
stout body, exactly like that of a materialistic enjoyer. I know that if
one is very rich and has nothing to do, he becomes extremely fat by
eating and sleeping and performing no work.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura did not like his disciples to
become very fat in the course of time. He would become very anxious upon
seeing his fat disciples becoming bhogis, or enjoyers of the senses. This
attitude is herewith confirmed by Prahlada Maharaja, who was surprised to
see a saintly person adopting ajagara-vrtti and becoming very fat. In the
material world also, we generally see that when a man who is poor and
skinny gradually endeavors to earn money through business or some other
means and he then gets the money, he enjoys the senses to his
satisfaction. By enjoying the senses one becomes fat. Therefore in
spiritual advancement becoming fat is not at all satisfactory.

TEXT 18

TEXT

na te sayanasya nirudyamasya
brahman nu hartho yata eva bhogah
abhogino 'yam tava vipra deha
piva yatas tad vada nah ksamam cet

SYNONYMS

na--not; te--of you; sayanasya--lying down; nirudyamasya--without
activities; brahman--O saintly person; nu--indeed; ha--it is evident;
arthah--money; yatah--from which; eva--indeed; bhogah--sense enjoyment;
abhoginah--of one who is not engaged in sense enjoyment; ayam--this;
tava--your; vipra--O learned brahmana; deha--body; piva--fat; yatah--how
is it; tat--that fact; vada--kindly tell; nah--us; ksamam--excuse; cet--
if I have asked an impudent question.

TRANSLATION

O brahmana, fully in knowledge of transcendence, you have nothing to do, and therefore you are lying down. It is also understood that you have no money for sense enjoyment. How then has your body become so fat? Under the circumstances, if you do not consider my question impudent, kindly explain how this has happened.

PURPORT

Generally those engaged in spiritual advancement take food only once, either in the afternoon or in the evening. If one takes food only once, naturally he does not become fat. The learned sage, however, was quite fat, and therefore Prahlada Maharaja was very much surprised. Because of being experienced in self-realization, a transcendentalist certainly becomes bright-faced. And one who is advanced in self-realization must be considered to possess the body of a brahmana. Because the bright-faced saintly person was lying down and not working and yet was quite fat, Prahlada Maharaja was puzzled and wanted to question him about this.

TEXT 19

TEXT

kavīh kalpo nīpuna-drk
citra-priya-kathah samah
lokasya kurvatah karma
sese tad-viksitapi va

SYNONYMS

kavīh--very learned; kalpah--expert; nīpuna-drk--intelligent; citra-priya-kathah--able to speak palatable words that are pleasing to the heart; samah--equipoised; lokasya--of the people in general; kurvatah--engaged in; karma--fruitive work; sese--you lie down; tat-viksita--seeing them all; api--although; va--either.

TRANSLATION

Your Honor appears learned, expert and intelligent in every way. You can speak very well, saying things that are pleasing to the heart. You see that people in general are engaged in fruitive activities, yet you are lying here inactive.

PURPORT

Prahlada Maharaja studied the bodily features of the saintly person, and through the saint's physiognomy Prahlada Maharaja could understand that he was intelligent and expert, although he was lying down and not doing anything. Prahlada was naturally inquisitive about why he was lying there inactive.

TEXT 20

TEXT

sri-narada uvaca
sa ittham daitya-patina
pariprsto maha-munih

smayamanas tam abhyaha
tad-vag-amrta-yantritah

SYNONYMS

sri-naradah uvaca--the great saint Narada Muni said; sah--that saintly person (lying down); ittham--in this way; daitya-patina--by the King of the Daityas (Prahlada Maharaja); pariprstah--being sufficiently questioned; maha-munih--the great saintly person; smayamanah--smiling; tam--unto him (Prahlada Maharaja); abhyaha--prepared to give answers; tat-vak--of his words; amrta-yantritah--being captivated by the nectar.

TRANSLATION

Narada Muni continued: When the saintly person was thus questioned by Prahlada Maharaja, the King of the Daityas, he was captivated by this shower of nectarean words, and he replied to the inquisitiveness of Prahlada Maharaja with a smiling face.

TEXT 21

TEXT

sri-brahmana uvaca
vededam asura-srestha
bhavan nanv arya-sammatah
ihoparamayor nram
padany adhyatma-caksusa

SYNONYMS

sri-brahmanah uvaca--the brahmana replied; veda--know very well; idam--all these things; asura-srestha--O best of the asuras; bhavan--you; nanu--indeed; arya-sammatah--whose activities are approved by civilized men; iha--of inclination; uparamayoh--of decreasing; nram--of the people in general; padani--different stages; adhyatma-caksusa--by transcendental eyes.

TRANSLATION

The saintly brahmana said: O best of the asuras, Prahlada Maharaja, who are recognized by advanced and civilized men, you are aware of the different stages of life because of your inherent transcendental eyes, with which you can see a man's character and thus know clearly the results of acceptance and rejection of things as they are.

PURPORT

A pure devotee like Prahlada Maharaja can understand the minds of others because of his pure vision in devotional service. A devotee like Prahlada Maharaja can study another man's character without difficulty.

TEXT 22

TEXT

yasya narayano devo
bhagavan hrd-gatah sada

bhaktya kevalayajnanam
dhunoti dhvantam arkavat

SYNONYMS

yasya--of whom; narayanah devah--the Supreme Personality of Godhead, Narayana; bhagavan--the Lord; hrt-gatah--in the core of the heart; sada--always; bhaktya--by devotional service; kevalaya--alone; ajnanam--ignorance; dhunoti--cleans; dhvantam--darkness; arka-vat--as the sun.

TRANSLATION

Narayana, the Supreme Personality of Godhead, who is full of all opulences, is predominant within the core of your heart because of your being a pure devotee. He always drives away all the darkness of ignorance, as the sun drives away the darkness of the universe.

PURPORT

The words bhaktya kevalaya indicate that simply by executing devotional service one can become full of all knowledge. Krsna is the master of all knowledge (aisvaryasya samagrasya viryasya yasasah sriyah). The Lord is situated in everyone's heart (isvarah sarva-bhutanam hrd-dese 'rjuna tisthati), and when the Lord is pleased with a devotee, the Lord instructs him. Only to the devotees, however, does the Lord give instructions by which to advance further and further in devotional service. To others, the nondevotees, the Lord gives instructions according to the manner of their surrender. The pure devotee is described by the words bhaktya kevalaya. Srila Visvanatha Cakravarti Thakura explains that bhaktya kevalaya means jnana-karmady-amisraya, "unmixed with fruitive activities or speculative knowledge." Simply surrendering at the lotus feet is the cause of all a devotee's enlightenment and awareness.

TEXT 23

TEXT

tathapi brumahe prasnams
tava rajan yatha-srutam
sambhasaniyo hi bhavan
atmanah suddhim icchata

SYNONYMS

tathapi--still; brumahe--I shall answer; prasnans--all the questions; tava--your; rajan--O King; yatha-srutam--as I have learned by hearing from the authorities; sambhasaniyah--fit for being addressed; hi--indeed; bhavan--you; atmanah--of the self; suddhim--purification; icchata--by one who desires.

TRANSLATION

My dear King, although you know everything, you have posed some questions, which I shall try to answer according to what I have learned by hearing from authorities. I cannot remain silent in this regard, for a personality like you is just fit to be spoken to by one who desires self-purification.

PURPORT

A saintly person doesn't wish to speak to anyone and everyone, and he is therefore grave and silent. Generally a common man does not need to be advised. Unless one is prepared to take instructions, it is said that a saintly person should not address him, although sometimes, because of great kindness, a saintly person speaks to ordinary men. As for Prahlada Maharaja, however, since he was not a common, ordinary man, whatever questions he posed would have to be answered, even by a great and exalted personality. Therefore the saintly brahmana did not remain silent, but began to answer. These answers, however, were not concocted by him. This is indicated by the words yatha-srutam, meaning "as I have heard from the authorities." In the parampara system, when the questions are bona fide the answers are bona fide. No one should attempt to create or manufacture answers. One must refer to the sastras and give answers according to Vedic understanding. The words yatha-srutam refer to Vedic knowledge. The Vedas are known as sruti because this knowledge is received from authorities. The statements of the Vedas are known as sruti-pramana. One should quote evidence from the sruti--the Vedas or Vedic literature--and then one's statements will be correct. Otherwise one's words will proceed from mental concoction.

TEXT 24

TEXT

trsnaya bhava-vahinya
yogyaih kamair apuryaya
karmani karyamano 'ham
nana-yonisu yojitah

SYNONYMS

trsnaya--because of material desires; bhava-vahinya--under the sway of the material laws of nature; yogyaih--as it is befitting; kamaih--by material desires; apuryaya--without end, one after another; karmani--activities; karyamanah--constantly being compelled to perform; aham--I; nana-yonisu--in various forms of life; yojitah--engaged in the struggle for existence.

TRANSLATION

Because of insatiable material desires, I was being carried away by the waves of material nature's laws, and thus I was engaging in different activities, struggling for existence in various forms of life.

PURPORT

As long as a living entity wants to fulfill various types of material desire, he must continuously change from one body to accept another. Srila Visvanatha Cakravarti Thakura explains that as a small piece of grass falls in a river and is tossed about with different types of wood and tree branches, the living entity floats in the ocean of material existence and is dashed and tossed amidst material conditions. This is called the struggle for existence. One kind of fruitive activity causes the living being to take one form of body, and because of actions performed in that body, another body is created. One must therefore stop

these material activities, and the chance to do so is given in the human form of life. Specifically, our energy to act should be engaged in the service of the Lord, for then materialistic activities will automatically stop. One must fulfill one's desires by surrendering unto the Supreme Lord, for He knows how to fulfill them. Even though one may have material desires, one should therefore engage in the devotional service of the Lord. That will purify one's struggle for existence.

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." (Bhag. 2.3.10)

anyabhilasita-sunyam
jnana-karmady-anavrtam
anukulyena krsnanu-
silanam bhaktir utama

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

TEXT 25

TEXT

yadrcchaya lokam imam
prapitah karmabhir bhraman
svargapavargayor dvaram
tirascam punar asya ca

SYNONYMS

yadrcchaya--carried by the waves of material nature; lokam--human form; imam--this; prapitah--achieved; karmabhih--by the influence of different fruitive activities; bhraman--wandering from one form of life to another; svarga--to the heavenly planets; apavargayoh--to liberation; dvaram--the gate; tirascam--lower species of life; punah--again; asya--of the human beings; ca--and.

TRANSLATION

In the course of the evolutionary process, which is caused by fruitive activities due to undesirable material sense gratification, I have received this human form of life, which can lead to the heavenly planets, to liberation, to the lower species, or to rebirth among human beings.

PURPORT

All living entities within this material world are undergoing the cycle of birth and death according to the laws of nature. This struggle of birth and death in different species may be called the evolutionary

process, but in the Western world it has been wrongly explained. Darwin's theory of evolution from animal to man is incomplete because the theory does not present the reverse condition, namely evolution from man to animal. In this verse, however, evolution has been very well explained on the strength of Vedic authority. Human life, which is obtained in the course of the evolutionary process, is a chance for elevation (svargapavarga) or for degradation (tirascam punar asya ca). If one uses this human form of life properly, he can elevate himself to the higher planetary systems, where material happiness is many thousands of times better than on this planet, or one may cultivate knowledge by which to become free from the evolutionary process and be reinstated in one's original spiritual life. This is called apavarga, or liberation.

Material life is called pavarga because here we are subject to five different states of suffering, represented by the letters pa, pha, ba, bha and ma. Pa means parisrama, very hard labor. Pha means phena, or foam from the mouth. For example, sometimes we see a horse foaming at the mouth with heavy labor. Ba means byarthata, disappointment. In spite of so much hard labor, at the end we find disappointment. Bha means bhaya, or fear. In material life, one is always in the blazing fire of fear, since no one knows what will happen next. Finally, ma means mrtyu, or death. When one attempts to nullify these five different statuses of life--pa, pha, ba, bha and ma--one achieves apavarga, or liberation from the punishment of material existence.

The word tirascam refers to degraded life. Human life, of course, provides an opportunity for the best living conditions. As Western people think, from the monkeys come the human beings, who are more comfortably situated. However, if one does not utilize his human life for svarga or apavarga, he falls again to the degraded life of animals like dogs and hogs. Therefore a sane human being must consider whether he will elevate himself to the higher planets, prepare to free himself from the evolutionary process, or travel again through the evolutionary process in higher and lower grades of life. If one works piously one may be elevated to the higher planetary systems or achieve liberation and return home, back to Godhead, but otherwise one may be degraded to a life as a dog, a hog and so on. As explained in Bhagavad-gita (9.25), yanti deva-vrata devan. Those interested in being elevated to the higher planetary systems (Devaloka or Svargaloka) must prepare to do so. Similarly, if one wants liberation and wants to return home, back to Godhead, he should prepare himself for that purpose.

Our Krsna consciousness movement is therefore the highest movement for the benediction of human society because this movement is teaching people how to go back home, back to Godhead. In Bhagavad-gita (13.22) it is clearly stated that different forms of life are obtained by association with the three modes of material nature (karanam guna-sango 'sya sad-asad-yoni janmasu). According to one's association with the material qualities of goodness, passion and ignorance in this life, in one's next life one receives an appropriate body. Modern civilization does not know that because of varied association in material nature, the living entity, although eternal, is placed in different diseased conditions known as the many species of life. Modern civilization is unaware of the laws of nature.

prakrteh kriyamanani
gunaih karmani sarvasah
ahankara-vimudhatma
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the performer of activities that are in actuality carried out by nature." (Bg. 3.27) Every living entity is under the full control of the stringent laws of material nature, but rascals think themselves independent. Actually, however, they cannot be independent. This is foolishness. A foolish civilization is extremely risky, and therefore the Krsna consciousness movement is trying to make people aware of their fully dependent condition under the stringent laws of nature and is trying to save them from being victimized by strong maya, which is Krsna's external energy. Behind the material laws is the supreme controller, Krsna (mayadhyaksena prakrtih suyate sacaracaram). Therefore if one surrenders unto Krsna (mam eva ye prapadyante mayam etam taranti te), one may immediately be freed from the control of external nature (sa guna-n samatityaitan brahma-bhuyaya kalpate). This should be the aim of life.

TEXT 26

TEXT

tatrapī dam-patinam ca
sukhayanyapanuttaye
karmani kurvatam drstva
nivr̥tto 'smi viparyayam

SYNONYMS

tatra--there; api--also; dam-patinam--of men and women united by marriage; ca--and; sukha--for the sake of pleasure, specifically the pleasure of sex life; anya-apanuttaye--for avoiding misery; karmani--fruitive activities; kurvatam--always engaged in; drstva--by observing; nivr̥ttah asmi--I have now ceased (from such activities); viparyayam--the opposite.

TRANSLATION

In this human form of life, a man and women unite for the sensual pleasure of sex, but by actual experience we have observed that none of them are happy. Therefore, seeing the contrary results, I have stopped taking part in materialistic activities.

PURPORT

As stated by Prahlada Maharaja, yan maithunadi-grhamedhi-sukham hi tuccham. Man and woman both seek sexual enjoyment, and when they are united by the ritualistic ceremony of marriage, they are happy for some time, but finally there is dissension, and thus there are so many cases of separation and divorce. Although every man and woman is actually eager to enjoy life through sexual unity, the result is disunity and distress. Marriage is recommended to give men and women a concession for restricted sex life, which is also recommended in Bhagavad-gita by the Supreme Personality of Godhead. Dharmaviruddho bhutesu kamo 'smi: sex life not against the principles of religion is Krsna. Every living entity is always eager to enjoy sex life because materialistic life consists of eating, sleeping, sex and fear. In animal life, eating, sleeping, sexual enjoyment and fear cannot be regulated, but for human society the plan is that although men, like animals, must be allowed to eat, sleep, enjoy sex and take protection from fear, they must be regulated. The Vedic plan for

eating recommends that one take yajna-sista, or prasada, food offered to Krsna. Yajna-sistasinah santo mucyante sama-kilbisaih: "The devotees of the Lord are released from all kinds of sins because they eat food that is offered first for sacrifice." (Bg. 3.13) In material life, one commits sinful activities, especially in eating, and because of sinful activities one is condemned by nature's laws to accept another body, which is imposed as punishment. Sex and eating are essential, and therefore they are offered to human society under Vedic restrictions so that according to the Vedic injunctions people may eat, sleep, enjoy sex, be protected from fearful life and gradually be elevated and liberated from the punishment of material existence. Thus the Vedic injunctions for marriage offer a concession to human society, the idea being that a man and woman united in a ritualistic marriage ceremony should help one another advance in spiritual life. Unfortunately, especially in this age, men and women unite for unrestricted sexual enjoyment. Thus they are victimized, being obliged to take rebirth in the forms of animals to fulfill their animalistic propensities. The Vedic injunctions therefore warn, nayam deho deha-bhajam nrloke kastan kaman arhate vid-bhujam ye. One should not enjoy sex life like hogs, and eat everything, even to the limit of stool. A human being should eat prasada offered to the Deity and should enjoy sex life according to the Vedic injunctions. He should engage himself in the business of Krsna consciousness, he should save himself from the fearful condition of material existence, and he should sleep only to recover from fatigue due to working hard.

The learned brahmana said that since everything is misused by fruitive workers, he had retired from all fruitive activities.

TEXT 27

TEXT

sukham asyatmano rupam
sarvehoparatis tanuh
manah-samsparsajan drstva
bhogan svapsyami samvisan

SYNONYMS

sukham--happiness; asya--of him; atmanah--of the living entity; rupam--the natural position; sarva--all; iha--material activities; uparatih--completely stopping; tanuh--the medium of its manifestation; manah-samsparsa-jan--produced from demands for sense gratification; drstva--after seeing; bhogan--sense enjoyment; svapsyami--I am sitting silently, thinking deeply about these material activities; samvisan--entering into such activities.

TRANSLATION

The actual form of life for the living entities is one of spiritual happiness, which is real happiness. This happiness can be achieved only when one stops all materialistic activities. Material sense enjoyment is simply imagination. Therefore, considering this subject matter, I have ceased from all material activities and am lying down here.

PURPORT

The difference between the philosophy of the Mayavadis and that of the Vaisnavas is explained herein. Both the Mayavadis and Vaisnavas know that

in materialistic activities there is no happiness. The Mayavadi philosophers, therefore, adhering to the slogan brahma satyam jagan mithya, want to refrain from false, materialistic activities. They want to stop all activities and merge in the Supreme Brahman. According to the Vaisnava philosophy, however, if one simply ceases from materialistic activity one cannot remain inactive for very long, and therefore everyone should engage himself in spiritual activities, which will solve the problem of suffering in this material world. It is said, therefore, that although the Mayavadi philosophers strive to refrain from materialistic activities and merge in Brahman, and although they may actually merge in the Brahman existence, for want of activity they fall down again into materialistic activity (aruhya krcchrena param padam tatah patanty adhah). Thus the so-called renouncer, unable to remain in meditation upon Brahman, returns to materialistic activities by opening hospitals and schools and so on. Therefore, simply cultivating knowledge that materialistic activities cannot give one happiness, and that one should consequently cease from such activities, is insufficient. One should cease from materialistic activities and take up spiritual activities. Then the solution to the problem will be achieved. Spiritual activities are activities performed according to the order of Krsna (anukulyena krsnanusilanam). If one does whatever Krsna says, his activities are not material. For example, when Arjuna fought in response to the order of Krsna, his activities were not material. Fighting for sense gratification is a materialistic activity, but fighting by the order of Krsna is spiritual. By spiritual activities one becomes eligible to go back home, back to Godhead, and then enjoy blissful life eternally. Here, in the material world, everything is but a mental concoction that will never give us real happiness. The practical solution, therefore, is to cease from materialistic activities and engage in spiritual activities. Yajnarthat karmano 'nyatra loko 'yam karma-bandhanah. If one works for the sake of pleasing the Supreme Lord--Yajna, or Visnu--one is in liberated life. If one fails to do so, however, he remains in a life of bondage.

TEXT 28

TEXT

ity etad atmanah svartham
santam vismrtya vai puman
vicitram asati dvaite
ghoram apnoti samsrtim

SYNONYMS

iti--in this way; etad--a person materially conditioned; atmanah--of his self; sva-artham--own interest; santam--existing within oneself; vismrtya--forgetting; vai--indeed; puman--the living entity; vicitram--attractive false varieties; asati--in the material world; dvaite--other than the self; ghoram--very fearful (due to continuous acceptance of birth and death); apnoti--one becomes entangled; samsrtim--in material existence.

TRANSLATION

In this way the conditioned soul living within the body forgets his self-interest because he identifies himself with the body. Because the body is material, his natural tendency is to be attracted by the

varieties of the material world. Thus the living entity suffers the miseries of material existence.

PURPORT

Everyone is trying to be happy because, as explained in the previous verse, *sukham asyatmano rupam sarvehoparatis tanuh*: when the living entity is in his original spiritual form, he is happy by nature. There is no question of miseries for the spiritual being. As Krsna is always happy, the living entities, who are His parts and parcels, are also happy by nature, but because of being put within this material world and forgetting their eternal relationship with Krsna, they have forgotten their real nature. Because every one of us is a part of Krsna, we have a very affectionate relationship with Him, but because we have forgotten our identities and are considering the body to be the self, we are afflicted by all the troubles of birth, death, old age and disease. This misconception in materialistic life continues unless and until one comes to understand his relationship with Krsna. The happiness sought by the conditioned soul is certainly only illusion, as explained in the next verse.

TEXT 29

TEXT

jalam tad-udbhavais channam
hitvajno jala-kamyaya
mrgatrsnam upadhavet
tathanyatrartha-drk svatah

SYNONYMS

jalam--water; tat-udbhavaih--by grass grown from that water; channam--covered; hitva--giving up; ajnah--a foolish animal; jala-kamyaya--desiring to drink water; mrgatrsnam--a mirage; upadhavet--runs after; tatha--similarly; anyatra--somewhere else; artha-drk--self-interested; svatah--in himself.

TRANSLATION

Just as a deer, because of ignorance, cannot see the water within a well covered by grass, but runs after water elsewhere, the living entity covered by the material body does not see the happiness within himself, but runs after happiness in the material world.

PURPORT

This is an accurate example depicting how the living entity, because of lack of knowledge, runs after happiness outside his own self. When one understands his real identity as a spiritual being, he can understand the supreme spiritual being, Krsna, and the real happiness exchanged between Krsna and one's self. It is very interesting to note how this verse points to the body's growth from the spirit soul. The modern materialistic scientist thinks that life grows from matter, but actually the fact is that matter grows from life. The life, or the spiritual soul, is compared herein to water, from which clumps of matter grow in the form of grass. One who is ignorant of scientific knowledge of the spirit soul does not look inside the body to find happiness in the soul; instead, he

goes outside to search for happiness, just as a deer without knowledge of the water beneath the grass goes out to the desert to find water. The Krsna consciousness movement is trying to remove the ignorance of misled human beings who are trying to find water outside the jurisdiction of life. Raso vai sah. Raso 'ham apsu kaunteya. The taste of water is Krsna. To quench one's thirst, one must taste water by association with Krsna. This is the Vedic injunction.

TEXT 30

TEXT

dehadibhir daiva-tantrair
atmanah sukham ihatah
duhkhatyayam canisasya
kriya moghah krtah krtah

SYNONYMS

deha-adibhih--with the body, mind, ego and intelligence; daiva-tantraih--under the control of superior power; atmanah--of the self; sukham--happiness; ihatah--searching after; duhkha-atyayam--diminution of miserable conditions; ca--also; anisasya--of the living entity fully under the control of material nature; kriyah--plans and activities; moghah krtah krtah--become baffled again and again.

TRANSLATION

The living entity tries to achieve happiness and rid himself of the causes of distress, but because the various bodies of the living entities are under the full control of material nature, all his plans in different bodies, one after another, are ultimately baffled.

PURPORT

Because the materialist is in gross ignorance of how the laws of material nature act upon him as a result of his fruitive activity, he mistakenly plans to enjoy bodily comfort in the human form of life through so-called economic development, through pious activities for elevation to the higher planetary systems, and in many other ways, but factually he becomes a victim of the reactions of his fruitive activities. The Supreme Personality of Godhead is situated as the Supersoul within the cores of the hearts of all living entities. As the Lord says in Bhagavad-gita (15.15):

sarvasya caham hrdi sannivisto
mattah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The desires and activities of the living being are observed by the Supersoul, who is the upadrasta, the overseer, and who orders material nature to fulfill the various desires of the living being. As clearly stated in Bhagavad-gita (18.61):

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

The Lord is situated in everyone's heart, and as one desires, the Lord gives one various types of bodies, which are like machines. Riding on such a machine, the living entity wanders throughout the universe, under the control of material nature and its modes. Thus the living being is not at all free to act, but is fully under the control of material nature, which is fully under the control of the Supreme Personality of Godhead.

As soon as a living entity is victimized by material desires to lord it over material nature, he is subjected to the control of material nature, which is supervised by the Supreme Soul. The result is that one again and again makes plans and is baffled, but as foolish as he is he cannot see the cause of his bafflement. This cause is distinctly stated in Bhagavad-gita: because one has not surrendered to the Supreme Personality of Godhead, he must work under the control of material nature and its stringent laws (daivi hy esa guna-mayi mama maya duratyaya). The only means of becoming free from this entanglement is to surrender to the Supreme Lord. In the human form of life, the living entity must accept this instruction from the Supreme Person, Krsna: sarva-dharman parityajya mam ekam saranam vraja. "Do not plan to achieve happiness and drive away distress. You will never be successful. Simply surrender unto Me." Unfortunately, however, the living entity does not accept the Supreme Lord's clearly stated instructions from Bhagavad-gita, and thus he becomes a perpetual captive of the laws of material nature.

Yajnarthat karmano 'nyatra loko 'yam karma-bandhanah: if one does not act for the satisfaction of Krsna, who is known as Visnu or Yajna, he must be entangled in the reactions of fruitive activities. These reactions are called papa and punya--sinful and pious. By pious activities one is elevated to the higher planetary systems, and by impious activities one is degraded to lower species of life, in which he is punished by the laws of nature. In the lower species of life there is an evolutionary process, and when the term of the living entity's imprisonment or punishment in the lower species is finished, he is again offered a human form and given a chance to decide for himself which way he should plan. If he again misses the opportunity, he is again put into the cycle of birth and death, going sometimes higher and sometimes lower, turning on the samsara-cakra, the wheel of material existence. As a wheel sometimes goes up and sometimes comes down, the stringent laws of material nature make the living entity in material existence sometimes happy and sometimes distressed. How he suffers in the cycle of happiness and distress is described in the next verse.

TEXT 31

TEXT

adhyatmikadibhir dukkhair
avimuktasya karhicit
martyasya krcchropanatair
arthaih kamaih kriyeta kim

SYNONYMS

adhyatmika-adibhih--adhyatmika, adhidaivika and adhibhautika;
dukkhair--by the threefold miseries of material life; avimuktasya--of one who is not freed from such miserable conditions (or one who is subjected to birth, death, old age and disease); karhicit--sometimes; martyasya--of the living entity subjected to death; krcchra-upanataih--things obtained

because of severe miseries; arthaih--even if some benefit is derived; kamaih--which can fulfill one's material desires; kriyeta--what do they do; kim--and what is the value of such happiness.

TRANSLATION

Materialistic activities are always mixed with three kinds of miserable conditions--adhyatmika, adhidaivika and adhibautika. Therefore, even if one achieves some success by performing such activities, what is the benefit of this success? One is still subjected to birth, death, old age, disease and the reactions of his fruitive activities.

PURPORT

According to the materialistic way of life, if a poor man, after laboring very, very hard, gets some material profit at the end of his life, he is considered a success, even though he again dies while suffering the threefold miseries--adhyatmika, adhidaivika and adhibautika. No one can escape the threefold miseries of materialistic life, namely miseries pertaining to the body and mind, miseries pertaining to the difficulties imposed by society, community, nation and other living entities, and miseries inflicted upon us by natural disturbances from earthquakes, famines, droughts, floods, epidemics, and so on. If one works very hard, suffering the threefold miseries, and then is successful in getting some small benefit, what is the value of this benefit? Besides that, even if a karmi is successful in accumulating some material wealth, he still cannot enjoy it, for he must die in bereavement. I have even seen a dying man begging a medical attendant to increase his life by four years so that he could complete his material plans. Of course, the medical man was unsuccessful in expanding the life of the man, who therefore died in great bereavement. Everyone must die in this way, and after one's mental condition is taken into account by the laws of material nature, he is given another chance to fulfill his desires in a different body. Material plans for material happiness have no value, but under the spell of the illusory energy we consider them extremely valuable. There were many politicians, social reformers and philosophers who died very miserably, without deriving any practical value from their material plans. Therefore, a sane and sensible man never desires to work hard under the conditions of threefold miseries, only to die in disappointment.

TEXT 32

TEXT

pasyami dhaninam klesam
lubdhanam ajitatmanam
bhayad alabdha-nidranam
sarvato 'bhivisankinam

SYNONYMS

pasyami--I can practically see; dhaninam--of persons who are very rich; klesam--the miseries; lubdhanam--who are extremely greedy; ajita-atmanam--who are victims of their senses; bhayat--because of fear; alabdha-nidranam--who are suffering from insomnia; sarvatah--from all sides; abhivisankinam--being particularly afraid.

TRANSLATION

The brahmana continued: I am actually seeing how a rich man, who is a victim of his senses, is very greedy to accumulate wealth, and therefore suffers from insomnia due to fear from all sides, despite his wealth and opulence.

PURPORT

Greedy capitalists accumulate wealth under so many miserable conditions, the result being that because they collect money by questionable means, their minds are always agitated. Thus they are unable to sleep at night, and they have to take pills for mental tranquillity to invite sleep. And sometimes even the pills are a failure. Consequently the result of having accumulated money by so much labor is certainly not happiness, but only distress. What is the value of acquiring a comfortable position if one's mind is always disturbed? Narottama dasa Thakura has therefore sung:

samsara-bisanale, dibanisi hiya jvale,
judaite na kainu upaya

"I am suffering from the poisonous effect of material enjoyment. Thus my heart is always burning and is almost on the verge of failure." The result of the greedy capitalist's unnecessary accumulation of wealth is that he must suffer from a blazing fire of anxiety and always be concerned with how to save his money and invest it properly to get more and more. Such a life is certainly not very happy, but because of the spell of the illusory energy, materialistic persons engage in such activities.

As far as our Krsna consciousness movement is concerned, we are getting money naturally, by the grace of God, by selling our literature. This literature is not sold for our sense gratification; to spread the Krsna consciousness movement we need so many things, and Krsna is therefore supplying us the requisite money to advance this mission. The mission of Krsna is to spread Krsna consciousness all over the world, and for this purpose we naturally must have sufficient money. Therefore, according to the advice of Srila Rupa Gosvami Prabhupada, we should not give up attachment to money that can spread the Krsna consciousness movement. Srila Rupa Gosvami says in his Bhakti-rasamrta-sindhu (1.2.256):

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhih parityago
vairagyam phalgu kathyate

"When persons eager to achieve liberation renounce things which are related to the Supreme Personality of Godhead, though they are material, this is called incomplete renunciation." Money that can help in spreading the Krsna consciousness movement is not a part of the material world, and we should not give it up, thinking that it is material. Srila Rupa Gosvami advises:

anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate

"When one is not attached to anything, but at the same time accepts everything in relation to Krsna, one is rightly situated above possessiveness." (Bhakti-rasamrta-sindhu 1.2.255) Money is undoubtedly coming in great quantities, but we should not be attached to this money for sense gratification; every cent should be spent for spreading the Krsna consciousness movement, not for sense gratification. There is danger for a preacher when he receives great quantities of money, for as soon as he spends even a single cent of the collection for his personal sense gratification, he becomes a fallen victim. The preachers of the Krsna consciousness movement should be extremely careful not to misuse the immense quantities of money needed to spread this movement. Let us not make this money the cause of our distress; it should be used for Krsna, and that will cause our eternal happiness. Money is Laksmi, or the goddess of fortune, the companion of Narayana. Laksmiji must always remain with Narayana, and then there need be no fear of degradation.

TEXT 33

TEXT

rajatas cauratah satroh
sva-janat pasu-paksitah
arthibhyah kalatah svasman
nityam pranarthavad bhayam

SYNONYMS

rajatah--from the government; cauratah--from thieves and rogues; satroh--from enemies; sva-janat--from relatives; pasu-paksitah--from animals and birds; arthibhyah--from beggars and persons seeking charity; kalatah--from the time factor; svasmat--as well as from one's self; nityam--always; prana-artha-vat--for one who has life or money; bhayam--fear.

TRANSLATION

Those who are considered materially powerful and rich are always full of anxieties because of governmental laws, thieves and rogues, enemies, family members, animals, birds, persons seeking charity, the inevitable time factor and even their own selves. Thus they are invariably afraid.

PURPORT

The word svasmat means "from one's self." Because of attachment for money, the richest person is even afraid of himself. He fears that he may have locked his money in an unsafe manner or might have committed some mistake. Aside from the government and its income tax and aside from thieves, even a rich man's own relatives are always thinking of how to take advantage of him and take away his money. Sometimes these relatives are described as sva janaka-dasyu, which means "rogues and thieves in the guise of relatives." Therefore, there is no need to accumulate wealth or unnecessarily endeavor for more and more money. The real business of life is to ask "Who am I?" and to understand one's self. world and understand how to return home, back to Godhead.

TEXT 34

TEXT

soka-moha-bhaya-krodha-
raga-klaibya-sramadayah
yan-mulah syur nrnam jahyat
sprham pranarthayor budhah

SYNONYMS

soka--lamentation; moha--illusion; bhaya--fear; krodha--anger; raga--attachment; klaibya--poverty; srama--unnecessary labor; adayah--and so on; yat-mulah--the original cause of all these; syuh--become; nrnam--of human beings; jahyat--should give up; sprham--the desire; prana--for bodily strength or prestige; arthayoh--and accumulating money; budhah--an intelligent person.

TRANSLATION

Those in human society who are intelligent should give up the original cause of lamentation, illusion, fear, anger, attachment, poverty and unnecessary labor. The original cause of all of these is the desire for unnecessary prestige and money.

PURPORT

Here is the difference between Vedic civilization and the modern demoniac civilization. Vedic civilization concerned itself with how to achieve self-realization, and for this purpose one was recommended to have a small income to maintain body and soul together. The society was divided into brahmanas, ksatriyas, vaisyas and sudras, and the members of this society would limit their endeavors to meeting their minimum demands. The brahmanas, in particular, would have no material desires. Because the ksatriyas had to rule the people, it was necessary for them to have money and prestige. But the vaisyas were satisfied with agricultural produce and milk from the cow, and if by chance there were excess, trade was allowed. The sudras were also happy, for they would get food and shelter from the three higher classes. In the demoniac civilization of the present day, however, there is no question of brahmanas or ksatriyas; there are only so-called workers and a flourishing mercantile class who have no goal in life.

According to Vedic civilization, the ultimate perfection of life is to take sannyasa, but at the present moment people do not know why sannyasa is accepted. Because of misunderstanding, they think that one accepts sannyasa to escape social responsibilities. But one does not accept sannyasa to escape from responsibility to society. Generally one accepts sannyasa at the fourth stage of spiritual life. One begins as a brahmacari then becomes a grhastha, a vanaprastha and finally a sannyasi to take advantage of the duration of one's life by engaging oneself fully in self-realization. Sannyasa does not mean begging from door to door to accumulate money for sense gratification. However, because in Kali-yuga people are more or less prone to sense gratification, immature sannyasa is not recommended. Srila Rupa Gosvami writes in his Nectar of Instruction (2):

atyaharah prayasas ca
prajalpo niyamagrahah
jana-sangas ca laulyam ca
sadbhir bhaktir vinasyati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Krsna consciousness; and (6) being greedy for mundane achievements." A sannyasi should have an institution meant to preach Krsna consciousness; he need not accumulate money for himself. We recommend that as soon as money accumulates in our Krsna consciousness movement, fifty per cent of it should be invested in printing books, and fifty per cent for expenditures, especially in establishing centers all over the world. The managers of the Krsna consciousness movement should be extremely cautious in regard to this point. Otherwise money will be the cause of lamentation, illusion, fear, anger, material attachment, material poverty, and unnecessary hard work. When I was alone in Vrndavana, I never attempted to construct mathas or temples; rather, I was fully satisfied with the small amount of money I could gather by selling Back to Godhead, and thus I would provide for myself and also print the literature. When I went to foreign countries, I lived according to the same principle, but when Europeans and Americans began to give money profusely, I started temples and Deity worship. The same principle should still be followed. Whatever money is collected should be spent for Krsna, and not a farthing for sense gratification. This is the Bhagavata principle.

TEXT 35

TEXT

madhukara-maha-sarpau
 loke 'smin no guruttamau
 vairagyam paritosam ca
 prapta yac-chiksaya vayam

SYNONYMS

madhukara--bees that go from flower to flower to collect honey; maha-sarpau--the big snake (the python, which does not move from one place to another); loke--in the world; asmin--this; nah--our; guru--spiritual masters; uttamau--first-class; vairagyam--renunciation; paritosam ca--and satisfaction; praptah--obtained; yat-siksaya--by whose instruction; vayam--we.

TRANSLATION

The bee and the python are two excellent spiritual masters who give us exemplary instructions regarding how to be satisfied by collecting only a little and how to stay in one place and not move.

TEXT 36

TEXT

viragah sarva-kamebhyah

siksito me madhu-vratat
krcchraptam madhuvad vittam
hatvapy anyo haret patim

SYNONYMS

viragah--detachment; sarva-kamebhyah--from all material desires;
siksitah--has been taught; me--unto me; madhu-vratat--from the bumblebee;
krcchra--with great difficulties; aptam--acquired; madhu-vat--as good as
honey ("money is honey"); vittam--money; hatva--killing; api--even;
anyah--another; haret--takes away; patim--the owner.

TRANSLATION

From the bumblebee I have learned to be unattached to accumulating
money, for although money is as good as honey, anyone can kill its owner
and take it away.

PURPORT

The honey gathered in the comb is taken away by force. Therefore one
who accumulates money should realize that he may be harassed by the
government or by thieves or even killed by enemies. Especially in this
age of Kali-yuga, it is said that instead of protecting the money of the
citizens, the government itself will take away the money with the force
of law. The learned brahmana had therefore decided that he should not
accumulate any money. One should own as much as he immediately needs.
There is no need to keep a big balance at hand, along with the fear that
it may be plundered by the government or by thieves.

TEXT 37

TEXT

anilah paritustatma
yadrcchopanatah aham
no cec chaye bahv-ahani
mahahir iva sattvavan

SYNONYMS

anilah--with no desire to possess more; paritusta--very satisfied;
atma--self; yadrccha--in its own way, without endeavor; upanatah--by
things brought in by possession; aham--I; no--not; cet--if so; saye--I
lie down; bahu--many; ahani--days; maha-ahih--a python; iva--like;
sattva-van--enduring.

TRANSLATION

I do not endeavor to get anything, but am satisfied with whatever is
achieved in its own way. If I do not get anything, I am patient and
unagitated like a python and lie down in this way for many days.

PURPORT

One should learn detachment from the bumblebees, for they collect
drops of honey here and there and keep it in their honeycomb, but then
someone comes and by force takes all the honey away, leaving the

bumblebees with nothing. Therefore one should learn from the bumblebee not to keep more money than one needs. Similarly, one should learn from the python to stay in one place for many, many days without focal and then eat only if something comes in its own way. Thus the learned brahmana gave instructions gained from two creatures, namely the bumblebee and the python.

TEXT 38

TEXT

kvacid alpam kvacid bhuri
bhunje 'nnam svadv asvadu va
kvacid bhuri gunopetam
guna-hinam uta kvacit
sraddhayopahrtam kvapi
kadacin mana-varjitam
bhunje bhuktvatha kasmims cid
diva naktam yadrcchaya

SYNONYMS

kvacit--sometimes; alpam--very little; kvacid--sometimes; bhuri--a great quantity; bhunje--I eat; annam--food; svadu--palatable; asvadu--stale; va--either; kvacit--sometimes; bhuri--great; guna-upetam--a nice flavor; guna-hinam--without flavor; uta--whether; kvacit--sometimes; sraddhaya--respectfully; upahrtam--brought by someone; kvapi--sometimes; kadacit--sometimes; mana-varjitam--offered without respect; bhunje--I eat; bhuktvatha--after eating; atha--as such; kasmin cid--sometimes, in some place; diva--during the daytime; naktam--or at night; yadrcchaya--as it is available.

TRANSLATION

Sometimes I eat a very small quantity and sometimes a great quantity. Sometimes the food is very palatable, and sometimes it is stale. Sometimes prasada is offered with great respect, and sometimes food is given neglectfully. Sometimes I eat during the day and sometimes at night. Thus I eat what is easily available.

TEXT 39

TEXT

ksaumam dukulam ajinam
ciram valkalam eva va
vase 'nyad api sampraptam
dista-bhuk tusta-dhir aham

SYNONYMS

ksaumam--clothing made of linen; dukulam--silk or cotton; ajinam--deerskin; ciram--loincloth; valkalam--bark; eva--as it is; va--either; vase--I put on; anyat--something else; api--although; sampraptam--as available; dista-bhuk--because of destiny; tusta--satisfied; dhir--mind; aham--I am.

TRANSLATION

To cover my body I use whatever is available, whether it be linen, silk, cotton, bark or deerskin, according to my destiny, and I am fully satisfied and unagitated.

TEXT 40

TEXT

kvacit chaye dharopasthe
trna-parnama-bhasmasu
kvacit prasada-paryanke
kasipau va parecchaya

SYNONYMS

kvacit--sometimes; saye--I lie down; dhara-upasthe--on the surface of the earth; trna--on grass; parna--leaves; asma--stone; bhasmasu--or a pile of ashes; kvacit--sometimes; prasada--in palaces; paryanke--on a first-class bedstead; kasipau--on a pillow; va--either; para--of another; icchaya--by the wish.

TRANSLATION

Sometimes I lie on the surface of the earth, sometimes on leaves, grass or stone, sometimes on a pile of ashes, or sometimes, by the will of others, in a palace on a first-class bed with pillows.

PURPORT

The learned brahmana's description indicates different types of births, for one lies down according to one's body. Sometimes one takes birth as an animal and sometimes as a king. When he takes birth as an animal he must lie down on the ground, and when he takes birth as a king or a very rich man he is allowed to lie in first-class rooms in huge palaces decorated with beds and other furniture. Such facilities are not available, however, at the sweet will of the living entity; rather, they are available by the supreme will (parecchaya), or by the arrangement of maya. As stated in Bhagavad-gita (18.61):

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The living entity, according to his material desires, receives different types of bodies, which are nothing but machines offered by material nature according to the order of the Supreme Personality of Godhead. By the will of the Supreme, one must take different bodies with different means for lying down.

TEXT 41

TEXT

kvacit snato 'nuliptangah

suvasah sragvy alankrtah
rathebhavais care kvapi
dig-vasa grahavat vibho

SYNONYMS

kvacit--sometimes; snatah--bathing very nicely; anulipta-angah--with sandalwood pulp smeared all over the body; su-vasah--dressing with very nice garments; sragvi--decorated with garlands of flowers; alankrtah--bedecked with various types of ornaments; ratha--on a chariot; ibha--on an elephant; asvaih--or on the back of a horse; care--I wander; kvapi--sometimes; dik-vasah--completely naked; graha-vat--as if haunted by a ghost; vibho--O lord.

TRANSLATION

O my lord, sometimes I bathe myself very nicely, smear sandalwood pulp all over my body, put on a flower garland, and dress in fine garments and ornaments. Then I travel like a king on the back of an elephant or on a chariot or horse. Sometimes, however, I travel naked, like a person haunted by a ghost.

TEXT 42

TEXT

naham ninde na ca staumi
sva-bhava-visamam janam
etesam sreya asase
utaikatmyam mahatmani

SYNONYMS

na--not; aham--I; ninde--blaspheme; na--nor; ca--also; staumi--praise; sva-bhava--whose nature; visamam--contradictory; janam--a living entity or human being; etesam--of all of them; sreya--the ultimate benefit; asase--I pray for; uta--indeed; aikatmyam--oneness; maha-atmani--in the Supersoul, the Parabrahman (Krsna).

TRANSLATION

Different people are of different mentalities. Therefore it is not my business either to praise them or to blaspheme them. I only desire their welfare, hoping that they will agree to become one with the Supersoul, the Supreme Personality of Godhead, Krsna.

PURPORT

As soon as one comes to the platform of bhakti-yoga, one understands fully the Supreme Personality of Godhead, Vasudeva, is the goal of life (vasudevah samam iti sa mahatma sudurlabhah). This is the instruction of all the Vedic literature (vedais ca sarvair aham eva vedyah, sarva dharman parityajya mam ekam saranam vraja). There is no use in praising someone for material qualifications or blaspheming him for material disqualifications. In the material world, good and bad have no meaning because if one is good he may be elevated to a higher planetary system and if one is bad he may be degraded to the lower planetary systems. People of different mentalities are sometimes elevated and sometimes

degraded, but this is not the goal of life. Rather, the goal of life is to become free from elevation and degradation and take to Krsna consciousness. Therefore a saintly person does not discriminate between that which is supposedly good and supposedly bad; rather, he desires for everyone to be happy in Krsna consciousness, which is the ultimate goal of life.

TEXT 43

TEXT

vikalpam juhuyac cittau
tam manasy artha-vibhrame
mano vaikarike hutva
tam mayayam juhoty anu

SYNONYMS

vikalpam--discrimination (between good and bad, one person and another, one nation and another, and all similar discrimination); juhuyat--one should offer as oblations; cittau--in the fire of consciousness; tam--that consciousness; manasi--in the mind; artha-vibhrame--the root of all acceptance and rejection; manah--that mind; vaikarike--in false ego, identification of oneself with matter; hutva--offering as oblations; tam--this false ego; mayayam--in the total material energy; juhoti--offers as oblations; anu--following this principle.

TRANSLATION

The mental concoction of discrimination between good and bad should be accepted as one unit and then invested in the mind, which should then be invested in the false ego. The false ego should be invested in the total material energy. This is the process of fighting false discrimination.

PURPORT

This verse describes how a yogi can become free from material affection. Because of material attraction, a karmi cannot see himself. Jnanis can discriminate between matter and spirit, but the yogis, the best of whom are the bhakti-yogis, want to return home, back to Godhead. The karmis are completely in illusion, the jnanis are neither in illusion nor in positive knowledge, but the yogis, especially the bhakti-yogis, are completely on the spiritual platform. As confirmed in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down under any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." Thus a devotee's position is secure. A devotee is at once elevated to the spiritual platform. Others, such as jnanis and hatha-yogis, can only gradually ascend to the spiritual platform by nullifying their material discrimination on the platform of psychology and nullifying the false ego, by which one thinks,

"I am this body, a product of matter." One must merge the false ego into the total material energy and merge the total material energy into the supreme energetic. This is the process of becoming free from material attraction.

TEXT 44

TEXT

atmanubhutau tam mayam
juhuyat satya-drn munih
tato niriho viramet
svanubhuty-atmani sthitah

SYNONYMS

atma-anubhutau--unto self-realization; tam--that; mayam--the false ego of material existence; juhuyat--should offer as an oblation; satya-drk--one who has actually realized the ultimate truth; munih--such a thoughtful person; tatah--because of this self-realization; nirihah--without material desires; viramet--one must completely retire from material activities; sva-anubhuti-atmani--in self-realization; sthitah--thus being situated.

TRANSLATION

A learned, thoughtful person must realize that material existence is illusion. This is possible only by self-realization. A self-realized person, who has actually seen the truth, should retire from all material activities, being situated in self-realization.

PURPORT

By an analytical study of the entire constitution of the body, one can surely come to the conclusion that the soul is different from all the body's material constituents, such as earth, water, fire and air. Thus the difference between the body and soul can be realized by a person who is thoughtful (manisi or muni), and after this realization of the individual spirit soul one can very easily understand the supreme spirit soul. If one thus realizes that the individual soul is subordinate to the supreme spirit soul, he achieves self-realization. As explained in the Thirteenth Chapter of Bhagavad-gita, there are two souls within the body. The body is called ksetra, and there are two ksetra jnas, or occupants of the body, namely the Supersoul (Paramatma) and the individual soul. The Supersoul and the individual soul are like two birds sitting on the same tree (the material body). One bird, the individual, forgetful bird, is eating the fruit of the tree, not caring for the instructions of the other bird, which is only a witness to the activities of the first bird, who is his friend. When the forgetful bird comes to understand the supreme friend who is always with him and trying to give him guidance in different bodies, he takes shelter at the lotus feet of that supreme bird. As explained in the yoga process, dhyana-vasthita-tad-gatena manasa pasyanti yam yoginah. When one actually becomes a perfect yogi, by meditation he can see the supreme friend and surrender unto Him. This is the beginning of bhakti-yoga, or actual life in Krsna consciousness.

TEXT 45

TEXT

svatma-vrttam mayettham te
suguptam api varnitam
vyapetam loka-sastrabhyam
bhavan hi bhagavat-parah

SYNONYMS

sva-atma-vrttam--the information of the history of self-realization; maya--by me; ittham--in this way; te--unto you; su-guptam--extremely confidential; api--although; varnitam--explained; vyapetam--without; loka-sastrabhyam--the opinion of the common man or common literatures; bhavan--your good self; hi--indeed; bhagavat-parah--having fully realized the Personality of Godhead.

TRANSLATION

Prahlada Maharaja, you are certainly a self-realized soul and a devotee of the Supreme Lord. You do not care for public opinion or so-called scriptures. For this reason I have described to you without hesitation the history of my self-realization.

PURPORT

A person who is actually a devotee of Krsna does not care about so-called public opinion and Vedic or philosophical literatures. Prahlada Maharaja, who is such a devotee, always defied the false instructions of his father and the so-called teachers who were appointed to teach him. Instead, he simply followed the instructions of Narada Muni, his guru, and thus he always remained a stalwart devotee. This is the nature of an intelligent devotee. The Srimad-Bhagavatam instructs, yajnaih sankirtana-prayair yajanti hi sumedhasah. One who is actually very intelligent must join the Krsna consciousness movement, realizing his own self as an eternal servant of Krsna, and thus practice constant chanting of the holy name of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 46

TEXT

sri-narada uvaca
dharmam paramahamsyam vai
muneh srutvasuresvarah
pujayitva tatah prita
amantrya prayayau grham

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; dharmam--the occupational duty; paramahamsyam--of the paramahamsas, the most perfect human beings; vai--indeed; muneh--from the saintly person; srutva--thus hearing; asura-isvarah--the King of the asuras, Prahlada Maharaja; pujayitva--by worshiping the saintly person; tatah--thereafter; pritam--being very pleased; amantrya--taking permission; prayayau--left that place; grham--for his home.

TRANSLATION

Narada Muni continued: After Prahlada Maharaja, the King of the demons, heard these instructions from the saint, he understood the occupational duties of a perfect person [paramahamsa]. Thus he duly worshiped the saint, took his permission and then left for his own home.

PURPORT

As quoted in Caitanya-caritamṛta (Madhya 8.128), Sri Caitanya Mahāprabhu said:

kiba vipra, kiba nyasi, sudra kene naya
yei kṛṣṇa-tattva-veṭṭa sei 'guru' haya

A guru, or spiritual master, can be anyone who is well conversant with the science of Kṛṣṇa. Therefore although Prahlada Maharaja was a grhastha ruling over the demons, he was a paramahamsa, the best of human beings, and thus he is our guru. In the list of gurus, or authorities, Prahlada Maharaja's name is therefore mentioned:

svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo
balir vaiyasakir vayam

(Bhag. 6.3.20)

The conclusion is that a paramahamsa is an exalted devotee (bhagavat-priya). Such a paramahamsa may be in any stage of life--brahmachari, grhastha, vanaprastha or sannyasa--and be equally liberated and exalted. Thus end the Bhaktivedanta purports of the Seventh Canto, Thirteenth Chapter, of the Srimad-Bhagavatam, entitled "The Behavior of a Perfect Person."

Chapter Fourteen Ideal Family Life

This chapter describes the occupational duties of the householder according to the time, the country and the performer. When Yudhisthira Maharaja became very much inquisitive about the occupational duties for the householder, Narada Muni advised him that a grhastha's first duty is to be fully dependent on Vasudeva, Kṛṣṇa, and to try to satisfy Him in all respects by executing one's prescribed devotional service. This devotional service will depend on the instructions of authorities and the association of devotees who are actually engaged in devotional service. The beginning of devotional service is sravanam, or hearing. One must hear from the mouths of realized souls. In this way the grhastha's attraction to his wife and children will gradually be reduced.

As for the maintenance of his family, a grhastha, while earning what he requires for his living, must be very conscientious and must not undergo extraordinary endeavor simply to accumulate money and unnecessarily increase in material comforts. Although a grhastha should externally be very active in earning his livelihood, he should internally be situated as a fully self-realized person, without attachment for material gains. His dealings with family members or friends should be performed simply to fulfill their purpose; one should not be extravagantly engaged in this way. Instructions from family members and society should be accepted superficially, but in essence the grhastha

should be engaged in occupational duties advised by the spiritual master and sastra. Specifically a grhastha should engage in agricultural activities to earn money. As stated in Bhagavad-gita (18.44), krsi-go-raksya-vanijyam--agriculture, cow protection and trade--are special duties of grhasthas. If by chance or by the grace of the Lord more money comes, it should be properly engaged for the Krsna consciousness movement. One should not be eager to earn more money simply for sensual pleasure. A grhastha should always remember that one who is endeavoring to accumulate more money than necessary is to be considered a thief and is punishable by the laws of nature.

A grhastha should be very much affectionate toward lower animals, birds and bees, treating them exactly like his own children. A grhastha should not indulge in killing animals or birds for sense gratification. He should provide the necessities of life even to the dogs and the lowest creatures and should not exploit others for sense gratification. Factually, according to the instructions of Srimad-Bhagavatam, every grhastha is a great communist who provides the means of living for everyone. Whatever a grhastha may possess he should equally distribute to all living entities, without discrimination. The best process is to distribute prasada.

A grhastha should not be very much attached to his wife; he should engage even his own wife in serving a guest with all attention. Whatever money a grhastha accumulates by the grace of God he should spend in five activities, namely worshiping the Supreme Personality of Godhead, receiving Vaisnavas and saintly persons, distributing prasada to the general public and to all living entities, offering prasada to his forefathers, and also offering prasada to his own self. Grhasthas should always be ready to worship everyone as mentioned above. The grhastha should not eat anything not offered to the Supreme personality of Godhead. As it is said in the Bhagavad-gita (3.13), yajna-sistasinah santo mucyante sarva-kilbisaih: "The devotees of the Lord are released from all kinds of sins because they eat food that is offered first for sacrifice." The grhastha should also visit the holy places of pilgrimage mentioned in the puranas. In this way he should fully engage in worshiping the Supreme Personality of Godhead for the benefit of his family, his society, his country, and humanity at large.

TEXT 1

TEXT

sri-yudhisthira uvaca
grhastha etam padavim
vidhina yena canjasa
yayat deva-rse bruhi
madrso grha-mudha-dhih

SYNONYMS

sri-yudhisthirah uvaca--Yudhisthira Maharaja said; grhasthah--a person living with his family; etam--this (the process mentioned in the previous chapter); padavim--position of liberation; vidhina--according to the instructions of Vedic scripture; yena--by which; ca--also; anjasa--easily; yayat--may get; deva-rse--O great sage among the demigods; bruhi--kindly explain; madrsah--such as me; grha-mudha-dhih--completely ignorant of the goal of life.

TRANSLATION

Maharaja Yudhisthira inquired from Narada Muni: O my lord, O great sage, kindly explain how we who are staying at home without knowledge of the goal of life may also easily attain liberation, according to the instructions of the Vedas.

PURPORT

In the previous chapters the great sage Narada has explained how a brahmacari, a vanaprastha and a sannyasi should act. He first explained the dealings of a brahmacari, vanaprastha and sannyasi because these three asramas, or statuses of life, are extremely important for fulfillment of the goal of life. One should note that in the brahmacari-asrama, vanaprastha-asrama and sannyasa-asrama there is no scope for sex life, whereas sex is allowed in grhastha life under regulations. Narada Muni, therefore, first described brahmacarya, vanaprastha and sannyasa because he wanted to stress that sex is not at all necessary, although one who absolutely requires it is allowed to enter grhastha life, or household life, which is also regulated by the sastras and guru. Yudhisthira Maharaja could understand all this. Therefore, as a grhastha, he presented himself as grha-mudha-dhih, one who is completely ignorant of the goal of life. A person who remains a householder in family life is certainly ignorant of life's goal; he is not very much advanced in intelligence. As soon as possible, one should give up his so-called comfortable life at home and prepare to undergo austerity, or tapasya. Tapo divyam putraka. According to the instructions given by Rsabhadeva to His sons, we should not create a so-called comfortable situation, but must prepare to undergo austerity. This is how a human being should actually live to fulfill life's ultimate goal.

TEXT 2

TEXT

sri-narada uvaca
grhesv avasthito rajan
kriyah kurvan yathocitah
vasudevarpanam saksad
upasita maha-munin

SYNONYMS

sri-naradah uvaca--Sri Narada Muni replied; grhesu--at home; avasthitah--staying (a householder generally stays home with his wife and children); rajan--O King; kriyah--activities; kurvan--performing; yathocitah--suitable (as instructed by the guru and sastra); vasudeva--unto Lord Vasudeva; arpanam--dedicating; saksat--directly; upasita--should worship; maha-munin--the great devotees.

TRANSLATION

Narada Muni replied: My dear King, those who stay at home as householders must act to earn their livelihood, and instead of trying to enjoy the results of their work themselves, they should offer these results to Krsna, Vasudeva. How to satisfy Vasudeva in this life can be perfectly understood through the association of great devotees of the Lord.

PURPORT

The format for grhastha life should be dedication to the Supreme Personality of Godhead. In Bhagavad-gita (6.1) it is said:

anasritah karma-phalam
karyam karma karoti yah
sa sannyasi ca yogi ca
na niragnir na cakriyah

"One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work." Whether one acts as a brahmacari, grhastha, vanaprastha or sannyasi, he must act only for the satisfaction of the Supreme Personality of Godhead, Vasudeva--Krsna, the son of Vasudeva. This should be the principle for everyone's life. Narada Muni has already described the principles of life for a brahmacari, vanaprastha and sannyasi, and now he is describing how a grhastha should live. The basic principle is to satisfy the Supreme Personality of Godhead.

The science of satisfying the Supreme Lord can be learned as described here: saksad upasita maha-munin. The word maha-munin refers to great saintly persons or devotees. Saintly persons are generally known as munis, or thoughtful philosophers concerned with transcendental subject matters, and maha-munin refers to those who have not only thoroughly studied the goal of life but who are actually engaged in satisfying the Supreme Personality of Godhead, Vasudeva. These persons are known as devotees. Unless one associates with devotees, one cannot learn the science of vasudevarpana, or dedicating one's life to Vasudeva, Krsna, the Supreme Personality of Godhead.

In India the principles of this science were followed strictly. Even fifty years ago, I saw that in the villages of Bengal and the suburbs of Calcutta, people engaged in hearing Srimad-Bhagavatam daily when all their activities ended, or at least in the evening before going to bed. Everyone would hear the Bhagavatam. Bhagavata classes were held in every village, and thus people had the advantage of hearing Srimad-Bhagavatam, which describes everything about the aim of life--liberation or salvation. This will be clearly explained in the next verses.

TEXTS 3-4

TEXT

srnvan bhagavato 'bhiksnam
avatara-kathamrtam
sraddadhano yatha-kalam
upasanta-janavrtah

sat-sangac chanakaih sangam
atma-jayatmajadisu
vimuncen mucyamanesu
svayam svapnavad utthitah

SYNONYMS

srnvan--hearing; bhagavatah--of the Lord; abhiksnam--always; avatara--of the incarnations; katha--narrations; amrtam--the nectar; sraddadhanah--being very faithful in hearing about the Supreme Personality of Godhead;

yatha-kalam--according to time (generally a grhastha can find time in the evening or in the afternoon); upasanta--completely relieved of material activities; jana--by persons; avrtah--being surrounded; sat-sangat--from such good association; sanakaih--gradually; sangam--association; atma--in the body; jaya--wife; atma-ja-adisu--as well as in children; vimuncet--one should get free from the attachment for such association; mucyamanesu--being severed (from him); svayam--personally; svapna-vat--like a dream; utthitah--awakened.

TRANSLATION

A grhastha must associate again and again with saintly persons, and with great respect he must hear the nectar of the activities of the Supreme Lord and His incarnations as these activities are described in Srimad-Bhagavatam and other Puranas. Thus one should gradually become detached from affection for his wife and children, exactly like a man awakening from a dream.

PURPORT

The Krsna consciousness movement has been established to give grhasthas all over the world an opportunity to hear Srimad-Bhagavatam and Bhagavad-gita specifically. The process, as described in many ways, is one of hearing and chanting (srnvatam sva-kathah krsnah punya-sravana-kirtanah). Everyone, especially the grhasthas, who are mudha-dhi, ignorant about the goal of life, should be given opportunities to hear about Krsna. Simply by hearing, by attending lectures in the different centers of the Krsna consciousness movement, where topics of Krsna from Bhagavad-gita and Srimad-Bhagavatam are discussed, they will be purified of their sinful inclination for constant indulgence in illicit sex, meat-eating, intoxication and gambling, which have all become prominent in modern days. Thus they can be raised to the status of light. Punya-sravana-kirtanah. Simply by joining the kirtana--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--and by hearing about Krsna from Bhagavad-gita, one must be purified, especially if he also takes prasada. This is all going on in the Krsna consciousness movement.

Another specific description here is srnvan bhagavato 'bhiksnam avatara-kathamrtam. It is not that because one has once finished Bhagavad-gita he should not hear it again. The word abhiksnam is very important. We should hear again and again. There is no question of stopping: even if one has read these topics many times, he should go on reading again and again because bhagavat-katha, the words spoken by Krsna and spoken by Krsna's devotees about Krsna, are amrtam, nectar. The more one drinks this amrtam, the more he advances in his eternal life.

The human form of life is meant for liberation, but unfortunately, due to the influence of Kali-yuga, every day the grhasthas are working hard like asses. Early in the morning they rise and travel even a hundred miles away to earn bread. Especially in the Western countries, I have seen that people awaken at five o'clock to go to offices and factories to earn their livelihood. People in Calcutta and Bombay also do this every day. They work very hard in the office or factory, and again they spend three or four hours in transportation returning home. Then they retire at ten o'clock and again rise early in the morning to go to their offices and factories. This kind of hard labor is described in the sastras as the life of pigs and stool-eaters. Nayam deho deha-bhajam nrloke kastan kaman arhate vid-bhujam ye: "Of all living entities who have accepted material bodies in this world, one who has been awarded this human form should not

work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool." (Bhag. 5.5.1) One must find some time for hearing Srimad-Bhagavatam and Bhagavad-gita. This is Vedic culture. One should work eight hours at the most to earn his livelihood, and either in the afternoon or in the evening a householder should associate with devotees to hear about the incarnations of Krsna and His activities and thus be gradually liberated from the clutches of maya. However, instead of finding time to hear about Krsna, the householders, after working hard in offices and factories, find time to go to a restaurant or a club where instead of hearing about Krsna and His activities they are very much pleased to hear about the political activities of demons and nondevotees and to enjoy sex, wine, women and meat and in this way waste their time. This is not grhastha life, but demoniac life. The Krsna consciousness movement, however, with its centers all over the world, gives such fallen and condemned persons an opportunity to hear about Krsna.

In a dream we form a society of friendship and love, and when we awaken we see that it has ceased to exist. Similarly, one's gross society, family and love are also a dream, and this dream will be over as soon as one dies. Therefore, whether one is dreaming in a subtle way or a gross way, these dreams are all false and temporary. One's real business is to understand that one is soul (aham brahmasmi) and that his activities should therefore be different. Then one can be happy.

brahma-bhutam prasannatma
na socati na kankasati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service unto Me." (Bg. 18.54) One who is engaged in devotional service can very easily be liberated from the dream of materialistic life.

TEXT 5

TEXT

yavad-artham upasino
dehe gehe ca panditah
virakto raktavat tatra
nr-loke naratam nyaset

SYNONYMS

yavat-artham--as much endeavor for one's livelihood as necessary;
upasinah--earning; dehe--in the body; gehe--in family matters; ca--also;
panditah--one who is learned; viraktah--not at all attached; rakta-vat--
as if very much attached; tatra--in this; nr-loke--human society;
naratam--the human form of life; nyaset--one should depict.

TRANSLATION

While working to earn his livelihood as much as necessary to maintain body and soul together, one who is actually learned should live in human

society unattached to family affairs, although externally appearing very much attached.

PURPORT

This is the picture of ideal family life. When Sri Caitanya Mahaprabhu asked Ramananda Raya about the goal of life, Ramananda Raya described it in different ways, according to the recommendations of the revealed scriptures, and finally Sri Ramananda Raya explained that one may stay in his own position, whether as a brahmana, a sudra, a sannyasi or whatever, but one must try to inquire about life's goal (athato brahma-jijnasa). This is the proper utilization of the human form of life. When one misuses the gift of the human form by unnecessarily indulging in the animal propensities of eating, sleeping, mating and defending and does not try to get out of the clutches of maya, which subjects one to repeated birth, death, old age and disease, one is again punished by being forced to descend to the lower species and undergo evolution according to the laws of nature. prakrteh kriyamanani gunaih karmani sarvasah. Being completely under the grip of material nature, the living entity must evolve again from the lower species to the higher species until he at last returns to human life and gets the chance to be freed from the material clutches. A wise man, however, learns from the sastras and guru that we living entities are all eternal but are put into troublesome conditions because of associating with different modes under the laws of material nature. He therefore concludes that in the human form of life he should not endeavor for unnecessary necessities, but should live a very simple life, just maintaining body and soul together. Certainly one requires some means of livelihood, and according to one's varna and asrama this means of livelihood is prescribed in the sastras. One should be satisfied with this. Therefore, instead of hankering for more and more money, a sincere devotee of the Lord tries to invent some ways to earn his livelihood, and when he does so Krsna helps him. Earning one's livelihood, therefore, is not a problem. The real problem is how to get free from the bondage of birth, death and old age. Attaining this freedom, and not inventing unnecessary necessities, is the basic principle of Vedic civilization. One should be satisfied with whatever means of life comes automatically. The modern materialistic civilization is just the opposite of the ideal civilization. Every day the so-called leaders of modern society invent something contributing to a cumbersome way of life that implicates people more and more in the cycle of birth, death, old age and disease.

TEXT 6

TEXT

jnatayah pitarau putra
bhratarah suhrdo 'pare
yad vadanti yad icchanti
canumodeta nirmamah

SYNONYMS

jnatayah--relatives, family members; pitarau--the father and mother; putrah--children; bhratarah--brothers; suhrdah--friends; apare--and others; yat--whatever; vadanti--they suggest (in regard to one's means of livelihood); yat--whatever; icchanti--they wish; ca--and; anumodeta--he should agree; nirmamah--but without taking them seriously.

TRANSLATION

An intelligent man in human society should make his own program of activities very simple. If there are suggestions from his friends, children, parents, brothers or anyone else, he should externally agree, saying, "Yes, that is all right," but internally he should be determined not to create a cumbersome life in which the purpose of life will not be fulfilled.

TEXT 7

TEXT

divyam bhaumam cantariksam
vittam acyuta-nirmitam
tat sarvam upayunjana
etat kuryat svato budhah

SYNONYMS

divyam--easily obtained because of rainfall from the sky; bhaumam--obtained from the mines and the sea; ca--and; antariksam--obtained by chance; vittam--all property; acyuta-nirmitam--created by the Supreme Personality of Godhead; tat--those things; sarvam--all; upayunjana--utilizing (for all human society or all living beings); etat--this (maintaining body and soul together); kuryat--one must do; svatah--obtained of itself, without extra endeavor; budhah--the intelligent person.

TRANSLATION

The natural products created by the Supreme Personality of Godhead should be utilized to maintain the bodies and souls of all living entities. The necessities of life are of three types: those produced from the sky [from rainfall], from the earth [from the mines, the seas or the fields], and from the atmosphere [that which is obtained suddenly and unexpectedly].

PURPORT

We living entities in different forms are all children of the Supreme Personality of Godhead, as confirmed by the Lord in Bhagavad-gita (14.4):

sarva-yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad-yonir
aham bija-pradah pita

"It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father." The Supreme Lord, Krsna, is the father of all living entities in different species and forms. One who is intelligent can see that all living entities in the 8,400,000 bodily forms are part of the Supreme Personality of Godhead and are His sons. Everything within the material and spiritual worlds is the property of the Supreme Lord (isavasyam idam sarvam), and therefore everything has a relationship with Him. Srila Rupa Gosvami says in this regard:

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhih parityago
vairagyam phalgu kathyate

"One who rejects anything without knowledge of its relationship to Krsna is incomplete in his renunciation." (Bhakti-rasamrta-sindhu 1.2.256) Although Mayavadi philosophers say that the material creation is false, actually it is not false; it is factual, but the idea that everything belongs to human society is false. Everything belongs to the Supreme Personality of Godhead, for everything is created by Him. All living entities, being the Lord's sons, His eternal parts and parcels, have the right to use their father's property by nature's arrangement. As stated in the Upanisads, tena tyaktena bhunjitha ma grdhah kasya svid dhanam. Everyone should be satisfied with the things allotted him by the Supreme Personality of Godhead; no one should encroach upon another's rights or property.

In Bhagavad-gita it is said:

annad bhavanti bhutani
parjanyaad anna-sambhavah
yajnad bhavati parjanyo
yajnah karma-samudbhavah

"All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of yajna [sacrifice], and yajna is born of prescribed duties." (Bg. 3.14) When food grains are sufficiently produced, both animals and human beings can be nourished without difficulty for their maintenance. This is nature's arrangement. prakrteh kriyamana-ni gunaih karmani sarvasah. Everyone is acting under the influence of material nature, and only fools think they can improve upon what God has created. The householders are specifically responsible for seeing that the laws of the Supreme Personality of Godhead are maintained, without fighting between men, communities, societies or nations. Human society should properly utilize the gifts of God, especially the food grains that grow because of rain falling from the sky. As stated in Bhagavad-gita, yajnad bhavati parjanya. So that rainfall will be regulated, humanity should perform yajnas, sacrifices. Yajnas were previously performed with offerings of oblations of ghee and food grains, but in this age, of course, this is no longer possible, for the production of ghee and food grains has diminished because of the sinful life of human society. However, people should take to Krsna consciousness and chant the Hare Krsna mantra, as recommended in the sastras (yajnaih sankirtana-prayair yajanti hi sumedhasah). If people throughout the world take to the Krsna consciousness movement and chant the easy sound vibration of the transcendental name and fame of the Supreme Personality of Godhead, there will be no scarcity of rainfall; consequently food grains, fruits and flowers will be properly produced, and all the necessities of life will be easily obtained. Grhasthas, or householders, should take the responsibility for organizing such natural production. It is therefore said, tasyaiva hetoh prayateta kovidah. An intelligent person should try to spread Krsna consciousness through the chanting of the holy name of the Lord, and all the necessities of life will automatically follow.

TEXT

yavad bhriyeta jatharam
tavat svatvam hi dehinam
adhikam yo 'bhimanyeta
sa steno dandam arhati

SYNONYMS

yavat--as much as; bhriyeta--may be filled; jatharam--the stomach; tavat--that much; svatvam--proprietorship; hi--indeed; dehinam--of the living entities; adhikam--more than that; yah--anyone who; abhimanyeta--may accept; sah--he; stenah--a thief; dandam--punishment; arhati--deserves.

TRANSLATION

One may claim proprietorship to as much wealth as required to maintain body and soul together, but one who desires proprietorship over more than that must be considered a thief, and he deserves to be punished by the laws of nature.

PURPORT

By God's favor we sometimes get large quantities of food grains or suddenly receive some contribution or unexpected profit in business. In this way we may get more money than needed. So, how should that be spent? There is no need to accumulate money in the bank merely to increase one's bank balance. Such a mentality is described in Bhagavad-gita (16.13) as asuric, demoniac.

idam adya maya labdham
imam prapsye manoratham
idam astidam api me
bhavisyati punar dhanam

"The demoniac person thinks, 'So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more.' " The asura is concerned with how much wealth he has in the bank today and how it will increase tomorrow, but unrestricted accumulation of wealth is not permitted either by the sastra or, in the modern age, by the government. Actually, if one has more than one requires for his necessities, the extra money should be spent for Krsna. According to the Vedic civilization, it should all be given to the Krsna consciousness movement, as ordered by the Lord Himself in Bhagavad-gita (9.27):

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

"O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." Grhasthas should spend extra money only for the Krsna consciousness movement.

The grhasthas should give contributions for constructing temples of the Supreme Lord and for preaching of Srimad Bhagavad-gita, or Krsna

consciousness, all over the world. Srnvan bhagavato'bhiksnam avatara-kathamrtam. In the sastras--the puranas and other Vedic literatures--there are so many narrations describing the transcendental activities of the Supreme Personality of Godhead, and everyone should hear them again and again. For example, even if we read the entire Bhagavad-gita every day, all eighteen chapters, in each reading we shall find a new explanation. That is the nature of transcendental literature. The Krsna consciousness movement therefore affords one an opportunity to spend his extra earnings for the benefit of all human society by expanding Krsna consciousness. In India especially we see hundreds and thousands of temples that were constructed by the wealthy men of society who did not want to be called thieves and be punished.

This verse is very important. As stated here, one who accumulates more money than needed is a thief, and by the laws of nature he will be punished. One who acquires more money than necessary becomes desirous of enjoying material comforts more and more. Materialists are inventing so many artificial necessities, and those who have money, being allured by such artificial necessities, try to accumulate money to possess more and more. This is the idea of modern economic development. Everyone is engaged in earning money, and the money is kept in the bank, which then offers money to the public. In this cycle of activities, everyone is engaged in getting more and more money, and therefore the ideal goal of human life is being lost. Concisely, it may be said that everyone is a thief and is liable to be punished. Punishment by the laws of nature takes place in the cycle of birth and death. No one dies fully satisfied by the fulfillment of material desires, for that is not possible. Therefore at the time of one's death one is very sorry, being unable to fulfill his desires. By the laws of nature one is then offered another body to fulfill his unsatisfied desires, and upon taking birth again, accepting another material body, one voluntarily accepts the threefold miseries of life.

TEXT 9

TEXT

mrgostra-khara-markakhu-
sarisrp khaga-maksikah
atmanah putravat pasyet
tair esam antaram kiyat

SYNONYMS

mrga--deer; ustra--camels; khara--asses; marka--monkeys; akhu--mice; sarisrp--snakes; khaga--birds; maksikah--flies; atmanah--of one's self; putra-vat--like the sons; pasyet--one should see; taih--with those sons; esam--of these animals; antaram--difference; kiyat--how little.

TRANSLATION

One should treat animals such as deer, camels, asses, monkeys, mice, snakes, birds and flies exactly like one's own son. How little difference there actually is between children and these innocent animals.

PURPORT

One who is in Krsna consciousness understands that there is no difference between the animals and the innocent children in one's home.

Even in ordinary life, it is our practical experience that a household dog or cat is regarded on the same level as one's children, without any envy. Like children, the unintelligent animals are also sons of the Supreme Personality of Godhead, and therefore a Krsna conscious person, even though a householder, should not discriminate between children and poor animals. Unfortunately, modern society has devised many means for killing animals in different forms of life. For example, in the agricultural fields there may be many mice, flies and other creatures that disturb production, and sometimes they are killed by pesticides. In this verse, however, such killing is forbidden. Every living entity should be nourished by the food given by the Supreme Personality of Godhead. Human society should not consider itself the only enjoyer of all the properties of God; rather, men should understand that all the other animals also have a claim to God's property. In this verse even the snake is mentioned, indicating that a householder should not be envious even of a snake. If everyone is fully satisfied by eating food that is a gift from the Lord, why should there be envy between one living being and another? In modern days people are very much inclined toward communistic ideas of society, but we do not think that there can be any better communistic idea than that which is explained in this verse of Srimad-Bhagavatam. Even in the communistic countries the poor animals are killed without consideration, although they also should have the right to take their allotted food with which to live.

TEXT 10

TEXT

tri-vargam natikrcchrena
 bhajeta grha-medhy api
 yatha-desam yatha-kalam
 yavad-daivopapaditam

SYNONYMS

tri-vargam--three principles, namely religiosity, economic development and sense gratification; na--not; ati-krcchrena--by very severe endeavor; bhajeta--should execute; grha-medhi--a person interested only in family life; api--although; yatha-desam--according to the place; yatha-kalam--according to the time; yavat--as much as; daiva--by the grace of the Lord; upapaditam--obtained.

TRANSLATION

Even if one is a householder rather than a brahmacari, a sannyasi or a vanaprastha, one should not endeavor very hard for religiosity, economic development or satisfaction of the senses. Even in householder life, one should be satisfied to maintain body and soul together with whatever is available with minimum endeavor, according to place and time, by the grace of the Lord. One should not engage oneself in ugra-karma.

PURPORT

In human life there are four principles to be fulfilled--dharma, artha, kama and moksa (religion, economic development, sense gratification, and liberation). First one should be religious, observing various rules and regulations, and then one must earn some money for maintenance of his family and the satisfaction of his senses. The most

important ceremony for sense gratification is marriage because sexual intercourse is one of the principal necessities of the material body. Yan maithunadi-grhamedhi-sukham hi tuccham. Although sexual intercourse is not a very exalted requisite in life, both animals and men require some sense gratification because of material propensities. One should be satisfied with married life and not expend energy for extra sense gratification or sex life.

As for economic development, the responsibility for this should be entrusted mainly to the vaisyas and grhasthas. Human society should be divided into varnas and asramas--brahmana, ksatriya, vaisya, sudra, brahmacarya, grhastha, vanaprastha and sannyasa. Economic development is necessary for grhasthas. Brahmana grhasthas should be satisfied with a life of adhyayana, adhyapana, yajana and yajana--being learned scholars, teaching others to be scholars, learning how to worship the Supreme Personality of Godhead, Visnu, and also teaching others how to worship Lord Visnu, or even the demigods. A brahmana should do this without remuneration, but he is allowed to accept charity from a person whom he teaches how to be a human being. As for the ksatriyas, they are supposed to be the kings of the land, and the land should be distributed to the vaisyas for agricultural activities, cow protection and trade. Sudras must work; sometimes they should engage in occupational duties as cloth manufacturers, weavers, blacksmiths, goldsmiths, brass-smiths, and so on, or else they should engage in hard labor to produce food grains.

These are the different occupational duties by which men should earn their livelihood, and in this way human society should be simple. At the present moment, however, everyone is engaged in technological advancement, which is described in Bhagavad-gita as ugra-karma--extremely severe endeavor. This ugra-karma is the cause of agitation within the human mind. Men are engaging in many sinful activities and becoming degraded by opening slaughterhouses, breweries and cigarette factories, as well as nightclubs and other establishments for sense enjoyment. In this way they are spoiling their lives. In all of these activities, of course, householders are involved, and therefore it is advised here, with the use of the word api, that even though one is a householder, one should not engage himself in severe hardships. One's means of livelihood should be extremely simple. As for those who are not grhasthas--the brahmacaris, vanaprasthas and sannyasis--they don't have to do anything but strive for advancement in spiritual life. This means that three fourths of the entire population should stop sense gratification and simply be engaged in the advancement of Krsna consciousness. Only one fourth of the population should be grhastha, and that should be according to laws of restricted sense gratification. The grhasthas, vanaprasthas, brahmacaris and sannyasis should endeavor together with their total energy to become Krsna conscious. This type of civilization is called daiva-varnasrama. One of the objectives of the Krsna consciousness movement is to establish this daiva-varnasrama, but not to encourage so-called varnasrama without scientifically organized endeavor by human society.

TEXT 11

TEXT

asvaghante 'vasayibhyah
kaman samvibhajed yatha
apy ekam atmano daram
nrnam svatva-graho yatah

SYNONYMS

a--even up to; sva--the dog; agha--sinful animals or living entities; ante avasayibhyah--unto the candalas, the lowest of men (dog-eaters and hog-eaters); kaman--the necessities of life; samvibhajet--should divide; yatha--as much as (deserved); api--even; ekam--one; atmanah--own; daram--the wife; nram--of the people in general; svatva-grahah--the wife is accepted as being identical with one's self; yatah--because of which.

TRANSLATION

Dogs, fallen persons and untouchables, including candalas [dog-eaters], should all be maintained with their proper necessities, which should be contributed by the householders. Even one's wife at home, with whom one is most intimately attached, should be offered for the reception of guests and people in general.

PURPORT

Although in modern society the dog is accepted as part of one's household paraphernalia, in the Vedic system of household life the dog is untouchable; as mentioned here, a dog may be maintained with proper food, but it cannot be allowed to enter one's house, what to speak of the bedroom. Outcastes or untouchable candalas should also be provided with the necessities for life. The word used in this connection is yatha, which means "as much as deserved." The outcastes should not be given money with which to indulge in more than they need, for otherwise they will misuse it. At the present moment, for example, low-class men are generally paid quite amply, but instead of using their money to cultivate knowledge and advance in life, such low-class men use their extra money for wine-drinking and similar sinful activities. As mentioned in Bhagavad-gita (4.13), catur-varnyam maya srstam guna-karma-vibhagasah: there must be four divisions of human society according to the work and qualities of men. Men with the lowest qualities cannot do any work that requires higher intelligence. However, although such a division of men must exist according to their quality and work, it is suggested herewith that everyone must have the necessities of life. The communists of the present day are in favor of supplying the necessities of life to everyone, but they consider only the human beings and not the lower animals. The Bhagavatam's principles are so broad, however, that it recommends that the necessities of life be supplied to everyone, man or animal, regardless of good or bad qualities.

The idea of giving even one's wife to the service of the public is that one's intimate relationship with his wife, or one's excessive attachment for his wife, by which one thinks his wife to be his better half or to be identical with himself, must gradually be given up. As formerly suggested, the idea of ownership, even of one's family, must be abandoned. The dream of material life is the cause of bondage in the cycle of birth and death, and therefore one should give up this dream. Consequently, in the human form of life one's attachment for his wife should be given up, as suggested herein.

TEXT 12

TEXT

jahyad yad-arthe svan pranam
hanyad va pitaram gurum

tasyam svatvam striyam jahyad
yas tena hy ajito jitah

SYNONYMS

jahyat--one may give up; yat-arthe--for whom; svan--one's own; pranana--life; hanyat--one may kill; va--or; pitaram--the father; gurum--the teacher or spiritual master; tasyam--unto her; svatvam--ownership; striyam--unto the wife; jahyat--one must give up; yah--one who (the Supreme Personality of Godhead); tena--by him; hi--indeed; ajitah--cannot be conquered; jitah--conquered.

TRANSLATION

One so seriously considers one's wife to be his own that he sometimes kills himself for her or kills others, including even his parents or his spiritual master or teacher. Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone.

PURPORT

Every husband is too much attached to his wife. Therefore, to give up one's connection with his wife is extremely difficult, but if one can somehow or other give it up for the service of the Supreme Personality of Godhead, then the Lord Himself, although not able to be conquered by anyone, comes very much under the control of the devotee. And if the Lord is pleased with a devotee, what is there that is unobtainable? Why should one not give up his affection for his wife and children and take shelter of the Supreme Personality of Godhead? Where is the loss of anything material? Householder life means attachment for one's wife, whereas sannyasa means detachment from one's wife and attachment to Krsna.

TEXT 13

TEXT

krmi-vid-bhasma-nisthantam
kvedam tuccham kalevaram
kva tadiya-ratir bharya
kvayam atma nabhas-chadiah

SYNONYMS

krmi--insects, germs; vit--stool; bhasma--ashes; nistha--attachment; antam--at the end; kva--what is; idam--this (body); tuccham--very insignificant; kalevaram--material tabernacle; kva--what is that; tadiya-ratih--attraction for that body; bharya--wife; kva ayam--what is the value of this body; atma--the Supreme Soul; nabhas-chadiah--all-pervading like the sky.

TRANSLATION

Through proper deliberation, one should give up attraction to his wife's body because that body will ultimately be transformed into small insects, stool or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?

PURPORT

Here also, the same point is stressed: one should give up attachment for his wife--or, in other words, for sex life. If one is intelligent, he can think of his wife's body as nothing but a lump of matter that will ultimately be transformed into small insects, stool or ashes. In different societies there are different ways of dealing with the human body at the time of the funeral ceremony. In some societies the body is given to the vultures to be eaten, and therefore the body ultimately turns to vulture stool. Sometimes the body is merely abandoned, and in that case the body is consumed by small insects. In some societies the body is immediately burned after death, and thus it becomes ashes. In any case, if one intelligently considers the constitution of the body and the soul beyond it, what is the value of the body? Antavanta ime deha nityasyoktah saririnah: the body may perish at any moment, but the soul is eternal. If one gives up attachment for the body and increases his attachment for the spirit soul, his life is successful. It is merely a matter of deliberation.

TEXT 14

TEXT

siddhair yajnavasistarhaih
kalpayed vrttim atmanah
sese svatvam tyajan prajnah
padavim mahatam iyat

SYNONYMS

siddhaih--things obtained by the grace of the Lord; yajna-avasistarhaih--things obtained after a sacrifice is offered to the Lord or after the recommended panca-suna yajna is performed; kalpayet--one should consider; vrttim--the means of livelihood; atmanah--for the self; sese--at the end; svatvam--so-called proprietorship over one's wife, children, home, business and so on; tyajan--giving up; prajnah--those who are wise; padavim--the position; mahatam--of the great personalities who are fully satisfied in spiritual consciousness; iyat--should achieve.

TRANSLATION

An intelligent person should be satisfied with eating prasada [food offered to the Lord] or with performing the five different kinds of yajna [panca-suna]. By such activities, one can give up attachment for the body and so-called proprietorship with reference to the body. When one is able to do this, he is firmly fixed in the position of a mahatma.

PURPORT

Nature already has an arrangement to feed us. By the order of the Supreme Personality of Godhead, there is an arrangement for eatables for every living entity within the 8,400,000 forms of life. Eko bahunam yo vidadhati kaman. Every living entity has to eat something, and in fact the necessities for his life have already been provided by the Supreme Personality of Godhead. The Lord has provided food for both the elephant and the ant. All living beings are living at the cost of the Supreme Lord, and therefore one who is intelligent should not work very hard for material comforts. Rather, one should save his energy for advancing in

Krsna consciousness. All created things in the sky, in the air, on land and in the sea belong to the Supreme Personality of Godhead, and every living being is provided with food. Therefore one should not be very much anxious about economic development and unnecessarily waste time and energy with the risk of falling down in the cycle of birth and death.

TEXT 15

TEXT

devan rsin nr-bhutani
pitrn atmanam anvaham
sva-vrttyagata-vittena
yajeta purusam prthak

SYNONYMS

devan--unto the demigods; rsin--unto the great sages; nr--unto human society; bhutani--unto the living entities in general; pitrn--unto the forefathers; atmanam--one's self or the Supreme Self; anvaham--daily; sva-vrttya--by one's means of livelihood; agata-vittena--money that automatically comes; yajeta--one should worship; purusam--the person situated in everyone's heart; prthak--separately.

TRANSLATION

Every day, one should worship the Supreme Being who is situated in everyone's heart, and on this basis one should separately worship the demigods, the saintly persons, ordinary human beings and living entities, one's forefathers and one's self. In this way one is able to worship the Supreme Being in the core of everyone's heart.

TEXT 16

TEXT

yarhy atmano 'dhikaradyah
sarvah syur yajna-sampadah
vaitanikena vidhina
agni-hotradina yajet

SYNONYMS

yarhi--when; atmanah--of one's self; adhikara-adyah--things possessed by him under full control; sarvah--everything; syuh--becomes; yajna-sampadah--paraphernalia for performing yajna, or the means for pleasing the Supreme Personality of Godhead; vaitanikena--with authorized books that direct the performance of yajna; vidhina--according to regulative principles; agni-hotra-adina--by offering sacrifices to the fire, etc.; yajet--one should worship the Supreme Personality of Godhead.

TRANSLATION

When one is enriched with wealth and knowledge which are under his full control and by means of which he can perform yajna or please the Supreme Personality of Godhead, one must perform sacrifices, offering oblations to the fire according to the directions of the sastras. In this way one should worship the Supreme Personality of Godhead.

PURPORT

If a grhastha, or householder, is sufficiently educated in Vedic knowledge and has become sufficiently rich to offer worship to please the Supreme Personality of Godhead, he must perform yajnas as directed by the authorized scriptures. Bhagavad-gita (3.9) clearly says, yajnarthat karmano 'nyatra loko 'yam karma-bandhanah: everyone may be engaged in his occupational duties, but the result of these duties should be offered for sacrifice to satisfy the Supreme Lord. If one is fortunate enough to possess transcendental knowledge as well as the money with which to perform sacrifices, one must do it according to the directions given in the sastras. It is said in Srimad-Bhagavatam (12.3.52):

krte yad dhyayato visnum
tretayam yajato makhaih
dvapare paricaryayam
kalau tad dhari-kirtanat

The entire Vedic civilization aims at satisfying the Supreme Personality of Godhead. This was possible in Satya-yuga by meditation upon the Supreme Lord within the core of one's heart and in Treta-yuga by the performance of costly yajnas. The same goal could be achieved in Dvapara-yuga by worship of the Lord in the temple, and in this age of Kali one can achieve the same goal by performing sankirtana-yajna. Therefore one who has education and wealth must use them to satisfy the Supreme Personality of Godhead by helping the sankirtana movement that has already begun--the Hare Krsna movement, or Krsna consciousness movement. All educated and wealthy persons must join this movement, since money and education are meant for service to the Supreme Personality of Godhead. If money and education are not engaged in the service of the Lord, these valuable assets must be engaged in the service of maya. The education of so-called scientists, philosophers and poets is now engaged in the service of maya, and the wealth of the rich is also engaged in maya's service. The service of maya, however, creates a chaotic condition in the world. Therefore the wealthy man and the educated man should sacrifice their knowledge and opulence by dedicating them for the satisfaction of the Supreme Lord and joining this sankirtana movement (yajnaih sankirtana-prayair yajanti hi sumedhasah).

TEXT 17

TEXT

na hy agni-mukhato 'yam vai
bhagavan sarva-yajna-bhuk
ijyeta havisa rajan
yatha vipra-mukhe hutaih

SYNONYMS

na--not; hi--indeed; agni--fire; mukhatah--from the mouth or the flames; ayam--this; vai--certainly; bhagavan--Lord Sri Krsna; sarva-yajna-bhuk--the enjoyer of the results of all kinds of sacrifices; ijyeta--is worshiped; havisa--by offering of clarified butter; rajan--O King; yatha--as much as; vipra-mukhe--through the mouth of a brahmana; hutaih--by offering him first-class food.

TRANSLATION

The Supreme Personality of Godhead, Sri Kṛṣṇa, is the enjoyer of sacrificial offerings. Yet although His Lordship eats the oblations offered in the fire, my dear King, He is still more satisfied when nice food made of grains and ghee is offered to Him through the mouths of qualified brahmanas.

PURPORT

As stated in Bhagavad-gīta (3.9), yajnarthat karmano 'nyatra loko 'yam karma-bandhanah: all fruitive activities should be performed for sacrifice, which should be directed toward pleasing Kṛṣṇa. As stated elsewhere in Bhagavad-gīta (5.29), bhoktaram yajna-tapasam sarva-loka-mahesvaram: He is the Supreme Lord and enjoyer of everything. However, although sacrifice may be offered to please Kṛṣṇa, He is more pleased when grains and ghee, instead of being offered in the fire, are prepared as prasada and distributed, first to the brahmanas and then to others. This system pleases Kṛṣṇa more than anything else. Furthermore, at the present time there is very little chance to offer sacrifices by pouring oblations of food grains and ghee into the fire. Especially in India, there is practically no ghee; for everything that should be done with ghee, people use a certain type of oil preparation. Oil, however, is never recommended for offering in a sacrificial fire. In Kali-yuga, the available quantity of food grains and ghee is gradually diminishing, and people are embarrassed that they cannot produce sufficient ghee and food grains. Under the circumstances, the sastras enjoin, yajnaih sankirtana-prayair yajanti hi sumedhasah: in this age, those who are intellectual offer yajna, or perform sacrifices, through the sankirtana movement. Everyone should join the sankirtana movement, offering to the fire of this movement the oblations of his knowledge and riches. In our sankirtana movement, or Hare Kṛṣṇa movement, we offer sumptuous prasada to the Deity and later distribute the same prasada to the brahmanas, the Vaisnavas and then to the people in general. Kṛṣṇa's prasada is offered to the brahmanas and Vaisnavas, and the prasada of the brahmanas and Vaisnavas is offered to the general populace. This kind of sacrifice--chanting of the Hare Kṛṣṇa mantra and distribution of prasada--is the most perfect and bona fide way of offering sacrifice for the pleasure of Yajna, or Viṣṇu.

TEXT 18

TEXT

tasmad brahmana-devesu
martyadisu yatharhatah
tais taih kamair yajasvainam
ksetra-jnam brahmanan anu

SYNONYMS

tasmad--therefore; brahmana-devesu--through the brahmanas and the demigods; martya-adisu--through ordinary human beings and other living entities; yatha-arhatah--according to your ability; taih taih--with all those; kamaih--various objects of enjoyment such as sumptuous food, flower garlands, sandalwood paste, etc.; yajasva--you should worship; enam--this; ksetra-jnam--Supreme Lord situated in the hearts of all beings; brahmanan--the brahmanas; anu--after.

TRANSLATION

Therefore, my dear King, first offer prasada unto the brahmanas and the demigods, and after sumptuously feeding them you may distribute prasada to other living entities according to your ability. In this way you will be able to worship all living entities--or, in other words, the supreme living entity within every living entity.

PURPORT

To distribute prasada to all living entities, the process is that we must first offer prasada to the brahmanas and the Vaisnavas, for the demigods are represented by the brahmanas. In this way the Supreme Personality of Godhead, who is situated in everyone's heart, will be worshiped. This is the Vedic system of offering prasada. Whenever there is a ceremony for distribution of prasada, the prasada is offered first to the brahmanas, then to the children and old men, then to the women, and then to animals like dogs and other domestic animals. When it is said that Narayana, the Supreme Being, is situated in everyone's heart, this does not mean that everyone has become Narayana or that a particular poor man has become Narayana. Such a conclusion is rejected herein.

TEXT 19

TEXT

kuryad apara-paksiyam
masi praustha-pade dvijah
sraddham pitror yatha-vittam
tad-bandhunam ca vittavan

SYNONYMS

kuryat--one should perform; apara-paksiyam--during the fortnight of the dark moon; masi--in the month of Asvina (October-November); praustha-pade--in the month of Bhadra (August-September); dvijah--twice-born; sraddham--oblations; pitroh--unto the forefathers; yatha-vittam--according to one's means of income; tat-bandhunam ca--as well as relatives of forefathers; vitta-van--one who is sufficiently rich.

TRANSLATION

A brahmana who is sufficiently rich must offer oblations to the forefathers during the dark-moon fortnight in the latter part of the month of Bhadra. Similarly, he should offer oblations to the relatives of the forefathers during the mahalaya ceremonies in the month of Asvina.*

TEXTS 20-23

TEXT

ayane visuve kuryad
vyatipate dina-ksaye
candradityoparage ca
dvadasyam sravanesu ca

trtiyayam sukla-pakse

navamyam atha kartike
catasrsv apy astakasu
hemante sisire tatha

maghe ca sita-saptamyam
magha-raka-samagame
rakaya canumatya ca
masarksani yutany api

dvadasyam anuradha syac
chravanas tisra uttarah
tisrsv ekadasi vasu
janmarksa-srona-yoga-yuk

SYNONYMS

ayane--on the day when the sun begins to move north, or Makara-sankranti, and on the day when the sun begins to move south, or Karkata-sankranti; visuve--on the Mesa-sankranti and on the Tula-sankranti; kuryat--one should perform; vyatipate--in the yoga named Vyatipata; dina-ksaye--on that day in which three tithis are combined; candra-aditya-uparage--at the time of the eclipse of either the moon or the sun; ca--and also; dvadasyam sravanesu--on the twelfth lunar day and in the nakshatra named Sravana; ca--and; trtiyayam--on the Aksaya-trtiya day; sukla-pakse--in the bright fortnight of the month; navamyam--on the ninth lunar day; atha--also; kartike--in the month of Kartika (October-November); catasrsu--on the four; api--also; astakasu--on the Astakas; hemante--before the winter season; sisire--in the winter season; tatha--and also; maghe--in the month of Magha (January-February); ca--and; sita-saptamyam--on the seventh lunar day of the bright fortnight; magha-raka-samagame--in the conjunction of Magha-nakshatra and the full-moon day; rakaya--with a day of the completely full moon; ca--and; anumatya--with a full-moon day when the moon is slightly less than completely full; ca--and; masa-rksani--the nakshatras that are the sources of the names of the various months; yutani--are conjoined; api--also; dvadasyam--on the twelfth lunar day; anuradha--the nakshatra named Anuradha; syat--may occur; sravanah--the nakshatra named Sravana; tisrah--the three (nakshatras); uttarah--the nakshatras named Uttara (Uttara-phalguni, Uttarasadha and Uttara-bhadrapada); tisrsu--on three; ekadasi--the eleventh lunar day; va--or; asu--on these; janma-rksa--of one's own janma-nakshatra, or birth star; srona--of Sravana-nakshatra; yoga--by a conjunction; yuk--having.

TRANSLATION

One should perform the sraddha ceremony on the Makara-sankranti [the day when the sun begins to move north] or on the Karkata-sankranti [the day when the sun begins to move south]. One should also perform this ceremony on the Mesa-sankranti day and the Tula-sankranti day, in the yoga named Vyatipata, on that day in which three lunar tithis are conjoined, during an eclipse of either the moon or the sun, on the twelfth lunar day, and in the Sravana-nakshatra. One should perform this ceremony on the Aksaya-trtiya day, on the ninth lunar day of the bright fortnight of the month of Kartika, on the four astakas in the winter season and cool season, on the seventh lunar day of the bright fortnight of the month of Magha, during the conjunction of Magha-nakshatra and the full-moon day, and on the days when the moon is completely full, or not quite completely full, when these days are conjoined with the nakshatras

from which the names of certain months are derived. One should also perform the sraddha ceremony on the twelfth lunar day when it is in conjunction with any of the nakshatras named Anuradha, Sravana, Uttara-phalguni, Uttarasadha or Uttara-bhadrapada. Again, one should perform this ceremony when the eleventh lunar day is in conjunction with either Uttara-phalguni, Uttarasadha or Uttara-bhadrapada. Finally, one should perform this ceremony on days conjoined with one's own birth star [janma-naksatra] or with Sravana-naksatra.

PURPORT

The word ayana means "path" or "going." The six months when the sun moves toward the north are called uttarayana, or the northern path, and the six months when it moves south are called daksinayana, or the southern path. These are mentioned in Bhagavad-gita (8.24-25). The first day when the sun begins to move north and enter the zodiacal sign of Capricorn is called Makara-sankranti, and the first day when the sun begins to move south and enter the sign of Cancer is called Karkata-sankranti. On these two days of the year, one should perform the sraddha ceremony.

Visuva, or Visuva-sankranti, means Mesa-sankranti, or the day on which the sun enters the sign Aries. Tula-sankranti is the day on which the sun enters the sign Libra. Both of these days occur only once within a year. The word yoga refers to a certain relationship between the sun and moon as they move in the sky. There are twenty-seven different degrees of yoga, of which the seventeenth is called Vyatipata. On the day when this occurs, one should perform the sraddha ceremony. A tithi, or lunar day, consists of the distance between the longitude of the sun and that of the moon. Sometimes a tithi is less than twenty-four hours. When it starts after sunrise on a certain day and ends before the sunrise of the following day, the previous tithi and the following tithi both "touch" the twenty-four-hour day between the sunrises. This is called tryaha-sparsa, or a day touched by some portion of three tithis.

Srila Jiva Gosvami has given quotations from many sastras stating that the sraddha ceremony of oblations to the forefathers should not be performed on Ekadasi tithi. When the tithi of the death anniversary falls on the Ekadasi day, the sraddha ceremony should be held not on Ekadasi but on the next day, or dvadasi. In the Brahma-vaivarta purana it is said:

ye kurvanti mahipala
sraddham caikadasi-dine
trayas te narakam yanti
data bhokta ca prerakah

If one performs the sraddha ceremony of oblations to the forefathers on the Ekadasi tithi, then the performer, the forefathers for whom the sraddha is observed, and the purohita, or the family priest who encourages the ceremony, all go to hell.

TEXT 24

TEXT

ta ete sreyasah kala
nrnam sreyo-vivardhanah
kuryat sarvatmanaitesu
sreyo 'mogham tad-ayusah

SYNONYMS

te--therefore; ete--all these (descriptions of astronomical calculations); sreyasah--of auspiciousness; kalah--times; nrnam--for human beings; sreyah--auspiciousness; vivardhanah--increase; kuryat--one should perform; sarva-atmana--by other activities (not only the sraddha ceremony); etesu--in these (seasons); sreyah--(causing) auspiciousness; amogham--and success; tat--of a human being; ayusah--of the duration of life.

TRANSLATION

All of these seasonal times are considered extremely auspicious for humanity. At such times, one should perform all auspicious activities, for by such activities a human being attains success in his short duration of life.

PURPORT

When one comes to the human form of life through natural evolution, one must then take the responsibility for further progress. As stated in Bhagavad-gita (9.25), yanti deva-vrata devan: one who worships the demigods can be promoted to their planets. Yanti mad-yajino 'pi mam: and if one practices devotional service to the Lord, he goes back home, back to Godhead. In the human form of life, therefore, one is meant to act auspiciously in order to return home, back to Godhead. Devotional service, however, does not depend on material conditions. Ahaituky apratihata. Of course, for those who are engaged in fruitive activities on the material platform, the times and seasons mentioned above are extremely congenial.

TEXT 25

TEXT

esu snanam japo homo
vratam deva-dvijarcanam
pitr-deva-nr-bhutebhyo
yad dattam tad dhy anasvaram

SYNONYMS

esu--in all these (seasonal times); snanam--bathing in the Ganges, Yamuna or any other sacred places; japah--chanting; homah--performing fire sacrifices; vratam--executing vows; deva--the Supreme Lord; dvijarcanam--worshiping the brahmanas or Vaisnavas; pitr--unto the forefathers; deva--demigods; nr--human beings in general; bhutebhyah--and all other living entities; yat--whatever; dattam--offered; tat--that; hi--indeed; anasvaram--permanently beneficial.

TRANSLATION

During these periods of seasonal change, if one bathes in the Ganges, in the Yamuna or in another sacred place, if one chants, offers fire sacrifices or executes vows, or if one worships the Supreme Lord, the brahmanas, the forefathers, the demigods and the living entities in

general, whatever he gives in charity yields a permanently beneficial result.

TEXT 26

TEXT

samskara-kalo jayaya
apatyasyatmanas tatha
preta-samstha mrtahas ca
karmany abhyudaye nrpa

SYNONYMS

samskara-kalah--at the proper time indicated for Vedic reformatory performances; jayayah--for the wife; apatyasya--for the children; atmanah--and one's own self; tatha--as well as; preta-samstha--funeral ceremonies; mrta-ahah--annual death ceremonies; ca--and; karmani--of fruitive activity; abhyudaye--for furtherance; nrpa--O King.

TRANSLATION

O King Yudhisthira, at the time prescribed for reformatory ritualistic ceremonies for one's self, one's wife or one's children, or during funeral ceremonies and annual death ceremonies, one must perform the auspicious ceremonies mentioned above in order to flourish in fruitive activities.

PURPORT

The Vedas recommend many ritualistic ceremonies to be performed with one's wife, on the birthdays of one's children, or during funeral ceremonies, and there are also personal reformatory methods like initiation. These must be observed according to time and circumstances and the directions of the sastra. Bhagavad-gita strongly recommends, jnatva sastra-vidhanoktam: everything must be performed as indicated in the sastras. For Kali-yuga, the sastras enjoin that sankirtana-yajna be performed always: kirtaniyah sada harih. All the ritualistic ceremonies recommended in the sastras must be preceded and followed by sankirtana. This is the recommendation of Srila Jiva Gosvami.

TEXTS 27-28

TEXT

atha desan pravaksyami
dharmadi-sreya-avahan
sa vai punyatamo desah
sat-patram yatra labhyate

bimbam bhagavato yatra
sarvam etac caracaram
yatra ha brahmana-kulam
tapo-vidya-dayanvitam

SYNONYMS

atha--thereafter; desan--places; pravaksyami--I shall describe; dharma-adi--religious performances, etc.; sreya--auspiciousness; avahan--which can bring; sah--that; vai--indeed; punya-tamah--the most sacred; desah--place; sat-patram--a Vaisnava; yatra--wherein; labhyate--is available; bimbam--the Deity (in the temple); bhagavatah--of the Supreme Personality of Godhead (who is the support); yatra--where; sarvam etat--of this entire cosmic manifestation; cara-acaram--with all the moving and nonmoving living entities; yatra--wherein; ha--indeed; brahmana-kulam--association with brahmanas; tapah--austerities; vidya--education; daya--mercy; anvitam--endowed with.

TRANSLATION

Narada Muni continued: Now I shall describe the places where religious performances may be well executed. Any place where a Vaisnava is available is an excellent place for all auspicious activities. The Supreme Personality of Godhead is the support of this entire cosmic manifestation, with all its moving and nonmoving living entities, and the temple where the Deity of the Lord is installed is a most sacred place. Furthermore, places where learned brahmanas observe Vedic principles by means of austerity, education and mercy are also most auspicious and sacred.

PURPORT

In this verse it is indicated that a Vaisnava temple where the Supreme Personality of Godhead, Krsna, is worshiped, and where Vaisnavas are engaged in the service of the Lord, is the best sacred place for performing any religious ceremonies. At the present day, especially in big, big cities, people live in small apartments and are not able to establish a Deity or temple. Under the circumstances, therefore, the centers and temples being established by the expanding Krsna consciousness movement are the best sacred places for performing religious ceremonies. Although people in general are no longer interested in religious ceremonies or Deity worship, the Krsna consciousness movement gives everyone the chance to advance in spiritual life by becoming Krsna conscious.

TEXT 29

TEXT

yatra yatra harer arca
sa desah sreya-sam padam
yatra gangadayo nadyah
puranesu ca visrutah

SYNONYMS

yatra yatra--wherever; hareh--of the Supreme Personality of Godhead, Krsna; arca--the Deity is worshiped; sah--that; desah--place, country or neighborhood; sreya-sam--of all auspiciousness; padam--the place; yatra--wherever; ganga-adayah--like the Ganges, Yamuna, Narmada and Kaveri; nadyah--sacred rivers; puranesu--in the puranas (supplementary Vedic literature); ca--also; visrutah--are celebrated.

TRANSLATION

Auspicious indeed are the places where there is a temple of the Supreme Personality of Godhead, Kṛṣṇa, in which He is duly worshiped, and also the places where there flow the celebrated sacred rivers mentioned in the Puranas, the supplementary Vedic literatures. Anything spiritual done there is certainly very effective.

PURPORT

There are many atheists who oppose the worship of the Deity of the Supreme Personality of Godhead in the temple. In this verse, however, it is authoritatively stated that any place where the Deity is worshiped is transcendental; it does not belong to the material world. It is also said that the forest is in the mode of goodness, and therefore those who want to cultivate spiritual life are advised to go to the forest (vanam gato yad dharim asrayeta). But one should not go to the forest simply to live like a monkey. Monkeys and other ferocious animals also live in the forest, but a person who goes to the forest for spiritual culture must accept the lotus feet of the Supreme Personality of Godhead as shelter (vanam gato yad dharim asrayeta). One should not be satisfied simply to go to the forest; one must take shelter of the lotus feet of the Supreme Personality of Godhead. In this age, therefore, since it is impossible to go to the forest for spiritual culture, one is recommended to live in the temple community as a devotee, regularly worship the Deity, follow the regulative principles and thus make the place like Vaikuntha. The forest may be in goodness, the cities and villages in passion, and the brothels, hotels and restaurants in ignorance, but when one lives in the temple community he lives in Vaikuntha. Therefore it is said here, sreyasam padam: it is the best, most auspicious place.

In many places throughout the world we are constructing communities to give shelter to devotees and worship the Deity in the temple. The Deity cannot be worshiped except by devotees. Temple worshipers who fail to give importance to the devotees are third class. They are kanistha-adhikaris in the lower stage of spiritual life. As it is said in Srimad-Bhagavatam (11.2.47):

arcayam eva haraye
pujam yah sraddhayehate
na tad-bhaktesu canyesu
sa bhaktah prakrtah smrtah

"A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a prakṛta-bhakta, or kanistha-adhikari." Therefore, in the temple there must be the Deity of the Lord, and the Lord should be worshiped by the devotees. This combination of the devotees and the Deity creates a first-class transcendental place.

Aside from this, if a grhastha devotee worships the salagrama-sila, or the form of the Deity at home, his home also becomes a very great place. It was therefore customary for members of the three higher classes--namely the brahmanas, ksatriyas and vaisyas--to worship the salagrama-sila, or a small Deity of Radha-Kṛṣṇa or Sita-Rama in each and every home. This made everything auspicious. But now they have given up the Deity worship. Men have become modernized and are consequently indulging in all sorts of sinful activities, and therefore they are extremely unhappy.

According to Vedic civilization, therefore, the holy places of pilgrimage are considered most sacred, and still there are hundreds and thousands of holy places like Jagannatha Puri, Vrndavana, Hardwar,

Ramesvara, Prayaga and Mathura. India is the place for worshipping or for cultivating spiritual life. The Krsna consciousness movement invites everyone from all over the world, without discrimination as to caste or creed, to come to its centers and cultivate spiritual life perfectly.

TEXTS 30-33

TEXT

saramsi puskaradini
ksetrany arhasritany uta
kuruksetram gaya-sirah
prayagah pulahasramah

naimisam phalgunam setuh
prabhaso 'tha kusa-sthali
varanasi madhu-puri
pampa bindu-saras tatha

narayanasramo nanda
sita-ramasramadayah
sarve kulacala rajan
mahendra-malayadayah

ete punyatama desa
harer arcasritas ca ye
etan desan niseveta
sreyas-kamo hy abhiksnasah
dharmo hy atrehitah pumsam
sahasradhi-phalodayah

SYNONYMS

saramsi--lakes; puskar-adini--such as Puskar; ksetrani--sacred places (like Kuruksetra, Gayaksetra and Jagannatha Puri); arha--for worshipable, saintly persons; asritani--places of shelter; uta--celebrated; kuruksetram--a particular sacred place (dharma-ksetra); gaya-sirah--the place known as Gaya, where Gayasura took shelter of the lotus feet of Lord Visnu; prayagah--Allahabad, at the confluence of the two sacred rivers Ganges and Yamuna; pulaha-asramah--the residence of Pulaha Muni; naimisam--the place known as Naimisaranya (near Lucknow); phalgunam--the place where the Phalgu River flows; setuh--Setubandha, where Lord Ramacandra constructed a bridge between India and Lanka; prabhasah--Prabhasaksetra; atha--as well as; kusa-sthali--Dvaravati, or Dvaraka; varanasi--Benares; madhu-puri--Mathura; pampa--a place where there is a lake called Pampa; bindu-sarah--the place where Bindu-sarovara is situated; tatha--there; narayana-asramah--known as Badarikasrama; nanda--the place where the Nanda River flows; sita-rama--of Lord Ramacandra and mother Sita; asrama-adayah--places of shelter like Citrakuta; sarve--all (such places); kulacalah--hilly tracts of land; rajan--O King; mahendra--known as Mahendra; malaya-adayah--and others, like Malayacala; ete--all of them; punya-tamah--extremely sacred; desah--places; hareh--of the Supreme Personality of Godhead; arca-asritah--places where the Deity of Radha-Krsna is worshiped (such as big American cities like New York, Los Angeles and San Francisco, and European cities like London and Paris, or wherever there are centers of Krsna consciousness); ca--as well as; ye--those which; etan desan--all these countries; niseveta--should worship or visit; sreyah-kamah--one who

desires auspiciousness; hi--indeed; abhiksnasah--again and again; dharmah--religious activities; hi--from which; atra--in these places; ihitah--performed; pumsam--of the persons; sahasra-adhi--more than a thousand times; phala-udayah--effective.

TRANSLATION

The sacred lakes like Puskara and places where saintly persons live, like Kuruksetra, Gaya, Prayaga, Pulahasrama, Naimisaranya, the banks of the Phalgu River, Setubandha, Prabhasa, Dvaraka, Varanasi, Mathura, Pampa, Bindu-sarovara, Badarikasrama [Narayanasrama], the places where the Nanda River flows, the places where Lord Ramacandra and mother Sita took shelter, such as Citrakuta, and also the hilly tracts of land known as Mahendra and Malaya--all of these are to be considered most pious and sacred. Similarly, places outside India where there are centers of the Krsna consciousness movement and where Radha-Krsna Deities are worshiped must all be visited and worshiped by those who want to be spiritually advanced. One who intends to advance in spiritual life may visit all these places and perform ritualistic ceremonies to get results a thousand times better than the results of the same activities performed in any other place.

PURPORT

In these verses and in verse twenty-nine, stress is given to one point: harer arcasritas ca ye or harer arca. In other words, any place where the Deity of the Supreme Personality of Godhead is worshiped by devotees is most significant. The Krsna consciousness movement is giving the population of the entire world a chance to take advantage of Krsna consciousness through the ISKCON centers, where one may perform Deity worship and chant the Hare Krsna maha-mantra and in this way obtain results with effectiveness increased a thousand times. This constitutes the best welfare activity for human society. This was Sri Caitanya Mahaprabhu's mission as it was predicted by Him in the Caitanya-bhagavata (Antya 4.126):

prthivite ache yata nagaradi-grama
sarvatra pracara haibe mora nama

Sri Caitanya Mahaprabhu wanted the Hare Krsna movement, with installed Deities, to spread to every village and town in the world, so that everyone in the world might take advantage of this movement and become all-auspicious in spiritual life. Without spiritual life, nothing is auspicious. Moghasa mogha-karmano mogha jnana vicetasah (Bg. 9.12). No one can become successful in fruitive activities or speculative knowledge without being Krsna conscious. As recommended in the sastras, everyone should be very eagerly interested in taking part in the Krsna consciousness movement and understanding the value of spiritual life.

TEXT 34

TEXT

patram tv atra niruktam vai
kavibhih patra-vittamaih
harir evaika urvisa
yan-mayam vai caracaram

SYNONYMS

patram--the true person to whom charity must be given; tu--but; atra--in the world; niruktam--decided; vai--indeed; kavibhih--by learned scholars; patra-vittamaih--who are expert in finding the actual person to whom charity must be given; harih--the Supreme Personality of Godhead; eva--indeed; ekah--only one; urvi-isa--O King of the earth; yat-mayam--in whom everything is resting; vai--from whom everything is coming; caracaram--all that is moving or nonmoving within this universe.

TRANSLATION

O King of the earth, it has been decided by expert, learned scholars that only the Supreme Personality of Godhead, Krsna, in whom all that is moving or nonmoving within this universe is resting and from whom everything is coming, is the best person to whom everything must be given.

PURPORT

Whenever we perform some religious act in terms of dharma, artha, kama and moksa, we must perform it according to the time, place and person (kala, desa, patra). Narada Muni has already described the desa (place) and kala (time). The kala has been described in verses twenty through twenty-four, beginning with the words ayane visuve kuryad vyatipate dina-ksaye. And the places for giving charity or performing ritualistic ceremonies have been described in verses thirty through thirty-three, beginning with saramsi puskaradini ksetran arhasritany uta. Now, to whom everything must be given is decided in this verse. Harir evaika urvisa yan-mayam vai caracaram. The Supreme Personality of Godhead, Krsna, is the root of everything, and therefore He is the best patra, or person, to whom everything must be given. In Bhagavad-gita (5.29) it is said:

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

If one wants to enjoy real peace and prosperity, he should give everything to Krsna, who is the real enjoyer, real friend and real proprietor. It is therefore said:

yatha taror mula-niseceanena
trpyanti tat-skandha-bhujopasakhah
pranopaharac ca yathendriyanam
tathaiva sarvarhanam acyutejya

(Bhag. 4.31.14)

By worshiping or satisfying Acyuta, the Supreme Personality of Godhead, Krsna, one can satisfy everyone, just as one can water the branches, leaves and flowers of a tree simply by watering its root or as one satisfies all the senses of the body by giving food to the stomach. Therefore, a devotee simply offers everything to the Supreme personality of Godhead to receive the best results of charity, religious performances, sense gratification and even liberation (dharma, artha, kama, moksa).

TEXT 35

TEXT

devarsy-arhatsu vai satsu
tatra brahmatmajadisu
rajan yad agra-pujayam
matah patratayacyutah

SYNONYMS

deva-rsi--among the demigods and great saintly persons, including Narada Muni; arhatsu--the most venerable and worshipable personalities; vai--indeed; satsu--the great devotees; tatra--there (at the Rajasuya-yajna); brahma-atma-jadisu--and the sons of Lord Brahma (such as Sanaka, Sanandana, Sanat and Sanatana); rajan--O King; yat--from whom; agra-pujayam--the first to be worshiped; matah--decision; patrataya--selected as the best person to preside over the Rajasuya-yajna; acyutah--Krsna.

TRANSLATION

O King Yudhisthira, the demigods, many great sages and saints including even the four sons of Lord Brahma, and I myself were present at your Rajasuya sacrificial ceremony, but when there was a question of who should be the first person worshiped, everyone decided upon Lord Krsna, the Supreme Person.

PURPORT

This is a reference to the Rajasuya sacrifice performed by Maharaja Yudhisthira. In that meeting there was a great turmoil over selecting the best person to be worshiped first. Everyone decided to worship Sri Krsna. The only protest came from Sisupala, and because of his vehement opposition he was killed by the Supreme Personality of Godhead.

TEXT 36

TEXT

jiva-rasibhir akirna
anda-kosanghripo mahan
tan-mulatvad acyutejya
sarva-jivatma-tarpanam

SYNONYMS

jiva-rasibhih--by millions and millions of living entities; akirnah--filled up or spread over; anda-kosa--the whole universe; anghripah--like a tree; mahan--very, very great; tat-mulatvat--because of being the root of this tree; acyuta-ijya--worship of the Supreme Personality of Godhead; sarva--of all; jiva-atma--living entities; tarpanam--satisfaction.

TRANSLATION

The entire universe, which is full of living entities, is like a tree whose root is the Supreme Personality of Godhead, Acyuta [Krsna]. Therefore simply by worshiping Lord Krsna one can worship all living entities.

PURPORT

In Bhagavad-gita (10.8) the Lord says:

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." People are very much anxious to give service to other living entities, especially to the poor, but although they have manufactured many ways to give such help, actually they are expert in killing the poor living entities. This sort of service or mercy is not recommended in the Vedic wisdom. As stated in a previous verse, it has been decided (niruktam) by expert saintly persons that Krsna is the root of everything and that worshiping Krsna is worshiping everyone, just as supplying water to the root of a tree means satisfying all of its branches and twigs.

Another point is that this universe is full of living entities from top to bottom, on every planet (jiva-rasibhir akirnah). Modern scientists and so-called scholars think that there are no living entities on planets other than this one. Recently they have said that they have gone to the moon but did not find any living entities there. But Srimad-Bhagavatam and the other Vedic literatures do not agree with this foolish conception. There are living entities everywhere, not only one or two but jiva-rasibhih--many millions of living entities. Even on the sun there are living entities, although it is a fiery planet. The chief living entity on the sun is called Vivasvan (imam vivasvate yogam proktavan aham avyayam). All the different planets are filled with different types of living entities according to different living conditions. To suggest that only this planet is filled with living entities and that others are vacant is foolish. This betrays a lack of real knowledge.

TEXT 37

TEXT

purany anena srstani
nr-tiryag-rsi-devatah
sete jivena rupena
puresu puruso hy asau

SYNONYMS

purani--residential places or bodies; anena--by Him (the Supreme Personality of Godhead); srstani--among those creations; nr--man; tiryak--other than human beings (animals, birds, etc); rsi--saintly persons; devatah--and demigods; sete--lies down; jivena--with the living entities; rupena--in the form of Paramatma; puresu--within these residential places or bodies; purusah--the Supreme Lord; hi--indeed; asau--He (the Personality of Godhead).

TRANSLATION

The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints and demigods. In all of these innumerable bodily forms, the Lord resides with the living being as Paramatma. Thus He is known as the purusavatara.

PURPORT

In Bhagavad-gita (18.61) it is said:

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The living entity, who is part and parcel of the Supreme Personality of Godhead, exists on the mercy of the Lord, who is always with him in any form of body. The living entity desires a particular type of material enjoyment, and thus the Lord supplies him with a body, which is like a machine. Just to keep him alive in that body, the Lord remains with him as the purusa (Ksirodakasayi Visnu). This is also confirmed in Brahma-samhita (5.35):

eko 'py asau racayitum jagad-anda-kotim
yac-chaktir asti jagad-anda-caya yad-antah
andantara-stha-paramanu-cayantara-stham
govindam adi-purusam tam aham bhajami

"I worship the Personality of Godhead, Govinda, who enters the existence of every universe and every atom by one of His plenary portions and thus manifests His infinite energy throughout the material creation." The living entity, being part and parcel of the Lord, is known as jiva. The Supreme Lord purusa remains with the jiva to enable him to enjoy material facilities.

TEXT 38

TEXT

tesv eva bhagavan rajams
taratamyena vartate
tasmad patram hi puruso
yavan atma yatheyate

SYNONYMS

tesu--among the different types of bodies (demigod, human, animal, bird, etc.); eva--indeed; bhagavan--the Supreme Personality of Godhead in His Paramatma feature; rajan--O King; taratamyena--comparatively, more or less; vartate--is situated; tasmad--therefore; patram--the Supreme Person; hi--indeed; purusah--Paramatma; yavan--as far as; atma--the degree of understanding; yatha--development of austerity and penance; iyate--is manifest.

TRANSLATION

O King Yudhisthira, the Supersoul in every body gives intelligence to the individual soul according to his capacity for understanding. Therefore the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual's comparative development of knowledge, austerity, penance and so on.

PURPORT

In Bhagavad-gita (15.15) it is said, mattah smrtir jnanam apohanam ca: the Supreme Personality of Godhead in His localized aspect gives intelligence to the individual soul as far as he is able to grasp it. Therefore we find the individual soul in different high and low positions. A living entity with the body of a bird or beast cannot take instructions from the Supreme Soul as adequately as an advanced human being. Thus there are gradations of bodily forms. In human society, the perfect brahmana is supposed to be the most advanced in spiritual consciousness, and further advanced than the brahmana is the Vaisnava. Therefore the best persons are the Vaisnavas and Visnu. When charity is to be given, one should take instruction from Bhagavad-gita (17.20):

datavyam iti yad danam
diyate 'nupakarine
dese kale ca patre ca
tad danam sattvikam smrtam

"That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness." One should give charity to the brahmanas and Vaisnavas, for thus the Supreme Personality of Godhead will be worshiped. In this connection, Srila Madhvacarya comments:

brahmadi-sthavarantesu
na viseso hareh kvacit
vyakti-matra-visesena
taratamyam vadanti ca

Beginning from Brahma down to the ant, everyone is conducted by the Supersoul (isvarah sarva-bhutanam hrd-dese 'rjuna tisthati). But because of a particular person's advancement in spiritual consciousness, he is considered to be important. Therefore, the brahmana Vaisnava is important, and, above all, the Supersoul, the Personality of Godhead, is the most important personality.

TEXT 39

TEXT

drstva tesam mitho nram
avajnanatmatam nrpa
tretadisu harer arca
kriyayai kavibhih krta

SYNONYMS

drstva--after practically seeing; tesam--among the brahmanas and Vaisnavas; mithah--mutually; nram--of human society; avajnana-atmatam--the mutually disrespectful behavior; nrpa--O King; treta-adisu--beginning from Treta-yuga; hareh--of the Supreme Personality of Godhead; arca--the

Deity worship (in the temple); kriyayai--for the purpose of introducing the method of worship; kavibhih--by learned persons; krta--has been done.

TRANSLATION

My dear King, when great sages and saintly persons saw mutually disrespectful dealings at the beginning of Treta-yuga, Deity worship in the temple was introduced with all paraphernalia.

PURPORT

As it is said in Srimad-Bhagavatam (12.3.52):

krte yad dhyayato visnum
tretayam yajato makhaih
dvapare paricaryayam
kalau tad dhari-kirtanat

"Whatever result one obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices and in Dvapara-yuga by serving the Lord's lotus feet one can also obtain in Kali-yuga simply by chanting the Hare Krsna maha-mantra." In Satya-yuga, every person was spiritually advanced, and there was no envy between great personalities. Gradually, however, because of material contamination with the advance of the ages, disrespectful dealings appeared even among brahmanas and Vaisnavas. Actually, an advanced Vaisnava is to be respected more than Visnu. As stated in the padma purana, aradhanam sarvesam visnor aradhanam param: of all kinds of worship, worship of Lord Visnu is the best. Tasmāt parataram devī tādīyanam samarcanam: and recommended more than worship of Visnu is worship of the Vaisnava.

Formerly, all activities were performed in connection with Visnu, but after Satya-yuga there were symptoms of disrespectful dealings among Vaisnavas. Srila Bhaktivinoda Thakura has said that a Vaisnava is he who has helped others become Vaisnavas. An example of one who has converted many others into Vaisnavas is Narada Muni. A powerful Vaisnava who has converted others into Vaisnavas is to be worshiped, but because of material contamination, sometimes such an exalted Vaisnava is disrespected by other, minor Vaisnavas. When great saintly persons saw this contamination, they introduced worship of the Deity in the temple. This began in Treta-yuga and was especially prominent in Dvapara-yuga (dvapare paricaryayam). But in Kali-yuga, worship of the Deity is being neglected. Therefore chanting of the Hare Krsna mantra is more powerful than Deity worship. Sri Caitanya Mahāprabhu set a practical example in that He did not establish any temples or Deities, but He profusely introduced the sankirtana movement. Therefore Krsna consciousness preachers should give more stress to the sankirtana movement, especially by distributing transcendental literature more and more. This helps the sankirtana movement. Whenever there is a possibility to worship the Deity, we may establish many centers, but generally we should give more stress to the distribution of transcendental literature, for this will be more effective in converting people to Krsna consciousness.

It is said in Srimad-Bhagavatam (11.2.47):

arcayam eva haraye
pujam yah sraddhayehate
na tad-bhaktesu canyesu
sa bhaktah prakrtah smrtah

"A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a prakṛta-bhakta, or kanistha-adhikari." A prakṛta devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshipping the Deity, but he cannot appreciate the activities of a pure devotee. It has actually been seen that even an authorized devotee who is engaged in the service of the Lord by preaching the mission of Kṛṣṇa consciousness is sometimes criticized by neophyte devotees. Such neophytes are described by Viṣvanātha Cakravartī Thākura: sarva-praṇi-sammananasamarthanam avajna spardhadimatam tu bhagavat-pratimaiva patram ity aha. For those who cannot properly appreciate the activities of authorized devotees, Deity worship is the only way for spiritual advancement. In the Caitanya-caritamṛta (Antya 7.11) it is clearly said, kṛṣṇa-sakti vina nahe tara pravartana: without being authorized by Kṛṣṇa, one cannot preach the holy name of the Lord throughout the entire world. Nevertheless, a devotee who does so is criticized by neophyte devotees, kanistha-adhikaris, who are on the lower stages of devotional service. For them, Deity worship is strongly recommended.

TEXT 40

TEXT

tato 'rcayam harim kecit
samsraddhaya saparyaya
upasata upastapi
narthada purusa-dvisam

SYNONYMS

tatah--thereafter; arcayam--the Deity; harim--who is the Supreme Personality of Godhead (the form of the Lord being identical with the Lord); kecit--someone; samsraddhaya--with great faith; saparyaya--and with the required paraphernalia; upasate--worships; upasta api--although worshipping the Deity (with faith and regularity); na--not; artha-da--beneficial; purusa-dvisam--for those who are envious of Lord Viṣṇu and His devotees.

TRANSLATION

Sometimes a neophyte devotee offers all the paraphernalia for worshipping the Lord, and he factually worships the Lord as the Deity, but because he is envious of the authorized devotees of Lord Viṣṇu, the Lord is never satisfied with his devotional service.

PURPORT

Deity worship is especially meant for purifying the neophyte devotees. Actually, however, preaching is more important. In Bhagavad-gīta (18.69) it is said, na ca tasman manusyesu kascin me priya-kṛttamah: if one wants to be recognized by the Supreme personality of Godhead, he must preach the glories of the Lord. One who worships the Deity must therefore be extremely respectful to preachers; otherwise simply worshipping the Deity will keep one in the lower stage of devotion.

TEXT 41

TEXT

purusesv api rajendra
supatram brahmanam viduh
tapasa vidyaya tustya
dhatte vedam hares tanum

SYNONYMS

purusesu--among persons; api--indeed; raja-indra--O best of kings; supatram--the best person; brahmanam--the qualified brahmana; viduh--one should know; tapasa--due to austerity; vidyaya--education; tustya--and satisfaction; dhatte--he assumes; vedam--the transcendental knowledge known as Veda; hares--of the Supreme Personality of Godhead; tanum--body, or representation.

TRANSLATION

My dear King, of all persons a qualified brahmana must be accepted as the best within this material world because such a brahmana, by practicing austerity, Vedic studies and satisfaction, becomes the counterpart body of the Supreme Personality of Godhead.

PURPORT

From the Vedas we learn that the Personality of Godhead is the Supreme Person. Every living entity is an individual person, and the Supreme Personality of Godhead, Krsna, is the Supreme Person. A brahmana who is well versed in Vedic knowledge and fully conversant with transcendental matters becomes a representative of the Supreme Personality of Godhead, and therefore one should worship such a brahmana or Vaisnava. A Vaisnava is superior to a brahmana because whereas a brahmana knows that he is Brahman, not matter, a Vaisnava knows that he is not only Brahman but also an eternal servant of the Supreme Brahman. Therefore, worship of a Vaisnava is superior to worship of the Deity in the temple. Visvanatha Cakravarti Thakura says, saksad dharitvena samasta-sastraih: in all the scriptures the spiritual master, who is the best of the brahmanas, the best of the Vaisnavas, is considered to be as good as the Supreme Personality of Godhead. This does not mean, however, that the Vaisnava thinks himself God, for this is blasphemous. Although a brahmana or Vaisnava is worshiped as being as good as the Supreme Personality of Godhead, such a devotee always remains a faithful servant of the Lord and never tries to enjoy the prestige that might accrue to him from being the Supreme Lord's representative.

TEXT 42

TEXT

nanv asya brahmana rajan
krsnasya jagad-atmanah
punantah pada-rajasa
tri-lokim daivatam mahat

SYNONYMS

nanu--but; asya--by Him; brahmanah--the qualified brahmanas; rajan--O King; krsnasya--by Lord Krsna, the Supreme Personality of Godhead; jagat-

atmanah--who is the life and soul of the whole creation; punantah--sanctifying; pada-rajasa--by the dust of their lotus feet; tri-lokim--the three worlds; daivatam--worshipable; mahat--most exalted.

TRANSLATION

My dear King Yudhisthira, the brahmanas, especially those engaged in preaching the glories of the Lord throughout the entire world, are recognized and worshiped by the Supreme Personality of Godhead, who is the heart and soul of all creation. The brahmanas, by their preaching, sanctify the three worlds with the dust of their lotus feet, and thus they are worshipable even for Krsna.

PURPORT

As admitted by Lord Krsna in Bhagavad-gita (18.69), na ca tasman manusyesu kascin me priya-krttamah. The brahmanas preach the cult of Krsna consciousness all around the world, and therefore, although they worship Krsna, the Supreme Personality of Godhead, the Lord also recognizes them as worshipable. The relationship is reciprocal. The brahmanas want to worship Krsna, and similarly Krsna wants to worship the brahmanas. In conclusion, therefore, brahmanas and Vaisnavas who are engaged in preaching the glories of the Lord must be worshiped by religionists, philosophers and people in general. At the Rajasuya-yajna of Maharaja Yudhisthira, many hundreds and thousands of brahmanas were present, yet Krsna was selected to be worshiped first. Therefore, Krsna is always the Supreme Person, but by His causeless mercy He recognizes the brahmanas as dearest to Him.

Thus end the Bhaktivedanta purports of the Seventh Canto, Fourteenth Chapter, of the Srimad-Bhagavatam, entitled "Ideal Family Life."

Chapter Fifteen

Instructions for Civilized Human Beings

The summary of the Fifteenth Chapter is as follows. In the previous chapter, Sri Narada Muni proved the importance of the brahmana in society. Now, in this chapter, he will show the differences between different grades of brahmanas. Among the brahmanas, some are householders and are mostly attached to fruitive activities or the betterment of social conditions. Above them, however, are brahmanas who are very much attracted by austerities and penances and who retire from family life. They are known as vanaprasthas. Other brahmanas are very much interested in studying the Vedas and explaining the purport of the Vedas to others. Such brahmanas are called brahmacaris. And still other brahmanas are interested in different types of yoga, especially bhakti-yoga and jnana-yoga. Such brahmanas are mostly sannyasis, members of the renounced order of life.

As far as householders are concerned, they engage in different types of scriptural activities, especially in offering oblations to their forefathers and giving as charity to other brahmanas the paraphernalia engaged in such sacrifices. Generally the charity is given to sannyasis, brahmanas in the renounced order of life. If such a sannyasi is not available, the charity is given to brahmana householders engaged in fruitive activities.

One should not make very elaborate arrangements to perform the sraddha ceremony of offering oblations to one's forefathers. The best process for the sraddha ceremony is to distribute bhagavata-prasada (remnants of food that has first been offered to Krsna) to all of one's forefathers and relatives. This makes a first-class sraddha ceremony. In the sraddha

ceremony there is no need to offer meat or eat meat. Unnecessary killing of animals must be avoided. Those who are in the lower grades of society prefer to perform sacrifices by killing animals, but one who is advanced in knowledge must avoid such unnecessary violence.

Brahmanas should execute their regulative duties in worshipping Lord Visnu. Those who are advanced in knowledge of religious principles must avoid five kinds of irreligion, known as vidharma, para-dharma, dharmabhasa, upadharma and chala-dharma. One must act according to the religious principles that suit his constitutional position; it is not that everyone must adhere to the same type of religion. A general principle is that a poor man should not unnecessarily endeavor for economic development. One who refrains from such endeavors but who engages in devotional service is most auspicious.

One who is not satisfied with the mind must fall to degradation. One must conquer lusty desires, anger, greed, fear, lamentation, illusion, fright, unnecessary talks on material subjects, violence, the four miseries of material existence, and the three material qualities. That is the objective of human life. One who has no faith in the spiritual master, who is identical with Sri Krsna, cannot get any benefit from reading sastra. One should never consider the spiritual master an ordinary human being, even though the members of the spiritual master's family may think of him as such. Meditation and other processes of austerity are useful only if they help in advancement toward Krsna consciousness; otherwise, they are simply a waste of time and labor. For those who are not devotees, such meditation and austerity cause falldown.

Every householder should be very careful because even though a householder may try to conquer the senses, he becomes a victim to the association of relatives and falls down. Thus a grhastha must become a vanaprastha or sannyasi, live in a secluded place, and be satisfied with food gotten by begging from door to door. He must chant the omkara mantra or Hare Krsna mantra, and in this way he will perceive transcendental bliss within himself. After taking sannyasa, however, if one returns to grhastha life, he is called a vantasi, which means "one who eats his own vomit." Such a person is shameless. A householder should not give up the ritualistic ceremonies, and a sannyasi should not live in society. If a sannyasi is agitated by the senses, he is a cheater influenced by the modes of passion and ignorance. When one assumes a role in goodness by starting philanthropic and altruistic activities, such activities become impediments on the path of devotional service.

The best process for advancing in devotional service is to abide by the orders of the spiritual master, for only by his direction can one conquer the senses. Unless one is completely Krsna conscious, there is a chance of falling down. Of course, in performing ritualistic ceremonies and other fruitive activities there are also many dangers at every moment. Fruitive activities have been divided into twelve portions. Because of performing fruitive activities, which are called the path of dharma, one has to accept the cycle of birth and death, but when one takes the path of moksa, or liberation, which is described in Bhagavad-gita as arcana-marga, one can get relief from the cycle of birth and death. The Vedas describe these two paths as pitr-yana and deva-yana. Those who follow the paths of pitr-yana and deva-yana are never bewildered, even while in the material body. A monistic philosopher who gradually develops control of the senses understands that the objective of all the different asramas, the statuses of life, is salvation. One must live and act according to sastras.

If one who is performing the Vedic ritualistic ceremonies becomes a devotee, even if he is a grhastha, he can receive the causeless mercy of Krsna. The objective of a devotee is to return home, back to Godhead.

Such a devotee, even though not performing ritualistic ceremonies, advances in spiritual consciousness by the supreme will of the Personality of Godhead. One may actually become successful in spiritual consciousness by the mercy of devotees, or one may fall from spiritual consciousness by being disrespectful to devotees. In this regard, Narada Muni narrated the history of how he had fallen from the Gandharva kingdom, how he was born in a sudra family, and how by serving exalted brahmanas he became the son of Lord Brahma and was reinstated in his transcendental position. After narrating all these stories, Narada Muni praised the mercy received from the Lord by the Pandavas. Maharaja Yudhisthira, after hearing from Narada, became ecstatic in love of Krsna, and then Narada Muni left that place and returned to his own place. Thus Sukadeva Gosvami, having described various descendants of the daughters of Daksa, ends the Seventh Canto of Srimad-Bhagavatam.

TEXT 1

TEXT

sri-narada uvaca
 karma-nistha dvijah kecit
 tapo-nistha nrpapare
 svadhyaye 'nye pravacane
 kecana jnana-yogayoh

SYNONYMS

sri-naradah uvaca--Narada Muni said; karma-nisthah--attached to ritualistic ceremonies (according to one's social status as a brahmana, ksatriya, vaisya or sudra); dvi-jah--the twice-born (especially the brahmanas); kecit--some; tapah-nisthah--very much attached to austerities and penances; nrpa--O King; apare--others; svadhyaye--in studying Vedic literature; anye--others; pravacane--delivering speeches on Vedic literature; kecana--some; jnana-yogayoh--in culturing knowledge and practicing bhakti-yoga.

TRANSLATION

Narada Muni continued: My dear King, some brahmanas are very much attached to fruitive activities, some are attached to austerities and penances, and still others study the Vedic literature, whereas some, although very few, cultivate knowledge and practice different yogas, especially bhakti-yoga.

TEXT 2

TEXT

jnana-nisthaya deyani
 kavyany anantyam icchata
 daive ca tad-abhave syad
 itarebhyo yatharhatah

SYNONYMS

jnana-nisthaya--to the impersonalist or the transcendentalist desiring to merge into the Supreme; deyani--to be given in charity; kavyani--ingredients offered to the forefathers as oblations; anantyam--liberation

from material bondage; icchata--by a person desiring; daive--the ingredients to be offered to the demigods; ca--also; tat-abhave--in the absence of such advanced transcendentalists; syat--it should be done; itarebhyah--to others (namely, those addicted to fruitive activities); yatha-arhatah--comparatively or with discrimination.

TRANSLATION

A person desiring liberation for his forefathers or himself should give charity to a brahmana who adheres to impersonal monism [jnana-nistha]. In the absence of such an advanced brahmana, charity may be given to a brahmana addicted to fruitive activities [karma-kanda].

PURPORT

There are two processes by which to get free from material bondage. One involves jnana-kanda and karma-kanda, and the other involves upasana-kanda. Vaisnavas never want to merge into the existence of the Supreme; rather, they want to be everlastingly servants of the Lord to render loving service unto Him. In this verse the words anantyam icchata refer to persons who desire to achieve liberation from material bondage and merge into the existence of the Lord. Devotees, however, whose objective is to associate personally with the Lord, have no desire to accept the activities of karma-kanda or jnana-kanda, for pure devotional service is above both karma-kanda and jnana-kanda. Anyabhilasita-sunyam jnana-karmady-anavrtam. In pure devotional service there is not even a pinch of jnana or karma. Consequently, when Vaisnavas distribute charity, they do not need to find a brahmana performing the activities of jnana-kanda or karma-kanda. The best example in this regard is provided by Advaita Gosvami, who, after performing the sraddha ceremony for his father, offered charity to Haridasa Thakura, although it was known to everyone that Haridasa Thakura was born in a Mohammedan family, not a brahmana family, and was not interested in the activities of jnana-kanda or karma-kanda.

Charity, therefore, should be given to the first-class transcendentalist, the devotee, because the sastras recommend:

muktanam api siddhanam
narayana-parayanah
sudurlabhah prasantatma
kotisv api maha-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare." (Bhag. 6.14.5) A Vaisnava is in a higher position than a jnani, and therefore Advaita Acarya selected Haridasa Thakura to be the person to accept His charity. The Supreme Lord also says:

na me 'bhaktas catur-vedi
mad-bhaktah sva-pacah priyah
tasmai deyam tato grahyam
sa ca pujyo yatha hy aham

"Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no

motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am." (Hari-bhakti-vilasa 10.127) Therefore, even if not born in a brahmana family, a devotee, because of his devotion to the Lord, is above all kinds of brahmanas, whether they be karma-kandis or jnana-kandis.

In this regard, it may be mentioned that brahmanas in Vrndavana who are karma-kandis and jnana-kandis sometimes decline to accept invitations to our temple because our temple is known as the angareji temple, or "Anglican temple." But in accordance with the evidence given in the sastra and the example set by Advaita Acarya, we give prasada to devotees regardless of whether they come from India, Europe or America. It is the conclusion of the sastra that instead of feeding many jnana-kandi or karma-kandi brahmanas, it is better to feed a pure Vaisnava, regardless of where he comes from. This is also confirmed in Bhagavad-gita (9.30):

api cet su-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated." Thus it doesn't matter whether a devotee comes from a brahmana family or non-brahmana family; if he is fully devoted to Krsna, he is a sadhu.

TEXT 3

TEXT

dvau daive pitr-karye trin
ekaikam ubhayatra va
bhojayet susamrddho 'pi
sraddhe kuryan na vistaram

SYNONYMS

dvau--two; daive--during the period when oblations are offered to the demigods; pitr-karye--in the sraddha ceremony, in which oblations are offered to the forefathers; trin--three; eka--one; ekam--one; ubhayatra--for both occasions; va--either; bhojayet--one should feed; su-samrddhah api--even though one is very rich; sraddhe--when offering oblations to the forefathers; kuryat--one should do; na--not; vistaram--very expensive arrangements.

TRANSLATION

During the period for offering oblations to the demigods, one should invite only two brahmanas, and while offering oblations to the forefathers, one may invite three brahmanas. Or, in either case, only one brahmana will suffice. Even though one is very opulent, he should not endeavor to invite more brahmanas or make various expensive arrangements on those occasions.

PURPORT

As we have already mentioned, Srila Advaita Acarya, during the generally observed ceremony to offer oblations to the forefathers, invited only Haridasa Thakura. Thus He followed this principle: na me'bhaktas catur-vedi mad-bhaktah sva-pacah priyah. The Lord says, "It is not necessary that one become very expert in Vedic knowledge before he can become My bhakta, or devotee. Even if one is born in a family of dog-eaters, he can become My devotee and be very dear to Me, in spite of having taken birth in such a family. Therefore, offerings should be given to My devotee, and whatever My devotee has offered Me should be accepted." Following this principle, one should invite a first-class brahmana or Vaisnava--a realized soul--and feed him while observing the sraddha ceremony to offer oblations to one's forefathers.

TEXT 4

TEXT

desa-kalocita-sraddha-
dravya-patrarhanani ca
samyag bhavanti naitani
vistarat sva-janarpanat

SYNONYMS

desa--place; kala--time; ucita--proper; sraddha--respect; dravya--ingredients; patra--a suitable person; arhanani--paraphernalia for worship; ca--and; samyak--proper; bhavanti--are; na--not; etani--all these; vistarat--due to expansion; sva-jana-arpanat--or due to inviting relatives.

TRANSLATION

If one arranges to feed many brahmanas or relatives during the sraddha ceremony, there will be discrepancies in the time, place, respectability and ingredients, the person to be worshiped, and the method of offering worship.

PURPORT

Narada Muni has prohibited unnecessarily gorgeous arrangements to feed relatives or brahmanas during the sraddha ceremony. Those who are materially opulent spend lavishly during this ceremony. Indians spend especially lavishly on three occasions--at the birth of a child, at marriage and while observing the sraddha ceremony--but the sastras prohibit the excessive expenditures involved in inviting many brahmanas and relatives, especially during the sraddha ceremony.

TEXT 5

TEXT

dese kale ca samprapte
muny-annam hari-daivatam
sraddhaya vidhivat patre
nyastam kamadhug aksayam

SYNONYMS

dese--in a proper place, namely a holy place of pilgrimage; kale--at an auspicious time; ca--also; samprapte--when available; muni-annam--foodstuffs prepared with ghee and suitable to be eaten by great saintly persons; hari-daivatam--unto the Supreme Personality of Godhead, Hari; sraddhaya--with love and affection; vidhi-vat--according to the directions of the spiritual master and the sastras; patre--unto the suitable person; nyastam--if it is so offered; kamadhuk--becomes a source of prosperity; aksayam--everlasting.

TRANSLATION

When one gets the opportunity of a suitable auspicious time and place, one should, with love, offer food prepared with ghee to the Deity of the Supreme Personality of Godhead and then offer the prasada to a suitable person--a Vaisnava or brahmana. This will be the cause of everlasting prosperity.

TEXT 6

TEXT

devarsi-pitr-bhutebhya
atmane sva-janaya ca
annam samvibhajan pasyet
sarvam tat purusatmakam

SYNONYMS

deva--unto the demigods; rsi--saintly persons; pitr--forefathers; bhutebhyah--the living entities in general; atmane--relatives; sva-janaya--family members and friends; ca--and; annam--foodstuff (prasada); samvibhajan--offering; pasyet--one should see; sarvam--all; tat--them; purusa-atmakam--related to the Supreme Personality of Godhead.

TRANSLATION

One should offer prasada to the demigods, the saintly persons, one's forefathers, the people in general, one's family members, one's relatives and one's friends, seeing them all as devotees of the Supreme Personality of Godhead.

PURPORT

As mentioned above, it is recommended that everyone distribute prasada, considering every living being a part and parcel of the Supreme Lord. Even in feeding the poor, one should distribute prasada. In Kali-yuga there is a scarcity of food almost every year, and thus philanthropists spend lavishly to feed the poor. For this they invent the term daridra-narayana-seva. This is prohibited. One should distribute sumptuous prasada, considering everyone a part of the Supreme Lord, but one should not juggle words to make a poor man Narayana. Everyone is related to the Supreme Lord, but one should not mistakenly think that because one is related to the Supreme Personality of Godhead, he has become the Supreme Personality of Godhead, Narayana. Such a Mayavada philosophy is extremely dangerous, especially for a devotee. Sri Caitanya Mahaprabhu has therefore strictly forbidden us to associate with Mayavadi philosophers. Mayavadi-bhasya sunile haya sarva-nasa: if one associates with the Mayavada philosophy, his devotional life is doomed.

TEXT 7

TEXT

na dadyad amisam sraddhe
na cadyad dharmatattvavit
munyannaih syat para pritir
yatha na pasuhimsaya

SYNONYMS

na--never; dadyat--should offer; amisam--meat, fish, eggs and so on; sraddhe--in the performance of the sraddha ceremony; na--nor; ca--also; adyat--one should eat personally; dharmatattvavit--one who is actually learned in regard to religious activities; muniannaih--by preparations made with ghee for saintly persons; syat--should be; para--first-class; pritir--satisfaction; yatha--for the forefathers and the Supreme Personality of Godhead; na--not; pasuhimsaya--by killing animals unnecessarily.

TRANSLATION

A person fully aware of religious principles should never offer anything like meat, eggs or fish in the sraddha ceremony, and even if one is a ksatriya, he himself should not eat such things. When suitable food prepared with ghee is offered to saintly persons, the function is pleasing to the forefathers and the Supreme Lord, who are never pleased when animals are killed in the name of sacrifice.

TEXT 8

TEXT

naitadrsah paro dharmo
nrnam sad-dharmam icchatam
nyaso dandasya bhutesu
manovak-kajasya yah

SYNONYMS

na--never; etadrsah--like this; parah--a supreme or superior; dharmah--religion; nrnam--of persons; sad-dharmam--superior religion; icchatam--being desirous of; nyasah--giving up; dandasya--causing trouble because of envy; bhutesu--unto the living entities; manah--in terms of the mind; vak--words; kaja--and body; yah--which.

TRANSLATION

Persons who want to advance in superior religion are advised to give up all envy of other living entities, whether in relationship to the body, words or mind. There is no religion superior to this.

TEXT 9

TEXT

eke karmamayan yajnan

jnanino yajna-vittamah
atma-samyamane 'niha
juhvati jnana-dipite

SYNONYMS

eke--some; karma-mayan--resulting in a reaction (such as the killing of animals); yajnan--sacrifices; jnaninah--persons advanced in knowledge; yajna-vit-tamah--who know perfectly well the purpose of sacrifice; atma-samyamane--by self-control; anihah--who are without material desires; juhvati--execute sacrifice; jnana-dipite--enlightened in perfect knowledge.

TRANSLATION

Because of an awakening of spiritual knowledge, those who are intelligent in regard to sacrifice, who are actually aware of religious principles and who are free from material desires, control the self in the fire of spiritual knowledge, or knowledge of the Absolute Truth. They may give up the process of ritualistic ceremonies.

PURPORT

People are generally very much interested in karma-kanda ritualistic ceremonies for elevation to the higher planetary systems, but when one awakens his spiritual knowledge, he becomes uninterested in such elevation and engages himself fully in jnana-yajna to find the objective of life. The objective of life is to stop completely the miseries of birth and death and to return home, back to Godhead. When one cultivates knowledge for this purpose, he is considered to be on a higher platform than one who is engaged in karma-yajna, or fruitive activities.

TEXT 10

TEXT

dravya-yajnair yaksyamanam
drstva bhutani bibhyati
esa makaruno hanyad
ataj-jno hy asu-trp dhruvam

SYNONYMS

dravya-yajnah--with animals and other eatable things; yaksyamanam--the person engaged in such sacrifices; drstva--by seeing; bhutani--the living entities (animals); bibhyati--become afraid; esah--this person (the performer of sacrifice); ma--us; akarunah--who is inhumane and merciless; hanyat--will kill; a-tat-jnah--most ignorant; hi--indeed; asu-trp--who is most satisfied by killing others; dhruvam--certainly.

TRANSLATION

Upon seeing the person engaged in performing the sacrifice, animals meant to be sacrificed are extremely afraid, thinking, "This merciless performer of sacrifices, being ignorant of the purpose of sacrifice and being most satisfied by killing others, will surely kill us."

PURPORT

Animal sacrifice in the name of religion is current practically all over the world in every established religion. It is said that Lord Jesus Christ, when twelve years old, was shocked to see the Jews sacrificing birds and animals in the synagogues and that he therefore rejected the Jewish system of religion and started the religious system of Christianity, adhering to the Old Testament commandment "Thou shalt not kill." At the present day, however, not only are animals killed in the name of sacrifice, but the killing of animals has increased enormously because of the increasing number of slaughterhouses. Slaughtering animals, either for religion or for food, is most abominable and is condemned herein. Unless one is merciless, one cannot sacrifice animals, either in the name of religion or for food.

TEXT 11

TEXT

tasmad daivopapannena
muny-annenapi dharmavit
santusto 'har ahah kuryan
nitya-naimittikih kriyah

SYNONYMS

tasmad--therefore; daiva-upapannena--obtainable very easily by the grace of the Lord; muni-annena--with food (prepared in ghee and offered to the Supreme Lord); api--indeed; dharmavit--one who is actually advanced in religious principles; santustah--very happily; ahah ahah--day after day; kuryat--one should perform; nitya-naimittikih--regular and occasional; kriyah--duties.

TRANSLATION

Therefore, day by day, one who is actually aware of religious principles and is not heinously envious of poor animals should happily perform daily sacrifices and those for certain occasions with whatever food is available easily by the grace of the Lord.

PURPORT

The word dharmavit, meaning "one who knows the actual purpose of religion," is very significant. As explained in Bhagavad-gita (18.66), sarva-dharman parityajya mam ekam saranam vraja: becoming Krsna conscious is the topmost stage in understanding of religious principles. One who reaches this stage performs the arcana process in devotional service. Anyone, whether a grhastha or a sannyasi, can keep small Deities of the Lord suitably packed or, if possible, installed, and thus worship the Deities of Radha-Krsna, Sita-Rama, Laksmi-Narayana, Lord Jagannatha or Sri Caitanya Mahaprabhu by offering food prepared in ghee and then offering the sanctified prasada to the forefathers, demigods and other living entities as a matter of routine daily work. All the centers of our Krsna consciousness movement have Deity worship programs very nicely going on in which food is offered to the Deity and distributed to the first-class brahmanas and Vaisnavas and even to the people in general. This performance of sacrifice brings complete satisfaction. The members of the Krsna consciousness movement engage daily in such transcendental

activities. Thus in our Krsna consciousness movement there is no question at all of killing animals.

TEXT 12

TEXT

vidharmah para-dharmas ca
abhasa upama chalah
adharmasakshah pancema
dharma-jno 'dharmavat tyajet

SYNONYMS

vidharmah--irreligion; para-dharmah--religious principles practiced by others; ca--and; abhasah--pretentious religious principles; upama--principles that appear religious but are not; chalah--a cheating religion; adharmasakshah--which are different branches of irreligion; panca--five; imah--these; dharma-jnah--one who is aware of religious principles; adharmavat--accepting them as irreligious; tyajet--should give up.

TRANSLATION

There are five branches of irreligion, appropriately known as irreligion [vidharma], religious principles for which one is unfit [para-dharma], pretentious religion [abhasa], analogical religion [upadharma] and cheating religion [chala-dharma]. One who is aware of real religious life must abandon these five as irreligious.

PURPORT

Any religious principles opposed to the principle of surrendering to the lotus feet of the Supreme Personality of Godhead, Krsna, are to be considered religious principles of irregularity or cheating, and one who is actually interested in religion must give them up. One should simply follow the instructions of Krsna and surrender unto Him. To do this, of course, one needs very good intelligence, which may be awakened after many, many births through good association with devotees and the practice of Krsna consciousness. Everything but the principle of religion recommended by Krsna--sarva-dharman parityajya mam ekam saranam vraja--should be given up as irreligion.

TEXT 13

TEXT

dharma-badhoh vidharmah syat
para-dharmo 'nya-coditah
upadharmas tu pakhandoh
dambho va sabda-bhic chalah

SYNONYMS

dharma-badhah--obstructs the execution of one's own religious principles; vidharmah--against the principles of religion; syat--should be; para-dharmah--imitating religious systems for which one is unfit; anya-coditah--which is introduced by someone else; upadharmah--concocted

religious principles; tu--indeed; pakhandah--by one who is against the principles of Vedas, standard scriptures; dambhah--who is falsely proud; va--or; sabda-bhit--by word jugglery; chalah--a cheating religious system.

TRANSLATION

Religious principles that obstruct one from following his own religion are called vidharma. Religious principles introduced by others are called para-dharma. A new type of religion created by one who is falsely proud and who opposes the principles of the Vedas is called upadharma. And interpretation by one's jugglery of words is called chala-dharma.

PURPORT

To create a new type of dharma has become fashionable in this age. So-called svamis and yogis support that one may follow any type of religious system, according to one's own choice, because all systems are ultimately the same. In Srimad-Bhagavatam, however, such fashionable ideas are called vidharma because they go against one's own religious system. The real religious system is described by the Supreme Personality of Godhead: sarva-dharman parityajya mam ekam saranam vraja. The real religious system is that of surrender to the lotus feet of the Lord. In the Sixth Canto of Srimad-Bhagavatam, in connection with Ajamila's deliverance, Yamaraja says, dharmam tu saksad bhagavat-pranitam: real religion is that which is given by the Supreme Personality of Godhead, just as real law is that which is given by the government. No one can manufacture actual law at home, nor can one manufacture actual religion. Elsewhere it is said, sa vai pumsam paro dharmo yato bhaktir adhoksaje: the real religious system is that which leads one to become a devotee of the Supreme Lord. Therefore, anything opposed to this religious system of progressive Krsna consciousness is called vidharma, para-dharma, upadharma or chala-dharma. Misinterpretation of Bhagavad-gita is chala-dharma. When Krsna directly says something and some rascal interprets it to mean something different, this is chala-dharma--a religious system of cheating--or sabda-bhit, a jugglery of words. One should be extremely careful to avoid these various types of cheating systems of religion.

TEXT 14

TEXT

yas tv icchaya krtah pumbhir
abhaso hy asramat prthak
sva-bhava-vihito dharmah
kasya nestah prasantaye

SYNONYMS

yah--that which; tu--indeed; icchaya--whimsically; krtah--conducted; pumbhiih--by persons; abhasah--dim reflection; hi--indeed; asramat--from one's own order of life; prthak--different; sva-bhava--according to one's own nature; vihitah--regulated; dharmah--religious principle; kasya--in what respect; na--not; istah--capable; prasantaye--for relieving all kinds of distress.

TRANSLATION

A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called abhasa [a dim reflection or false similarity]. But if one performs the prescribed duties for his particular asrama or varna, why are they not sufficient to mitigate all material distresses?

PURPORT

It is indicated here that everyone should strictly follow the principles of varna and asrama as given in the sastra. In the Visnu Purana (3.8.9) it is said:

varnasramacaravata
purusena parah puman
visnur aradhyate pantha
nanyat tat-tosa-karanam

One should focus upon the destination for progress, which is to become Krsna conscious. This is the aim and end of all varnas and asramas. However, if Visnu is not worshiped, the followers of the varnasrama institution manufacture some concocted God. Thus it has now become fashionable for any rascal or fool to be elected God, and there are many missionaries who have concocted their own gods, giving up their relationship with the real God. In Bhagavad-gita it is clearly said that one who worships the demigods has lost his intelligence. Nonetheless we find that even an illiterate person who has lost all intelligence is elected God, and although he has a temple, it has meat-eating sannyasis, and many polluted activities go on there. This type of religious system, which misguides its poor followers, is strictly forbidden. Such pretentious religions should be stopped altogether.

The original system is that a brahmana should actually become a brahmana; he should not only take birth in a brahmana family, but must also be qualified. Also, even if one is not born in a brahmana family but has brahminical qualifications, he must be considered a brahmana. By strictly following this system, one can be happy without extra endeavor. Sva-bhava-vihito dharmah kasya nestah prasantaye. The real aim of life is to mitigate distress, and one can do this very easily by following the principles of sastra.

TEXT 15

TEXT

dharmartham api neheta
yatrartham vadhano dhanam
anihanihamanasya
mahaher iva vrttida

SYNONYMS

dharmartham--in religion or economic development; api--indeed; na--not; iheta--should try to obtain; yatra--artham--just to maintain the body and soul together; va--either; adhanah--one who has no wealth; dhanam--money; aniha--the desirelessness; anihamanasya--of a person who does not endeavor even to earn his livelihood; maha--aheh--the great serpent known as the python; iva--like; vrtti--da--which obtains its livelihood without endeavor.

TRANSLATION

Even if a man is poor, he should not endeavor to improve his economic condition just to maintain his body and soul together or to become a famous religionist. Just as a great python, although lying in one place, not endeavoring for its livelihood, gets the food it needs to maintain body and soul, one who is desireless also obtains his livelihood without endeavor.

PURPORT

Human life is simply meant for developing Krsna consciousness. One need not even try to earn a livelihood to maintain body and soul together. This is illustrated here by the example of the great python, which lies in one place, never going here and there to earn a livelihood to maintain itself, and yet is maintained by the grace of the Lord. As advised by Narada Muni (Bhag. 1.5.18), *tasyaiva hetoh prayateta kovidah*: one should simply endeavor to increase his Krsna consciousness. One should not desire to do anything else, even to earn his livelihood. There are many, many examples of this attitude. Madhavendra Puri, for instance, would never go to anyone to ask for food. Sukadeva Gosvami has also said, *kasmad bhajanti kavayo dhana-durmadandhan*. Why should one approach a person who is blind with wealth? Rather, one should depend on Krsna, and He will give everything. All the members of our Krsna consciousness movement, whether they be *grhasthas* or *sannyasis*, should try to spread the Krsna consciousness movement with determination, and Krsna will supply all necessities. The process of *ajagara-vrtti*, the means of livelihood of a python, is very much appreciated in this regard. Even though one may be very poor, he should simply try to advance in Krsna consciousness and not endeavor to earn his livelihood.

TEXT 16

TEXT

santustasya nirihasya
svatmaramasya yat sukham
kutas tat kama-lobhena
dhavato 'rthehaya disah

SYNONYMS

santustasya--of one who is fully satisfied in Krsna consciousness; *nirihasya*--who does not endeavor for his livelihood; *sva*--own; *atma-aramasya*--who is self-satisfied; *yat*--that; *sukham*--happiness; *kutah*--where; *tat*--such happiness; *kama-lobhena*--impelled by lust and greed; *dhavatah*--of one who is wandering here and there; *artha-ihaya*--with a desire for accumulating wealth; *disah*--in all directions.

TRANSLATION

One who is content and satisfied and who links his activities with the Supreme Personality of Godhead residing in everyone's heart enjoys transcendental happiness without endeavoring for his livelihood. Where is such happiness for a materialistic man who is impelled by lust and greed and who therefore wanders in all directions with a desire to accumulate wealth?

TEXT 17

TEXT

sada santusta-manasah
sarvah sivamaya disah
sarkara-kantakadibhyo
yathopanat-padah sivam

SYNONYMS

sada--always; santusta-manasah--for a person who is self-satisfied;
sarvah--everything; siva-mayah--auspicious; disah--in all directions;
sarkara--from pebbles; kantaka-adibhyah--and thorns, etc.; yatha--as;
upanat-padah--for a person who has suitable shoes; sivam--there is no
danger (auspicious).

TRANSLATION

For a person who has suitable shoes on his feet, there is no danger
even when he walks on pebbles and thorns. For him, everything is
auspicious. Similarly, for one who is always self-satisfied there is no
distress; indeed, he feels happiness everywhere.

TEXT 18

TEXT

santustah kena va rajan
na vartetapi varina
aupasthya-jaihvyah-karpanyad
grha-palayate janah

SYNONYMS

santustah--a person who is always self-satisfied; kena--why; va--or;
rajan--O King; na--not; varteta--should live (happily); api--even;
varina--by drinking water; aupasthya--due to the genitals; jaihvyah--and
the tongue; karpanyat--because of a wretched or miserly condition; grha-
palayate--he becomes exactly like a household dog; janah--such a person.

TRANSLATION

My dear King, a self-satisfied person can be happy even with only
drinking water. However, one who is driven by the senses, especially by
the tongue and genitals, must accept the position of a household dog to
satisfy his senses.

PURPORT

According to the sastras, a brahmana, or a cultured person in Krsna
consciousness, will not enter anyone's service to maintain body and soul
together, and especially not for satisfaction of the senses. A true
brahmana is always satisfied. Even if he has nothing to eat, he can drink
a little water and be satisfied. This is only a matter of practice.
Unfortunately, however, no one is educated in how to be satisfied in
self-realization. As explained above, a devotee is always satisfied
because he feels the presence of the Supersoul within his heart and

thinks of Him twenty-four hours a day. That is real satisfaction. A devotee is never driven by the dictations of the tongue and genitals, and thus he is never victimized by the laws of material nature.

TEXT 19

TEXT

asantustasya viprasya
tejo vidya tapo yasah
sravantindriya-laulyena
jnanam caivavakiryate

SYNONYMS

asantustasya--of one who is not self-satisfied; viprasya--of such a brahmana; tejah--strength; vidya--education; tapah--austerity; yasah--fame; sravanti--dwindle; indriya--of the senses; laulyena--because of greed; jnanam--knowledge; ca--and; eva--certainly; avakiryate--gradually vanishes.

TRANSLATION

Because of greed for the sake of the senses, the spiritual strength, education, austerity and reputation of a devotee or brahmana who is not self-satisfied dwindle, and his knowledge gradually vanishes.

TEXT 20

TEXT

kamasyantam hi ksut-trdbhyam
krodhasyaitat phalodayat
jano yati na lobhasya
jitva bhuktva diso bhuvah

SYNONYMS

kamasya--of the desire for sense gratification or the urgent needs of the body; antam--end; hi--indeed; ksut-trdbhyam--by one who is very hungry or thirsty; krodhasya--of anger; etat--this; phala-udayat--by venting chastisement and its reaction; janah--a person; yati--crosses over; na--not; lobhasya--greed; jitva--conquering; bhuktva--enjoying; disah--all directions; bhuvah--of the globe.

TRANSLATION

The strong bodily desires and needs of a person disturbed by hunger and thirst are certainly satisfied when he eats. Similarly, if one becomes very angry, that anger is satisfied by chastisement and its reaction. But as for greed, even if a greedy person has conquered all the directions of the world or has enjoyed everything in the world, still he will not be satisfied.

PURPORT

In Bhagavad-gita (3.37) it is stated that lust, anger and greed are the causes of the conditioned soul's bondage in this material world. Kama

esa krodha esa rajo-guna-samudbhavah. When strong lusty desires for sense gratification are unfulfilled, one becomes angry. This anger can be satisfied when one chastises his enemy, but when there is an increase in lobha, or greed, which is the greatest enemy caused by rajo-guna, the mode of passion, how can one advance in Krsna consciousness?

If one is very greedy to enhance his Krsna consciousness, this is a great boon. Tatra laulyam ekalam mulam. This is the best path available.

TEXT 21

TEXT

pandita bahavo rajan
bahu-jnah samsaya-cchidah
sadasas patayo 'py eke
asantosat patanty adhah

SYNONYMS

panditah--very learned scholars; bahavah--many; rajan--O King (Yudhisthira); bahu-jnah--persons with varied experience; samsaya-cchidah--expert in legal advice; sadasah patayah--persons eligible to become presidents of learned assemblies; api--even; eke--by one disqualification; asantosat--simply by dissatisfaction or greed; patanti--fall down; adhah--into hellish conditions of life.

TRANSLATION

O King Yudhisthira, many persons with varied experience, many legal advisers, many learned scholars and many persons eligible to become presidents of learned assemblies fall down into hellish life because of not being satisfied with their positions.

PURPORT

For spiritual advancement, one should be materially satisfied, for if one is not materially satisfied, his greed for material development will result in the frustration of his spiritual advancement. There are two things that nullify all good qualities. One is poverty. Daridra-doso guna-rasi-nasi. If one is poverty-stricken, all his good qualities become null and void. Similarly, if one becomes too greedy, his good qualifications are lost. Therefore the adjustment is that one should not be poverty-stricken, but one must try to be fully satisfied with the bare necessities of life and not be greedy. For a devotee to be satisfied with the bare necessities is therefore the best advice for spiritual advancement. Learned authorities in devotional life consequently advise that one not endeavor to increase the number of temples and mathas. Such activities can be undertaken only by devotees experienced in propagating the Krsna consciousness movement. All the acaryas in South India, especially Sri Ramanujacarya, constructed many big temples, and in North India all the Gosvamis of Vrndavana constructed large temples. Srila Bhaktisiddhanta Sarasvati Thakura also constructed large centers, known as Gaudiya Mathas. Therefore temple construction is not bad, provided proper care is taken for the propagation of Krsna consciousness. Even if such endeavors are considered greedy, the greed is to satisfy Krsna, and therefore these are spiritual activities.

TEXT 22

TEXT

asankalpaj jayet kamam
krodham kama-vivarjanat
arthanartheksaya lobham
bhayam tattvavamarsanat

SYNONYMS

asankalpat--by determination; jayet--one should conquer; kamam--lusty desire; krodham--anger; kama-vivarjanat--by giving up the objective of sense desire; artha--accumulation of wealth; anartha--a cause of trouble; iksaya--by considering; lobham--greed; bhayam--fear; tattva--the truth; avamarsanat--by considering.

TRANSLATION

By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear.

PURPORT

Srila Visvanatha Cakravarti Thakura has suggested how one can conquer lusty desires for sense gratification. One cannot give up thinking of women, for thinking in this way is natural; even while walking on the street, one will see so many women. However, if one is determined not to live with a woman, even while seeing a woman he will not become lusty. If one is determined not to have sex, he can automatically conquer lusty desires. The example given in this regard is that even if one is hungry, if on a particular day he is determined to observe fasting, he can naturally conquer the disturbances of hunger and thirst. If one is determined not to be envious of anyone, he can naturally conquer anger. Similarly, one can give up the desire to accumulate wealth simply by considering how difficult it is to protect the money in one's possession. If one keeps a large amount of cash with him, he is always anxious about keeping it properly. Thus if one discusses the disadvantages of accumulating wealth, he can naturally give up business without difficulty.

TEXT 23

TEXT

anviksikya soka-mohau
dambham mahad-upasaya
yogantarayan maunena
himsam kamady-anihaya

SYNONYMS

anviksikya--by deliberation upon material and spiritual subject matters; soka--lamentation; mohau--and illusion; dambham--false pride; mahat--a Vaisnava; upasaya--by serving; yoga-antarayan--obstacles on the path of yoga; maunena--by silence; himsam--envy; kama-adi--for sense gratification; anihaya--without endeavor.

TRANSLATION

By discussing spiritual knowledge one can conquer lamentation and illusion, by serving a great devotee one can become prideless, by keeping silent one can avoid obstacles on the path of mystic yoga, and simply by stopping sense gratification one can conquer envy.

PURPORT

If one's son has died, one may certainly be affected by lamentation and illusion and cry for the dead son, but one may overcome lamentation and illusion by considering the verses of Bhagavad-gita.

jatasya hi dhruvo mrtyur
dhruvam janma mrtasya ca

As the soul transmigrates, one who has taken birth must give up the present body, and then he must certainly accept another body. This should be no cause for lamentation. Therefore Lord Krsna says, *dhiras tatra na muhyati*: one who is *dhira*, or sober, who is learned in philosophy and established in knowledge, cannot be unhappy over the transmigration of the soul.

TEXT 24

TEXT

krpaya bhutajam duhkham
daivam jahyat samadhina
atmajam yoga-viryena
nidram sattva-nisevaya

SYNONYMS

krpaya--by being merciful to all other living entities; *bhuta-jam*--because of other living entities; *duhkham*--suffering; *daivam*--sufferings imposed by providence; *jahyat*--one should give up; *samadhina*--by trance or meditation; *atma-jam*--sufferings due to the body and mind; *yoga-viryena*--by practicing hatha-yoga, pranayama and so forth; *nidram*--sleeping; *sattva-nisevaya*--by developing brahminical qualifications or the mode of goodness.

TRANSLATION

By good behavior and freedom from envy one should counteract sufferings due to other living entities, by meditation in trance one should counteract sufferings due to providence, and by practicing hatha-yoga, pranayama and so forth one should counteract sufferings due to the body and mind. Similarly, by developing the mode of goodness, especially in regard to eating, one should conquer sleep.

PURPORT

By practice, one should avoid eating in such a way that other living entities will be disturbed and suffer. Since I suffer when pinched or killed by others, I should not attempt to pinch or kill any other living entity. People do not know that because of killing innocent animals they

themselves will have to suffer severe reactions from material nature. Any country where people indulge in unnecessary killing of animals will have to suffer from wars and pestilence imposed by material nature. Comparing one's own suffering to the suffering of others, therefore, one should be kind to all living entities. One cannot avoid the sufferings inflicted by providence, and therefore when suffering comes one should fully absorb oneself in chanting the Hare Krsna mantra. One can avoid sufferings from the body and mind by practicing mystic hatha-yoga.

TEXT 25

TEXT

rajas tamas ca sattvena
sattvam copasamena ca
etat sarvam gurau bhaktya
puruso hy anjasa jayet

SYNONYMS

rajah tamah--the modes of passion and ignorance; ca--and; sattvena--by developing the mode of goodness; sattvam--the mode of goodness; ca--also; upasamena--by giving up attachment; ca--and; etat--these; sarvam--all; gurau--unto the spiritual master; bhaktya--by rendering service in devotion; purusah--a person; hi--indeed; anjasa--easily; jayet--can conquer.

TRANSLATION

One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of suddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.

PURPORT

Just by treating the root cause of an ailment, one can conquer all bodily pains and sufferings. Similarly, if one is devoted and faithful to the spiritual master, he can conquer the influence of sattva-guna, rajo-guna and tamo-guna very easily. Yogis and jnanis practice in many ways to conquer the senses, but the bhakta immediately attains the mercy of the Supreme Personality of Godhead through the mercy of the spiritual master. Yasya prasada bhagavat-prasado. If the spiritual master is favorably inclined, one naturally receives the mercy of the Supreme Lord, and by the mercy of the Supreme Lord one immediately becomes transcendental, conquering all the influences of sattva-guna, rajo-guna and tamo-guna within this material world. This is confirmed in Bhagavad-gita (sa gunan samatityaitan brahma-bhuyaya kalpate). If one is a pure devotee acting under the directions of the guru, one easily gets the mercy of the Supreme Lord and thus becomes immediately situated on the transcendental platform. This is explained in the next verse.

TEXT 26

TEXT

yasya saksad bhagavati
jnana-dipa-prade gurau
martyasad-dhih srutam tasya
sarvam kunjara-saucavat

SYNONYMS

yasya--one who; saksat--directly; bhagavati--the Supreme Personality of Godhead; jnana-dipa-prade--who enlightens with the torch of knowledge; gurau--unto the spiritual master; martya-asat-dhih--considers the spiritual master to be like an ordinary human being and maintains such an unfavorable attitude; srutam--Vedic knowledge; tasya--for him; sarvam--everything; kunjara-sauca-vat--like the bath of an elephant in a lake.

TRANSLATION

The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant.

PURPORT

It is recommended that one honor the spiritual master as being on an equal status with the Supreme Personality of Godhead. Saksad dharitvena samasta-sastraih. This is enjoined in every scripture. Acaryam mam vijaniyat. One should consider the acarya to be as good as the Supreme Personality of Godhead. In spite of all these instructions, if one considers the spiritual master an ordinary human being, one is doomed. His study of the Vedas and his austerities and penances for enlightenment are all useless, like the bathing of an elephant. An elephant bathes in a lake quite thoroughly, but as soon as it comes on the shore it takes some dust from the ground and strews it over its body. Thus there is no meaning to the elephant's bath. One may argue by saying that since the spiritual master's relatives and the men of his neighborhood consider him an ordinary human being, what is the fault on the part of the disciple who considers the spiritual master an ordinary human being? This will be answered in the next verse, but the injunction is that the spiritual master should never be considered an ordinary man. One should strictly adhere to the instructions of the spiritual master, for if he is pleased, certainly the Supreme Personality of Godhead is pleased. Yasya prasada bhagavat-prasado yasyaprasadan na gatih kuto 'pi.

TEXT 27

TEXT

esa vai bhagavan saksat
pradhana-purusesvarah
yogesvarair vimrgyanghrir
loko yam manyate naram

SYNONYMS

esah--this; vai--indeed; bhagavan--Supreme Personality of Godhead; saksat--directly; pradhana--the chief cause of the material nature;

purusa--of all living entities or of the purusavatara, Lord Visnu;
isvarah--the supreme controller; yoga-isvaraih--by great saintly persons,
yogis; vimrgya-anghrih--Lord Krsna's lotus feet, which are sought; lokah-
-people in general; yam--Him; manyate--consider; naram--a human being.

TRANSLATION

The Supreme Personality of Godhead, Lord Krsna, is the master of all other living entities and of the material nature. His lotus feet are sought and worshiped by great saintly persons like Vyasa. Nonetheless, there are fools who consider Lord Krsna an ordinary human being.

PURPORT

The example of Lord Krsna's being the Supreme Personality of Godhead is appropriate in regard to understanding the spiritual master. The spiritual master is called sevaka-bhagavan, the servitor Personality of Godhead, and Krsna is called seva-bhagavan, the Supreme Personality of Godhead who is to be worshiped. The spiritual master is the worshiper God, whereas the Supreme Personality of Godhead, Krsna, is the worshipable God. This is the difference between the spiritual master and the Supreme Personality of Godhead.

Another point: Bhagavad-gita, which constitutes the instructions of the Supreme Personality of Godhead, is presented by the spiritual master as it is, without deviation. Therefore the Absolute Truth is present in the spiritual master. As clearly stated in Text 26, jnana-dipa-prade. The Supreme Personality of Godhead gives real knowledge to the entire world, and the spiritual master, as the representative of the Supreme Godhead, carries the message throughout the world. Therefore, on the absolute platform, there is no difference between the spiritual master and the Supreme Personality of Godhead. If someone considers the Supreme Personality--Krsna or Lord Ramacandra--to be an ordinary human being, this does not mean that the Lord becomes an ordinary human being. Similarly, if the family members of the spiritual master, who is the bona fide representative of the Supreme Personality of Godhead, consider the spiritual master an ordinary human being, this does not mean that he becomes an ordinary human being. The spiritual master is as good as the Supreme Personality of Godhead, and therefore one who is very serious about spiritual advancement must regard the spiritual master in this way. Even a slight deviation from this understanding can create disaster in the disciple's Vedic studies and austerities.

TEXT 28

TEXT

sad-varga-samyamaikantah
sarva niyama-codanah
tat-anta yadi no yogan
avaheyuh sramavahah

SYNONYMS

sat-varga--the six elements, namely the five working senses and the mind; samyama-ekantah--the ultimate aim of subjugating; sarvah--all such activities; niyama-codanah--the regulative principles further meant for controlling the senses and mind; tat-antah--the ultimate goal of such

activities; yadi--if; no--not; yogan--the positive link with the Supreme; avahayuh--did lead to; srama-avahah--a waste of time and labor.

TRANSLATION

Ritualistic ceremonies, regulative principles, austerities and the practice of yoga are all meant to control the senses and mind, but even after one is able to control the senses and mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration.

PURPORT

One may argue that one may achieve the ultimate goal of life--realization of the Supersoul--by practicing the yoga system and ritualistic performances according to the Vedic principles, even without staunch devotion to the spiritual master. The actual fact, however, is that by practicing yoga one must come to the platform of meditating upon the Supreme Personality of Godhead. As stated in the scriptures, dhyana-vasthita-tad-gatena manasa pasyanti yam yoginah: a person in meditation achieves the perfection of yoga practice when he can see the Supreme Personality of Godhead. By various practices, one may come to the point of controlling the senses, but simply controlling the senses does not bring one to a substantial conclusion. However, by staunch faith in the spiritual master and the Supreme Personality of Godhead, one not only controls the senses but also realizes the Supreme Lord.

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of the Vedic knowledge automatically revealed." (Svetasvatara Upanisad 6.23) It is further stated, tusyeyam sarva-bhutatma guru-susrusaya and taranty anjo bhavarnavam. Simply by rendering service to the spiritual master, one crosses the ocean of nescience and returns home, back to Godhead. Thus he gradually sees the Supreme Lord face to face and enjoys life in association with the Lord. The ultimate goal of yoga is to come in contact with the Supreme Personality of Godhead. Unless this point is achieved, one's so-called yoga practice is simply labor without any benefit.

TEXT 29

TEXT

yatha vartadayo hy artha
yogasyartham na bibhrati
anarthaya bhavayuh sma
purtam istam tathasatah

SYNONYMS

yatha--as; varta-adayah--activities like occupational or professional duties; hi--certainly; arthah--income (from such occupational duties); yogasya--of mystic power for self-realization; artham--benefit; na--not;

bibhrati--help; anarthaya--without value (binding one to repeated birth and death); bhaveyuh--they are; sma--at all times; purtam istam--ritualistic Vedic ceremonies; tatha--similarly; asatah--of a materialistic nondevotee.

TRANSLATION

As professional activities or business profits cannot help one in spiritual advancement but are a source of material entanglement, the Vedic ritualistic ceremonies cannot help anyone who is not a devotee of the Supreme Personality of Godhead.

PURPORT

If one becomes very rich through his professional activities, through trade or through agriculture, this does not mean that he is spiritually advanced. To be spiritually advanced is different from being materially rich. Although the purpose of life is to become spiritually rich, unfortunate men, misguided as they are, are always engaged in trying to become materially rich. Such material engagements, however, do not help one in the actual fulfillment of the human mission. On the contrary, material engagements lead one to be attracted to many unnecessary necessities, which are accompanied by the risk that one may be born in a degraded condition. As confirmed in Bhagavad-gita (14.18):

urdhvam gacchanti sattva-stha
madhye tisthanti rajasah
jaghanya-guna-vrtti-stha
adho gacchanti tamasah

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." Especially in this Kali-yuga, material advancement means degradation and attraction to many unwanted necessities that create a low mentality. Therefore, jaghanya-guna-vrtti-stha: since people are contaminated by the lower qualities, they will lead their next lives either as animals or in other degraded forms of life. Making a show of religion without Krsna consciousness may make one popular in the estimation of unintelligent men, but factually such a materialistic display of spiritual advancement does not help one at all; it will not prevent one from missing the goal of life.

TEXT 30

TEXT

yas citta-vijaye yattah
syat nihsango 'parigraha
eko vivikta-sarano
bhiksur bhaiksyamitasanah

SYNONYMS

yah--one who; citta-vijaye--conquering the mind; yattah--is engaged; syat--must be; nihsangah--without contaminated association; aparigraha--without being dependent (on the family); ekah--alone; vivikta-saranah--taking shelter of a solitary place; bhiksur--a renounced person;

bhaiksyā--by begging alms just to maintain the body; mīta-āsanah--frugal in eating.

TRANSLATION

One who desires to conquer the mind must leave the company of his family and live in a solitary place, free from contaminated association. To maintain the body and soul together, he should beg as much as he needs for the bare necessities of life.

PURPORT

This is the process for conquering the agitation of the mind. One is recommended to take leave of his family and live alone, maintaining body and soul together by begging alms and eating only as much as needed to keep himself alive. Without such a process, one cannot conquer lusty desires. Sannyasa means accepting a life of begging, which makes one automatically very humble and meek and free from lusty desires. In this regard, the following verse appears in the Smṛti literature:

dvandvahatasya garhasthyam
dhyana-bhangadi-karanam
laksayitva grhi spastam
sannyased avicarayan

In this world of duality, family life is the cause that spoils one's spiritual life or meditation. Specifically understanding this fact, one should accept the order of sannyasa without hesitation.

TEXT 31

TEXT

dese sucau same rajan
samsthapyasanam atmanah
sthiram sukham samam tasminn
asitarjv-anga om iti

SYNONYMS

dese--in a place; sucau--very sacred; same--level; rajan--O King; samsthapyā--placing; āsanam--on the seat; atmanah--one's self; sthiram--very steady; sukham--comfortably; samam--equipoised; tasmin--on that sitting place; asita--one should sit down; rju-angah--the body perpendicularly straight; om--The Vedic mantra pranava; iti--in this way.

TRANSLATION

My dear King, in a sacred and holy place of pilgrimage one should select a place in which to perform yoga. The place must be level and not too high or low. There one should sit very comfortably, being steady and equipoised, keeping his body straight, and thus begin chanting the Vedic pranava.

PURPORT

Generally the chanting of om is recommended because in the beginning one cannot understand the Personality of Godhead. As stated in Srimad-Bhagavatam (1.2.11):

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan." Unless one is fully convinced of the Supreme Personality of Godhead, one has the tendency to become an impersonalist yogi searching for the Supreme Lord within the core of his heart (dhyana-vasthita-tad-gatena manasa pasyanti yam yoginah). Here the chanting of omkara is recommended because in the beginning of transcendental realization, instead of chanting the Hare Krsna maha-mantra, one may chant omkara (pranava). There is no difference between the Hare Krsna maha-mantra and omkara because both of them are sound representations of the Supreme Personality of Godhead. pranava is sarva-vedesu. In all Vedic literatures, the sound vibration omkara is the beginning. Om namo bhagavate vasudevaya. The difference between chanting omkara and chanting the Hare Krsna mantra is that the Hare Krsna mantra may be chanted without consideration of the place or the sitting arrangements recommended in Bhagavad-gita (6.11):

sucav dese pratisthapy
sthiram asanam atmanah
naty-ucchritam natinicam
cailajina-kusottaram

"To practice yoga, one should go to a secluded place and should lay kusa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place." The Hare Krsna mantra may be chanted by anyone, without consideration of the place or how one sits. Sri Caitanya Mahaprabhu has openly declared, niyamitah smarane na kalah. In chanting the Hare Krsna maha-mantra there are no particular injunctions regarding one's sitting place. The injunction niyamitah smarane na kalah includes desa, kala and patra--place, time and the individual. Therefore anyone may chant the Hare Krsna mantra, without consideration of the time and place. Especially in this age, Kali-yuga, it is very difficult to find a suitable place according to the recommendations of Bhagavad-gita. The Hare Krsna maha-mantra, however, may be chanted at any place and any time, and this will bring results very quickly. Yet even while chanting the Hare Krsna mantra one may observe regulative principles. Thus while sitting and chanting one may keep his body straight, and this will help one in the chanting process; otherwise one may feel sleepy.

TEXTS 32-33

TEXT

pranapanau sannirundhyat
pura-kumbhaka-recakaih
yavan manas tyajet kaman
sva-nasagra-niriksanah

yato yato nihsarati

manah kama-hatam bhramat
tatas tata upahrtya
hrdi rundhyac chanair budhah

SYNONYMS

prana--incoming breath; apanau--outgoing breath; sannirundhyat--should stop; pura-kumbhaka-recakaih--by inhaling, exhaling and holding, which are technically known as puraka, kumbhaka and recaka; yavat--so long; manah--the mind; tyajet--should give up; kaman--all material desires; sva--one's own; nasa-agra--the tip of the nose; niriksanah--looking at; yatah yatah--from whatever and wherever; nihsarati--withdraws; manah--the mind; kama-hatam--being defeated by lusty desires; bhramat--wandering; tatah tatah--from here and there; upahrtya--after bringing it back; hrdi--within the core of the heart; rundhyat--should arrest (the mind); sanaih--gradually, by practice; budhah--a learned yogi.

TRANSLATION

While continuously staring at the tip of the nose, a learned yogi practices the breathing exercises through the technical means known as puraka, kumbhaka and recaka--controlling inhalation and exhalation and then stopping them both. In this way the yogi restricts his mind from material attachments and gives up all mental desires. As soon as the mind, being defeated by lusty desires, drifts toward feelings of sense gratification, the yogi should immediately bring it back and arrest it within the core of his heart.

PURPORT

The practice of yoga is concisely explained herein. When this practice of yoga is perfect, one sees the Supersoul, the Paramatma feature of the Supreme Personality of Godhead, within the core of one's heart. However, in Bhagavad-gita (6.47) the Supreme Lord says:

yoginam api sarvesam
mad-gatenantaratmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshipping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." A devotee can immediately become a perfect yogi because he practices keeping Krsna constantly within the core of his heart. This is another way to practice yoga easily. The Lord says:

man-mana bhava mad-bhakto
mad-yaji mam namaskuru

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me." (Bg. 18.65) If one practices devotional service by always keeping Krsna within the core of his heart (man-manah), he immediately becomes a first-class yogi. Furthermore, keeping Krsna within the mind is not a difficult task for the devotee. For an ordinary man in the bodily concept of life, the practice of yoga may be helpful, but one who immediately takes to devotional service can immediately become a perfect yogi without difficulty.

TEXT 34

TEXT

evam abhyasyatas cittam
kalenalpiyasa yateh
anisam tasya nirvanam
yaty anindhana-vahnivat

SYNONYMS

evam--in this way; abhyasyatah--of the person practicing this yoga system; cittam--the heart; kalena--in due course of time; alpiyasa--very shortly; yateh--of the person practicing yoga; anisam--without cessation; tasya--of him; nirvanam--purification from all material contamination; yati--reaches; anindhana--without flame or smoke; vahnivat--like a fire.

TRANSLATION

When the yogi regularly practices in this way, in a short time his heart becomes fixed and free from disturbance, like a fire without flames or smoke.

PURPORT

Nirvana means the cessation of all material desires. Sometimes desirelessness is understood to imply an end to the workings of the mind, but this is not possible. The living entity has senses, and if the senses stopped working, the living entity would no longer be a living entity; he would be exactly like stone or wood. This is not possible. Because he is living, he is nitya and cetana--eternally sentient. For those who are not very advanced, the practice of yoga is recommended in order to stop the mind from being agitated by material desires, but if one fixes his mind on the lotus feet of Krsna, his mind naturally becomes peaceful very soon. This peace is described in Bhagavad-gita (5.29):

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

If one can understand Krsna as the supreme enjoyer, the supreme proprietor of everything, and the supreme friend of everyone, one is established in peace and is free from material agitation. However, for one who cannot understand the Supreme Personality of Godhead, the practice of yoga is recommended.

TEXT 35

TEXT

kamadibhir anavidham
prasantakhila-vrtti yat
cittam brahma-sukha-sprstam
naivottistheta karhicit

SYNONYMS

kama-adibhih--by various lusty desires; anavidham--unaffected;
prasanta--calm and peaceful; akhila-vrtti--in every respect, or in all
activities; yat--that which; cittam--consciousness; brahma-sukha-sprstam--
being situated on the transcendental platform in eternal bliss; na--not;
eva--indeed; uttistheta--can come out; karhicit--at any time.

TRANSLATION

When one's consciousness is uncontaminated by material lusty desires,
it becomes calm and peaceful in all activities, for one is situated in
eternal blissful life. Once situated on that platform, one does not
return to materialistic activities.

PURPORT

Brahma-sukha-sprstam is also described in Bhagavad-gita (18.54):

brahma-bhutat prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is transcendently situated at once realizes the Supreme
Brahman and becomes fully joyful. He never laments nor desires to have
anything; he is equally disposed toward every living entity. In this
situation, he begins transcendental activities, or devotional service to
the Lord." Generally, once elevated to the transcendental platform of
brahma-sukha, transcendental bliss, one never comes down. But if one does
not engage in devotional service, there is a chance of his returning to
the material platform. Aruhya krcchrena param padam tatah patanty adho
'nadrta-yusmad-anhrayah: one may rise to the platform of brahma-sukha,
transcendental bliss, but even from that platform one may fall down to
the material platform if he does not engage himself in devotional
service.

TEXT 36

TEXT

yah pravrajya grhat purvam
tri-vargavapanat punah
yadi seveta tan bhiksuh
sa vai vantasy apatrapah

SYNONYMS

yah--one who; pravrajya--being finished for good and leaving for the
forest (being situated in transcendental bliss); grhat--from home;
purvam--at first; tri-varga--the three principles of religion, economic
development and sense gratification; avapanat--from the field in which
they are sown; punah--again; yadi--if; seveta--should accept; tan--
materialistic activities; bhiksuh--a person who has accepted the sannyasa
order; sah--that person; vai--indeed; vanta-asi--one who eats his own
vomit; apatrapah--without shame.

TRANSLATION

One who accepts the sannyasa order gives up the three principles of materialistic activities in which one indulges in the field of household life--namely religion, economic development and sense gratification. One who first accepts sannyasa but then returns to such materialistic activities is to be called a vantasi, or one who eats his own vomit. He is indeed a shameless person.

PURPORT

Materialistic activities are regulated by the institution of varnasrama-dharma. Without varnasrama-dharma, materialistic activities constitute animal life. Yet even in human life, while observing the principles of varna and asrama--brahmana, ksatriya, vaisya, sudra, brahmacarya, grhastha, vanaprastha and sannyasa--one must ultimately accept sannyasa, the renounced order, for only by the renounced order can one be situated in brahma-sukha, or transcendental bliss. In brahma-sukha one is no longer attracted by lusty desires. Indeed, when one is no longer disturbed, especially by lusty desires for sexual indulgence, he is fit to become a sannyasi. Otherwise, one should not accept the sannyasa order. If one accepts sannyasa at an immature stage, there is every possibility of his being attracted by women and lusty desires and thus again becoming a so-called grhastha or a victim of women. Such a person is most shameless, and he is called vantasi, or one who eats that which he has already vomited. He certainly leads a condemned life. In our Krsna consciousness movement it is advised, therefore, that the sannyasis and brahmacaris keep strictly aloof from the association of women so that there will be no chance of their falling down again as victims of lusty desires.

TEXT 37

TEXT

yaih sva-dehah smрто 'natma
martyo vit-krmi-bhasmavat
ta enam atmasat krtva
slaghayanti hy asattamah

SYNONYMS

yaih--by sannyasis who; sva-dehah--own body; smrtah--consider; anatma--different from the soul; martyah--subjected to death; vit--becoming stool; krmi--worms; bhasma-vat--or ashes; te--such persons; enam--this body; atmasat krtva--again identifying with the self; slaghayanti--glorify as very important; hi--indeed; asat-tamah--the greatest rascals.

TRANSLATION

Sannyasis who first consider that the body is subject to death, when it will be transformed into stool, worms or ashes, but who again give importance to the body and glorify it as the self, are to be considered the greatest rascals.

PURPORT

A sannyasi is one who has clearly understood, through advancement in knowledge, that Brahman--he, the person himself--is the soul, not the body. One who has this understanding may take sannyasa, for he is

situated in the "aham brahmasmi" position. Brahma-bhuta prasannatma na socati na kanksati. Such a person, who no longer laments or hankers to maintain his body and who can accept all living entities as spirit souls, can then enter the devotional service of the Lord. If one does not enter the devotional service of the Lord but artificially considers himself Brahman or Narayana, not perfectly understanding that the soul and body are different, one certainly falls down (patanty adhah). Such a person again gives importance to the body. There are many sannyasis in India who stress the importance of the body. Some of them give special importance to the body of the poor man, accepting him as daridra-narayana, as if Narayana had a material body. Many other sannyasis stress the importance of the social position of the body as a brahmana, ksatriya, vaisya or sudra. Such sannyasis are considered the greatest rascals (asattamah). They are shameless because they have not yet understood the difference between the body and the soul and instead have accepted the body of a brahmana to be a brahmana. Brahmanism (brahmanya) consists of the knowledge of Brahman. But actually the body of a brahmana is not Brahman. Similarly, the body is neither rich nor poor. If the body of a poor man were daridra-narayana, this would mean that the body of a rich man, on the contrary, must be dhani-narayana. Therefore sannyasis who do not know the meaning of Narayana, those who regard the body as Brahman or as Narayana, are described here as asattamah, the most abominable rascals. Following the bodily concept of life, such sannyasis make various programs to serve the body. They conduct farcical missions consisting of so-called religious activities meant to mislead all of human society. These sannyasis have been described herein as apatrapah and asattamah--shameless and fallen from spiritual life.

TEXTS 38-39

TEXT

grhasthasya kriya-tyago
vrata-tyago vatorapi
tapasvino grama-seva
bhikso indriya-lolata

asramapasada hy ete
khalv asrama-vidambanah
deva-maya-vimudhams tan
upeksetanukampaya

SYNONYMS

grhasthasya--for a person situated in householder life; kriya-tyagah--to give up the duty of a householder; vrata-tyagah--to give up vows and austerity; vatoh--for a brahmachari; api--also; tapasvinah--for a vanaprastha, one who has adopted a life of austerities; grama-seva--to live in a village and serve the people therein; bhiksoh--for a sannyasi who lived by begging alms; indriya-lolata--addicted to sense enjoyment; asrama--of the spiritual orders of life; apasadah--the most abominable; hi--indeed; ete--all these; khalu--indeed; asrama-vidambanah--imitating and therefore cheating the different spiritual orders; deva-maya-vimudhan--who are bewildered by the external energy of the Supreme Lord; tan--them; upekseta--one should reject and not accept as genuine; anukampaya--or by compassion (teach them real life).

TRANSLATION

It is abominable for a person living in the grhastha-asrama to give up the regulative principles, for a brahmacari not to follow the brahmacari vows while living under the care of the guru, for a vanaprastha to live in the village and engage in so-called social activities, or for a sannyasi to be addicted to sense gratification. One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position.

PURPORT

We have repeatedly stressed that human culture does not begin unless one takes to the principles of varnasrama-dharma. Although grhastha life is a concession for the enjoyment of sex, one cannot enjoy sex without following the rules and regulations of householder life. Furthermore, as already instructed, a brahmacari must live under the care of the guru: brahmacari guru-kule vasan danto guror hitam. If a brahmacari does not live under the care of the guru, if a vanaprastha engages in ordinary activities, or if a sannyasi is greedy and eats meat, eggs and all kinds of nonsense for the satisfaction of his tongue, he is a cheater and should immediately be rejected as unimportant. Such persons should be shown compassion, and if one has sufficient strength one should teach them to stop them from following the wrong path in life. Otherwise one should reject them and pay them no attention.

TEXT 40

TEXT

atmanam ced vijaniyat
param jnana-dhutasayah
kim icchan kasya va hetor
deham pusnati lampatah

SYNONYMS

atmanam--the soul and the Supersoul; cet--if; vijaniyat--can understand; param--who are transcendental, beyond this material world; jnana--by knowledge; dhuta-asayah--one who has cleansed his consciousness; kim--what; icchan--desiring material comforts; kasya--for whom; va--or; hetoh--for what reason; deham--the material body; pusnati--he maintains; lampatah--being unlawfully addicted to sense gratification.

TRANSLATION

The human form of body is meant for understanding the self and the Supreme Self, the Supreme Personality of Godhead, both of whom are transcendently situated. If both of them can be understood when one is purified by advanced knowledge, for what reason and for whom does a foolish, greedy person maintain the body for sense gratification?

PURPORT

Of course, everyone in this material world is interested in maintaining the body for sense gratification, but by cultivating knowledge one should gradually understand that the body is not the self.

Both the soul and the Supersoul are transcendental to the material world. This is to be understood in the human form of life, especially when one takes sannyasa. A sannyasi, one who has understood the self, should be engaged in elevating the self and associating with the Superself. Our Krsna consciousness movement is meant for elevating the living being for promotion back home, back to Godhead. Seeking such elevation is one's duty in the human form of life. Unless one performs this duty, why should one maintain the body? Especially if a sannyasi not only maintains the body by ordinary means but does everything to maintain the body, including even eating meat and other abominable things, he must be a lampatah, a greedy person simply engaged in sense gratification. A sannyasi must specifically remove himself from the urges of the tongue, belly and genitals, which disturb one as long as one is not fully aware that the body is separate from the soul.

TEXT 41

TEXT

ahuh sariram ratham indriyani
hayam abhisun mana indriyesam
vartmani matra dhisanam ca sutam
sattvam brhad bandhurasam isa-srstam

SYNONYMS

ahuh--it is said; sariram--the body; ratham--the chariot; indriyani--the senses; hayam--the horses; abhisun--the reins; manah--the mind; indriya--of the senses; isam--the master; vartmani--the destinations; matrah--the sense objects; dhisanam--the intelligence; ca--and; sutam--the chariot driver; sattvam--consciousness; brhad--great; bandhurasam--bondage; isa--by the Supreme Personality of Godhead; srstam--created.

TRANSLATION

Transcendentalists who are advanced in knowledge compare the body, which is made by the order of the Supreme Personality of Godhead, to a chariot. The senses are like the horses; the mind, the master of the senses, is like the reins; the objects of the senses are the destinations; intelligence is the chariot driver; and consciousness, which spreads throughout the body, is the cause of bondage in this material world.

PURPORT

For a bewildered person in the materialistic way of life, the body, the mind and the senses, which are engaged in sense gratification, are the cause of bondage to repeated birth, death, old age and disease. But for one who is advanced in spiritual knowledge, the same body, senses and mind are the cause of liberation. This is confirmed in the Katha Upanisad (1.3.3-4,9) as follows:

atmanam rathinam viddhi
sariram ratham eva ca
buddhim tu saratham viddhi
manah pragraham eva ca

indriyani hayam ahur

visayams tesu gocaran

so 'dhvanah param apnoti
tad visnoh paramam padam

The soul is the occupant of the chariot of the body, of which the driver is the intelligence. The mind is the determination to reach the destination, the senses are the horses, and the sense objects are also included in that activity. Thus one can reach the destination, Visnu, who is paramam padam, the supreme goal of life. In conditioned life the consciousness in the body is the cause of bondage, but the same consciousness, when transformed into Krsna consciousness, becomes the cause for one's returning home, back to Godhead.

The human body, therefore, may be used in two ways--for going to the darkest regions of ignorance or for going forward, back home, back to Godhead. To go back to Godhead, the path is mahat-seva, to accept the self-realized spiritual master. Mahat-sevam dvaram ahur vimukteh. For liberation, one should accept the direction of authorized devotees who can actually endow one with perfect knowledge. On the other hand, tamodvaram yositam sangi-sangam: if one wants to go to the darkest regions of material existence, one may continue to associate with persons who are attached to women (yositam sangi-sangam). The word yosit means "woman." Persons who are too materialistic are attached to women.

It is said, therefore, atmanam rathinam viddhi sariram ratham eva ca. The body is just like a chariot or car in which one may go anywhere. One may drive well, or else one may drive whimsically, in which case it is quite possible that he may have an accident and fall into a ditch. In other words, if one takes directions from the experienced spiritual master one can go back home, back to Godhead; otherwise, one may return to the cycle of birth and death. Therefore Krsna personally advises:

asraddadhanah purusa
dharmasyasya parantapa
aprapya mam nivartante
mrtyu-samsara-vartmani

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." (Bg. 9.3) The Supreme Personality of Godhead, Krsna, personally gives instructions on how one can return home, back to Godhead, but if one does not care to listen to His instructions, the result will be that one will never go back to Godhead, but will continue life in this miserable condition of repeated birth and death in material existence (mrtyu-samsara-vartmani).

The advice of experienced transcendentalists, therefore, is that the body be fully engaged for achieving the ultimate goal of life (svarthagatim). The real interest or goal of life is to return home, back to Godhead. To enable one to fulfill this purpose, there are so many Vedic literatures, including Vedanta-sutra, the Upanisads, Bhagavad-gita, Mahabharata and the Ramayana. One should take lessons from these Vedic literatures and learn how to practice nivrtti-marga. Then one's life will be perfect. The body is important as long as it has consciousness. Without consciousness, the body is merely a lump of matter. Therefore, to return home, back to Godhead, one must change his consciousness from material consciousness to Krsna consciousness. One's consciousness is the cause of material bondage, but if this consciousness is purified by bhakti-yoga, one can then understand the falsity of his upadhi, his designations as Indian, American, Hindu, Muslim, Christian and so on.

Sarvopadhi-vinirmuktam tat-paratvena nirmalam. One must forget these designations and use this consciousness only for the service of Krsna. Therefore if one takes advantage of the Krsna consciousness movement, his life is certainly successful.

TEXT 42

TEXT

aksam dasa-pranam adharma-dharmau
cakre 'bhimanam rathinam ca jivam
dhanur hi tasya pranavam pathanti
saram tu jivam param eva laksyam

SYNONYMS

aksam--the spokes (on the chariot wheel); dasa--ten; pranam--the ten kinds of air flowing within the body; adharma--irreligion; dharmau--religion (two sides of the wheel, up and down); cakre--in the wheel; abhimanam--false identification; rathinam--the charioteer or master of the body; ca--also; jivam--the living entity; dhanur--the bow; hi--indeed; tasya--his; pranavam--the Vedic mantra omkara; pathanti--it is said; saram--an arrow; tu--but; jivam--the living entity; param--the Supreme Lord; eva--indeed; laksyam--the target.

TRANSLATION

The ten kinds of air acting within the body are compared to the spokes of the chariot's wheels, and the top and bottom of the wheel itself are called religion and irreligion. The living entity in the bodily concept of life is the owner of the chariot. The Vedic mantra pranava is the bow, the pure living entity himself is the arrow, and the target is the Supreme Being.

PURPORT

Ten kinds of life air always flow within the material body. They are called prana, apana, samana, vyana, udana, naga, kurma, krkala, devadatta and dhananjaya. They are compared here to the spokes of the chariot's wheels. The life air is the energy for all of a living being's activities, which are sometimes religious and sometimes irreligious. Thus religion and irreligion are said to be the upper and lower portions of the chariot's wheels. When the living entity decides to go back home, back to Godhead, his target is Lord Visnu, the Supreme Personality of Godhead. In the conditioned state of life, one does not understand that the goal of life is the Supreme Lord. Na te viduh svartha-gatim hi visnum durasaya ye bahir-artha-maninah. The living entity tries to be happy within this material world, not understanding the target of his life. When he is purified, however, he gives up his bodily conception of life and his false identity as belonging to a certain community, a certain nation, a certain society, a certain family and so on (sarvopadhi-vinirmuktam tat-paratvena nirmalam). Then he takes the arrow of his purified life, and with the help of the bow--the transcendental chanting of pranava, or the Hare Krsna mantra--he throws himself toward the Supreme Personality of Godhead.

Srila Visvanatha Cakravarti Thakura has commented that because the words "bow" and "arrow" are used in this verse, one might argue that the Supreme Personality of Godhead and the living entity have become enemies.

However, although the Supreme Personality of Godhead may become the so-called enemy of the living being, this is His chivalrous pleasure. For example, the Lord fought with Bhishma, and when Bhishma pierced the Lord's body on the Battlefield of Kuruksetra, this was a kind of humor or relationship, of which there are twelve. When the conditioned soul tries to reach the Lord by hurling an arrow at Him, the Lord takes pleasure, and the living entity gains the profit of going back home, back to Godhead. Another example given in this regard is that Arjuna, as a result of piercing the adhara-mina, or the fish within the cakra, achieved the valuable gain of Draupadi. Similarly, if with the arrow of chanting the holy name of the Lord one pierces Lord Visnu's lotus feet, by dint of performing this heroic activity of devotional service one receives the benefit of returning home, back to Godhead.

TEXTS 43-44

TEXT

rago dvesas ca lobhas ca
soka-mohau bhayam madah
mano 'vamano 'suya ca
maya himsa ca matsarah

rajah pramadah ksun-nidra
satravas tv evam adayah
rajas-tamah-prakrtayah
sattva-prakrtayah kvacit

SYNONYMS

ragah--attachment; dvesah--hostility; ca--also; lobhah--greed; ca--also; soka--lamentation; mohau--illusion; bhayam--fear; madah--madness; manah--false prestige; avamanah--insult; asuya--finding fault with others; ca--also; maya--deception; himsa--envy; ca--also; matsarah--intolerance; rajah--passion; pramadah--bewilderment; ksut--hunger; nidra--sleep; satravah--enemies; tu--indeed; evam adayah--even other such conceptions of life; rajah-tamah--because of the conception of passion and ignorance; prakrtayah--causes; sattva--because of the conception of goodness; prakrtayah--causes; kvacit--sometimes.

TRANSLATION

In the conditioned stage, one's conceptions of life are sometimes polluted by passion and ignorance, which are exhibited by attachment, hostility, greed, lamentation, illusion, fear, madness, false prestige, insults, fault-finding, deception, envy, intolerance, passion, bewilderment, hunger and sleep. All of these are enemies. Sometimes one's conceptions are also polluted by goodness.

PURPORT

The actual aim of life is to go back home, back to Godhead, but there are many hindrances created by the three modes of material nature--sometimes by a combination of rajo-guna and tamo-guna, the modes of passion and ignorance, and sometimes by the mode of goodness. In the material world, even if one is a philanthropist, a nationalist and a good man according to materialistic estimations, these conceptions of life form a hindrance to spiritual advancement. How much more of a hindrance,

then, are hostility, greed, illusion, lamentation and too much attachment to material enjoyment? To progress toward the target of Visnu, which is our real self-interest, one must become very powerful in conquering these various hindrances or enemies. In other words, one should not be attached to being a good man or a bad man in this material world.

In this material world, so-called goodness and badness are the same because they consist of the three modes of material nature. One must transcend this material nature. Even the Vedic ritualistic ceremonies consist of the three modes of material nature. Therefore Krsna advised Arjuna:

traigunya-visaya veda
nistraigunyo bhavarjuna
nirdvandvo nitya-sattva-stho
niryoga-ksema atmavan

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the self." (Bg. 2.45) Elsewhere in Bhagavad-gita the Lord says, urdhvam gacchanti sattva-sthah: if one becomes a very good person--in other words, if one is in the mode of goodness--he may be elevated to the higher planetary systems. Similarly, if one is infected by rajo-guna and tamo-guna, he may remain in this world or go down to the animal kingdom. But all of these situations are hindrances on the path of spiritual salvation. Sri Caitanya Mahaprabhu therefore says:

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

If one is fortunate enough to transcend all this so-called goodness and badness and come to the platform of devotional service by the mercy of Krsna and the guru, his life becomes successful. In this regard, one must be very bold so that he can conquer these enemies of Krsna consciousness. Not caring for the good and bad of this material world, one must boldly propagate Krsna consciousness.

TEXT 45

TEXT

yavan nr-kaya-ratham atma-vasopakalpam
dhatte garistha-caranarcanaya nisatam
jnanasim acyuta-balo dadhad asta-satruh
svananda-tusta upasanta idam vijahyat

SYNONYMS

yavat--as long as; nr-kaya--this human form of body; ratham--considered to be a chariot; atma-vasa--dependent upon one's own control; upakalpam--in which there are many other subordinate parts; dhatte--one possesses; garistha-carana--the lotus feet of the superiors (namely the spiritual master and his predecessors); arcanaya--by serving; nisatam--sharpened; jnana-asim--the sword or weapon of knowledge; acyuta-balah--by the transcendental strength of Krsna; dadhat--holding; asta-satruh--until the enemy is defeated; sva-ananda-tustah--being fully self-satisfied by

transcendental bliss; upasantah--the consciousness being cleansed of all material contamination; idam--this body; vijahyat--one should give up.

TRANSLATION

As long as one has to accept a material body, with its different parts and paraphernalia, which are not fully under one's control, one must have the lotus feet of his superiors, namely his spiritual master and the spiritual master's predecessors. By their mercy, one can sharpen the sword of knowledge, and with the power of the Supreme Personality of Godhead's mercy one must then conquer the enemies mentioned above. In this way, the devotee should be able to merge into his own transcendental bliss, and then he may give up his body and resume his spiritual identity.

PURPORT

In Bhagavad-gita (4.9) the Lord says:

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." This is the highest perfection of life, and the human body is meant for this purpose. It is said in Srimad-Bhagavatam (11.20.17):

nr-deham adyam sulabham sudurlabham
plavam sukalpam guru-karnadharam
mayanukulena nabhasvateritam
puman bhavabdhim na taret sa atma-ha

This human form of body is a most valuable boat, and the spiritual master is the captain, guru-karnadharam, to guide the boat in plying across the ocean of nescience. The instruction of Krsna is a favorable breeze. One must use all these facilities to cross over the ocean of nescience. Since the spiritual master is the captain, one must serve the spiritual master very sincerely so that by his mercy one will be able to get the mercy of the Supreme Lord.

A significant word here is acyuta-balah. The spiritual master is certainly very merciful to his disciples, and consequently by satisfying him a devotee gets strength from the Supreme Personality of Godhead. Sri Caitanya Mahaprabhu therefore says, guru-krsna-prasade paya bhakti-lata-bija: one must first please the spiritual master, and then one automatically pleases Krsna and gets the strength with which to cross the ocean of nescience. If one seriously desires to return home, back to Godhead, one must therefore become strong enough by pleasing the spiritual master, for thus one gets the weapon with which to conquer the enemy, and one also gets the grace of Krsna. Simply getting the weapon of jnana is insufficient. One must sharpen the weapon by serving the spiritual master and adhering to his instructions. Then the candidate will get the mercy of the Supreme Personality of Godhead. In general warfare one must take help from his chariot and horses in order to conquer his enemy, and after conquering his enemies he may give up the chariot and its paraphernalia. Similarly, as long as one has a human

body, one should fully use it to obtain the highest perfection of life, namely going back home, back to Godhead.

The perfection of knowledge is certainly to become transcendently situated (brahma-bhuta). As the Lord says in Bhagavad-gita (18.54):

brahma-bhutaḥ prasanna-tma
na soḥati na kaṅksati
samah sarvesu bhūtesu
mad-bhaktim labhate param

"One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service." Simply by cultivating knowledge as the impersonalists do, one cannot get out of the clutches of maya. One must attain the platform of bhakti.

bhaktya mam abhijanati
yavan yas ca smi tattvataḥ
tato mam tattvato jñatva
visate tad-anantaram

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God." (Bg. 18.55) Unless one has attained the stage of devotional service and the mercy of the spiritual master and Kṛṣṇa, there is a possibility that one may fall down and again accept a material body. Therefore Kṛṣṇa stresses in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

The word tattvataḥ, meaning "in reality," is very important. Tato mam tattvato jñatva. Unless one understands Kṛṣṇa in truth by the mercy of the spiritual master, one is not free to give up his material body. As it is said, aruḥya kṛcchrena param padam tataḥ patanty adho 'nadṛta-yusmad-anḥrayah: if one neglects to serve the lotus feet of Kṛṣṇa, one cannot become free from the material clutches simply by knowledge. Even if one attains the stage of brahma-padam, merging in Brahman, without bhakti he is prone to fall down. One must be very careful in regard to the danger of falling down again into material bondage. The only insurance is to come to the stage of bhakti, from which one is sure not to fall. Then one is free from the activities of the material world. In summary, as stated by Sri Caitanya Mahāprabhu, one must get in touch with a bona fide spiritual master coming in the parampara of Kṛṣṇa consciousness, for by his mercy and instructions one is able to get strength from Kṛṣṇa. Thus one engages in devotional service and attains the ultimate goal of life, the lotus feet of Viṣṇu.

Significant in this verse are the words jñanasim acyuta-balaḥ. Jñanasim, the sword of knowledge, is given by Kṛṣṇa, and when one serves the guru and Kṛṣṇa in order to hold the sword of Kṛṣṇa's instructions, Balarama gives one strength. Balarama is Nityānanda. Vrajaṅdra-nānāna

yeyi, saci-suta haila sei, balarama ha-ila nitai. This bala--Balarama--comes with Sri Caitanya Mahaprabhu, and both of Them are so merciful that in this age of Kali one may very easily take shelter of Their lotus feet. They come especially to deliver the fallen souls of this age. papi tapi yata chila, hari-name uddharila. Their weapon is sankirtana, hari-nama. Thus one should accept the sword of knowledge from Krsna and be strong with the mercy of Balarama. We are therefore worshipping Krsna-Balarama in Vrndavana. In the Mundaka Upanisad (3.2.4) it is said:

nayam atma bala-hinena labhyo
na ca pramadat tapaso vapy alingat
etair upayair yatate yas tu vidvams
tasyaisa atma visate brahma-dhama

One cannot attain the goal of life without the mercy of Balarama. Sri Narottama dasa Thakura therefore says, nitaiyera karuna habe, vraje radha-krsna pabe: when one receives the mercy of Balarama, Nityananda, one can attain the lotus feet of Radha and Krsna very easily.

se sambandha nahi yara, brtha janma gela tara,
vidya-kule hi karibe tara

If one has no connection with Nitai, Balarama, then even though one is a very learned scholar or jnani or has taken birth in a very respectable family, these assets will not help him. We must therefore conquer the enemies of Krsna consciousness with the strength received from Balarama.

TEXT 46

TEXT

nocet pramattam asad-indriya-vaji-suta
nitvotpatham visaya-dasyusu niksipanti
te dasyavah sahaya-sutam amum tamo 'ndhe
samsara-kupa uru-mrtyu-bhaye ksipanti

SYNONYMS

nocet--if we do not follow the instructions of Acyuta, Krsna, and do not take shelter of Balarama; pramattam--careless, inattentive; asat--which are always prone to material consciousness; indriya--the senses; vaji--acting as the horses; sutah--the chariot driver (intelligence); nitva--bringing; utpatham--to the roadway of material desire; visaya--the sense objects; dasyusu--in the hands of the plunderers; niksipanti--throw; te--those; dasyavah--plunderers; sa--with; haya-sutam--the horses and chariot driver; amum--all of them; tamah--dark; andhe--blind; samsara-kupe--into the well of material existence; uru--great; mrtyu-bhaye--fear of death; ksipanti--throw.

TRANSLATION

Otherwise, if one does not take shelter of Acyuta and Baladeva, then the senses, acting as the horses, and the intelligence, acting as the driver, both being prone to material contamination, inattentively bring the body, which acts as the chariot, to the path of sense gratification. When one is thus attracted again by the rogues of visaya--eating, sleeping and mating--the horses and chariot driver are thrown into the

blinding dark well of material existence, and one is again put into a dangerous and extremely fearful situation of repeated birth and death.

PURPORT

Without the protection of Gaura-Nitai--Krsna and Balarama--one cannot get out of the dark well of ignorance in material existence. This is indicated here by the word nocet, which means that one will always remain in the dark well of material existence. The living entity must get strength from Nitai-Gaura, or Krsna-Balarama. Without the mercy of Nitai-Gaura, there is no way to come out of this dark well of ignorance. As stated in the Caitanya-caritamrta (Adi 1.2):

vande sri-krsna-caitanya-
nityanandau sahoditau
gaudodaye puspavantau
citrau sandau tamo-nudau

"I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all." This material world is a dark well of ignorance. The fallen soul in this dark well must take shelter of the lotus feet of Gaura-Nitai, for thus he can easily emerge from material existence. Without Their strength, simply attempting to get out of the clutches of matter by speculative knowledge will be insufficient.

TEXT 47

TEXT

pravrttam ca nivrttam ca
dvi-vidham karma vaidikam
avartate pravrttena
nivrttenasnute 'mrtam

SYNONYMS

pravrttam--inclination for material enjoyment; ca--and; nivrttam--cessation of material enjoyment; ca--and; dvi-vidham--these two varieties; karma--of activities; vaidikam--recommended in the Vedas; avartate--one travels up and down through the cycle of samsara; pravrttena--by an inclination for enjoying material activities; nivrttena--but by ceasing such activities; asnute--one enjoys; amrtam--eternal life.

TRANSLATION

According to the Vedas, there are two kinds of activities--pravrtti and nivrtti. Pravrtti activities involve raising oneself from a lower to a higher condition of materialistic life, whereas nivrtti means the cessation of material desire. Through pravrtti activities one suffers from material entanglement, but by nivrtti activities one is purified and becomes fit to enjoy eternal, blissful life.

PURPORT

As confirmed in Bhagavad-gita (16.7), pravrttim ca nivrttim ca jana na vidur asurah: the asuras, nondevotees, cannot distinguish between pravrtti and nivrtti. Whatever they like they do. Such persons think themselves independent of the strong material nature, and therefore they are irresponsible and do not care to act piously. Indeed, they do not distinguish between pious and impious activity. Bhakti, of course, does not depend on pious or impious activity. As stated in Srimad-Bhagavatam (1.2.6):

sa vai pumsam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihata
yayatma suprasidati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self." Nonetheless, those who act piously have a better chance to become devotees. As Krsna says in Bhagavad-gita (7.16), catur-vidha bhajante mam janah sukrtino 'rjuna: "O Arjuna, four kinds of pious men render devotional service unto Me." One who takes to devotional service, even with some material motive, is considered pious, and because he has come to Krsna, he will gradually come to the stage of bhakti. Then, like Dhruva Maharaja, he will refuse to accept any material benediction from the Lord (svamin krtartho 'smi varam na yace). Therefore, even if one is materially inclined, one may take to the shelter of the lotus feet of Krsna and Balarama, or Gaura and Nitai, so that he will very soon be purified of all material desires (ksipram bhavati dharmatma sasvac chantim nigacchati). As soon as one is freed from inclinations toward pious and impious activities, he becomes a perfect candidate for returning home, back to Godhead.

TEXTS 48-49

TEXT

himsram dravyamayam kamyam
agni-hotrady-asantidam
darsas ca purnamasas ca
caturmasyam pasuh sutah

etat istam pravrttakhyam
hutam prahutam eva ca
purtam suralayarama-
kupajiviyadi-laksanam

SYNONYMS

himsram--a system of killing and sacrificing animals; dravya-mayam--requiring much paraphernalia; kamyam--full of unlimited material desires; agni-hotra-adi--ritualistic ceremonies such as the agni-hotra-yajna; asanti-dam--causing anxieties; darsah--the darsa ritualistic ceremony; ca--and; purnamasah--the purnamasa ritualistic ceremony; ca--also; caturmasyam--observing four months of regulative principles; pasuh--the ceremony of sacrificing animals or pasu-yajna; sutah--the soma-yajna; etat--of all this; istam--the goal; pravrtta-akhyam--known as material attachment; hutam--Vaisvadeva, an incarnation of the Supreme Personality of Godhead; prahutam--a ceremony called Baliharana; eva--indeed; ca--

also; purtam--for the benefit of the public; sura-alaya--constructing temples for demigods; arama--resting houses and gardens; kupa--digging wells; ajivya-adi--activities like distributing food and water; laksanam--symptoms.

TRANSLATION

The ritualistic ceremonies and sacrifices known as agni-hotra-yajna, darsa-yajna, purnamasa-yajna, caturmasya-yajna, pasu-yajna and soma-yajna are all symptomized by the killing of animals and the burning of many valuables, especially food grains, all for the fulfillment of material desires and the creation of anxiety. Performing such sacrifices, worshipping Vaisvadeva, and performing the ceremony of Baliharana, which all supposedly constitute the goal of life, as well as constructing temples for demigods, building resting houses and gardens, digging wells for the distribution of water, establishing booths for the distribution of food, and performing activities for public welfare--these are all symptomized by attachment to material desires.

TEXTS 50-51

TEXT

dravya-suksma-vipakas ca
dhumo ratrih apaksayah
ayanam daksinam somo
darsa osadhi-virudhah

annam reta iti ksmesa
pitr-yanam punar-bhavah
ekaikasyenanupurvam
bhutva bhutveha jayate

SYNONYMS

dravya-suksma-vipakah--the paraphernalia offered as oblations in the fire, such as food grains mixed with ghee; ca--and; dhumah--turned to smoke, or the demigod in charge of smoke; ratrih--the demigod in charge of night; apaksayah--in the dark fortnight of the moon; ayanam--the demigod in charge of the passing of the sun; daksinam--in the southern zone; somah--the moon; darsah--returning; osadhi--plant life (on the surface of the earth); virudhah--vegetation in general (the birth of lamentation); annam--food grains; retah--semen; iti--in this way; ksma-isa--O King Yudhisthira, lord of the earth; pitr-yanam--the way of taking birth from the father's semen; punah-bhavah--again and again; eka-ekasyena--one after another; anupurvam--successively, according to the gradation; bhutva--taking birth; bhutva--again taking birth; iha--in this material world; jayate--one exists in the materialistic way of life.

TRANSLATION

My dear King Yudhisthira, when oblations of ghee and food grains like barley and sesame are offered in sacrifice, they turn into celestial smoke, which carries one to successively higher planetary systems like the kingdoms of Dhuma, Ratri, Krsnapaksa, Daksinam and ultimately the moon. Then, however, the performers of sacrifice descend again to earth to become herbs, creepers, vegetables and food grains. These are eaten by

different living entities and turned to semen, which is injected into female bodies. Thus one takes birth again and again.

PURPORT

This is explained in Bhagavad-gita (9.21):

te tam bhuktva svarga-lokam visalam
ksine punye martya-lokam visanti
evam trayi-dharmam anuprapanna
gatagatam kama-kama labhante

"When those who follow the pravrtti-marga have enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness." Following the pravrtti-marga, the living entity who desires to be promoted to the higher planetary systems performs sacrifices regularly, and how he goes up and comes down again is described here in Srimad-Bhagavatam, as well as in Bhagavad-gita. It is also said, traigunya-visaya vedah: "The Vedas deal mainly with the three modes of material nature." The Vedas, especially three Vedas, namely Sama, Yajur and Rk, vividly describe this process of ascending to the higher planets and returning. But Krsna advises Arjuna, traigunya-visaya veda nistraigunyo bhavarjuna: one has to transcend these three modes of material nature, and then one will be released from the cycle of birth and death. Otherwise, although one may be promoted to a higher planetary system such as Candraloka, one must again come down (ksine punye martya-lokam visanti). After one's enjoyment due to pious activities is finished, one must return to this planet in rainfall and first take birth as a plant or creeper, which is eaten by various animals, including human beings, and turned to semen. This semen is injected into the female body, and thus the living entity takes birth. Those who return to earth in this way take birth especially in higher families like those of brahmanas.

It may be remarked in this connection that even the modern so-called scientists who are going to the moon are not able to stay there, but are returning to their laboratories. Therefore, whether one goes to the moon by modern mechanical arrangements or by performing pious activities, one must return to earth. That is clearly stated in this verse and explained in Bhagavad-gita. Even if one goes to the higher planetary systems (yanti deva-vrata devan), one's place there is not secure; one must return to martya-loka. Abrahma-bhuvanal lokah punar avartino 'rjuna: aside from the moon, even if one goes to Brahmaloaka, one must return. Yam prapya na nivartante tad dhama paramam mama: but if one goes back home, back to Godhead, he need not return to this material world.

TEXT 52

TEXT

nisekadi-smasanantaih
samskaraih samskrto dvijah
indriyesu kriya-yajnan
jnana-dipesu juhvati

SYNONYMS

niseka-adi--the beginning of life (the purificatory process of garbhadhana, performed when the father begets a child by discharging

semen into the womb of the mother); smasana-antaih--and at death, when the body is put into a crematorium and burnt to ashes; samskaraih--by such purificatory processes; samskrtah--purified; dvijah--a twice-born brahmana; indriyesu--into the senses; kriya-yajnan--activities and sacrifices (which elevate one to a higher planetary system); jnana-dipesu--by enlightenment in real knowledge; juhvati--offers.

TRANSLATION

A twice-born brahmana [dvija] gains his life by the grace of his parents through the process of purification known as garbhadhana. There are also other processes of purification, until the end of life, when the funeral ceremony [antyesti-kriya] is performed. Thus in due course a qualified brahmana becomes uninterested in materialistic activities and sacrifices, but he offers the sensual sacrifices, in full knowledge, into the working senses, which are illuminated by the fire of knowledge.

PURPORT

Those interested in materialistic activities remain in the cycle of birth and death. Pravrtti-marga, or the inclination to stay in the material world to enjoy varieties of sense gratification, has been explained in the previous verse. Now, in this verse, it is explained that one who has perfect brahminical knowledge rejects the process of elevation to higher planets and accepts nivrtti-marga; in other words, he prepares himself to go back home, back to Godhead. Those who are not brahmanas but atheists do not know what is pravrtti-marga or nivrtti-marga; they simply want to obtain pleasure at any cost. Our Krsna consciousness movement is therefore training devotees to give up the pravrtti-marga and accept the nivrtti-marga in order to return home, back to Godhead. This is a little difficult to understand, but it is very easy if one takes to Krsna consciousness seriously and tries to understand Krsna. A Krsna conscious person can understand that performing yajna according to the karma-kanda system is a useless waste of time and that merely giving up the karma-kanda and accepting the process of speculation is also unfruitful. Therefore Narottama dasa Thakura has sung in his prema-bhakti-candrika:

karma-kanda, jnana-kanda, kevala visera bhanda
'amrta' baliya yeba khaya
nana yoni sada phire, kadarya bhaksana kare,
tara janma adhah-pate yaya

A life of karma-kanda or jnana-kanda is like a poison pot, and one who takes to such a life is doomed. In the karma-kanda system, one is destined to accept birth and death again and again. Similarly, with jnana-kanda one falls down again to this material world. Only worship of the Supreme Person offers one the safety of going back home, back to Godhead.

TEXT 53

TEXT

indriyani manasy urmau
vaci vaikarikam manah
vacam varna-samamnaye
tam omkare svare nyaset

omkaram bindau nade tam
tam tu prane mahaty amum

SYNONYMS

indriyani--the senses (acting and knowledge-gathering); manasi--in the mind; urmau--in the waves of acceptance and rejection; vaci--in the words; vaikarikam--infected by changes; manah--the mind; vacam--the words; varna-samamnaye--in the aggregate of all alphabets; tam--that (aggregate of all alphabets); omkare--in the concise form of omkara; svare--in the vibration; nyaset--one should give up; omkaram--the concise sound vibration; bindau--in the point of omkara; nade--in the sound vibration; tam--that; tam--that (sound vibration); tu--indeed; prane--in the life air; mahati--unto the Supreme; amum--the living entity.

TRANSLATION

The mind is always agitated by waves of acceptance and rejection. Therefore all the activities of the senses should be offered into the mind, which should be offered into one's words. Then one's words should be offered into the aggregate of all alphabets, which should be offered into the concise form omkara. Omkara should be offered into the point bindu, bindu into the vibration of sound, and that vibration into the life air. Then the living entity, who is all that remains, should be placed in Brahman, the Supreme. This is the process of sacrifice.

PURPORT

The mind is always agitated by acceptance and rejection, which are compared to mental waves that are constantly tossing. The living entity is floating in the waves of material existence because of his forgetfulness. Srila Bhaktivinoda Thakura has therefore sung in his Gitavali: miche mayara vase, yaccha bhese', khaccha habudubu, bhai. "My dear mind, under the influence of maya you are being carried away by the waves of rejection and acceptance. Simply take shelter of Krsna." Jiva krsna-dasa, ei visvasa, karle ta' ara dukkha nai: if we simply regard the lotus feet of Krsna as our ultimate shelter, we shall be saved from all these waves of maya, which are variously exhibited as mental and sensual activities and the agitation of rejection and acceptance. Krsna instructs in Bhagavad-gita (18.66):

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Therefore if we simply place ourselves at the lotus feet of Krsna by taking to Krsna consciousness and keeping always in touch with Him by chanting the Hare Krsna mantra, we need not take much trouble in arranging to return to the spiritual world. By the mercy of Sri Caitanya Mahaprabhu, this is very easy.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

TEXT 54

TEXT

agnih suryo diva prahnah
suklo rakottaram sva-rat
visvo 'tha taijasah prajnas
turya atma samanvayat

SYNONYMS

agnih--fire; suryah--sun; diva--day; prahnah--the end of the day; suklah--the bright fortnight of the moon; raka--the full moon at the end of the sukla-paksa; uttaram--the period when the sun passes to the north; sva-rat--the Supreme Brahman or Lord Brahma; visvah--gross designation; atha--Brahmaloka, the ultimate in material enjoyment; taijasah--subtle designation; prajnah--the witness in the causal designation; turyah--transcendental; atma--the soul; samanvayat--as a natural consequence.

TRANSLATION

On his path of ascent, the progressive living entity enters the different worlds of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, and the passing of the sun in the north, along with their presiding demigods. When he enters Brahmaloaka, he enjoys life for many millions of years, and finally his material designation comes to an end. He then comes to a subtle designation, from which he attains the causal designation, witnessing all previous states. Upon the annihilation of this causal state, he attains his pure state, in which he identifies with the Supersoul. In this way the living entity becomes transcendental.

TEXT 55

TEXT

deva-yanam idam prahur
bhutva bhutvanupurvasah
atma-yajy upasantatma
hy atma-stho na nivartate

SYNONYMS

deva-yanam--the process of elevation known as deva-yana; idam--on this (path); prahuh--it is said; bhutva bhutva--having repeated birth; anupurvasah--consecutively; atma-yaji--one who is eager for self-realization; upasanta-atma--completely free from all material desires; hi--indeed; atma-sthah--situated in his own self; na--not; nivartate--does return.

TRANSLATION

This gradual process of elevation for self-realization is meant for those who are truly aware of the Absolute Truth. After repeated birth on this path, which is known as deva-yana, one attains these consecutive stages. One who is completely free from all material desires, being

situated in the self, need not traverse the path of repeated birth and death.

TEXT 56

TEXT

ya ete pitr-devanam
ayane veda-nirmite
sastrena caksusa veda
jana-stho 'pi na muhyati

SYNONYMS

yah--one who; ete--on this path (as recommended above); pitr-devanam--known as pitr-yana and deva-yana; ayane--on this path; veda-nirmite--recommended in the Vedas; sastrena--by regular study of the scriptures; caksusa--by enlightened eyes; veda--is fully aware; jana-sthah--a person situated in a material body; api--even though; na--never; muhyati--is bewildered.

TRANSLATION

Even though situated in a material body, one who is fully aware of the paths known as pitr-yana and deva-yana, and who thus opens his eyes in terms of Vedic knowledge, is never bewildered in this material world.

PURPORT

Acaryavan puruso veda: one who is guided by the bona fide spiritual master knows everything as stated in the Vedas, which set forth the standard of infallible knowledge. As recommended in Bhagavad-gita, acaryopasanam: one must approach the acarya for real knowledge. Tad-vijnanartham sa gurum evabhigacchet: one must approach the acarya, for then one will receive perfect knowledge. When guided by the spiritual master, one attains the ultimate goal of life.

TEXT 57

TEXT

adav ante jananam sad
bahir antah paravaram
jnanam jneyam vaco vacyam
tamo jyotis tv ayam svayam

SYNONYMS

adau--in the beginning; ante--at the end; jananam--of all living entities; sat--always existing; bahir--externally; antah--internally; para--transcendental; avaram--material; jnanam--knowledge; jneyam--the objective; vacah--expression; vacyam--the ultimate object; tamah--darkness; jyotih--light; tu--indeed; ayam--this one (the Supreme Lord); svayam--Himself.

TRANSLATION

He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything.

PURPORT

Here the Vedic aphorism sarvam khalv idam brahma is explained. It is also explained in the catuh-sloki Bhagavatam. Aham evasam evagre. The Supreme Lord existed in the beginning, He exists after the creation and maintains everything, and after destruction everything merges in Him, as stated in Bhagavad-gita (prakrtim yanti mamikam). Thus the Supreme Lord is actually everything. In the conditioned state, we are bewildered in our understanding, but in the perfect stage of liberation we can understand that Krsna is the cause of everything.

isvarah paramah krsnah
sac-cid-ananda-vigraha
anadir adir govindah
sarva-karana-karanam

"Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Brahma-samhita 5.1) This is the perfection of knowledge.

TEXT 58

TEXT

abadhito 'pi hy abhaso
yatha vastutaya smrtah
durghatatvad aindriyakam
tadvad artha-vikalpitam

SYNONYMS

abadhitah--rejected; api--although; hi--certainly; abhasah--a reflection; yatha--as; vastutaya--a form of reality; smrtah--accepted; durghatatvat--because of being very difficult to prove the reality; aindriyakam--knowledge derived from the senses; tadvat--similarly; artha--reality; vikalpitam--speculated or doubtful.

TRANSLATION

Although one may consider the reflection of the sun from a mirror to be false, it has its factual existence. Accordingly, to prove by speculative knowledge that there is no reality would be extremely difficult.

PURPORT

The impersonalists try to prove that the varieties in the vision of the empiric philosopher are false. The impersonalist philosophy, vivarta-vada, generally cites the acceptance of a rope to be a snake as an example of this fact. According to this example, the varieties within our

vision are false, just as a rope seen to be a snake is false. The Vaisnavas say, however, that although the idea that the rope is a snake is false, the snake is not false; one has experience of a snake in reality, and therefore he knows that although the representation of the rope as a snake is false or illusory, there is a snake in reality. Similarly, this world, which is full of varieties, is not false; it is a reflection of the reality in the Vaikuntha world, the spiritual world.

The reflection of the sun from a mirror is nothing but light within darkness. Thus although it is not exactly sunlight, without the sunlight the reflection would be impossible. Similarly, the varieties of this world would be impossible unless there were a real prototype in the spiritual world. The Mayavadi philosopher cannot understand this, but a real philosopher must be convinced that light is not possible at all without a background of sunlight. Thus the jugglery of words used by the Mayavadi philosopher to prove that this material world is false may amaze inexperienced children, but a man with full knowledge knows perfectly well that there cannot be any existence without Krsna. Therefore a Vaisnava insists on the platform of somehow or other accepting Krsna (tasmāt kenapy upayena manah krsne nivesayet).

When we raise our unmixed faith to the lotus feet of Krsna, everything is revealed. Krsna also says in Bhagavad-gita (7.1):

mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam
yatha jnasyasi tac chrnu

"Now hear, O son of Prtha [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." Simply by raising one's staunch faith in Krsna and His instructions, one can understand reality without a doubt (asamsayam samagram mam). One can understand how Krsna's material and spiritual energies are working and how He is present everywhere although everything is not Him. This philosophy of acintya-bhedabheda, inconceivable oneness and difference, is the perfect philosophy enunciated by the Vaisnavas. Everything is an emanation from Krsna, but it is not that everything must therefore be worshiped. Speculative knowledge cannot give us reality as it is, but will continue to be nefariously imperfect. So-called scientists try to prove that there is no God and that everything is happening because of the laws of nature, but this is imperfect knowledge because nothing can work unless directed by the Supreme Personality of Godhead. This is explained in Bhagavad-gita (9.10) by the Lord Himself:

mayadhyaksena prakrtih
suyate sacaracaram
hetunanena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." In this regard, Srila Madhvacarya gives this note: durghatatvad arthatvena paramesvarenaiva kalpitam. The background of everything is the Supreme Personality of Godhead, Vasudeva. Vasudevah sarvam iti sa mahatma sudurlabhah. This can be understood by a mahatma who is perfect in knowledge. Such a mahatma is rarely seen.

TEXT

ksity-adinam iharthanam
chaya na katamapi hi
na sanghato vikaro 'pi
na prthan nanvito mrsa

SYNONYMS

ksiti-adinam--of the five elements, beginning with the earth; iha--in this world; arthanam--of those five elements; chaya--shadow; na--neither; katama--which of them; api--indeed; hi--certainly; na--nor; sanghatah--combination; vikarah--transformation; api--although; na prthak--nor separated; na anvitah--nor inherent in; mrsa--all these theories are without substance.

TRANSLATION

In this world there are five elements--namely earth, water, fire, air and ether--but the body is not a reflection of them, nor a combination or transformation of them. Because the body and its ingredients are neither distinct nor amalgamated, all such theories are insubstantial.

PURPORT

A forest is certainly a transformation of the earth, but one tree does not depend on another tree; if one is cut down, this does not mean that the others are cut down. Therefore, the forest is neither a combination nor a transformation of the trees. The best explanation is given by Krsna Himself:

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4) Everything is an expansion of Krsna's energy. As it is said, *parasya saktir vividhaiva sruyate*: the Lord has multi-energies, which are expressed in different ways. The energies are existing, and the Supreme Personality of Godhead also exists simultaneously; because everything is His energy, He is simultaneously one with everything and different from everything. Thus our speculative theories that *atma*, the living force, is a combination of matter, that matter is a transformation of the soul, or that the body is part of the soul are all insubstantial.

Since all the Lord's energies are simultaneously existing, one must understand the Supreme Personality of Godhead. But although He is everything, He is not present in everything. The Lord must be worshiped in His original form as Krsna. He can also present Himself in any one of His various expanded energies. When we worship the Deity of the Lord in the temple, the Deity appears to be stone or wood. Now, because the Supreme Lord does not have a material body, He is not stone or wood, yet stone and wood are not different from Him. Thus by worshiping stone or wood we get no result, but when the stone and wood are represented in the Lord's original form, by worshiping the Deity we get the desired result. This is supported by Sri Caitanya Mahaprabhu's philosophy, *acintya-*

bhedabheda, which explains how the Lord can present Himself everywhere and anywhere in a form of His energy to accept service from the devotee.

TEXT 60

TEXT

dhatavo 'vayavitvac ca
tan-matravayavair vina
na syur hy asaty avayaviny
asann avayavo 'ntatah

SYNONYMS

dhatavah--the five elements; avayavitvat--being the cause of the bodily conception; ca--and; tat-matra--the sense objects (sound, taste, touch, etc.); avayavaih--the subtle parts; vina--without; na--not; syuh--can exist; hi--indeed; asati--unreal; avayavini--in the formation of the body; asan--not existing; avayavah--the part of the body; antatah--at the end.

TRANSLATION

Because the body is formed of the five elements, it cannot exist without the subtle sense objects. Therefore, since the body is false, the sense objects are also naturally false or temporary.

TEXT 61

TEXT

syat sadrsya-bhramas tavad
vikalpe sati vastunah
jagrat-svapau yatha svapne
tatha vidhi-nisedhata

SYNONYMS

syat--it so becomes; sadrsya--similarity; bhramah--mistake; tavat--as long as; vikalpe--in separation; sati--the part; vastunah--from the substance; jagrat--waking; svapau--sleeping; yatha--as; svapne--in a dream; tatha--similarly; vidhi-nisedhata--the regulative principles, consisting of injunctions and prohibitions.

TRANSLATION

When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming, one creates a separation between the existences called wakefulness and sleep. It is in such a state of mind that the regulative principles of the scriptures, consisting of injunctions and prohibitions, are recommended.

PURPORT

In material existence there are many regulative principles and formalities. If material existence is temporary or false, this does not mean that the spiritual world, although similar, is also false. That

one's material body is false or temporary does not mean that the body of the Supreme Lord is also false or temporary. The spiritual world is real, and the material world is similar to it. For example, in the desert we sometimes find a mirage, but although the water in a mirage is false, this does not mean that there is no water in reality; water exists, but not in the desert. Similarly, nothing real is in this material world, but reality is in the spiritual world. The Lord's form and His abode--Goloka Vrndavana in the Vaikuntha planets--are eternal realities.

From Bhagavad-gita we understand that there is another prakrti, or nature, which is real. This is explained by the Lord Himself in the Eighth Chapter of Bhagavad-gita (8.19-21):

bhuta-gramah sa evayam
bhutva bhutva praliyate
ratry-agame 'vasah partha
prabhavaty ahar-agame

paras tasmāt tu bhavo 'nyo
'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu
nasyatsu na vinasyati

avyakto 'ksara ity uktas
tam ahuh paramam gatim
yam prapya na nivartante
tad dhama paramam mama

"Again and again the day of Brahma comes, and all living beings are active; and again the night falls, O Partha, and they are helplessly dissolved. Yet there is another nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is. That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode." The material world is a reflection of the spiritual world. The material world is temporary or false, but the spiritual world is an eternal reality.

TEXT 62

TEXT

bhavadvaitam kriyadvaitam
dravyadvaitam tathatmanah
vartayan svanubhutyeha
trin svapnan dhunute munih

SYNONYMS

bhava-advaitam--oneness in one's conception of life; kriya-advaitam--oneness in activities; dravya-advaitam--oneness in different paraphernalia; tatha--as well as; atmanah--of the soul; vartayan--considering; sva--one's own; anubhutyeha--according to realization; iha--in this material world; trin--the three; svapnan--living conditions (wakefulness, dreaming and sleep); dhunute--gives up; munih--the philosopher or speculator.

TRANSLATION

After considering the oneness of existence, activity and paraphernalia and after realizing the self to be different from all actions and reactions, the mental speculator [muni], according to his own realization, gives up the three states of wakefulness, dreaming and sleep.

PURPORT

The three words bhavadvaita, kriyadvaita and dravyadvaita are explained in the following verses. However, one has to give up all the nonduality of philosophical life in the material world and come to the actual life of reality in the spiritual world in order to attain perfection.

TEXT 63

TEXT

karya-karana-vastv-aikya-
darsanam pata-tantuvat
avastutvad vikalpasya
bhavadvaitam tad ucyate

SYNONYMS

karya--the result or effect; karana--the cause; vastu--substance; aikya--oneness; darsanam--observation; pata--the cloth; tantu--the thread; vat--like; avastutvat--because of being ultimately unreality; vikalpasya--of differentiation; bhava-advaitam--the conception of oneness; tat ucyate--that is called.

TRANSLATION

When one understands that result and cause are one and that duality is ultimately unreal, like the idea that the threads of a cloth are different from the cloth itself, one reaches the conception of oneness called bhavadvaita.

TEXT 64

TEXT

yad brahmani pare saksat
sarva-karma-samarpanam
mano-vak-tanubhih partha
kriyadvaitam tad ucyate

SYNONYMS

yad--that which; brahmani--in the Supreme Brahman; pare--transcendental; saksat--directly; sarva--of all; karma--activities; samarpanam--dedication; manah--by the mind; vak--the words; tanubhih--and the body; partha--O Maharaja Yudhishthira; kriya-advaitam--oneness in activities; tat ucyate--it is called.

TRANSLATION

My dear Yudhisthira [Partha], when all the activities one performs with his mind, words and body are dedicated directly to the service of the Supreme Personality of Godhead, one reaches oneness of activities, called kriyadvaita.

PURPORT

The Krsna consciousness movement is teaching people how to come to the stage of dedicating everything to the service of the Supreme Personality of Godhead. Krsna says in Bhagavad-gita (9.27):

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

"O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." If whatever we do, whatever we eat, whatever we think and whatever we plan is for the advancement of the Krsna consciousness movement, this is oneness. There is no difference between chanting for Krsna consciousness and working for Krsna consciousness. On the transcendental platform, they are one. But we must be guided by the spiritual master about this oneness; we should not manufacture our own oneness.

TEXT 65

TEXT

atma-jaya-sutadinam
anyesam sarva-dehinam
yat svartha-kamayor aikyam
dravyadvaitam tad ucyate

SYNONYMS

atma--of one's self; jaya--wife; suta-adinam--and children; anyesam--of one's relatives, etc.; sarva-dehinam--of all other living entities; yat--whatever; sva-artha-kamayoh--of one's ultimate goal and benefit; aikyam--oneness; dravya-advaitam--oneness of interest; tat ucyate--it is called.

TRANSLATION

When the ultimate goal and interest of one's self, one's wife, one's children, one's relatives and all other embodied living beings is one, this is called dravyadvaita, or oneness of interest.

PURPORT

The actual interest of all living entities--indeed, the goal of life--is to return home, back to Godhead. This is the interest of one's own self, one's wife, one's children, one's disciples and one's friends, relatives, countrymen and all humanity. The Krsna consciousness movement can give directions for management by which everyone can partake in Krsna conscious activities and reach the ultimate goal, which is known as svartha-gatim. This objective of everyone's interest is Visnu, but

because people do not know this (na te viduh svartha-gatim hi visnum), they are making various plans by which to fulfill so many concocted interests in life. The Krsna consciousness movement is trying to bring everyone to the highest interest. The process may be differently named, but if the aim is one, people should follow it to achieve the ultimate goal in life. Unfortunately, people are thinking of different interests, and blind leaders are misleading them. Everyone is trying to reach the goal of complete happiness materially; because people do not know what complete happiness is, they are materially diverted toward different interests.

TEXT 66

TEXT

yad yasya vanisiddham syad
yena yatra yato nrpa
sa teneheta karyani
naro nanyair anapadi

SYNONYMS

yat--whatever; yasya--of a man; va--either; anisiddham--not forbidden; syat--it is so; yena--by which means; yatra--in place and time; yatah--from which; nrpa--O King; sah--such a person; tena--by such a process; iheta--should perform; karyani--prescribed activities; narah--a person; na--not; anyaih--by other ways; anapadi--in the absence of danger.

TRANSLATION

In normal conditions, in the absence of danger, O King Yudhisthira, a man should perform his prescribed activities according to his status of life with the things, endeavors, process and living place that are not forbidden for him, and not by any other means.

PURPORT

This instruction is given for men in all statuses of life. Generally society is divided into brahmanas, ksatriyas, vaisyas, sudras, brahmacaris, vanaprasthas, sannyasis and grhasthas. Everyone must act according to his position and try to please the Supreme Personality of Godhead, for that will make one's life successful. This was instructed in Naimisaranya:

atah pumbhir dvija-srestha
varnasrama-vibhagasah
svanusthitasya dharmasya
samsiddhir hari-tosanam

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please the Lord Hari." (Bhag. 1.2. 13) Everyone should act according to his occupational duties just to please the Supreme Personality of Godhead. Then everyone will be happy.

TEXT 67

TEXT

etair anyais ca vedoktair
vartamanah sva-karmabhih
grhe 'py asya gatim yayad
rajams tad-bhakti-bhan narah

SYNONYMS

etaih--by these ways; anyaih--by other ways; ca--and; veda-uktaih--as directed in the Vedic literatures; vartamanah--abiding; sva-karmabhih--by one's occupational duties; grhe api--even at home; asya--of Lord Krsna; gatim--destination; yayad--can reach; rajan--O King; tat-bhakti-bhak--who renders devotional service unto the Supreme Personality of Godhead; narah--any person.

TRANSLATION

O King, one should perform his occupational duties according to these instructions, as well as other instructions given in the Vedic literature, just to remain a devotee of Lord Krsna. Thus, even while at home, one will be able to reach the destination.

PURPORT

The ultimate goal of life is Visnu, Krsna. Therefore, either by Vedic regulative principles or by materialistic activities, if one tries to reach the destination of Krsna, that is the perfection of life. Krsna should be the target; everyone should try to reach Krsna, from any position of life.

Krsna accepts service from anyone. The Lord says in Bhagavad-gita (9.32):

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination." It does not matter what one's position is; if one aims at reaching Krsna by performing his occupational duty under the direction of the spiritual master, his life is successful. It is not that only sannyasis, vanaprasthas and brahmacaris can reach Krsna. A grhastha, a householder, can also reach Krsna, provided he becomes a pure devotee without material desires. An example of this is cited in the next verse.

TEXT 68

TEXT

yatha hi yuyam nrpa-deva dustyajad
apad-ganad uttaratatmanah prabhoh
yat-pada-pankeruha-sevaya bhavan
aharasin nirjita-dig-gajah kratun

SYNONYMS

yatha--as; hi--indeed; yuyam--all of you (Pandavas); nrpa-deva--O lord of the kings, human beings and demigods; dustyajat--insurmountable; apat--dangerous conditions; ganat--from all; uttarata--escaped; atmanah--own; prabhoh--of the Lord; yat-pada-pankeruha--whose lotus feet; sevaya--by serving; bhavan--yourself; aharasit--performed; nirjita--defeating; dik-gajah--the most powerful enemies, who were like elephants; kratun--ritualistic ceremonies.

TRANSLATION

O King Yudhisthira, because of your service to the Supreme Lord, all of you Pandavas defeated the greatest dangers posed by numerous kings and demigods. By serving the lotus feet of Krsna, you conquered great enemies, who were like elephants, and thus you collected ingredients for sacrifice. By His grace, may you be delivered from material involvement.

PURPORT

Placing himself as an ordinary householder, Maharaja Yudhisthira inquired from Narada Muni how a grha-mudha-dhi, a person who is entangled in household life and who thus continues to remain a fool, can be delivered. Narada Muni encouraged Maharaja Yudhisthira by saying, "You are already on the safe side because you, along with your entire family, have become a pure devotee of Krsna." By Krsna's grace, the Pandavas conquered in the Battle of Kuruksetra and were saved from many dangers posed not only by kings but sometimes even by the demigods. Thus they are a practical example of how to live in security and safety by the grace of Krsna. Everyone should follow the example of the Pandavas, who showed how to be saved by the grace of Krsna. Our Krsna consciousness movement is intended to teach how everyone can live peacefully in this material world and at the end of life return home, back to Godhead. In the material world there are always dangers at every step (padam padam yad vipadam na tesam). Nonetheless, if one takes shelter of Krsna without hesitation and keeps under the shelter of Krsna, he can easily cross the ocean of nescience. Samasrita ye pada-pallava-plavam mahat-padam punya-yaso murareh. To the devotee, this great ocean of nescience becomes like a puddle of water in the hoofprint of a cow. A pure devotee, without embarrassing himself by trying for elevation in so many ways, stays in the safest position as a servant of Krsna, and thus his life is eternally safe without a doubt.

TEXT 69

TEXT

aham purabhavam kascid
gandharva upabarhanah
namnatite maha-kalpe
gandharvanam susammatah

SYNONYMS

aham--I myself; pura--formerly; abhavam--existed as; kascit
gandharvah--one of the denizens of Gandharvaloka; upabarhanah--
Upabarhana; namna--by the name; atite--long, long ago; maha-kalpe--in a
life of Brahma, which is known as a maha-kalpa; gandharvanam--among the
Gandharvas; su-sammatah--a very respectable person.

TRANSLATION

Long, long ago, in another maha-kalpa [millennium of Brahma], I existed as the Gandharva known as Upabarhana. I was very respected by the other Gandharvas.

PURPORT

Srila Narada Muni is giving a practical example from his past life. Formerly, during the previous lifetime of Lord Brahma, Narada Muni was one of the denizens of Gandharvaloka, but unfortunately, as will be explained, he fell from his exalted position in Gandharvaloka, where the inhabitants are extremely beautiful and expert in singing, to become a sudra. Nonetheless, because of his association with devotees, he became more fortunate than he was in Gandharvaloka. Even though cursed by the prajapatis to become a sudra, in his next life he became the son of Lord Brahma.

The word maha-kalpe is described by Srila Madhvacarya as atita-brahma-kalpe. Brahma dies at the end of a life of many millions of years. The day of Brahma is described in Bhagavad-gita (8.17):

sahasra-yuga-paryantam
ahar yad brahmano viduh
ratrim yuga-sahasrantam
te 'ho-ratra-vido janah

"By human calculation, a thousand ages taken together is the duration of Brahma's one day. And such also is the duration of his night." Bhagavan Sri Krsna can remember incidents from millions of years ago. Similarly, His pure devotee like Narada Muni can also remember incidents from a past life millions and millions of years ago.

TEXT 70

TEXT

rupa-pesala-madhurya-
saugandhya-priya-darsanah
strinam priyatamo nityam
mattah sva-pura-lampatah

SYNONYMS

rupa--beauty; pesala--formation of the body; madhurya--attractiveness; saugandhya--very fragrant, being decorated with various flower garlands and sandalwood pulp; priya-darsanah--very beautiful to see; strinam--of the women; priya-tamah--naturally attracted; nityam--daily; mattah--proud like a madman; sva-pura--in his own city; lampatah--very much attached to women because of lusty desires.

TRANSLATION

I had a beautiful face and a pleasing, attractive bodily structure. Decorated with flower garlands and sandalwood pulp, I was most pleasing to the women of my city. Thus I was bewildered, always feeling lusty desires.

PURPORT

From the description of the beauty of Narada Muni when he was one of the denizens of Gandharvaloka, it appears that everyone on that planet is extremely beautiful and pleasing and always decorated with flowers and sandalwood. Upabarhana was Narada Muni's name previously. Upabarhana was specifically expert in decorating himself to attract the attention of women, and thus he became a playboy, as described in the next verse. To be a playboy in this life is unfortunate because too much attraction to women will lead one to fall into the association of sudras, who can easily take advantage of mingling with women without restriction. In this present age of Kali, when people are mandah sumanda-matayah--very bad because of a sudra mentality--such free mingling is prominent. Among the higher classes--brahmana, ksatriya and vaisya--there is no chance for men to mingle with women freely, but in the sudra community such mingling is open. Because there is no cultural education in this age of Kali, everyone is spiritually untrained, and everyone is therefore to be considered sudra (asuddhah sudra-kalpa hi brahmanah kali-sambhavah). When all the people become sudras, certainly they are very bad (mandah sumanda-matayah). Thus they manufacture their own way of life, with the result that they gradually become unfortunate (manda-bhagayah), and furthermore they are always disturbed by various circumstances.

TEXT 71

TEXT

ekada deva-satre tu
gandharvapsarasam ganah
upahuta visva-srgbhir
hari-gathopagayane

SYNONYMS

ekada--once upon a time; deva-satre--in an assembly of the demigods; tu--indeed; gandharva--of the inhabitants of Gandharvaloka; apsarasam--and the inhabitants of Apsaroloka; ganah--all; upahutah--were invited; visva-srgbhih--by the great demigods known as the prajapatis; hari-gatha-upagayane--on an occasion of kirtana for glorifying the Supreme Lord.

TRANSLATION

Once there was a sankirtana festival to glorify the Supreme Lord in an assembly of the demigods, and the Gandharvas and Apsaras were invited by the prajapatis to take part in it.

PURPORT

Sankirtana means chanting of the holy name of the Lord. The Hare Krsna movement is not a new movement as people sometimes mistakenly think. The Hare Krsna movement is present in every millennium of Lord Brahma's life, and the holy name is chanted in all the higher planetary systems, including Brahmhaloka and Candraloka, not to speak of Gandharvaloka and Apsaroloka. The sankirtana movement that was started in this world five hundred years ago by Sri Caitanya Mahaprabhu is therefore not a new movement. Sometimes, because of our bad luck, this movement is stopped, but Sri Caitanya Mahaprabhu and His servants again start the movement for the benefit of the entire world or, indeed, the entire universe.

TEXT 72

TEXT

aham ca gayams tad-vidvan
sribhah parivrtah gatah
jnatva visva-srjah tan me
helanam sepur ojasa
yahi tvam sudratam asu
nasta-srih krta-helana

SYNONYMS

aham--I myself; ca--and; gayan--singing the glories of other demigods rather than those of the Lord; tat-vidvan--knowing very well the art of singing; sribhah--by women; parivrtah--being surrounded; gatah--went there; jnatva--knowing well; visva-srjah--the prajapatis, to whom the management of universal affairs was entrusted; tat--the attitude of my singing; me--my; helanam--negligence; sepuh--cursed; ojasa--with great force; yahi--become; tvam--you; sudratam--a sudra; asu--immediately; nasta--devoid of; srih--beauty; krta-helana--because of transgressing the etiquette.

TRANSLATION

Narada Muni continued: Being invited to that festival, I also joined, and, surrounded by women, I began musically singing the glories of the demigods. Because of this, the prajapatis, the great demigods in charge of the affairs of the universe, forcefully cursed me with these words: "Because you have committed an offense, may you immediately become a sudra, devoid of beauty."

PURPORT

As far as kirtana is concerned, the sastras say, sravanam kirtanam visnoh: one should chant the glories of the Supreme Lord and the holy name of the Supreme Lord. This is clearly stated. Sravanam kirtanam visnoh: one should chant about and glorify Lord Visnu, not any demigod. Unfortunately, there are foolish persons who invent some process of kirtana on the basis of a demigod's name. This is an offense. Kirtana means glorifying the Supreme Lord, not any demigod. Sometimes people invent kali-kirtana or siva-kirtana, and even big sannyasis in the Mayavada school say that one may chant any name and still get the same result. But here we find that millions and millions of years ago, when Narada Muni was a Gandharva, he neglected the order to glorify the Lord, and being mad in the association of women, he began to chant otherwise. Thus he was cursed to become a sudra. His first offense was that he went to join the sankirtana party in the company of lusty women, and another offense was that he considered ordinary songs, like cinema songs and other such songs, to be equal to sankirtana. For this offense he was punished with becoming a sudra.

TEXT 73

TEXT

tavad dasyam aham jajne

tatrapi brahma-vadinam
susrusayanusangena
prapto 'ham brahma-putratam

SYNONYMS

tavat--since being cursed; dasyam--in the womb of a maidservant; aham--I; jajne--took birth; tatrapi--although (being a sudra); brahma-vadinam--unto persons well conversant with the Vedic knowledge; susrusaya--by rendering service; anusangena--simultaneously; praptah--obtained; aham--I; brahma-putratam--a birth as the son of Lord Brahma (in this life).

TRANSLATION

Although I took birth as a sudra from the womb of a maidservant, I engaged in the service of Vaisnavas who were well-versed in Vedic knowledge. Consequently, in this life I got the opportunity to take birth as the son of Lord Brahma.

PURPORT

The Supreme Personality of Godhead says in Bhagavad-gita (9.32):

mam hi partha vyapasritya
ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination." It doesn't matter whether a person is born as a sudra, a woman or a vaisya; if he associates with devotees repeatedly or always (sadhu-sangena), he can be elevated to the highest perfection. Narada Muni is explaining this in relation to his own life. The sankirtana movement is important, for regardless of whether one is a sudra, vaisya, mleccha, yavana or whatever, if one associates with a pure devotee, follows his instructions and serves the pure devotee, his life is successful. This is bhakti. Anukulyena krsnanusilanam. Bhakti consists of serving Krsna and His devotees very favorably. Anyabhilasita-sunyam. If one has no desire other than to serve Krsna and His devotee, then his life is successful. This is explained by Narada Muni through this practical example from his own life.

TEXT 74

TEXT

dharmas te grha-medhiyo
varnitah papa-nasanah
grhastho yena padavim
anjasa nyasinam iyat

SYNONYMS

dharmah--that religious process; te--to you; grha-medhiyah--although attached to household life; varnitah--explained (by me); papa-nasanah--the destruction of sinful reactions; grhasthah--a person in household

life; yena--by which; padavim--the position; anjasa--very easily; nyasinam--of those in the renounced order of life; iyat--can obtain.

TRANSLATION

The process of chanting the holy name of the Lord is so powerful that by this chanting even householders [grhasthas] can very easily gain the ultimate result achieved by persons in the renounced order. Maharaja Yudhisthira, I have now explained to you that process of religion.

PURPORT

This is a confirmation of the Krsna consciousness movement. Anyone who takes part in this movement, regardless of what he is, can gain the topmost result achieved by a perfect sannyasi, namely brahma jnana (spiritual knowledge). Even more important, he can advance in devotional service. Maharaja Yudhisthira thought that because he was a grhastha there was no hope of his being liberated, and therefore he asked Narada Muni how he could get out of material entanglement. But Narada Muni, citing a practical example from his own life, established that by associating with devotees and chanting the Hare Krsna mantra, any man in any condition of life can achieve the highest perfection without a doubt.

TEXT 75

TEXT

yuyam nr-loke bata bhuri-bhaga
lokam punana munayo 'bhiyanti
yesam grhan avasatiti saksad
gudham param brahma manusya-lingam

SYNONYMS

yuyam--all of you Pandavas; nr-loke--in this material world; bata--indeed; bhuri-bhagah--extremely fortunate; lokam--all the planets of the universe; punanah--who can purify; munayah--great saintly persons; abhiyanti--come to visit (just like ordinary persons); yesam--of whom; grhan--the house of the Pandavas; avasati--resides; iti--thus; saksat--directly; gudham--very confidential; param--transcendental; brahma--the Parabrahman, Krsna; manusya-lingam--as if an ordinary human being.

TRANSLATION

My dear Maharaja Yudhisthira, you Pandavas are so very fortunate in this world that many, many great saints, who can purify all the planets of the universe, come to your house just like ordinary visitors. Furthermore, the Supreme Personality of Godhead, Krsna, is living confidentially with you in your house, just like your brother.

PURPORT

Here is a statement exalting a Vaisnava. In human society, a brahmana is the most respected person. A brahmana is one who can understand Brahman, the impersonal Brahman, but hardly ever can one understand the Supreme Personality of Godhead, who is described by Arjuna in Bhagavad-gita as param brahma. A brahmana may be extremely fortunate in having achieved brahma jnana, but the Pandavas were so exalted that the

Parabrahman, the Supreme Personality of Godhead, was living in their house like an ordinary human being. The word bhuri-bhagah indicates that the Pandavas were in a still higher position than brahmacaris and brahmanas. In the following verses, Narada Muni repeatedly glorifies the position of the Pandavas.

TEXT 76

TEXT

sa va ayam brahma mahad-vimrgya-
kaivalya-nirvana-sukhanubhutih
priyah suhrd vah khalu matuleya
atmarhaniyo vidhi-krd gurus ca

SYNONYMS

sah--that Supreme Personality of Godhead; va--either; ayam--Krsna; brahma--the Supreme Brahman; mahat-vimrgya--sought by great, great saintly persons (devotees of Krsna); kaivalya-nirvana-sukha--of liberation and transcendental bliss; anubhutih--for the realization; priyah--very dear; suhrt--the well-wisher; vah--of all of you Pandavas; khalu--famous as; matuleyah--the son of your maternal uncle; atma--heart and soul; arhaniyah--the most worshipable person; vidhi-krt--giving direction; guruh--your spiritual master; ca--and.

TRANSLATION

How wonderful it is that the Supreme Personality of Godhead, the Parabrahman, Krsna, who is sought by great, great sages for the sake of liberation and transcendental bliss, is acting as your best well-wisher, your friend, your cousin, your heart and soul, your worshipable director, and your spiritual master.

PURPORT

Krsna can become the director and spiritual master of anyone who is serious about getting the mercy of Krsna. The Lord sends the spiritual master to train a devotee, and when the devotee is advanced, the Lord acts as the spiritual master within his heart.

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." Krsna does not become the direct spiritual master unless one is fully trained by His representative spiritual master. Therefore, as we have already discussed, the Lord's representative spiritual master should not be considered an ordinary human being. The representative spiritual master never gives any false knowledge to his disciple, but only perfect knowledge. Thus he is the representative of Krsna. Krsna helps as the guru, or spiritual master, from within and from without. From without He helps the devotee as His representative, and from within He talks personally with the pure devotee and gives him instructions by which he may return home, back to Godhead.

TEXT 77

TEXT

na yasya saksad bhava-padmajadibhi
rupam dhiya vastutayopavarnitam
maunena bhaktyopasamena pujitah
prasidatam esa sa satvatam patih

SYNONYMS

na--not; yasya--of whom (Lord Sri Krsna); saksat--directly; bhava--by Lord Siva; padma-ja-adibhih--Lord Brahma and others; rupam--the form; dhiya--by meditation; vastutaya--factually; upavarnitam--could be explained; maunena--by silence; bhaktya--by devotional service; upasamena--by finishing all material activities; pujitah--one who is so worshiped; prasidatam--may be pleased with us; esah--this; sah--the same Personality of Godhead; satvatam--of the devotees; patih--who is the maintainer, master and guide.

TRANSLATION

Present here now is the same Supreme Personality of Godhead whose true form cannot be understood even by such great personalities as Lord Brahma and Lord Siva. He is realized by devotees because of their unflinching surrender. May that same Personality of Godhead, who is the maintainer of His devotees and who is worshiped by silence, by devotional service and by cessation of material activities, be pleased with us.

PURPORT

Lord Krsna is not properly understood even by such exalted personalities as Lord Siva and Lord Brahma, what to speak of ordinary men, but by His causeless mercy He bestows the benediction of devotion upon His devotees, who can thus understand Krsna as He is. Bhaktya mam abhijanati yavan yas casmi tattvatah. No one within this universe can understand Krsna in truth, but if one engages in devotional service one can understand Him perfectly well. This is also confirmed by the Lord in the Seventh Chapter of Bhagavad-gita (7.1):

mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam
yatha jnasyasi tac chrnu

"Now, hear, O son of Prtha [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." Lord Krsna Himself teaches how one can understand Him perfectly well, without a doubt. Not only the Pandavas but everyone who sincerely accepts the instructions of Krsna can understand the Supreme Personality of Godhead as He is. After instructing Yudhisthira Maharaja, Narada Muni prays for the Lord's blessings that He be pleased with everyone and that everyone become perfect in God consciousness and return home, back to Godhead.

TEXT 78

TEXT

sri-suka uvaca
iti devarsina proktam
nisamya bharatarsabhah
pujayam asa supritah
krsnam ca prema-vihvalah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; deva-rsina--by the great saint (Narada Muni); proktam--described; nisamya--hearing; bharata-rsabhah--the best of the descendants in Bharata Maharaja's dynasty, namely Maharaja Yudhisthira; pujayam asa--worshiped; su-pritah--being extremely pleased; krsnam--unto Lord Krsna; ca--also; prema-vihvalah--in the ecstasy of love of Krsna.

TRANSLATION

Sri Sukadeva Gosvami said: Maharaja Yudhisthira, the best member of the Bharata dynasty, thus learned everything from the descriptions of Narada Muni. After hearing these instructions, he felt great pleasure from within his heart, and in great ecstasy, love and affection, he worshiped Lord Krsna.

PURPORT

It is natural that when someone belonging to one's family circle is understood to be very great, one becomes ecstatic in love, thinking, "Oh, such a great personality is our relative!" When Sri Krsna, who was already known to the Pandavas, was further described by Narada Muni to be the Supreme Personality of Godhead, naturally the Pandavas were amazed, thinking, "The Supreme Personality of Godhead is with us as our cousin!" Certainly their ecstasy was extraordinary.

TEXT 79

TEXT

krsna-parthav upamantrya
pujitah prayayau munih
srutva krsnam param brahma
parthah parama-vismitah

SYNONYMS

krsna--Lord Krsna; parthau--and Maharaja Yudhisthira; upamantrya--bidding farewell; pujitah--being worshiped by them; prayayau--left (that place); munih--Narada Muni; srutva--after hearing; krsnam--about Krsna; param brahma--as the Supreme Personality of Godhead; parthah--Maharaja Yudhisthira; parama-vismitah--became most amazed.

TRANSLATION

Narada Muni, being worshiped by Krsna and Maharaja Yudhisthira, bade them farewell and went away. Yudhisthira Maharaja, having heard that Krsna, his cousin, is the Supreme Personality of Godhead, was struck with wonder.

PURPORT

After hearing the conversation between Narada and Yudhisthira, if one still has any doubts about Krsna's being the Supreme Personality of Godhead, one should immediately give them up. Asamsayam samagram. Without any doubt and without any defect, one should understand Krsna to be the Supreme Personality of Godhead and thus surrender at His lotus feet. Ordinary persons do not do this, even after hearing all the Vedas, but if one is fortunate, although it may be even after many, many births, he comes to this conclusion (bahunam janmanam ante jnanavan mam prapadyate).

TEXT 80

TEXT

iti daksayaninam te
prthag vamsah prakirtitah
devasura-manusyadya
loka yatra caracarah

SYNONYMS

iti--thus; daksayaninam--of the daughters of Maharaja Daksa, like Aditi and Diti; te--to you; prthag--separately; vamsah--the dynasties; prakirtitah--described (by me); deva--the demigods; asura--demons; manusya--and human beings; adyah--and so on; lokah--all the planets within the universe; yatra--wherein; cara-acarah--moving and nonmoving living entities.

TRANSLATION

On all the planets within this universe, the varieties of living entities, moving and nonmoving, including the demigods, demons and human beings, were all generated from the daughters of Maharaja Daksa. I have now described them and their different dynasties. Thus end the Bhaktivedanta purports of the Seventh Canto, Fifteenth Chapter, of the Srimad-Bhagavatam, entitled "Instructions for Civilized Human Beings."

--Completed on the night of Vaisakhi Sukla Ekadasi, the tenth of May, the mercy of sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. Thus we may happily chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

END OF THE SEVENTH CANTO

"Srimad-Bhagavatam – Canto Seven" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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