

# ŚRĪ PRAHLADA MAHARAJA PRAYERS

## TEXT 8

श्री प्रह्लाद उवाच  
ब्रह्मादयः सुरगणा मुनयोऽथ सिद्धाः  
सत्त्वैकतानगतयो वचसां प्रवाहैः ।  
नाराधितुं पुरुगुणैरधुनापि पिपुः  
किं तोष्टुमर्हति स मे हरिरुग्रजातेः ॥ ८ ॥

śrī-prahlāda uvāca  
brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ  
sattvaikatāna-gatayo vacasāṁ pravāhaiḥ  
nārādhitum puru-guṇair adhunāpi pipruḥ  
kim toṣṭum arhati sa me harir ugra-jāteḥ

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

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

## TEXT 9

मन्ये धनाभिजनरूपतपःश्रुतौज  
स्तेजःप्रभावबलपौरुशबुद्धियोगाः ।  
नाराधनाय हि भवन्ति परस्य पुंसो  
भक्त्या तुतोष भगवान् गजयूथपाय ॥ ९ ॥

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

*manye*—I consider; *dhana*—riches; *abhijana*—aristocratic family; *rūpa*—personal beauty; *tapah*—austerity; *śruta*—knowledge from studying the *Vedas*; *ojaḥ*—sensory prowess; *tejaḥ*—bodily effulgence; *prabhāva*—influence; *bala*—bodily strength; *pauruṣa*—diligence; *buddhi*—intelligence; *yogāḥ*—mystic power; *na*—not; *ārādhanāya*—for satisfying; *hi*—indeed; *bhavanti*—are; *parasya*—of the transcendent; *puṁsaḥ*—Supreme

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

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

### TEXT 10

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

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-  
pādāravinda-vimukhāt śvapacam variṣṭham  
manye tad-arpita-mano-vacanehitārtha-  
prāṇam punāti sa kulam na tu bhūrimānaḥ

*viprāt*—than a *brāhmaṇa*; dvi-ṣaṭ-guṇa-yutāt—qualified with twelve brahminical qualities; aravinda-nābha—Lord Viṣṇu, who has a lotus growing from His navel; —to the lotus feet of the Lord; —not interested in devotional service; —one born in a low family, or a dog-eater; —more glorious; —I consider; —surrendered unto the lotus feet of the Lord; —his mind; —words; —every endeavor; —wealth; —and life; —purifies; —he (the devotee); —his family; —not; —but; —one who falsely thinks himself to be in a prestigious position.

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

### TEXT 11

नैवात्मनः प्रभुरयं अयं निजलाभपूणो  
मानम् जनादविदुषः करुणो वृणीते ।  
यद् यज्ज्णो भगवते विदधीत मानम्  
तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥ ११ ॥

naivātmanah prabhur ayaṁ nija-lābha-pūrṇo  
mānam janād aviduṣaḥ karuṇo vṛṇīte

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yad yaj jano bhagavate vidadhīta mānaṁ  
tac cātmane prati-mukhasya yathā mukha-śrīḥ

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

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

## TEXT 12

तस्मादहं विगतविक्लव ईश्वरस्य  
सर्वात्मना महि गृणामि यथा मनीषम् ।  
नीचोऽजया गुणविसर्गमनुप्रविष्टः  
पूयेत येन हि पुमाननुवर्णितेन ॥ १२ ॥

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

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

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

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### TEXT 13

सर्वे ह्यमी विधिकरास्तव सत्त्वधाम्नो  
ब्रह्मादयो वयमिवेश न चोद्विजनतः ।  
क्षेमाय भूतय उतात्मसुखाय चास्य  
विक्रीडितम् भगवतो रुचिरावतारैः ॥ १३ ॥

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

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

O my Lord, all the demigods, headed by Lord Brahmā, are sincere servants of Your Lordship, who are situated in a transcendental position. Therefore they are not like us [Prahāda and his father, the demon Hiranyakaśipu]. 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.

### TEXT 14

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

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

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

My Lord Nṛsimhadeva, please, therefore, cease Your anger now that my father, the great demon Hiranyakaśipu, has been killed. Since even saintly persons take pleasure in the killing of a

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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.

TEXT 15

नाहं बिभेम्यजित तेऽतिभयानकास्य  
जिह्वार्कनेत्रभ्रुकुटीरभसोग्रदंष्ट्रात् ।  
आन्त्रस्रजःक्षतजकेशरशङ्कुकर्णा  
निर्हादभीतदिगिभादरिभिन्नखाग्रात् ॥ १५ ॥

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

*na*—not; *aham*—I; *bibhemi*—am afraid; *ajita*—O supreme victorious person, who are never conquered by anyone; *te*—Your; *ati*—very much; *bhayānaka*—fearful; *āśya*—mouth; *jihvā*—tongue; *arka-netra*—eyes shining like the sun; *bhrukuṭī*—frowning brows; *rabhasa*—strong; *ugra-damṣṭrāt*—ferocious teeth; *āntra-srajaḥ*—garlanded by intestines; *kṣataja*—bloody; *keśara*—manes; *śaṅku-karṇāt*—wedgelike ears; *nirhrāda*—by a roaring sound (caused by You); *bhīta*—frightened; *digibhāt*—from which even the great elephants; *ari-bhit*—piercing the enemy; *nakha-agrāt*—the tips of whose nails.

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

TEXT 16

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

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

*trastaḥ*—frightened; *asmi*—am; *aham*—I; *kṛpaṇa-vatsala*—O my Lord, who are so kind to the fallen souls (who have no spiritual knowledge); *duḥsaha*—intolerable; *ugra*—ferocious; *saṁsāra-cakra*—of the cycle of birth and death; *kadanāt*—from such a miserable condition; *grasatām*—among other conditioned souls, who devour one another; *praṇītaḥ*—being thrown; *baddhaḥ*—bound; *sva-karmabhiḥ*—the course by the reactions of my own



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activities; *uśattama*—O great insurmountable; *te*—Your; *an̥ghri-mūlam*—to the soles of the lotus feet; *prītaḥ*—being pleased (with me); *apavarga-śaraṇam*—which are the shelter meant for liberation from this horrible condition of material existence; *h̥vayase*—You will call (me); *kadā*—when; *nu*—indeed.

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

TEXT 17

यस्मात् प्रियाप्रियवियोगसंयोगजन्म  
शोकाग्निना सकलयोनिषु दह्यमानः ।  
दुःखौषधं तदपि दुःखमतद्धियाहं  
भूमन् भ्रमामि वद मे तव दस्ययोगम् ॥ १७ ॥

yasmāt priyāpriya-viyoga-saṁyoga-janma-  
śokāgninā sakala-yoniṣu dahyamānaḥ  
duḥkha-uṣadham tad api duḥkham atad-dhiyāham  
bhūman bhramāmi vada me tava dāsyā-yogam

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

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

TEXT 18

सोऽहं प्रियस्य सुहृदः परदेवताया  
लीलाकथास्तव नृसिंह विरिञ्चगीताः ।  
अञ्जस्तितम्यनुगृणन्गुणविप्रमुक्तो  
दुर्गाणि ते पदयुगालयहंससङ्गः ॥ १८ ॥

so 'ham priyasya suhrdaḥ paradevatāyā  
līlā-kathās tava nṛsimha viriñca-gītāḥ

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añjas titarmy anuṅṇan guṇa-vipramukto  
durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ

*saḥ*—that; *aham*—I (Prahāda Mahārāja); *priyasya*—of the dearest; *suhṛdah*—well-wisher; *paradevatāyāḥ*—of the Supreme Personality of Godhead; *līlā-kathāḥ*—narrations of the pastimes; *tava*—Your; *nṛsimha*—O my Lord Nṛsimhadeva; *virīṇca-gītāḥ*—given by Lord Brahmā by the disciplic succession; *añjaḥ*—easily; *titarmi*—I shall cross; *anuṅṇan*—constantly describing; *guṇa*—by the modes of material nature; *vipramuktaḥ*—specifically being uncontaminated; *durgāṇi*—all miserable conditions of life; *te*—of You; *pada-yuga-ālaya*—fully absorbed in meditation on the lotus feet; *haṁsa-saṅgaḥ*—having the association of the *haṁsas*, or liberated persons (who have no connection with material activities).

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

## TEXT 19

बालस्य नेह शरणं पितरौ नृसिंह  
नार्तस्य चागदमुदन्वति मज्जतो नौः ।  
तप्तस्य तत्प्रतिविधिर्य इषञ्जसेष्ट  
स्तावद् विभो तनुभृतां त्वदुपेक्षितानाम् ॥ १९ ॥

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

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

My Lord Nṛsimhadeva, O Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by You cannot do anything for their betterment. Whatever remedies they accept, although perhaps temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man.

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TEXT 20

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

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

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

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

TEXT 21

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

māyā manaḥ sṛjati karmamayam baliyaḥ  
kālena codita-guṇānumatena puṁsaḥ  
chandomayaṁ yad ajayārpita-ṣoḍaśāraṁ  
saṁsāra-cakram aja ko 'titaret tvad-anyaḥ

*māyā*—the external energy of the Supreme Personality of Godhead; —the mind; —creates; —producing hundreds and thousands of desires and acting accordingly; —extremely powerful, insurmountable; —by time; —whose three modes of material nature are agitated; —permitted by the mercy of the glance (time); —of the plenary portion, Lord Viṣṇu, the expansion of Lord



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Kṛṣṇa; —chiefly influenced by the directions in the —which; —because of dark ignorance; —offered; —sixteen; —the spokes; —the wheel of repeated birth and death in different species of life; —O unborn Lord; —who (is there); —able to get out; —without taking shelter at Your lotus feet.

O Lord, O supreme eternal, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the living entity in unlimited varieties of desires to be fulfilled by the Vedic directions of karma-kāṇḍa [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet?

TEXT 22

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

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

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

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

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### TEXT 23

दृष्टा मया दिवि विभोऽखिलधिष्यपाना  
मायुः श्रियो विभव इच्छति याञ्जनोऽयम् ।  
येऽस्मत्पितुः कुपितहासविजृम्भितभ्रू  
विस्फूर्जितेन लुलिताः स तु ते निरस्तः ॥ २३ ॥

dr̥ṣṭā mayā divi vibho 'khila-dhiṣṇya-pānām  
āyuh śriyo vibhava icchati yāñ jano 'yam  
ye 'smat pituh kupita-hāsa-vijṛmbhita-bhrū-  
visphūrjitenā lulitāḥ sa tu te nirastah

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

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

### TEXT 24

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

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

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

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

### TEXT 25

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

kuṭrāśiṣaḥ śruti-sukhā mṛga-tṛṣṇī-rūpāḥ  
kvedaṁ kalevaram aśeṣa-rujāṁ virohaḥ  
nirvidyate na tu jano yad apīti vidvān  
kāma-analam madhu-lavaiḥ śamayan durāpaiḥ

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

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

### TEXT 26

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

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

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*kva*—where; *aham*—I (am); *rajaḥ-prabhavaḥ*—being born in a body full of passion; *īśa*—O my Lord; *tamaḥ*—the mode of ignorance; *adhike*—surpassing in; *asmin*—in this; *jātaḥ*—born; *sura-itara-kule*—in a family of atheists or demons (who are subordinate to the devotees); *kva*—where; *tava*—Your; *anukampā*—causeless mercy; *na*—not; *brahmaṇaḥ*—of Lord Brahmā; *na*—not; *tu*—but; *bhavasya*—of Lord Śiva; *na*—nor; *vai*—even; *ramāyāḥ*—of the goddess of fortune; *yat*—which; *me*—of me; *arpitaḥ*—offered; *śirasi*—on the head; *padma-karaḥ*—lotus hand; *prasādaḥ*—the symbol of mercy.

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

TEXT 27

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

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

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

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

TEXT 28

एवम् जनं निपतितं प्रभवाहिकूपे  
कामाभिकाममनु यः प्रपतन्प्रसङ्गात् ।  
कृत्वात्मसात् सुरर्षिणा भगवान् गृहीतः  
सोऽहं कथं नु विसृजे तव भृत्यसेवाम् ॥ २८ ॥

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evam janam nipatitam prabhavāhi-kūpe  
kāma-bhikāmam anu yaḥ prapatan prasaṅgāt  
kṛtvātmasāt surarṣiṇā bhagavan grhītaḥ  
so 'haṁ katham nu viśṛje tava bhr̥tya-sevām

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

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

TEXT 29

मत्प्रणारक्षणमनन्त पितुर्वधश्च  
मन्ये स्वभृत्यऋषिवाक्यमृतं विधातुम् ।  
खड्गं प्रगृह्य यदवोचदसद्विधित्सु  
स्त्वामीश्वरो मदपरोऽवतु कं हरामि ॥ २९ ॥

mat-prāṇa-rakṣaṇam ananta pitur vadhaś ca  
manye sva-bhr̥tya-r̥ṣi-vākyam ṛtaṁ vidhātum  
khaḍgaṁ pragṛhya yad avocad asad-vidhitsu  
tvām īśvaro mad-aparo 'vatu kaṁ harāmi

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

My Lord, O unlimited reservoir of transcendental qualities, You have killed my father, Hiranyakaśipu, 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.



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TEXT 30

एप्स्त्वमेव जगदेतममुष्य यत् त्व  
माद्यन्तयोः पृथगवस्यसि मध्यतश्च ।  
सृष्ट्वागुणव्यतिकरं निजमाययेदं  
नानेव तैरवसितस्तदनुप्रविष्टः ॥ ३० ॥

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

*ekah*—one; *tvam*—You; *eva*—only; *jagat*—the cosmic manifestation; *etam*—this; *amuṣya*—of that (the whole universe); *yat*—since; *tvam*—You; *ādi*—in the beginning; *antayoḥ*—at the end; *pṛthag*—separately; *avasyasi*—exist (as the cause); *madhyataḥ ca*—also in the middle (the duration between the beginning and end); *sṛṣṭvā*—creating; *guṇa-vyatikaram*—the transformation of the three modes of material nature; *nija-māyayā*—by Your own external energy; *idam*—this; *nānā iva*—like many varieties; *taiḥ*—by them (the modes); *avasitaḥ*—experienced; *tat*—that; *anupraviṣṭaḥ*—entering into.

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

TEXT 31

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

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

*tvam*—You; *vā*—either; *idam*—the whole universe; *sat-asat*—consisting of cause and effect (You are the cause, and Your energy is the effect); *īśa*—O my Lord, the supreme controller; *bhavān*—Yourself; *tataḥ*—from the universe; *anyaḥ*—separately situated (the creation is made by the Lord, yet He remains separate from the creation); *māyā*—the energy that appears as a separate creation; *yat*—of which; *ātma-para-buddhiḥ*—the conception of one's own and another's; *iyam*—this; *hi*—indeed; *apārthā*—has no meaning (everything is Your Lordship, and therefore there is no hope for understanding "my" and "your"); *yat*—the substance from which; *yasya*—of which; *janma*—creation; *nidhanam*—annihilation; *sthitir*—maintenance; *īkṣaṇam*—manifestation; *ca*—and; *tat*—that; *vā*—or; *etat*—this; *eva*—certainly; *vasukāla-vat*—like the quality of being the earth and, beyond that, the subtle element of the earth (smell); *aṣṭi-tarvoḥ*—the seed (the cause) and the tree (the effect of

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the cause).

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

TEXT 32

न्यस्येदमात्मनि जगद् विलयाम्बुमध्ये  
शेषेत्मना निजसुखानुभवो निरीहः ।  
योगेन मीलितदृगात्मनिपीतनिद्र  
स्तुर्ये स्थितो न तु तमो न गुणांश्च युङ्क्षे ॥ ३२ ॥

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

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

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

TEXT 33

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

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

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

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

### TEXT 34

तत्सम्भवः कविरतोऽन्यदपश्यमान  
स्त्वं बीजमात्मनि ततं बहिर्विचिन्त्य ।  
नाविन्ददब्दशतमप्सु निमज्जमानो  
जातेऽङ्कुरे कथमुहोपलभेत बीजम् ॥ ३४ ॥

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

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

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

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TEXT 35

स त्वात्मयोनिरतिविस्मित आश्रितोऽब्जं  
कालेन तीव्रतपसा परिशुद्धभावः ।  
त्वामात्मनीश भुवि गन्धमिवातिसूक्ष्मं  
भूतेन्द्रियाशयमये विततं ददर्श ॥ ३५ ॥

sa tv ātma-yonir ativismita āśrito 'bjaṁ  
kālena tīvra-tapasā parīśuddha-bhāvaḥ  
tvām ātmanīśa bhuvi gandham ivātisūkṣmaṁ  
bhūtendriyāśayamaye vitataṁ dadarśa

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

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

TEXT 36

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

evam sahasra-vadanāṅghri-śiraḥ-karoru-  
nāsādyakarṇa-nayanābharanāyudhāḍhyam  
māyāmayam sad-upalakṣita-sanniveśam  
dṛṣṭvā mahā-puruṣam āpa mudam viriñcaḥ

*evam*—in this way; *sahasra*—thousands and thousands; *vadana*—faces; *aṅghri*—feet; *śiraḥ*—heads; *kara*—hands; *uru*—thighs; *nāsa-ādya*—noses, etc.; *karṇa*—ears; *nayana*—eyes; *ābharana*—varieties of ornaments; *āyudha*—varieties of weapons; *āḍhyam*—endowed with; *māyā-mayam*—all demonstrated by unlimited potency; *sat-upalakṣita*—appearing in different symptoms; *sanniveśam*—combined together; *dṛṣṭvā*—seeing; *mahā-puruṣam*—the Supreme Personality of Godhead; *āpa*—achieved; *mudam*—transcendental bliss; *virīñcaḥ*—Lord Brahmā.

Lord Brahmā could then see You possessing thousands and thousands of faces, feet, heads, hands, thighs, noses, ears and eyes. You were very nicely dressed, being decorated and

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bedecked with varieties of ornaments and weapons. Seeing You in the form of Lord Viṣṇu, Your symptoms and form being transcendental, Your legs extending from the lower planets, Lord Brahmā achieved transcendental bliss.

TEXT 37

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

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

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

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

TEXT 38

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

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

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



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protect; *yuga-anuvṛttam*—according to the different millenniums; *channah*—covered; *kalau*—in the age of Kali; *yat*—since; *abhavaḥ*—have been (and will be in the future); *tri-yugaḥ*—named Triyuga; *atha*—therefore; *sah*—the same personality; *tvam*—You.

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

TEXT 39

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

naitan manas tava kathāsu vikuṇṭha-nātha  
samprīyate durita-duṣṭam asādhau tīvram  
kāmatūraṁ harṣa-śoka-bhayaiṣaṇārtam  
tasmin katham tava gatim vimṛśāmi dīnaḥ

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

My dear Lord of the Vaikuṇṭha 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?

TEXT 40

जिह्वैकतोऽच्युत विकर्षति मावितृप्ता  
शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।  
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्ति  
बह्वयः सपत्न्य इव गेहपतिं लुनन्ति ॥ ४० ॥

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jihvaikato 'cyuta vikarṣati māvitṛptā  
śīśno 'nyatas tvag-udaram śravaṇam kutaścīt  
ghrāṇo 'nyataś capala-drk kva ca karma-śaktir  
bahvyaḥ sapatnya iva geḥa-patim lunanti

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

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

TEXT 41

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

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

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

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

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TEXT 42

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

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

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

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

TEXT 43

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

naivodvije para duratyaya-vaitaraṇyās  
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ  
śoce tato vimukha-cetasa indriyārtha-  
māyā-sukhāya bharam udvahato vimūḍhān

*na*—not; *eva*—certainly; *udvije*—I am disturbed or afraid; *para*—O Supreme; *duratyaya*—insurmountable or very difficult to cross; *vaitaraṇyāḥ*—of the Vaitaraṇī, the river of the material world; *tvad-vīrya*—of Your Lordship's glories and activities; *gāyana*—from chanting or distributing; *mahā-amṛta*—in the great ocean of nectarean spiritual bliss; *magna-cittaḥ*—whose consciousness is absorbed; *śoce*—I am simply lamenting; *tataḥ*—from that; *vimukha-cetasaḥ*—the fools and rascals who are bereft of Kṛṣṇa consciousness; *indriya-ārtha*—in sense gratification; *māyā-sukhāya*—for temporary, illusory happiness; *bharam*—the false burden or responsibility (of maintaining one's family, society and nation and elaborate arrangements for that purpose); *udvahataḥ*—who are lifting (by making grand plans for this arrangement); *vimūḍhān*—although all of them are

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nothing but fools and rascals (I am thinking of them also).

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

TEXT 44

प्रायेण देव मुनयः स्वविमुक्तिकामा  
मौनं चरन्ति विजने न परार्थनिष्ठाः ।  
नैतान्विहाय कृपणान्विमुमुक्ष एको  
नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ॥ ४४ ॥

prāyeṇa deva munayaḥ sva-vimukti-kāmā  
maunaṁ caranti vijane na parārtha-niṣṭhāḥ  
naitān vihāya kṛpaṇān vimumukṣa eko  
nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye

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

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

TEXT 45

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

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yan maithunādi-gr̥hamedhi-sukhaṁ hi tucchaṁ  
kaṇḍūyanena karayor iva duḥkha-duḥkham  
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājah  
kaṇḍūivan manasijaṁ viśaheta dhīraḥ

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

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

TEXT 46

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

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

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

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



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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.

TEXT 47

रूपे इमे सदसती तव वेदसृष्टे  
बीजाङ्कुराविव न चान्यदरूपकस्य ।  
युक्ताः समक्षमुभयत्र विचक्षन्ते त्वां  
योगेन वह्निमिव दारुषु नान्यतः स्यात् ॥ ४७ ॥

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

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

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

TEXT 48

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

tvam vāyur agnir avanir viyad ambu mātṛāḥ  
prāṇendriyāṇi hṛdayam cid anugrahaś ca  
sarvaṁ tvam eva sa-guṇo viguṇaś ca bhūman  
nānyat tvad asty api mano-vacasā niruktam

*tvam*—You (are); *vāyuh*—air; *agniḥ*—fire; *avanīḥ*—earth; *vīyat*—sky; *ambu*—water; *mātṛāḥ*—the sense objects; *prāṇa*—the life airs; *indriyāṇi*—the senses; *hṛdayam*—the mind; *cit*—consciousness; *anugrahaḥ ca*—and false ego or the demigods; *sarvaṁ*—everything; *tvam*—You; *eva*—only; *sa-guṇaḥ*—material nature with its three modes; *viguṇaḥ*—the spiritual spark and Supersoul, which are beyond material nature; *ca*—and; *bhūman*—O

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my great Lord; *na*—not; *anyat*—other; *tvat*—than You; *asti*—is; *api*—although; *manaḥ-vacasā*—by mind and words; *niruktam*—everything manifested.

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

### TEXT 49

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

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

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

Neither the three modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], 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.

### TEXT 50

तत्तेर्हत्तम नमः स्तुतिकर्मपूजाः  
कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।  
संसेवया त्वयि विनेति षडङ्गया किं  
भक्तिं जनः परमहंसगतौ लभेत ॥ ५० ॥

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

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

Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You—offering prayers, dedicating all the results of activities, 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 paramahamṣas?