

Srimad Bhagavatam, Volume 1

ALL GLORY TO SRI GURU AND GOURANGA

*Krishne swadhamo 'opagate dharma jnana divi saha
Kalou nastadrisham esha puranarko 'dhuno dittah.*

(pp. 211)*

SRIMAD

BHAGWATAM

of

KRISHNA DWAIPAYANA VYAS

ENGLISH VERSION

By A. C. BHAKTIVEDANTA SWAMI

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BACK - TO - GODHEAD

AND

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**SRIMAD
BHAGWATAM
FIRST PART**

With short life sketch of
Lord Sri Chaitanya Mahaprabhu the ideal Preacher of Bhagwat
Dharma, Original Sanskrit text, its Roman transliteration
English Synonyms, English Translation
and

Elaborate Purport by

A. C. BHAKTIVEDANTA SWAMI

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TO

SRILA PRABHUPADA
BHAKTI SIDDHANTA SARASWATI
GOSWAMI MAHARAJ
MY SPIRITUAL MASTER

On the 26th annual ceremony of His
Disappearance Day

He lives for ever by His Divine instructions
and

the follower lives with Him

PREFACE

We must know the present need of the human society. And what is that need? The human society is no longer bounded by geographical limits of a particular country or community. The human society is broader than that in the middle age, and the world tendency is to belong to one state or one human society. The ideals of spiritual communism according to Srimad Bhagwatam are based more or less on oneness of the entire human society nay the entire Energy of the living being. The need is felt by great thinkers how to make it successful ideology. Srimad Bhagwatam will fill up the gap of human society and it begins, therefore, with aphorism of Vedanta Philosophy as Janmadyasya yatah to adjust the ideal of common cause.

The human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts of life, education and economic development of the entire world. But it suffers a pin-prick somewhere in the social body at large and therefore there is large scale quarrel even on less important issue. Therefore there is the want of the clue as to how they can become one in peace, friendship and prosperity by the common cause. Srimad Bhagwatam will fill up this gap by ontological aspect of human education. It is therefore a cultural presentation for re-spiritualisation of the entire human society.

Srimad Bhagwatam should be introduced also in the schools and colleges as it is recommended by the great student devotee Prahlad Maharaj in order to change the demoniac face of society.

(verse in Devanagari)

*Koumara acharat prajna dharman bhagwataniha
Durlabham manusam janma tad api adhrubam arthadam*

Disparity of the human society is due to the basic principle of a Godless civilisation. There is God or the Almighty One from whom everything emanates, by Whom everything is maintained and in Whom everything is merged to rest. The material science has tried to find out the ultimate source of creation very insufficiently but it is a fact that there is one Ultimate Source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhagwatam or Srimad Bhagwatam.

Srimad Bhagwatam is transcendental science not only to know the ultimate source of every thing but also to know our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge.

It is a powerful reading matter in Sanskrit language and is now rendered into English version elaborately so that simply by its careful reading one will know God perfectly well, so much so that the reader will sufficiently be educated to defend himself from the onslaught of the atheist. Over and above the reader will be-able to convert others in accepting God as concrete principle as anything.

It begins with the definition of the Ultimate Source as the bonafide commentary of the Vedanta Sutra by the same author Srila Vyasdeva and gradually it develops into nine canto's up to the highest stage of God realization. The only qualification required to study this great book of transcendental knowledge, is to proceed step by step cautiously and not to jump on half-hazardously like reading an ordinary book.

The book should be gone through chapter to chapter one after another and the reading matter is so arranged by its original Sanskrit text, its English transliteration, synonyms, translation and purportful explanation that one is sure to become a God-realised soul at the end of finishing the first nine canto's.

The tenth canto is distinct from the first nine canto's, because it deals directly with the transcendental activities of the Personality of Godhead Sri Krishna. One will be unable to capture the effects of the 10th canto without having gone through the first nine canto's. The book is complete in twelve canto's each independent but it is good for all to get them by small instalments one after another.

It is a large voluminous literature and let us have it by parts of not more than 350 to 400 pages at a time. So that the reader may conveniently go through it without being taxed heavily both physically and mentally.

I must admit my frailties in presenting the First Part but still I am hopeful of its good reception by the thinkers and leaders of the Society, on the strength of the following statement of Srimad Bhagwatam.

(verse in Devanagari:)

*Tad bage visarga janata agha viplavbo
Yasmin pratislokam abaddha vatyapi
Namani anantasya jasho ankitani yat
Srinmwanti gayanti grinanti sadhabah*

"On the other hand the literature which is full with description of transcendental glories of the Name, Fame, Form, Pastime of the Unlimited Supreme Lord, -is a different creation of transcendental vocabulary all meant for bringing about a revolution in the impious life of a misdirected civilization of the world. Such transcendental literatures even though irregularly composed, is heard, sung and accepted by the purified men who are thoroughly honest." (pp. 259)

I am obliged to Sri Hanuman Prasad Poddar of the Gita Press and "Kalyan" fame, who has gone through my work and appreciating the endeavour, has helped through the Dalmia Jain Trust to meet part expenditure of this publication.

My thanks are due also to other friends who have helped me in undertaking this great task. Om Tat Sat.

A. C. Bhaktivedanta Swami.

Dated at Delhi
December 15, 1962.

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THE MOTTO

It is admitted even in the higher circle that in fact, the whole root and background of Indian culture is wrapped in the Sanskrit language. And we know that the foreign invaders of India could break down some of the monumental architectural work in India but they were unable to break up the perfect ideals of human civilization so far kept hidden within the Sanskrit language of Vedic wisdom.

Srimad Bhagwatam is the mature ripen fruit of the tree of Vedic literature (pp. 66.). We have just begun to give it rendered into English with broader outlook and it is the duty of the leading Indians to spread up the culture all over the world at this momentous hour of need.

INTRODUCTION

The conception of God and the conception of the Absolute Truth are not on the same level. Srimad Bhagwat hits on the target of the Absolute Truth. Conception of God means the controller whereas the conception of Absolute Truth means the Summum Bonum or the Ultimate Source of all Energies. There is no two opinions about the personal feature of God because He is controller. A controller cannot be an impersonal feature. Modernised Government specially democratic Government is impersonal to some extent but at the ultimate issue the chief executive head is a Person and the impersonal feature of Government becomes subordinate to such Personal feature of the Government. So whenever we speak something of control over others, we must have to bring in the Personal feature without any doubt. There may be many Gods because there are different controllers in different parts of management. According to the statement of the Bhagwat Geeta any controller who has got some specific power extra ordinary than others is called a *bibhutimat satwa* (Bg. 10.41) or controller empowered by the Lord. There are many *bibhutimat satwas*, controllers or Gods with different specific powers but the Absolute Truth is one without a second and the Srimad Bhagwatam designates the Absolute Truth or the Summum Bonum as the Param Satyam. Srimad Bhagwatam i. e. the Author of the book at first, offers his respectful obeisances unto the Param Satyam and because the Param Satyam is the ultimate Source of all energies the Param Satyam is the Supreme Person. The Gods or the controllers are undoubtedly persons but the Param Satyam from Whom the Gods etc. derive powers of control is also Person and is the Supreme Person. The Sanskrit word *Iswara* conveys the import of God but the Supreme Person is called the *Parameswara* or the Supreme *Iswara*. The Supreme Person or *Parameswara* is the Supreme Conscious Personality and because He does not derive any power from any other source, therefore, He is supremely independent. In the Vedic literature *Brahma* is described as the Supreme God or the head of all other Gods like *Indra*, *Chandra*, *Varuna* etc. but Srimad Bhagwat affirms, that even *Brahma* is not independent in the matter of His power and knowledge. He received knowledge or the Vedas from the Supreme Person who resides within the heart (Bg. 15.15) of every living being. That Supreme Personality knows everything directly and indirectly. Individual infinitesimal persons, who are parts and parcels of the Supreme Personality, may know directly and indirectly everything about their personal body or external features. But the Supreme Personality knows everything perfectly well both about His external and internal features.

The word '*janmadyasya*' suggests that the source of all production, maintenance and destruction, is the same Supreme conscious Person. Even in our present experience we can know that nothing is generated from inert matter but inert matter can be generated from living entity. By contact of the living entity the material body develops into an working machine. Man with poor fund of knowledge mistakes the bodily machinery as the living being but the fact is that the living being as he is, is the basis of the bodily machine. The bodily machine is useless as soon as the living spark is away from it. As such the original source of all material energy is the Supreme Person. This fact is expressed in all the Vedic literatures and all exponents of spiritual science have accepted this truth. The living force is called in other words as *Brahman* and one of the greatest *Acharya* namely *Sripad Sankaracharya* has preached that *Brahman* is substance while the cosmic world is category. The original source of all energies being the Living force He is logically accepted as the Supreme Person. He is therefore fully conscious of everything past, present and future and also each and every corner of His creative manifestation both material and spiritual. An imperfect living being does not know even what is happening within the physiological condition of his personal body. He eats his foodstuff but does not know perfectly as to how the foodstuff transform into vitamins specifically for the particular constitution of his own body. Perfection of a living being means awareness of everything that happens and the Supreme Person being all-perfect it is quite natural for Him that He knows everything in all details. As such the Perfect Personality is addressed in the Srimad Bhagwatam as *Vasudeva* or *One who lives everywhere* in full consciousness and in full capacity of His complete energy. The whole thing is clearly explained in the Srimad Bhagwatam and the reader will have ample opportunity to study them in all critical ways.

In the modern age Lord Sri Chaitanya Mahaprabhu preached the cult of Srimad Bhagwatam by practical demonstration. It is easier, therefore, to penetrate into the topics of the Srimad Bhagwatam through the medium of Sri Chaitanya's causeless mercy. His merciful short sketch life and precepts are also inserted herewith for specific understanding of the Srimad Bhagwatam. This will help the reader perfectly to understand the real merit of Srimad Bhagwatam.

It is imperative that one should learn Srimad Bhagwatam from the person-Bhagwatam. The Person-Bhagwatam is one whose very life is practical Srimad Bhagwatam. Sri Chaitanya Mahaprabhu being the Absolute Personality of Godhead He is both Bhagwan and Bhagwatam, in person and sound; and His process of approach of the Srimad Bhagwatam is, therefore, practical for all people of the world. He wanted it and ordered His followers that the cult of the Srimad Bagwatam shall be preached in every nook and corner of the world by every one who happens to take his birth in India.

Srimad Bhagwatam is the science of Krishna the Absolute Personality of Godhead as much as we have preliminary informations from the text of the Bhagwat Geeta. Sri Chaitanya Mahaprabhu said that every one, it does not matter what he is, who is well versed in the science of Krishna (Srimad Bhagwatam and for the matter of that Sri Bhagwat Geeta) can become an authorised preacher or preceptor in the science of Krishna.

There is need of the science of Krishna in the human society for all the suffering humanity of the world and we would simply request the leading personalities of all nations to take some information of the science of Krishna for their own good, for the good of the society and for the good of all people of the world.

(A short life sketch and teachings of Lord Chaitanya, the Preacher of Srimad Bhagwatam.)

LORD SRI CHAITANYA MAHAPRABHU, the Great Apostle of love of God and the Father of introducing congregational chanting of the holy name of the Lord, advented Himself at Sridham Mayapur a quarter in the then city of Nabadwipa in Bengal on the Phalguni Purnima evening in the year 1407 Shakabda (corresponding to Christian era 1486 February.)

His father Sri Jagannath Misra, a learned Brahmin, hailing from the district of Shylet came to Nabadwipa as a student because at that time Nabadwipa was considered to be the centre of education and culture and he domiciled on the bank of the Ganges after marrying Srimati Sachi devi a daughter of Srila Nilambar Chakrabarty, the great learned scholar of the then Nabadwipa.

Jagannath Misra had a number of daughters by his wife Srimati Sachidevi and most of them expired at an early age. Two surviving sons Sri Viswarupa and Vishwambhar became at last the object of their filial affection and the last named son or the youngest son and the tenth one was Viswambhar who later on was known as Nimai Pandit and then Lord Sri Chaitanya Mahaprabhu after accepting the renounced order of life.

Lord Sri Chaitanya Mahaprabhu exhibited His transcendental activities for full forty eight years and then He disappeared from this mortal world in the year 1455 Shakabda at Puri.

For twenty four years only, he remained at Nabadwipa as student and householder. His first wife was Srimati Lakshmi Priya who died at an early age when the Lord was absent from home. On His return from East Bengal, He was requested by His mother to accept a second wife and the Lord agreed. His second wife was Srimati Vishnupriya Devi who bore the separation of the Lord, throughout the life, because the Lord took the order of Sanyas at the age of twenty four when Srimati Vishnupriya was hardly sixteen years only

After taking Sanyas, the Lord made His headquarters at Jagannath Puri on the request of His mother Srimati Sachidevi. Thus the Lord remained for twenty four years at Puri out of which continuously for six years He travelled all over India and specially the Southern India in the mode of His preaching work of the cult of Srimad Bhagwatam.

The cult of His preaching Srimad Bhagwatam was to propagate the teachings of the Bhagwat Geeta as well in the practical way. In the Bhagwat Geeta Lord Sri Krishna is depicted as the Absolute Personality of Godhead and the last teachings of the great book of transcendental knowledge, is that one should give up all other modes of religious activities and should accept Him (Lord Sri Krishna) as the ONLY WORSHIPABLE Lord. And for this, the Lord assured all concerned that such devotees of the Lord would be protected from all sorts of sinful acts and there was no cause of anxiety.

Unfortunately inspite of Lord Sri Krishna's direct order and teachings in the Bhagwat Geeta, less intelligent people misunderstood Him as a historical great personality and thus could not accept Him (Lord Sri Krishna) as the Original Personality of Godhead and such men with poor fund of knowledge were misled by many non-devotes. Thus the teachings of the Bhagwat Geeta was misinterpreted even by great scholars. Thus after the disappearance of Lord Sri Krishna there were hundreds of commentaries on the Bhagwat Geeta by many erudite scholars and almost every one tried to comment on the Bhagwat Geeta differently according to the self-interested motive.

Lord Sri Chaitanya Mahaprabhu is the self Same Lord Sri Krislma and this time He appeared as a great Devotee of Lord Sri Krishna in order to preach to the people in general, religionists and philosophers about the transcendental position of Sri Krishna the Primeval Lord and the cause of all causes.

The sumtotal of His Preaching work was that Lord Sri Krishna who appeared at Brajabhumi (Vrindaban) as the son of the king of Braja (Nanda Maharaj),—is the Supreme Personality of Godhead and therefore He is worshipable by all. Vrindaban-dham is non-different from the Lord because the Name, Fame, Form, or the place where the Lord manifests Himself, all are identical with the Lord as Absolute knowledge. Therefore, Vrindaban-dham is also as much worshipable as the Lord. The highest form of transcendental worship of the Lord was exhibited by the damsels of Brajabhumi in the form of pure affection for the Lord and Lord Sri Chaitanya recommends the process as super excellent mode of worship. He accepts the Srimad Bhagawatam Puranam as the spotless Literature for understanding the Lord and He preached that the ultimate goal of life, for all human being, is to attain the stage of Prema or Love of God as the topmost perfection of life.

Many devotees of the Lord (Sri Chaitanya Mahaprabhu) like Srila Vrindaban das Thakur, Sri Lochandas Thakur, Srila Krishnadas Kaviraj Goswami, Sri Kavi Karnapur, Sri Probodhananda Saraswati, Sri Rupa

Srimad Bhagawatam, First Canto, Part One

Goswami. Sri Sanatan Goswami, Sri Raghunath Bhatta Goswami, Sri JivaGoswami, Sri Gopal Bhatta Goswami, Sri Raghunath Das Goswami and in the later age within two hundred years Sri Vishwanath Chakrabarty, Sri Valadeva Vidyabhusan, Sri Syamanada Goswami, Sri Narottamdas Thakur, Sri Bhaktivinoda Thakur and at last Sri Bhakti Siddhanta Saraswati Thakur (our spiritual Master) and many other great and renowned scholars and devotees of the Lord have prepared voluminous books and literatures on the life and precepts of the Lord. Such literatures are all based on the Shastras like the Vedas, Puranas, Upanishads, Ramayana, Mahabharata and other history and authentic literatures approved by the recognised Acharyas. They are unique in compositions and unrivalled in presentation with full of transcendental knowledge Unfortunately they are still under the cover of ignorance of the people and when such literatures (mostly in Sanskrit and Bengali) will see the light of the world and will be presented before the thinking people of the world it is then only India's glory and the message of Love will overflow the morbid world vainly searching after peace and prosperity under the cover of various illusory methods which are not in the line of approved Acharya-chain of disciplic succession.

The readers of this small description on the life and precepts of Lord Chaitanya will do well and profit much if they go through the books of Srila Vrindaban das Thakur (Sri Chaitanya Bhagwat) and Srila Krishnadas Kaviraj Goswami (Sri Chaitanya Charitamrita). The early life of the Lord is most fascinatingly expressed by the author of 'Chaitanya Bhagwat' and so far the teachings are concerned, they are more vividly explained in the Chaitanya Charitamrita. We have tried to combine these two books in one under the name of CHAITANYA CHARITAMRITA ESSAYS AND TEXT (3000 Pages) for the English readers.

The Lord's early life was recorded by one of His chief devotees and contemporaries namely Srila Murari Gupta, a medical practitioner of that time and the later part of the life of Sri Chaitanya Mahaprabhu was recorded by His private Secretary Sri Damodar Goswami or Srila Swarup Damodar who was practically constant companion of the Lord at Puri. These two devotees, recorded practically all the incidences of the Lord's activities and later on all the books regarding the Lord as abovementioned were composed on the basis of Karchas of Srila Damodar Goswami and Murari Gupta.

So the Lord advented Himself on the Phalguni Purnima evening of 1407 Shakabda and it was by the will of the Lord there was Lunar eclipse on that evening. It is the custom of the Hindu public to take bath in the Ganges or any other sacred river during the hours of eclipse and chant the Vedic mantras for purification. When Lord Chaitanya was born during the Lunar eclipse, the whole of India was roaring with holy sound of HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE HARE HARE RAMA RAMA RAMA HARE HARE. These sixteen Names of the Lord are mentioned in many Puranas and Upanishads and they are described as the Tarak Brahman Name of this age. It is recommended in the Shastras that offenseless chanting of these holy names of the Lord can deliver a fallen soul from the material bondage. There are innumerable Names of the Lord both in India and outside and all of them are equally good because all of them indicate to the Supreme Personality of Godhead. But because these sixteen Names are specially recommended for this age, it is better that people may take advantage of the great Acharyas and their path who attained success by their practice of the rules in the Shastras (revealed scriptures).

This co-incidence of the Lord's appearance and occurrence of the Lunar eclipse make it clear about the mission of the Lord. The mission of the Lord was to preach the importance of chanting the holy names of the Lord in this age of kali (quarrel). The present age is meant for quarrel even on trifle things and therefore the Shastras have recommended for this age a common platform of chanting the holy name of the Lord. Accompanied by melodious music people can hold meetings for glorifying the Lord in their respective languages and if such performances are executed in an offenseless manner, it is sure and certain that such persons will gradually attain spiritual perfection without any effort to undergo any other rigid methods. In such meeting every one, the learned and the fool, the rich and the poor, the Hindus and Muslim, the Englishman and the Indian or the Chandala and the Brahmin, all can give an aural reception to the transcendental sound and thus purify the dust accumulated on the mirror of one's heart by unwanted association of material surroundings. And to confirm the Lord's mission all the people of the world will accept the holy name of the Lord as the common platform for Universal religion of the mankind. In other words the Advent of the Holy name took place along with the Advent of Lord Sri Chaitanya Mahaprabhu.

When the Lord was on the lap of His mother, the child would at once stop crying as soon as the ladies surrounding Him chanted the holy name with clap of hands. The peculiar incidence was observed by the neighbors of the Lord with awe and veneration. Sometimes the younger ladies took pleasure in making the Lord crying and then stop him by chanting the holy name. So from the very childhood the Lord began to preach the importance of the holy name. Lord Sri Chaitanya was known as Nimai in His early age. This name was given by His beloved mother because the Lord took his birth underneath a Neem Tree in the courtyard of His paternal house.

When the Lord was offered solid foodstuff at the age of six months in the Annaprashan ceremony, the Lord indicated His future activities. It is a rule to offer the child at the time both coins and books to see the future taste of the child. The Lord was offered both sides coins and the Bhagwat. But the Lord accepted Srimad Bhagwatam instead of the coins.

When He was five years old He was initiated for learning and He showed Himself a naughty boy. And When He was a mere baby crawling on the yard, one day it so happened that a snake appeared before the baby and the Lord began to play with it. All the members of the house were struck with fear and awe but after a little while the snake went away and the baby was taken away by His mother. Sometime He was stolen by a thief in order to take away His ornaments but the Lord took a pleasure trip on the shoulder of the bewildered thief. The thief was searching for a solitary place in order to rob the baby and it so happened that the thief wondering hither and thither, arrived at last just before the house of Jagganath Misra and he was afraid of being caught hold of. He, therefore, dropped the baby at once and the anxious parents and relatives were glad to see the lost child.

Once upon a time a pilgrim Brahmin was received at the house of Jagannath Misra and when the Brahmin was offering the food stuff to Godhead, the Lord appeared before him and partook of the prepared foodstuff. The eatables were rejected on being touched by a child and the Brahmin again prepared the foodstuff. The next time the same incidence happened. For the third time the same attempt was made and the baby was forcibly made to go asleep at night within the room. At about 12 in the night when all the members of the house were fast asleep within the closed room, the pilgrim Brahmin offered his prepared food stuff to his Deity and in the same way, the baby Lord appeared before the pilgrim and spoiled his offerings. The Brahmin again began to cry but as every one was fast asleep nobody could reply. At that time child Lord appeared before the fortunate pilgrim Brahmin and disclosed His identity as Krishna Himself. The Brahmin was forbidden to disclose the incidence and the baby went back to the lap of his mother as fast asleep.

There are many such incidences in His childhood life. As a naughty boy sometimes He used to tease the orthodox Brahmins who used to take bath in the Ganges. When they complained to His father the boy appeared before the father as if just coming from the School. And at the bathing Ghat he used to play jokes with the neighboring girls who were engaged in the worship of Shiva with hope of getting good husband. That is a practice amongst the unmarried girls in the Hindu family. While engaged in such worship the Lord as a naughty boy appeared before them and said "My dear sisters, please give me all the offerings you have just brought for Lord Shiva. Lord Shiva is my devotee and Parvati is my maid servant. If you worship Me the Lord Shiva and all other demigods will be more satisfied." Some of them refused to obey the naughty Lord and He would curse them that on refusal she would be married with an old man with seven children by his previous wife. The girls out of fear and sometimes out of love also would offer Him all materials and then the Lord would bless them with assurance that they would have very good young husband and that they would be mother of dozens of children. These blessings would enliven the girls but they used to complain the incidence to their respective mothers.

In this way the Lord passed His early childhood and when He was just sixteen years old He started His own Chatuspathi (village school conducted by a learned Brahmin) And in the school teachings, He would simply explain Krishna even in the readings of grammar. Srila Jiva Goswami in order to please the Lord had later on composed a grammar in Sanskrit in which all the rules of the grammar are exemplified with the holy names of the Lord. This grammar is still current and is known as "Harinamamrita Vyakaran" and is prescribed by the syllabus of Sanskrit Schools in Bengal till now.

During this time a great Kashmere scholar of the name Keshav Kashmere came to Nabadwipa to hold meetings on the discourse of Shastras. The Kashmere Pandit was a champion scholar and he had travelled all the places of learning in India. At last he came to Nabadwipa to contest the learned Pandits there. The Pandits of Nabadwipa decided to put forward Nemai Pandit (Lord Chaitanya) before the Kashmere Pandit thinking it wise if Nemai Pandit was defeated they would have another chance with a plea that Nemai Pandit was a boy only. And if the Kashmere Pandit was defeated then they would be more glorified because people will know that a boy of Nabadwipa defeated such a champion scholar of all India repute. And it so happened that Nemai Pandit met the Kashmere Pandit while strolling on the bank of the Ganges. The Lord requested the Kashmere Pandit to compose a Sanskrit verse in praise of the Ganges and the Pandit within a short time composed a verse of 100 slokas in praise of the mother Ganges. He recited the verses like storm and showed sufficient strength of his vast learning. Nemai Pandit also at once took by heart all the slokas without deviation of a line. He quoted the 64th sloka and pointed out some deficiencies in the calculation of retorical and literary irregularities. He particularly pointed out one word BHAVANI BHARTA and pointed out that this word conveys opposite meaning. Bharani means the wife of Shiva and who else can be Her Bharta or husband. In this way he pointed out several discrepancies in one sloka and the Kashmere

Pandit was struck with wonder. He was astonished as to how a student of grammar could point out such literary mistakes of an erudite scholar. The matter was ended prior any public meeting and the news was spread all over Nabadwipa like wild fire. At last Keshav Kashmere was ordered in dream by the goddess of learning to submit before the Lord and the Kahmere Pandit became a follower of the Lord.

The Lord was then married with great pomp and gay and began to preach the Congregational chanting of the Holy Name of the Lord at Nabadwipa. Some of the Brahmins became envious of His popularity and they put many hindrances on His path. At last such Brahmins complained the matter before Muslim Magistrate at Nabadwipa. Bengal was then governed by Pathans and the Governor of the Province was Nawab Hussain Shah. The Muslim Magistrate of Nabadwipa took up the complaints, of the Brahmins, seriously and at first he warned the followers of Nemai Pandit not to chant loudly the Name of Hari. But Lord Chaitanya asked His followers to disobey the orders of the Kazi and they went on with their Samkirtan Party as usual. The Magistrate then sent constables and broke some of the Mridangas where Samkirtan was taking place. When Nemai Pandit heard this incidence he organised a civil disobedience movement at Nabadwipa. He is the pioneer of civil disobedience movement in India for the right cause. He organised a procession of one lac of men with thousands of Mridangas and Karatal and the procession passed over the roads of Nabadwipa without any fear of the Kazi who issued the order. At last the party reached the house of the Kazi who went upstairs out of fear of the mass movement. The men, assembled there at the house of Kazi, showed haughty temper but the Lord asked them to be peaceful. At this the Kazi came down and pacified the Lord by addressing Him as his nephew. He said that Nilambar Chakrabarty was called by him as Chacha or the uncle and as such Srimati Sachidevi the mother of Nemai Pandit became his sister. He asked Nemai Pandit whether a sister's son can be angry upon his maternal uncle? The Lord replied that rightly the Kazi was his maternal uncle but when the nephew is a guest at the house of his maternal uncle why he shall not be well received. In this way the whole thing was mitigated and there was a long discussion on Koran and Hindu Shastras between the two learned scholars. The question of cow killing was also raised by the Lord and they were properly replied with reference to the order of the Koran. The kazi also questioned the Lord about cow sacrifice in the Vedas and the Lord replied that sacrifice of cow mentioned in the Vedas is not cow-killing. In that sacrifice an old bull or cow is sacrificed to give it fresh younger life by the power of Vedic Mantras. In the Kali-yuga such cow sacrifice is forbidden on account of absence of such learned Brahmin able to conduct such sacrifice. In the Kaliyuga, therefore, all Yajnas are forbidden because they are useless attempt by the foolish men. In the Kaliyuga only the Samkirtan yajna is recommended for all practical purposes. The Kazi was convinced and he became a follower of the Lord. He declared thence forward no body will put hinderances in the Samkirtan Movement started by the Lord. The Kazi of Nabadwipa has left his will for his future descendants that no body would hinder the Samkirtan Movement started by the Lord. The Kazi's crematorium is still existent within the area of Nabadwipa and all Hindu pilgrims go there to show their respects to the Kazi's Graveyard. The Kazi's descendants are residents of that place but they never objected Samkirtan even during the Hindu Moslem riot days.

This incidence of Lord chaitanya's life shows clearly that the Lord was not a timid so called Vaishnava. A Vaishnava means a fear less devotee of the Lord. For the right cause they can take any step suitable for the purpose. Arjuna was also a Vaishnava devotee of Lord Krishna and he fought valiantly for the satisfaction of the Lord. Similarly Bajrangaji or Hanuman was also a devotee of Lord Rama and He gave lessons to the party of Ravana the non-devotee camp. Therefore, the principles of Vaishnavism is to satisfy the Lord by all means. A Vaishnava is by nature a non-violent peaceful living being and he has all the good qualities of God. But when there is the question of blaspheming the Lord or His devotee, the Vaishnava never tolerates such impudency on the part of the non-devotee.

After this incidence the Lord began to preach and propagate his Bhagwat Dharma or Samkirtan movement more vigorously and whoever stood against this propagation of the Yuga Dharma or duty of the age, was properly punished by various chastisement. Two Brahmin gentlemen called by the names of Chapala and Gopala who also happened to be maternal uncles of the Lord were also chastised by infliction of leprosy upon them and later on when they were repentant they were accepted by the Lord. In course of His vigorous preaching work, He used to send every day all His followers including Srila Nityananda Prabhu and Thakur Haridas two chief whips of His party to go from door to door and preach the cult of Srimad Bhagwatam. The whole of Nabadwipa was surcharged with His Samkirtan Movement and the H. Q. was situated at the house of Shrinivas Thakur and Sri Adwita Prabhu another couple of chief whips amongst the householders. These two heads of the Brahmins and learned community were most ardent supporters of Lord Chaitanya's movement. Sri Adwita Prabhu is the chief agent to bring in the advent of the Lord. When Adwita Prabhu saw that the complete society is full of materialistic activities without any tinge of devotional service which

alone could save them from the threefold miseries of material existence, he out of his causeless compassion for the age-worn human society, he prayed fervently for the incarnation of the Lord with continued worship by the water of the Ganges together with the leaves of Tulsi. So far preaching was concerned every body was to do his bit of work daily according to the order of the Lord.

Once Nityananda Prabhu accompanied by Srila Haridas Thakur both were passing the main road and on the way they saw an assembly of crowd roaring on the way. On enquiry from the passers-by it was understood that two brothers of the name Jagai and Madhai were creating public disturbances in drunken state. It was also gathered from informations that the two brothers were born in a respectable Brahmin family but on account of low association, both of them had turned to be debauches of the first order. They were not only drunkards but also they were meateaters, women hunters, dacoits and sinners of all description. Srila Nityananda Prabhu heard all these stories and decided that these two fallen souls must be delivered first. If they are delivered from this sinful life then the goodname of Lord Chaitanya will be still more glorified. Thus thinking both Nityananda Prabhu and Haridas pushed into the crowd and asked the two brothers to chant the Holy Name of the Lord Hari. The drunken brothers got enraged on this request and attacked Nityananda Prabhu with filthy languages. Both Nityananda Prabhu and Haridas Thakur hurriedly left the place and the drunken brothers chased them to a considerable distance. In the evening the report of the preaching work was submitted to the Lord and He was glad to learn that such a pair of stupid fellows were attempted for deliverance.

The next day again Nityananda Prabhu went to see the brothers and as soon as He approached them one of them threw a piece of broken earthen pot hurled on the body of Nityananda Prabhu. At once the broken part struck on the forehead of the Lord squeezing out flow of blood. Srila Nityananda Prabhu was so kind upon them that instead of protesting against the heinous act, He said 'it does not matter that you have thrown stone upon me but still I request you to chant the holy name of Lord Hari.'

One of the brothers was astonished to see this behavior of Nityananda Prabhu and he at once fell down on the feet of Him asking Him to pardon his sinful brother. The other one was again attempting to hurt Him but Jagai checked him and implored him to fall down unto the feet of Nityananda Prabhu. In the meantime the news of hurting Nityananda reached the Lord and he at once came up to the spot in an angry mood like fire. The Lord at once asked for Sudarshan to kill the sinners but Nityananda Prabhu reminded Him about His mission. The mission of the Lord is to deliver the hopelessly fallen souls of the Kaliyuga and the two brothers Jagai and Madhai were typical examples of the present day population. The population of the present age are ninety nine per cent like the two brothers although some of them are born of very respectable families of the higher caste. According to the verdict of the revealed scriptures all the population of the world, of this age, will be of the lowest Sudra quality or less than that the Chandala quality. Sri Chaitanya Mahaprabhu never acknowledged the stereotyped caste system by birth right and He strictly followed the verdict of the Shastras in the matter of one's Swarupa real-identity.

When the Lord was asking for the Sudarshan Chakara and Srila Nityananda Prabhu was imploring Him to forgive them, both the brothers fell on the lotus feet of the Lord and begged to be pardoned for their gross misbehaviour. The Lord was asked by them as well as by Nityananda Prabhu to accept the repenting souls and the Lord asked them only one condition that thence forward they will completely give-up the habit of debauchery and sinful activities. Both the brothers agreed and promised to give up their sinful habits and the kind Lord accepted them without reference to their past misdeeds and sinful acts.

That is the specific kindness of Lord Chaitanya. In this age no body can say very boldly that he is free from all kinds of sinful acts. Rather it is impossible for every one to say like that. But Lord Chaitanya accepts all kinds of sinful persons only on one condition that such repenting soul promises not to indulge in the sinful habits after one is spiritually initiated by the bonafide spiritual master.

There are instructive things in this incidence of deliverance of the two brothers Jagai and Madhai by Lord Sri Chaitanya Mahaprabhu. One thing is that in this age of Kali Yuga practically all the people are specimen of Jagai and Madhai. But if they want to be relieved from the reaction of their misdeeds, they must take shelter of Lord Chaitanya Mahaprabhu and after spiritual initiation such persons must refrain from the prohibitory things enjoined in the Shastras. We shall deal in the prohibitory rulings in connection with the Lord's teachings to Srila Rupa Goswami.

During his householder life the Lord did not display much of the miracles as are generally expected from such personalities. But once He showed a wonderful miracle in the house of Shrinibas Thakur while Samkirtan was going on in full swing. He asked the devotees what do they want to eat and when he was informed by the devotees that they wanted to eat mangoes, although the time was out of season, the Lord asked for a seed of mango. When it was brought before Him he sowed the seed in the yard of Shrinibas

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Thakur and at once the creeper began to grow. Within no time the creeper gradually became a full grown mango tree and there was ripen fruits more than necessary. The tree remained there thence forward and the devotees used to take mangoes from the tree daily and as many as they wanted.

As referred to above the Lord had very high estimation for the affection of the damsels of Brajabhumi for Krishna and in appreciation of their unalloyed service to the Lord, once Sri Chaitanya Mahaprabhu was chanting the holy names of the Gopis instead of chanting the name of the Lord. Some of His student disciples accidentally came to see Him and when they saw that the Lord was chanting the names of the Gopis they were astonished and out of sheer foolishness they advised the Lord to chant the Name of Krishna and asked Him why He would chant the Name of the Gopis. The Lord was in ecstasy and He was disturbed by the students in this foolish way. He therefore wanted to chastise the students and chased them while they were flying away. The students were almost of the same age like the Lord and thus very wrongly they thought of the Lord as equal in position. As such they held a meeting and wanted to retaliate the attitude of the Lord and resolved that they would also attack Him if Nemai Pandit dared again to punish them in that manner. This incidence gave an impetus to the general public by the agitation of the discontent students and thus here and there were malicious talks about the Lord.

When the lord was aware of this fact he began to think within Himself that there are different varieties of men in the society. Specially the students, the professors, the fruitive workers, yogis, enemies of the devotional cult, and different types of atheists all are against the cult of devotional service of the Lord. He thought within Himself as follows:-My mission is to deliver all the fallen souls of this age but if they commit offence on Me thinking Me as an ordinary man, it will go against their interest. Some way or other they must offer obeisances unto Me and that will be the beginning of their spiritual realisation" So the Lord decided to accept the renounced order of life (Sanyasi) so that people in general may be inclined to offer respect to a Sanyasi.

Five hundred years before the condition of the Society was not so much degraded. At that time people would show respects to a Sanyasi and the Sanyasi was also rigid in the matter of regulations of the renounced order of life. Sri Chaitanya Mahaprabhu was not very much in favour of the renounced order of life in this age of Kali but that was only for the reason that very few of the Sanyasins would be able to observe the rules and regulations of Sanyas life. Sri Chaitanya Mahaprabhu, therefore, decided that He would accept the order of an ideal Sanyasi so that people in general would show Him respect as one is duty bound to show to a Sanyasi. A Sanyasi is considered to be the master of all the Varnas and Ashramas.

While He was contemplating of accepting the Sannyas order of life, it so happened that Keshav Bharati a Sannyasi of the Mayavada school and resident of Katowa (Dist Burdwan in Bengal) visited Nabadwipa and he was invited by the Lord to dine with Him. When Keshav Bharati came at His house, the Lord requested him to award Him the Sannyas order of life. The formality of accepting the Sannyas order is to accept it from another Sannyasi. Although the Lord was independent in all respects still to keep up the formalities of the Sastras, He desired to accept the Sannyas order from Keshav Bharati though not in the Vaishnava Sampradaya (Sect).

After this consultation, the Lord left Nabadwipa for Katowa to accept the Sannyas order of life and He was accompanied by Srila Nityananda Prabhu, Chandra Shekhar Acharya and Mukunda Dutt all who assisted Him in the details of the ceremony. As mentioned above this incidence of accepting the Sannyas order by the Lord, is very elaborately described in the Chaitanya Bhagwat by Srila Vrindabandas Thakur.

Thus at the end of twenty four years of His age the Lord accepted the Sannyas order of life in the month of Magh. After accepting the Sanyas order of life He became a full fledged preacher of the cult of Bhagwat Dharma. Although He was doing the same preaching work in His householder life yet when He experienced some obstacles in His way of preaching, He sacrificed even the comforts of His homely life for the sake of the fallen souls. In His householder life, His chief lieutenants were Srila Adwita Prabhu and Srila Shribas Thakur. But after accepting the Sannyas order of life His chief assistants were Srila Nityananda Prabhu who was deputed to preach in Bengal specially and the six Goswamis headed by Srila Rupa and Sanatan who were deputed to go to Vrindaban and excavate the present places of pilgrimage by His order. The present city of Vrindaban and the importance of Brajabhumi were thus practically disclosed by the will of Lord Sri Chaitanya Mahaprabhu.

The Lord, after accepting the Sannyas order of life, at once wanted to start for Vrindaban. For three days continually He travelled in the Radh Desha (places where the Ganges does not flow) in full ecstasy with the idea that He was going to Vrindaban. Srila Nitaynada Prabhu waylaid him and brought Him at the house of Adwita Prabhu at Shantipur. The Lord stayed at the house of Sri Adwita Prabhu for a few days after Sannyas and knowing it well that the Lord was leaving His hearth and home for good Sri Adwaita Prabhu sent his men to Nabadwipa to bring in Sachi Mata to have the last meeting with her son. Some unscrupulous people say that Lord Chaitanya met His wife also after Sannyas and offered her His wooden slipper for worship, but so far we

get informations from authentic sources, we do not see any such meeting with His wife after Sannyas. His mother met Him at the house of Adwita Prabhu and it was practically a tragic scene when the mother saw the son in Sanyas dress. The mother desired that Lord Chaitanya may make His head quarter at Puri so that she may get informations of the son often and as such the Lord accepted the last desire of His beloved mother. And after this incidence the Lord started for Puri leaving all the residents of Nabadwipa in the ocean of lamentation on account of the Lord's separation from the place.

The Lord then started for Puri visiting many important places on the way. He visited the temple of Gopinath Ji Who had stolen condensed milk for His devotee Srila Madhvendra Puri. Since then Deity Gopinathji is well known as 'KHIRCHORA GOPINATH'. The Lord relished the story of stealing by Gopinathji, with great pleasure. The propensity of stealing is there even in the Absolute consciousness but because such propensity is exhibited by the Absolute, it loses its perverted nature and thus becomes worshipable even by Lord Chaitanya on the absolute consideration of the Lord and His stealing propensity as one and identical. The interesting story is vividly explained in the Chaitanya Charitamrita by Krishnadas Kaviraj Goswami.

After visiting the temple of KHIRCHORA GOPINATH of Remuna at Balasore in Orissa, the Lord proceeded towards Puri and on the way He visited the temple of Sakshi Gopal who appeared as the witness in the matter of two Brahmin devotees' family dissension. The Lord heard the story of Sakshi Gopal with great pleasure because He wanted to impress upon the atheistic class of men that the worshipable deities, in the temples approved by the great Acharyas, are not idols as it is alleged by a class of men with poor fund of knowledge. The deity in the temple is the Archa incarnation of the Personality of Godhead, and as such the deity is identical with the Lord in all respects. He responds to the proportion of the devotee's affection for Him. In this instance there was seemingly a family misunderstanding by two devotees of the Lord and in order to mitigate the turmoil as well as to show specific favour to His servitors, the Lord in His Archa incarnation was pleased to come down from Vrindaban to Vidyanaagar a village in Orissa. From there the deity was brought to Cuttack and the temple of Sakahi (witness) Gopal is still visited by thousands of pilgrims on the way to Jagannath Puri. The Lord passed over night there and began to proceed towards Puri. On the way His Sannyas rod was broken by the conspiracy of Lord Nityananda Prabhu on which the Lord became apparently angry with Him and went alone to Puri leaving behind His reputed companions.

At Puri when He entered the temple of Jagannath He became at once saturated with transcendental ecstasy and fell down on the floor of the temple, unconscious. The care takers of the temple could not understand the transcendental feats of the Lord but there was a great learned Pandit of the name Sarbabhouma Bhattacharya who was the chief appointed Pandit in the court of the king of Orissa Maharaj Prataprudra. Sarbabhouma Bhattacharya was attracted by the youthful lustre of Lord Sri Chaitanya Mahaprabhu and he could understand that the feats, of unconsciousness just after meeting Lord Jaggannath in the temple, was not a thing of ordinary affair. Such transcendental feats are rarely exhibited by the topmost advanced devotees who are already on the transcendental plane in complete forgetfulness of material existence. Except a liberated soul nobody could show such transcendental feats and as the Bhattacharya was vastly learned, he could understand that with reference to the context of transcendental literature on which he had considerable authority.

He asked, therefore, the caretakers of the temple not to disturb the unknown Sannyasi; better he advised them to take Him at his home for further observation on the unconscious state. The Lord was at once carried to the house of Sarbabhouma Bhattacharya who was at that time the most influential learned scholar with sufficient power of authority on account of his becoming the Sabha-Pandit or the State Dean of Faculty in Sanskrit literatures. The learned Pandit wanted to test scrutinisingly the transcendental feats of Lord Chaitanya because it so happens that unscrupulous pseudo-devotees sometimes immitate such feats of body to make false show of transcendental achievements just to attract the innocent people within the influence. A learned scholar like Bhattacharya, therefore, can detect such foolish show of spiritual advancement and when he finds out the artificial caricature, at once he rejects such pseudo-transcendentalists.

In this case of Lord Sri Chaitanya Mahaprabhu, the Bhattacharya tested all the symptoms in terms of the Shastras just like a scientific man and not as a foolish sentimentalist. He tested the movement of the stomach, beating of the heart and breathing in the nostrils. He felt also the pulse of the Lord and he saw that all such actions were completely in suspension; but when he put a small cotton swab before the nostrils, he found out that there is slight breathing only and the fine fibres of cotton swab was slightly in movement. And thus he came to know about the genuineness of the Lord's trance in unconsciousness and he began to treat Him in terms of prescribed formula. But in the case of Lord Chaitanya Mahaprabhu, He would be treated in a specific way of resounding the Holy Name of the Lord by His devotees. This specific treatment was unknown to Sarbabhouma Bhattacharya because the Lord was

still unknown to him. He saw Him for the first time in the temple and took Him as one of the influx of pilgrims.

In the meantime the companions of Lord Chaitanya who reached the temple a little after, could not see the Lord there but they heard about the incidence of the Lord's transcendental feats and His being carried away by the Bhattacharya, from the men who were still gossiping on the incidence. One of them by chance met Gopinath Acharya known to Gadhadhar Pandit and both of them greeted each other. From him it was learnt that the Lord was lying in unconscious state at the residence of Sarabhouma Bhattacharya who happened to be the brother-in-law of Gopinath Acharya. All the members of the party were introduced by Gadhadhar Pandit to Gopinath Acharya and the latter took them all to the house of Bhattacharya where the Lord was lying unconscious in spiritual trance. All the members then chanted loudly the holy Name of the Lord Hari as usual and the Lord regained His consciousness. After this Bhattacharya received all the members of the party including Lord Nityananda Prabhu and asked them to become his guest of honour. The party including the Lord went for a bath in the sea and the Bhattacharya arranged for their residence and meals properly at the house of Kashi Misra with attention of Gopinath Acharya his brother-in-law. There was some friendly talks about the Lord's divinity between the two brother-in-laws and in this argument Gopinath Acharya who knew the Lord before, also, wanted to establish that the Lord was the Personality of Godhead but the Bhattacharya wanted to establish Him as one of the great devotees. Both of them argued from the angle of vision of authentic Shastras and not on the strength of sentimental vox-populi. The incarnations of God are known in terms of the authentic Shastras and not on the popular votes as it is the practice amongst the foolish fanatics. Because Lord Chaitanya was incarnation of God in fact, foolish fanatics have pushed forward so many so called incarnations of God in this age or after Lord Chaitanya and that also without any reference of the authentic scriptures. But Sarabhouma Bhattacharya or Gopinath Acharya did not indulge in such foolish sentimentalism; on the contrary both of them wanted to establish Him (the Lord) on the strength of authentic Shastras.

Later it was disclosed that Bhattacharya was also hailing from the Nabadwipa area and it was understood from him that Nilambar Chakarabarty the maternal grand-father of Lord Chaitanya happened to be a class-fellow of the father of Sarabhouma Bhattacharya. In that sense the young Sannyasi Lord Chaitanya attracted a filial affection from the side of Bhattacharya. Bhattacharya was the professor of many Sanyasins in the order of the Shankaracharya Sampradaya and he himself also belonged to that cult. As such the Bhattacharya desired that the young Sannyasi Lord Chaitanya may also hear from him about the teachings of Vedanta.

Those who are followers of the Shankara cult are generally known as the Vedantist. It does not, however, mean that Vedanta is a monopoly study of Shankara Sampradaya. Vedanta is studied by all the bonafide Sampradayas but they have their own interpretations. But the Shankar Sampradaya is generally known as the Vedantist without any knowledge of the Vedantist Vaishnavas. For this reason Bhaktivedanta title was first offered to the author by the Vaishnavas.

The Lord agreed to take lessons from Bhattacharya on the Vedanta and they sat together in the temple of Lord Jagannath. The Bhattacharya went on speaking continually for seven days and the Lord heard him with all attention without any interruption. This dumb like hearing of the Lord before the Bhattacharya raised some doubts in his heart and he asked the Lord how it was that He did not ask anything good or bad in the matter of hearing the explanations of Vedanta.

The Lord posed Himself before the Bhattacharya as a foolish student and pretended that He heard the Vedanta from him because he wanted Him to do so as the duty of a Sanyasi; otherwise hardly He could follow or understand the lectures delivered by him.

By this the Lord indicated that the so called Vedantist amongst the Shankara Sampradaya or any other Sampradaya who do not follow the instructions of Srila Vyasadev, are mechanical student of the Vedanta without any introspection within the great knowledge. The explanation of the Vedanta Sutras is given by the author himself in the text of the Srimad Bhagwatam. Any one who has no study or knowledge in the Bhagwatam will hardly be able to know what the Vedanta says.

The Bhattacharya as a vastly learned man could follow the sarcastic remarks on the popular vedantist by the Lord. He therefore asked Him why He did not question on any point which He could not follow. The Bhattacharya could understand the purpose of His dead-silence for the days He heard him. This shows clearly that the Lord had something else in His mind and he requested Him to disclose his mind.

Upon this the Lord spoke as follows-"My dear sir, I can understand the meaning of the Sutras like 'JANMADYASYA YATAH' 'SHASTRAYO NITWAT' 'ATHATO BRAHMAJJNANASA' of the Vedanta Sutras but when you explain them in your own way it becomes difficult for me to follow them. The purpose of the Sutras is already explained in them but your explanations are just like covering them with something else. You do not

purposely take the direct meaning of the Sutras but indirectly you give your own interpretations."

The Lord thus attacked all Vedantists who interpret the vedanta Sutras fashionably according to their limited power of thinking and also to serve their own purpose. Such indirect interpretations of the authentic literatures like the Vedanta is hereby condemned by the Lord.

-The Lord continued to say, "Srila Vyasdeva has summarised the direct meanings of the Mantras in Upanishads in the Vedanta Sutras. Unfortunately you do not take the direct meaning of them and indirectly you interpret them in a different way".

"The authority of the Vedas is unchallengeable and goes with out any question of doubt. And whatever is stated in the Vedas must be accepted in toto otherwise it becomes a challenge to the authority of the Vedas".

"The conchshell and cowdung are bone and stool of two living beings. But because they have been recommended by the Vedas as pure people accept them as such and that is the authority of the Vedas".

The idea is that nobody can apply his imperfect reason on the authority of the Vedas. The orders of the Vedas must be obeyed as it is without any mundane reasoning. The so called followers of the Vedic injunction make out their own interpretations of the Vedic injunctions and thus they establish different parties and sect of the Vedic religion. Lord Buddha directly denied the authority of the Vedas and He established his own religion. For this reason only the Buddhist religion was not accepted by the strict followers of the Vedas. But those who are so-called followers of the Vedas are more harmful than the Buddhist. The Buddhist has the courage to deny the Vedas directly but the so called followers of the Vedas have no courage to deny the Vedas and indirectly they disobey all the injunctions of the Vedas. Lord Chaitanya condemned this class of followers of the Vedas.

The example of the conchshell and that of the cowdung given by the Lord is very much appropriate in this connection. If some body argues that cowdung is the stool of a living creature and there fore the stool of a learned Brahmin will be still more pure, that sort of argument will not be accepted. The cowdung will be accepted and the stool of a highly posted Brahmin will be rejected with equal abhorrence. The Lord therefore continued to say.

"The Vedic injunctions are self-authorised and if some mundane creature wants to adjust the interpretations of the Vedas certainly he will commit blunder upon the authority of the Vedas. It is foolish to think of oneself as more intelligent than Srila Vyasa deva. He has already expressed himself in his Sutras and there is no need of help from personalities of lesser importance. His set up of the Vedanta Sutras are as much dazzling as the midday Sun and when some body wants to give his own interpretations on the self effulgent Sun-like Vedanta Sutras, certainly such person attempts to cover the sun with a kind of cloud of one's own imagination."

"The purpose of the Vedas and Puranas are one and the same. They want to ascertain the Absolute Truth and the Absolute Truth is greater than everything else. The Absolute Truth is ultimately realised as the Absolute Personality of Godhead with Absolute Controlling Power. As such the Absolute Personality of Godhead must be completely full of opulence, strength, fame, beauty, knowledge and renunciation. And as such the transcendental Personality of Godhead is astonishingly ascertained as impersonal."

"The impersonal description of the Absolute Truth in the Vedas is meant for nullifying the mundane conception of the Absolute whole. Personal features of the Lord is completely distinguished from all kinds of mundane features. The living entities are all individual persons and they are all parts and parcels of the Supreme whole. If the parts and parcels are individual persons, the source of their emanation must not be impersonal. He is the Supreme Person amongst all the relative persons."

The Vedas inform us that from Him (Brahman) everything emanates and on Him only everything rests. And after annihilation everything merges in Him only. Therefore, He is the ultimate dative causative and accommodating cause of all causes. And all these causes cannot be ascertained to an impersonal object."

"The Vedas inform us that He alone becomes many and when He so desires He puts His glance over the material Nature".

"Before His such glance over the material Nature, there was no material cosmic creation. And, therefore, His glancing over the material nature is certainly not one of material creation. Material mind or senses were unborn when the Lord placed His glance over the material Nature; and all these evidences of the Vedas prove it without any doubt that the Lord has transcendental eyes and mind distinguished from the material one. His impersonality there fore is negation of material but not denial of His transcendental Personality".

"Brahman means ultimately the Personality of Godhead. Impersonal Brahman realisation is just the negative conception of the mundane creations. Paramatma realisation is localised aspect of Brahman within all kinds of material bodies. Ultimately the Supreme Brahma realisation is the realisation of the Personality of Godhead. Lord Sri Krishna is that Supreme Personality of Godhead according to all evidences of the revealed scriptures. He is the ultimate source of Vishnu Tatwas".

Srimad Bhagawatam, First Canto, Part One

"The Puranas are also supplementary to the Vedas. The Vedic mantras are too stiff for an ordinary man. Women, Sudras and the so-called twice-born higher castes are unable to penetrate into the sense of the Vedas. And thus the Itihasha or the Mahabharat as well as the Puranas are made easy to explain the truths of the Vedas. In the prayers of Brahma before the boy Sri Krishna He said that there is no limit of the fortune of the residents of Brajabhumi headed by Sri Nanda Maharaj and Yasodamayee; because the eternal Absolute Truth has become their intimate relative."

"The Vedic mantra describes that the Absolute Truth has no legs and no hands and yet goes faster than all and accepts everything that is offered to Him in devotion. These statements of going faster or accepting everything by hand definitely suggest the Personal features of the Lord, although He is distinguished from mundane hands and legs or other senses."

"Brahma is, therefore, never Impersonal but when such Mantras are indirectly interpreted it is wrongly established that the Absolute Truth is impersonal. The Absolute Truth Personality of Godhead is full of all opulences and therefore He has transcendental Form of full existence, knowledge and bliss. How one can establish thus the Absolute Truth as impersonal."

"Brahman being full of opulences, it is understood that He has manifold energies and all such energies are classified under three headings under the authority of Vishnu Puranam (6.7.60). It says that the transcendental energies of the Lord Vishnu are primarily three. His spiritual energy as well as the energy of the living entities are classified as superior energy whereas the material energy is inferior one which is sprouted out of ignorance."

"The energy of the living entities is technically called Kshetrajna Energy. This Kshetrajna Shakti although equal in quality with the Lord, becomes overpowered by material energy out of ignorance and thus suffers all sorts of material miseries. In other words the living entities are marginal energy between the superior spiritual and inferior material energy and in proportion of the living being's contact with either of the material or spiritual energies, the living entities become situated in proportionately higher and lower levels of existence."

"The Lord is beyond the inferior and marginal energies as above mentioned and His spiritual energy is manifested in three different phases. They are manifested as eternal existence, eternal bliss and eternal knowledge. So far eternal existence is concerned it is conducted by the Samdhini potency, similarly bliss and knowledge are conducted by the Ahladini and Sambit potencies respectively. As the Supreme energetic Lord He is the Supreme controller of the spiritual marginal, and material energies. And all these different phases of energies are connected with the Lord in eternal devotional service."

"The Supreme Personality of Godhead is thus enjoying in His transcendental eternal Form and therefore it is astounding that one may dare to call the Supreme Lord as non-energetic?"

"The Lord is the controller of all the abovementioned energies and the living entities are parts and parcels of one of the energies. Therefore, there is a gulf of difference between the Lord and the living entities. How then one can say that the Lord and the living entities are one and the same thing."

"In the Bhagwat Geeta also the living entities are described to belong to the Superior energy of the Lord. On the principles of intimate co-relation between the energy and the energetic, both of them are non-different also. Therefore, the Lord and the living entities are non-different as the energy and the energetic".

"Earth, water, fire, air, sky, mind, intelligence and ego all these elements are inferior energies of the Lord but the living entities are different from all of them as superior energy and that is the version of the Bhagwat Geeta."

"The transcendental form of the Lord is eternally existent and full of transcendental bliss. How then such Form can be a product of the material mode of goodness? Any one, therefore, who does not believe in the Form of the Lord, such person is certainly a faithless demon and as such he is untouchable, not to be seen person-nongrata and fit to be punished by the regulation of the Plutonic king."

"The Buddhist are called atheist because they have no respect for the Vedas but those who defy the Vedic conclusions as above mentioned under the cover of being follower of the Vedas, are verily more dangerous than the Buddhists."

"Sri Vyasdeva very kindly compiled the clause of the Vedic knowledge in his Vedanta Sutras and if somebody hears the commentation of the Mayavadi school (as represented by the Shamkara Sampradaya), certainly such audience will be misled on the path of spiritual realisation".

"The theory of emanations is the beginning for the Vedanta Sutra and as such all the cosmic manifestations are emanations from the Absolute personality of Godhead by His inconceivable different energies."

"The example of the touch-stone is verily comparable with the theory of emanation. The touchstone can convert unlimited quantity of iron into gold and still the touch stone remains as it is. Similarly the Supreme Lord can produce all the manifestive world by His inconceivable energies and yet He is

full and unchanged. He is Purna (complete) and unlimited number of Purnas being emanated from Him, He is still Purna."

"The theory of illusion by the Mayavada school is advocated on the ground that the theory of emanation will cause transformation of the Absolute Truth. And in that case Vyasdeva will be put into error and to save this anomaly of the great Master, they have skilfully brought in the theory of illusion."

"The world or the cosmic creation is not illusion or false as it is advocated by the Mayavada school. But it has no permanent existence. A non-permanent thing cannot be called as false altogether. But the conception of the material body by the living being, as his self, -is certainly wrong."

"Pranaba (Om) or the Omkara in the Vedas is the primeval hymn and the transcendental sound is identical with the Form of the Lord. All the Vedic hymns are based on this Pranaba Omkara."

"Tatwamasi" is but a side word of the Vedic literatures and therefore this word cannot be the primeval hymn of the Vedas instead of the Omkara. Sripada Shankaracharya has given more stress on the side word Tatwamasi than the primeval principle "ONKARA".

*The Lord thus spoke on the Vedanta Sutras and defied all the propaganda of the Mayavada school. The Bhattacharya tried to defend himself and his Mayavada school by jugglery of logic and grammar but the Lord was able to defeat all such jugglery of words by His forceful arguments. He affirmed that we are all related with the Personality of Godhead eternally and the devotional service is our eternal function to exchange dealings of our relations. And the result of such exchange of dealing is to attain Prema or Love of Godhead. When Love of Godhead is attained, love for all other beings automatically follows because the Lord is the sumtotal of all the living beings.

*In our Chaitanya Charitamrita Essays and Text we have more elaborately explained all these philosophical intricacies Srimad Bhagwatam clears them all.

The Lord said except these three items namely eternal relation with god, exchange of dealings thereof and to attain to the stage Love of Godhead, all that are instructed in the Vedas are Superfluous only, and besides these three items everything is concocted imagination.

The Lord further added that the Mayavada Philosophy catered by Sripada Shankaracharya is something imaginary explanation of the Vedas but it had to be done by Him (Shankaracharya) because He was ordered to do so by the Personality of Godhead. In the Padmapuranam it is stated that the Personality of Godhead ordered His Lordship Shiva to deviate the human race from Him (the Personality of Godhead). The Personality of Godhead was to be so covered that people may be encouraged to generate more and more population. His Lordship Mahadeva said to the Devi "In the Kaliyuga, I shall preach the Mayavada Philosophy which is nothing but clouded Buddhism, in the garb of a Brahmin."

After hearing all these speeches of the Lord Sri Chaitanya Mahaprabhu, the Bhattacharya was struck with wonder and awe and began to see Him in dead silence. The Lord then encouraged him with assurance that there was no cause of wonder, "I say that DEVOTIONAL SERVICE UNTO THE PERSONALITY OF GODHEAD IS THE HIGHEST NEED OF HUMAN LIFE". He then quoted a sloka from the Bhagwat and assured him that even the liberated souls who are absorbed in the Spirit and spiritual realisation, do also take to the devotional service of the Lord Hari because the Personality of Godhead has such transcendental qualities as He attracts the heart of the liberated soul too.

Then the Bhattacharya desired to listen to the explanation of the "Atmarama" sloka from the Bhagwat (1.7.10) on which the Lord first of all asked Bhattacharya to explain it and after that He would explain. The Bhattacharya then scholarly explained the sloka with special reference to logic. He explained the sloka in nine different ways chiefly based on logic because he was the most renowned scholar of logic of the time.

The Lord after hearing the Bhattacharya thanked him for the scholarly presentation of the sloka and then on the request of the Bhattacharya the Lord explained the sloka in sixty four different ways without touching the nine different explanations given by the Bhattacharya.

Thus after hearing the explanation of the Atmarama sloka* from the Lord, the Bhattacharya was convinced that such a scholarly presentation of the sloka is impossible to be done by any earthly creature. Before this he was tried to be convinced by Sri Gopinath Acharya about the Divinity of the Lord but at that time he could not so accept Him. At the present moment the Bhattacharya was astounded by the Lord's exposition of the Vedanta Sutra and explanations of the Atmarama sloka. And thus he began to think within himself that he committed a great offence at the lotus feet of the Lord without recognising Him to be Krishna Himself. He then surrendered unto Him repenting his past dealings with Him and the Lord was kind enough to accept the Bhattacharya. Out of His causeless mercy the Lord manifested before him first as four handed Narayana and then again as two handed Lord Krishna with the flute in His hand.

*The complete text of the explanation given by the Lord will form a booklet itself and therefore we have tried to present it in a different chapter in our Chaitanya Charitamrita Essays and Texts.

The Bhattacharya at once fell down on the lotus feet of the Lord and composed many suitable slokas in praise of the Lord by the Grace of Him. He composed almost one hundred slokas in praise of the Lord. The Lord then embraced him and out of transcendental ecstasy the Bhattacharya became unconscious of the physical state of life. Tears, trembling, throbbing of the heart, perspiration, emotional waves, dancing, singing, crying and all the eight symptoms of trance were manifested in the body of the Bhattacharya. Sri Gopinath Acharya became very glad and astonished on this marvellous conversion of his brother-in-law by the Grace of the Lord.

Out of the 100 celebrated slokas composed by the Bhattacharya in praise of the Lord, the following two are most important and these two slokas explain the mission of the Lord in gist. They are as follows.

1. "Let me surrender unto the personality of Godhead who has appeared now as Lord Sri Chaitanya Mahaprabhu. He is the ocean of all mercy and has come down to teach us material detachment, learning and devotional service of Himself."

2. "Pure devotional service of the Lord having been lost in oblivion of time, the Lord has appeared to renovate the principles and therefore I do offer my obeisances unto His lotus feet."

The Lord explained the word Mukti as equivalent of the word Vishnu or the Personality of Godhead. And to attain Mukti or liberation from the bondage of material existence is to attain to the service of the Lord.

The Lord then proceeded towards South India for some time and converted every one He met on the way to become a devotee of Lord Sri Krishna. Such devotees also converted many others to the cult of devotional service or Bhagwat Dharma of the Lord and thus He reached on the bank of the Godavari where He met Srila Ramananda Roy the Governor of Madras on behalf of Maharaj Prataprudra the king of Orissa. His talks with Ramananda Roy is very much important in the matter of higher realisation of transcendental knowledge and the conversation forms itself a small booklet. We shall however try to give herewith a gist of the conversation as follows :-

Sri Ramananda Roy was a self realised soul although outwardly he belonged to a caste lower than the Brahmin in social convention. He was neither in renounced order of life and besides that he was a high government servant in the State. Still Sri Chaitanya Mahaprabhu accepted him as one of the liberated soul on the strength of high order of realisation of transcendental knowledge. Similarly the Lord appointed Srila Haridas Thakur a veteran devotee of the Lord hailing from the Mohamedan family. And there are many other great devotees of the Lord who hailed from different communities sects and castes of the then social status of life. But the Lord's only criterion was to see the standard of devotional service of the particular person. He was not concerned with the outward dress of a man but He was concerned only with the inner soul and its activities. Therefore the whole missionary activities of the Lord are to be understood as standing on the spiritual plane and as such the cult of Sri Chaitanya Mahaprabhu or the cult of Bhagwat Dharma has nothing to do with mundane affairs of sociology, politics, economic development or any such spheres of life. Srimad Bhagwat is purely transcendental urge of the soul.

When he met Shri Ramananda Roy on the bank of the Godavari the conversation began with the subject matter of Varnashram Dharma followed by the Hindus. Srila Ramananda Roy said that by following the principles of Varnashram Dharma or the system of four castes and four orders of human life it should be followed by every one in order to realise transcendence. In the opinion of the Lord the system of Varna Ashram Dharma is superficial only and it has very little to do with the highest realisation of spiritual values. Because the highest perfection of life is to get detached from the material attachment and proportionately realise the transcendental loving service of the Lord. The personality of Godhead recognises a living being who is progressing in that line. Devotional service is, therefore, the culmination of the culture of all knowledge. When Sri Krishna the Supreme Personality of Godhead appeared for the deliverance of all fallen souls, He advised for clear cut deliverance of all living entities as follows. The Supreme Absolute Personality of Godhead from whom all living entities have emanated, must be worshipped by all by their respective engagements, because every thing that we see is also the expansion of His energy only. That is the way of real perfection and is approved by all bonafide Acharyas past and present. The system of Varnashram is more or less based on the principles of moral and ethical rules. There is very little realisation of the transcendence as such the Lord Sri Chaitanya Mahaprabhu rejected it as superficial and asked Ramananda Roy to go further up.

Sri Ramananda Roy then suggested renunciation of the fruitive actions unto the Lord. The Bhagwat Geeta advices in this connection as follows. "Whatever you do, whatever you eat and whatever you give as well as whatever you may perform in penance, all must be offered to Me alone". This dedication on the part of the worker suggests the Personality of Godhead a step higher than the impersonal conception of the Varnashram system but still the relation of the living being and the Lord is not distinct in that way. The Lord therefore rejected this proposition and asked Ramananda Roy to go further on.

Roy then suggested renunciation of the Varnashram Dharma and acceptance of devotional service. The Lord did not approve of this suggestion also for the reason that all of a sudden one may not renounce his position and that will not bring in the desired result.

It was further suggested by Roy that attainment of spiritual realisation freed from the material conception of life is the topmost achievement by a living being. The Lord rejected this suggestion also because on the plea of such spiritual realisation many havoc may be done by the unscrupulous persons and therefore all of a sudden this is not possible. The Roy then suggested sincere association of self realised souls and to hear submissively the transcendental message of the pastimes of the Personality of Godhead from any wordly position. This suggestion of Sri Ramananda Roy was welcomed by the Lord. This suggestion was made following the foot prints of Brahmaji who said that the Personality of Godhead is known as 'Ajita' or the One Who cannot be conquered or approached by any one. But such Ajita also becomes Jita (conquered) by one method which is very simple and easy. The simple method is that one has to give up the arrogant attitude of declaring oneself as God Himself. One must be very meek and submissive and try to live peacefully by lending the ear to the speeches of the transcendently self realised soul Who speaks on the message of Bhagwat Dharma or the Religion of Glorifying the Supreme Lord and His devotees. To glorify a great merit is a natural instinct for living being but artificially they have learnt not to glorify the Lord. Perfection of life is attained simply by glorifying the Lord in association* of self-realised devotee of the Lord. Self realised devotee is he who surrenders unto the Lord fully without any further attachment for material prosperity. Material prosperity and sense enjoyment and advancement of learning thereof, are all activities of ignorance in the human society. Peace and friendship are impossible propositions in the light of a detached society from the association of God and His devotees. It is imperative, therefore, that one should sincerely seek for the association of pure devotees and hear them patiently by submissive aural reception from any position of life. The position of a person in the higher or lower status of life does not hamper in the path of self realisation. The only thing one has to do is to hear from self-realised soul with a routine programme. And the speaker may deliver lectures from the standard of Vedic literatures following the foot prints of the bygone Acharya who realised the Absolute Truth. Lord Sri Chaitanya Mahaprabhu recommended this simple method of self realisation generally known as Bhagwat Dharma. Srimad Bhagwatam is perfect guide for this purpose.

Above these topic of the Lord with Sri Ramananda Roy, there were still more elevated spiritual talks between the two great personalities and we purposely withhold those topics for the present not only on the point of increasing the volume of this book but also on the point of principle. Up to this point one has to come to the spiritual plane and further talks with Ramananda Roy may be heard when one has duly passed the entrance examination. We shall try to depict further talks of Srila Ramananda Roy with the Lord, in a separate booklet at suitable opportunity. (Chaitanya Charitamrita Essay and Text).

At the conclusion of this meeting of the Lord with Sri Ramananda Roy the latter was advised by the Lord to retire from the service and come to Puri so that they can live together and relish transcendental mellows. Some time after Sri Ramananda Roy retired from the Government service and took pension from the king. He came back to Puri at his residence and all along he was one of the most confidential devotees of the Lord. There was another gentleman at Puri of the name Shikhi Maity who was also equally confidential like Ramananda Roy. The Lord used to discuss most confidential talks on spiritual values with three or four companions at Puri and passed eighteen years in that way and in spiritual trance which were recorded by His private Secretary Sri Damodar Goswami one of the abovementioned four confidential devotees.

The Lord extensively travelled all over the southern part of India. The great saint of Maharashtra known as saint Tukaram was also initiated by the Lord. Saint Tukaram after initiation from the Lord overflowed the whole of Maharashtra Province with Samkirtan movement and the transcendental flow is still rolling on in the south western part of great Indian peninsula.

The Lord excavated from the south Indian portion two very important old literatures namely the Brahma Samhita* and Krishna Karnamrita and these two valuable books are authorised studies for the person in the devotional line. The Lord thus returned to Puri after south Indian tour.

*Summary of Srimad Bhagwatam.

On His return to Puri all the anxious devotees of the Lord got back their life and the Lord remained there with continued pastimes of His transcendental realisations. The most important incidence during that time was to grant audience to the King Prataprudra. King Prataprudra was a great devotee of the Lord and he considered himself as one of the servants of the Lord entrusted with service of sweeping the temple. This submissive attitude of the king was very much appreciated by Sri Chaitanya Mahaprabhu. The King requested both Bhattacharya and Roy to arrange for his meeting with the Lord. When however He was so requested by the two stalwart devotees of the Lord, He

Srimad Bhagawatam, First Canto, Part One

flatly refused to keep the request even though the same was put forward through the good office of such personal associates like Ramananda Roy and Sarabhhouma Bhattacharya. The reason is that it is dangerous for a Sanyasi to be in intimate touch with worldly men of L. s. p. and that also with woman. The Lord was an ideal Sanyasi. No woman could approach the Lord even for offering respects. Women's seats were accommodated far away from the Lord. As an ideal teacher and Acharya He was very strict in the routine work of a Sanyasi. Apart from His part of Divine Incarnatoins, the Lord was an ideal character as a human being. His behaviour with respective persons were always above suspicion. In His dealing as Acharya He was harder than the thunderbolt and softer than the rose. One of His associate Junior Haridas committed a great mistake by lustful glancing over a young woman and the Lord as Supersoul, could detect this misgivings in the mind of Junior Haridas. He was at once chucked off from His association and was never accepted again even though He was implored to excuse Haridas for the mistake. Junior Haridas afterwards committed suicide in frustration of being disassociated from the company of the Lord and the news of suicide was duly informed to the Lord. The Lord even up to that time was not forgetful of the offence and He said that Haridas had rightly met with the proper punishment. On the Principles of the order of life and discipline the Lord knew no compromise and therefore even though He knew that the King was a great devotee, He refused to see the King only for the reason of the king's becoming a L. s. man. By these examples the Lord wanted to emphasise on the point of behaviour by a transcendentalist. A transcendentalist has nothing to do with women and money and he (the transcendentalist) must always refrain from such intimate relations. The King was however favoured by the Lord by the expert arrangement of the devotees. This means that the beloved devotee of the Lord can favour a neophyte more liberally than the Lord. Pure devotees, therefore, never commit offence at the feet of another pure devotee. Offence at the lotus feet of the Lord is some times excused by the merciful Lord but offence at the feet of a devotee is very much dangerous for one who actually wants to make progress in the devotional service. As long as the Lord remained at Puri thousands of His devotees used to come and see Him during the car-festival ceremony of Lord Jagannath. And during the carfestival ceremony, the washing of the Gundicha temple under the direct supervision of the Lord, was an important function. The Lord's congregational Samkirtan movement at Puri was an unique exhibition for the mass of people and that is the way of turning the mass mind towards spiritual realisation. The Lord inaugurated this system of mass Samkirtan Movement and leaders of all country may take advantage of this spiritual movement in order to keep the mass of people in pure state of peace and friendship with one another which is now the demand of the present human society all over the world.

After some time the Lord again started on his tour towards Northern India and He wanted to visit Vrindaban and its neighbouring places. He passed through the Jungles of Jharikhanda (Madhya Bharat) and all the wild animals also joined with His Samkirtan movement. The wild tigers, elephants, bears and deers all together accompanied the Lord and the Lord accompanied them in His mode of Samkirtan movement. By this He proved that by the propagation of the Samkirtan Movement (congregational chanting and glorifying the name of the Lord) even the wild animals can live in peace and friendship and what to speak of men who are supposed to be civilised. No man in the world will refuse to join the Samkirtan movement nor the Lord's Samkirtan movement has any restriction of caste creed and colour for joining His movement. Herein is direct evidence of His great mission that He admitted even the wild animals to partake in His great movement.

On His way back from Vrindaban He first came to Prayag where He met Rupa Goswami along with his younger brother Anupam. Then He came down to Benares. He instructed for two months Sri Sanatan Goswami all about transcendental science. The instruction to Sanatan Goswami is itself a big narration and full presentation of the instruction will not be possible in this note. The gist ideas are given as follows.

Sanatan Goswami (formerly known as Dabir Khan) was in the cabinet service of the then Bengal Government under the regime of Nawab Husain Sah. He decided to join with the Lord and thus retired from the service. On His way back from Vrindaban when He reached Varanasi, the Lord became the guest of Sri Tapan Mishra and Chandra Shekhar assisted by a Maharashtra Brahmin. At that time Varanasi was headed by a great Sanyasi of the Mayavada school and his name was Sripad Prakashananda Saraswati. When the Lord was at Varanasi the people in general became more attracted with Lord Chaitanya Mahaprabhu on account of His mass movement of Samkirtan. Wherever He visited specially during the time of His going to Vishwanath temple, thousands of pilgrims used to follow Him some being attracted by His bodily features and others being attracted by His melodious songs in glorifying the Lord.

The Mayavadi Sanyasins designate themselves as Narayana. And Varanasi is still overflowed with many Mayavadi Sanyasins. Some people who saw the Lord in the mode of His Samkirtan movement, considered Him to be actual Narayana and the report was reached in the camp of the great Sanyasi Prakashananda.

In India there is always a kind of spiritual rivalry between the Mayavad and the Bhagwat school and as such when the news of the Lord reached Prakashananda he could know that the Lord was a Vaishnav-Sanyasi and therefore, he minimised the value of the Lord before those who brought him the news of the Lord. He deprecated the activities of the Lord on account of His preaching the Samkirtan Movement which was in his opinion nothing but a religious sentiment. He was a profound student of the Vedanta and he advised his followers to give attention to the Vedanta than indulge in the so called Samkirtan.

One devotee Brahmin, who became a devotee of the Lord, did not like the criticism of Prakashananda upon the Lord and he came to the Lord to express His sorry feelings. He said to the Lord that on his utterance of the Lord's Name Chaitanya before the Sanyasi Prakashananda, the latter strongly criticised Him although he heard him uttering several times the name Chaitanya. The Brahmin was astonished to see that the Sannyasi Prakashananda could not vibrate the sound Krishna even for once although he uttered the name Chaitanya several times.

The Lord smilingly replied to the devotee Brahmin about the reasons of non-utterance of the holy name of Krishna by the Mayavadi Sannyasi. He said as follows: "The Mayavadis are offenders at the Lotus feet of Krishna although they utter always "Brahman", "Atma", or "Chaitanya" etc. And because they are offenders at the Lotus feet of Krishna, they are practically unable to utter the holy name of Krishna. The name Krishna and the Personality of Godhead Krishna are identical. There is no difference in the Absolute realm between the Name Form or Person of the Absolute Truth because in the Absolute Realm everything is transcendental bliss. There is no difference of body and soul in the Personality of Godhead Krishna distinguished from that of the living being who is always different from the outward body. On account of this transcendental position of Krishna, it is very difficult for a lay man to know actually about the Personality of Godhead Krishna, His holy name and Fame etc. His name fame form and pastimes all are one and the same transcendental identity and they are not knowable by the exercise of material senses."

"The transcendental mellow of the Pastimes Of the Lord is the source of still more bliss than one can experience by realisation of Brahman or becoming one with the Supreme. Had it not been so then those who are already situated in the transcendental bliss of Brahman would not have been attracted by the transcendental bliss of the Pastime of the Lord."

After this a great meeting was arranged by the devotees of the Lord in which all the Sannyasins were invited including the Lord and Prakashananda Saraswati. In this meeting both the scholars (the Lord and Prakashananda) had a long discourse on the spiritual values of Samkirtan movement and the gist idea is given below.

The great Mayavadi Sanyasi Prakashananda enquired from the Lord as to the reason of His diversion to the Samkirtan movement instead of studying the Vedanta Sutras. He said that it is the duty of a Sanyasi to read the Vedanta Sutras and what was the cause that He indulged in Samkirtan.

After such enquiry the Lord submissively replied as follows: "The reason of my diversion to the Samkirtan movement from the Study of Vedanta is that I AM A GREAT FOOL. The Lord thus represented Himself as one of the numberless fools of this age who are absolutely incapable to study the Vedanta Philosophy. Fool's indulgence in the study of Vedanta has caused so many havocs in the society and, therefore, He continued to say "And because I am a great fool so my spiritual master forbade Me play with Vedanta Philosophy. He said better I may chant the holy Name of the Lord and that would deliver Me from the material bondage".

"In this age of Kali there is no other religion than glorifying the Lord by utterance of His holy name and that is the injunction of all the revealed scriptures. And my spiritual Master has taught me one sloka (from the Brihannaradiya Puranam) which is as follows:

HARER NAMA HARER NAMA HARER NAMAIBA
KEVALAM KALAU NASTEYA NASTEVA NASTEVA GATIR
ANYATHA."

"So on the order of my spiritual master I chant the holy name of Hari and I am now mad after this holy Name whenever I utter the holy Name. I forget myself completely and as such some times I laugh, cry, dance, like a mad man. I thought within myself if I have not gone actually mad by this process of chanting the holy Name and therefore enquired from my Spiritual Master about it. I told him that I have become now mad by chanting the holy Name and what is this please let me know."

"My spiritual master informed me that it is the real effect of chanting the holy Name that it produces a transcendental emotion which is a rare manifestation. It is the sign of love of God which is the ultimate end of life. The Love of God is transcendental to liberation (Mukti) and as such it is called the fifth stage of spiritual realisation above the stage of liberation. Actual result of chanting the holy Name of Krishna is to attain the stage of Love of God and it was good that fortunately I was favoured with the blessings."

On hearing this statement from the Lord the Mayavadi Sanyasi enquired from the Lord what was the harm if He would study the Vedānta along with the chanting of the Holy Name. Prakashananda Sarsawati knew it well that the Lord was formerly known as Nemai Pandit a very learned scholar of Nabadwipa and His representation as a great Fool was certainly impregnated with some purpose. So on this enquiry by the Sanyasi the Lord smiled and said "My dear sir, if you do not mind it then I can reply your enquiry."

All the Sanyasins there were very much pleased on the Lord for His simple dealings and they unanimously replied that they would not mind for whatever He may reply. The Lord then began to say as follows:—

"Vedānta Sūtra is transcendental words or sounds uttered by the transcendental Personality of Godhead. As such in the Vedānta there cannot be any human deficiencies like mistake, illusion, cheating or inefficiencies. The message of Upanishads is expressed in the Vedānta Sūtras and what is said there directly is certainly glorified by themselves."

"Whatever interpretations have been given by Shankaracharya have no direct bearings on the Sūtras and therefore such commentation makes everything spoiled for the purpose."

"The word Brahman indicates the greatest of all, full with transcendental opulences without any one else on the same level. Such Brahman who is ultimately the Personality of Godhead is covered by such indirect interpretations and established as Impersonal."

"Every thing that is in the spiritual world is full of transcendental bliss including the Form, body, place and paraphernalia of the Lord; all are eternally cognisant and blissful. But it is not the fault of the Acharya Shankara that he has so interpreted but if somebody accepts it then certainly he becomes doomed. Any one who accepts the the transcendental body of the Personality of Godhead as something mundane, certainly commits the highest order of blasphemy"

The Lord thus spoke to the Sanyasi almost in the same line as He spoke to the Bhattacharya of Puri and by forceful arguments He nullified the Mayavada interpretations of the Vedānta Sūtra. And all the Sanyasins present there reclaimed the Lord as Personified Vedas and directly the Personality of Godhead. All the Sanyasins became converted to the cult of Bhakti and all of them accepted the Holy Name of the Lord Sri Krishna. All of them dined together with the Lord in the midst of them. After this conversion of the Sanyasins the popularity of the Lord became more conspicuous at Varanasi and thousands of people assembled to see the Lord in person. The Lord thus established the primary importance of Srimad Bhagwat Dharma and He defeated all other system of spiritual realisation. Since then every one at Varanasi became overwhelmed with the transcendental Samkirtan movement.

While the Lord was camping at Varanasi Sanatan Goswami also arrived there after retiring from office. He was formerly one of the state ministers in the government of Bengal then under the regime of Nawab Hussain Shah. He had some difficulty in getting relief from the state service as the Nawab was reluctant to leave him. He came to Varanasi and the Lord taught him all about the principles of devotional service. He taught him about the constitutional position of the living being the cause of his bondage under material conditions, his eternal relation with the Personality of Godhead. He was taught about the transcendental position of the Supreme Personality of Godhead, how He expands Himself in different plenary portions of incarnations and how does He dominate in different parts of the universe and the nature of His transcendental abode. He was taught about the devotional activities, its different stages of development and the rules and regulations for achieving the gradual stages of spiritual perfection. He was taught about the symptoms of different incarnations in different ages and how to detect them with reference to the context of revealed scriptures.

The subject of teachings to Sanatan Goswami forms a big chapter in the text and essays of Sri Chaitanya Charitamrita and to explain the whole thing in minute details will require a volume itself. We shall try to put in these special matters in a different chapter conveniently.

At Mathra He visited all the important places and then He reached Vrindaban. Lord Chaitanya appeared in the family of a high caste Brahmin and over and above that as Sanyasi He was the preceptor for all the Varnas and Ashramas. But He used to accept meals from all classes of Vaishnavas. At Mathura the Sanodhia Brahmins are considered in lower status of society but the Lord accepted meals in such family also because he (His host) happened to be a desciple of the Madhabendra Puri family.

At Vrindaban the Lord took bath in 24 important bathing places and ghats. He travelled all the twelve important Bans (forests). In these forests all the cows and birds welcomed Him, as if He was their very old friend. The Lord also began to embrace all the trees of those forests and by doing so He was feeling the symptoms of transcendental ecstasy. Some times He fell unconscious and He was made to regain consciousness by resounding the holy Name of Krishna. The transcendental symptoms that were visible on the body of the Lord during His travel within the forest of Vrindabana were all unique and inexplicable and we have just given a gist idea only. Some of the important places that were visited by the Lord in Vrindaban are as follows. 1.

Kamyaban, Adiswar, Pabansarobar, Khadirban, Seshsayee, Khela Tirtha, Bhandirban, Bhadraban, Sreeban, Louhaban, Mahaban, Gokul, Kaliyahrād, Dwadashaditya, Keshitirtha, etc. When He saw the place where Rasa dance took place, He at once fell down there in trance. So long He remained at Vrindaban He made His headquarter at Akur Ghat.

From Vrindaban His personal servitor Krishnadas Vipra induced Him to go back to Prayag to take bath during the Magh Mela. The Lord acceded to this proposal and they started for Prayag. On the way they were met with some Pathans amongst whom there was a learned Moulana. The Lord had some talks with the Moulana with his companions and the Lord convinced the Moulana that in the Koran also there is description of Bhagwat Dharma and Krishna. All the Pathans were converted into His cult of devotional service.

When He came back to Prayag Srila Rupa Goswami along with his youngest brother met Him near Vindumadhab Temple. The Lord was this time welcomed by the people of Prayag more respectfully. Ballave Bhatta, who resided on the other bank of Prayag in the Village of Arail, came to receive Him at his place and while going there the Lord jumped on the river Jamuna. With great difficulty He was again picked up in unconscious state and thus visited the headquarters of Ballav Bhatta. This Ballav Bhatta was one of His chief admirers but later on he inaugurated his own party of the Ballave Sampradaya.

On the bank of the Dasaswamedh Ghat at Prayag for ten days continually the Lord instructed Rupa Goswami on the Science of Devotional Service of the Lord. He taught the Goswami the divisions of the living creatures in 84 lacs species of life. Then about the human species. Out of them He selected the followers of the Vedic principles. Out of them the fruitive workers. Out of them the empiric philosophers. Out of them the liberated souls and out of the liberated souls He said there is only a few only who are actually the pure devotees of Lord Sri Krishna.

Srila Rupa Goswami was younger brother of Sanatan Goswami and when he retired from service he brought with him two boatful of gold coins. This means he brought with him some crores of rupees accumulated by the labour of his service. And before leaving the home for Lord Chaitanya Mahaprabhu he divided the wealth as follows. 50 per cent for the service of the Lord and His devotees. 25 per cent for the relatives and 25 per cent for his personal needs in case of emergency. In that way he set examples to all the householders how to divide the accumulated wealth.

The Lord taught the Goswami about devotional service comparing the whole subject with a creeper. And He advised to protect the Bhakti creeper most carefully specially from the elephant of offensive act unto the pure devotees. Besides the giant elephant as above mentioned the creeper has to be protected from the desires of sense enjoyment, monistic liberation and perfection of the Yoga system. They are all detrimental on the path of devotional progress. Similarly violence on the living being, desire for worldly gain, worldly reception and worldly fame all are detrimental to the progress of Bhakti cult or Bhagwat Dharma.

Pure devotional service must be freed from all desires of sense-gratification and uncovered by fruitive aspirations and culture of monistic knowledge. One must be freed from all kinds of designations and when one is thus converted into transcendental purity, one can then only serve the Lord by those purified senses.

So long there is the desire to enjoy sensually or to become one with the Supreme or to possess the mystic powers, there is no question of attaining the stage of pure devotional service.

Devotional service is conducted under two categories namely primary practice and spontaneous emotion. When one can rise up to the platform of spontaneous emotional stage he can make further progress by spiritual attachment, feeling, love, and many other higher stages of devotional life for which there is no English words to express properly. We have tried to explain the science of devotional service in our book of the same name based on the authority of Bhakti Rasamrita Sindhu made by Srila Rupa Goswami.

Transcendental devotional service has five stages of reciprocation.

1. Only the self realisation stage just after liberation from the material bondage, is called the Santa or neutral stage.

2. After that when there is development of the transcendental knowledge of the Lord's internal potential opulences, the devotee engages himself in the Dasya stage.

3. By further development of the Dasya stage a respectful fraternity develops and above that a feeling of friendship on equal terms become manifest. Both these stages are called Sakhya stage or the devotional service in friendship.

4. Above this there is the stage of filial affection and this stage is called Vatsalya stage.

5. And above this stage there is the stage of conjugal Love and this stage is called the highest stage of Love of God although there is no difference of quality in either of the above stages. The last stage of conjugal Love of God is called Madhurya stage.

Thus He instructed all about the devotional science to Rupa Goswami and deputed him to Vrindaban to excavate the lost sight of the places of

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transcendental pastimes of the Lord. After this He came back again to Varanasi and delivered the Sanyasins and instructed the elder brother of Rupa Goswami which we have already discussed.

The Lord left only eight slokas of His instructions in writing and they are known as Sikshastak. All other literatures of His Divine cult were extensively written by the principal followers the six Goswamins of Vrindaban and their followers. The Cult of Chaitanya Philosophy is richer than any other one and it is admitted to be the living religion of the day with potency of being spread as Vishwa Dharma or Universal religion We are glad that the matter is already taken up by some enthusiastic sages like Bhaktisiddhanta Saraswati Goswami Maharaj and His disciples. We shall eagerly wait for the happy days of Bhagwat Dharma or Prem Dharma inaugurated by the Lord Shri Chaitanya Mahaprabhu.

The eight slokas completed by the Lord are as follows:—

1.

Glory to the Sri Krishna Samkirtan which cleanses the heart of all the dust accumulated for years together and thus the fire of conditional life of repeated birth and death, is extinguished. Such Samkirtan movement is the prime benediction for the humanity at large because it spreads the rays of the benediction Moon. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss and it helps to have a taste of the full nectarine for which always anxious we are.

2.

Oh my Lord your holy name can alone render all benediction upon the living being and therefore you have hundreds and millions of names like Krishna, Govinda etc. In these transcendental names you have invested all your transcendental energies and there is no hard and fast rules for chanting these holy names. Oh my Lord you have so kindly made easy approach to you by your holy name but unfortunate as I am, I have no attraction for them.

3.

One can chant the holy name of the Lord in an humble state of mind thinking himself as lower than the straw in the street, tolerant more than the tree, devoid of all sense of false prestige and being ready to offer all kinds of respect to others. In such state of mind one can chant the holy name of the Lord constantly.

4.

Oh the almighty Lord! I have no desire for accumulating wealth nor I have any desire to enjoy beautiful woman neither I want any number of followers of mine. What I want only is that I may have your causeless devotional service in my life birth after birth.

5.

Oh the son of Maharaj Nanda, I am your eternal servitor and although I am so, some how or other I have fallen in the ocean of birth and death. Please therefore pick me up from this ocean of death and fix me up as one of the atoms of your lotus feet.

6.

Oh my Lord when shall my eyes be decorated with tears of love flowing constantly by chanting your holy name? When my words will be choked up when uttering the holy name? And when all the holes of hair on my body will have eruptions by the recitation of your name?

7.

Oh Govinda! Feeling your separation I am considering a moment as twelve years or more than that and tears flowing from my eyes like the torrents of rains I am feeling all vacant in the world in the absence of your presence.

8.

I do not know any one except Krishna as my Lord and He shall always remain as such even if He handles me roughly by his embrace or he may make me broken hearted by not being present before me. He is completely free to do anything and everything but he is always my worshipful Lord, unconditionally.

SRIMAD BHAGWATAM

Original Sanskrit Texts of the First Chapter*

(FIRST CANTO)

(original Sanskrit of 33 slokas inserted here)

*By the request of some scholars and librarians the original Slokas are also inserted. The suggestions by the scholars were received late after printing of the First Chapter and thus they are inserted here with page marks where they are explained.

FIRST CHAPTER Questions by the Sages

Om Namō Bhagawate Vasudevāya

Janmadi asya yato annayad itaratas cha arthesu avijnah swarat

Tene brahma hrida ya adikavaye muhyanti yat surayah

Tejo vari mridam yatha vinimayo yatra trisargo' mirsha

Dhamna swena sada nirasta kuhukam satyam param dheemahi.

Om—Oh my Lord, namo—offering my obeisances, Bhagawate—unto the Personality of Godhead, Vasudevaya, unto Vasudeva—the son of Vasudeva or Lord Sri Krishna the Primeval Lord. Janmadi—creation, sustenance and destruction, asya—of this manifested universes, yato—from whom, annayad—directly, itaratas—indirectly, cha—and, arthesu—purposes, avijnah—fully cognisant, swarat—fully independent, tene—imparted, brahma—the vedic knowledge, hrida—by the hearty consciousness, Ya—one who, adikavaye—unto the original created being, Yat—about whom, suraya—great sages and demigods, tejo—fire, vari—water, mridam—earth, yatha—as much as, Vinimaya—action and reaction, Yatra—whereupon, trisarga—three modes of creative faculties, amrisha—almost factual, dhamna—along with all transcendental paraphernalia, swena—self sufficiently, Sada—always, nirasta—negation by absence, kuhakam—illusion, satyam—Truth, param—absolute, dheemahi—do I meditate upon.

Oh my Lord Sri Krishna the son of Vasudeva the all prevailing Personality of Godhead, I do offer my respectful obeisances unto you. I do meditate upon Him because He is the Absolute truth and is the Primeval cause of all causes of this manifested universes in the matter of creation sustenance and destruction. Directly and indirectly He is conscious of all different manifestations but still He is independent of any other cause beyond Himself. It is He only who imparted first the Vedic knowledge unto the heart of the original living being namely Brahmaji and unto Whom even the great sages and demigods become illusioned as much as there is illusory representation of water in the fire or land on the water and so on. It is on account of Him only the temporary manifestation of the material universes made by the reaction of the three modes of nature appears to be factual although it is unreal. I do therefore meditate upon Him Who is eternally existent in the transcendental abode which is for ever free from the illusory representation of the material world and He is therefore the Absolute Truth.

Obeisances unto the Personality of Godhead Vasudeva directly indicates Lord Sri Krishna Who is the Divine son of Vasudeva and Devaki. The fact will be more explicitly explained later in the text of the Srimad Bhagwatam by the direct statement of the author in his assertion that Sri Krishna is the Original Personality of Godhead and all others are either His direct or indirect plenary portions or portion of the portion. Srila Jiva Goswami has still more explicitly explained the subject matter in his Krishna Sandarva and Brahmaji the original living being has explained the subject of Sri Krishna substantially in his treatise called by the name BRAHMA SAMHITA. In the Samveda Upanishad it is said also that Lord Sri Krishna is the Divine son of Devaki.

Therefore, in this prayer of the author, the first proposition is that Lord Sri Krishna is the Primeval Lord and if any transcendental nomenclature has to be understood of the Absolute Personality of Godhead it must be the Name as indicated by the word Krishna the all attractive. In the Bhagwat Geeta in many places the Lord has affirmed Himself as the original Personality of Godhead and it is confirmed by Arjuna with authorised statements of great sages like Narada Vyasa and many others. In the Padma-puranam also (Pravashkanda) it is said that out of the innumerable names of the Lord, the name of Krishna is the principal name. Therefore, although Vasudeva indicates the plenary portion of the Personality of Godhead and all the different forms of the Lord being identical with Vasudeva, indicated in this text, is principally meant to indicate the Divine son of Vasudeva and Devaki Sri Krishna who is always meditated upon by the Paramhansas or the most perfect of the renounced order of life.

This Vasudeva or Lord Sri Krishna is the cause of all causes. Every thing that be are all emanations from the Lord and how it so happens will be explained in the later chapters of Srimad Bhagwatam. This Bhagwat Puranam is described, by the Mahaprabhu Sri Chaitanya, as the spotless Puranam because it contains the transcendental narration of the Personality of Godhead Sri Krishna. The history of Srimad Bhagwat is also very glorious. It was compiled by Sri Vyasdeva on his mature experience of transcendental knowledge under the instruction of Sri Naradaji the spiritual master of Vyasdeva. Vyasdeva compiled all the Vedic literatures namely the four divisions of the Vedas, the Vedanta Sutras or the Brahma Sutras, the Puranas, the Mahabharat etc. but yet he was not delighted in his mind. This was observed by his spiritual master and thus Narada advised him to write on the transcendental activities of the Lord Sri Krishna. The transcendental activities of Lord Sri Krishna is described specifically in the 10th Canto of the Book, which is considered to be the Substance of this attempt but in order to reach to the substance one has to approach gradually by developed knowledge of the categories.

Generally a philosophical mind is inquisitive to know what is the origin of all creations. He sees at night on the sky and naturally thinks what are the stars how they are situated who lives there and so on. All these enquiries are quite natural for a human being because he has the developed consciousness than the animals and to answer at once to such sincere enquirer the author of the Srimad Bhagvatam says that the Lord is the Origin of all creations. He is not only the creator but also He is the maintainer of the cosmic situation and He is also destroyer of them. The manifested cosmic nature is created at a certain period on the will of the Lord, it is maintained for some time and then it is annihilated by His will and as such He is the Supreme Will behind all these activities.

There are Atheists of various categories who do not believe in the conception of a creator but that is due to poor fund of knowledge only. The modern scientist has created a Sputnik and by some arrangement or other the sputnik is thrown in the outer space to fly on for some time at the control of a scientist who is far away from the flying sputniks. Similarly all the universes, with innumerable planets within them, are similar to the sputniks controlled by the best Brain of the Personality of Godhead. In the Vedic literatures it is said that the Absolute Truth Personality of Godhead is the chief amongst the living personalities. All living beings beginning from the first created Being Brahmaji, down to the smallest ant, all of them are individual living beings. And above Brahmaji, there are many other living beings with individual capacities and the Personality of Godhead is also a similar living being as individual as the other living beings; but the Supreme Lord or the Supreme living Being has the highest brain with the supermost and inconceivable energies of different varieties. If a man's brain can produce a sputnik we can very easily imagine that brains higher than the man can produce similar other wonderful things far superior than the man made sputniks. A reasonable person will easily accept this argument but there are stubborn obstinates who may not believe in this reasonable statements. But Srila Vyasdeva at once accepts the Supreme Brain as the Parameswara. He proposes to offer his respectful obeisances unto the Supreme Brain addressed as the Para or the Parameswara or the Supreme Personality of Godhead. And that Parameswara is Sri Krishna is admitted in the Bhagwat Geeta and all other scriptures delivered by Srila Vyasdeva and specifically in the Srimad Bhagwat. In the Bhagwat Geeta the Lord says that there is no other Paratatwa (Summum bonum) than Him. Therefore, the author at once worships the Paratatwa Sri Krishna whose transcendental activities are described in the 10th Canto. Unscrupulous persons go at once the 10th canto and specially to the five chapters where description of the Lord's Rasa Dance is kindly given. This portion of the Srimad Bhagwatam is the most confidential part of the great literature. Unless one has thoroughly accomplished himself in the transcendental knowledge of the Lord one is sure to misunderstand the Lord's worshipable transcendental pastimes in the form of Rasa Dance and His love affairs with the Gopies. The subject matter is highly spiritual technology and only the liberated persons who have gradually attained to the stage of Paramhansa, as referred to hereinbefore, can transcendently relish worshipable Rasa Dance.

Srila Vyasdeva, therefore, gives us the chance of gradual development of spiritual realisation before one can actually relish the essence of the pastimes of the Lord. He "therefore" purposely invokes the Gayatri Mantra "Dheemahi". This Gayatri Mantra is meant for the spiritually advanced people. When one has attained success in the matter of chanting the Gayatri Mantra he can enter into the transcendental position of the Lord. One must therefore acquire the Brahminical qualities or be perfectly situated in the quality of goodness of the modes of material nature in order to chant the Gayatri Mantra successfully and then attain to the stage of transcendently realising the Lord, His Name, His Fame, His Qualities etc. Srimad Bhagwatam is the narration of the Swarupa of the Lord manifested by his internal potency and this potency is distinguished from the external potency which has manifested the cosmic world which is practically within our experience. Srila Vyasdeva makes a clear distinction between the two in this Sloka. He says herewith that the manifestive situation of internal potency is factual reality whereas the external manifestive energy in the form of material existence, is temporary and illusory only like the mirage in the desert. In the mirage of the desert there is no actual water. By interaction of some other thing there is appearance of the water. Real water is somewhere else. Similarly the manifestive cosmic creation is appearing like some reality, but the real reality, of which this is but an imitation shadow only, is somewhere else in the spiritual world which is conspicuous by the absence of all affairs of the mirage. Absolute Truth is there and not here. Here everything is relative truth or one seemingly truth depending on something else. This cosmic creation is an interactory resultant of the three modes of nature and the temporary manifestations are so created to present an illusion of reality to the bewildered mind of the conditioned soul appearing as so many species of life including the higher demigods like Brahma, Indra, Chandra etc. In fact there is no reality in the manifestive world but it appears so on account of the Real Reality in the spiritual world where the Personality of Godhead eternally exists with His transcendental paraphernalia.

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The chief engineer of a complicated construction does not personally take part in the construction but it is he only who knows all the nook and corner of the construction because everything is done by his direction only. He knows everything of the construction both directly and indirectly. Similarly the Personality of Godhead who is the Supreme Engineer of this cosmic creation knows very well in the nook and corner of the cosmic creation although the things are apparently done by someone else. Beginning from Brahma down to the insignificant and no body is independent in the matter of material creation and every where there is the hand of Supreme Lord. All material elements as well as spiritual sparks are but emanations from Him only. And whatever is created in this material world are but interactions of the two energies, material and spiritual, of the Absolute Truth the Personality of Godhead Sri Krishna (Vasudeva). A living entity called by the name chemist can manufacture water in the chemical laboratory by mixing hydrogen and oxygen gases but in reality the living entity works in the laboratory under the direction of the Supreme Lord and the materials with which the chemist works are also supplied by the Lord. As such the Lord knows everything directly and indirectly and He is cognisant of all minute details of everything and is fully independent. He is compared with the mine of gold and the cosmic creations in different forms are compared with the gold rings and necklace etc. The gold ring and the gold necklace are qualitatively one with the gold in the mine but quantitatively the gold in the mine and the gold in the earring or necklace are different. The whole philosophy of the Absolute Truth is thus simultaneously one and different. Nothing is absolutely equal with the Absolute Truth but at the same time nothing is independent of the Absolute Truth.

Conditioned souls beginning from the Brahma the engineer of the particular universe down to the insignificant and all are creating—something but none of them are independent of the Supreme Lord. The materialist wrongly thinks that there is no creator save and except his own goodself and this is called Maya or illusion. On account of his poor fund of knowledge the materialist cannot see beyond the purview of his imperfect senses and thus he thinks that matter automatically takes its own shape without a conscious back ground. This is refuted here in this sloka of the Bhagwat by Srila Vyas-Deva Who is a liberated soul and he compiled this book of authority after his mature spiritual perfection. The complete whole or the Absolute Truth being the source of everything, nothing is independent of the Whole body. Any action and reaction on the body becomes cognisable fact to the embodied. Similarly if the whole thing is the body of the Absolute Whole nothing is unknown to the Absolute directly or indirectly.

In the Sruti Mantra it is also stated that the Absolute Whole or the Brahman is the ultimate source of everything. Everything emanates from Him and everything is maintained by Him and at the end everything enters into Him only. That is the law of nature. In the Smriti Mantra also the same thing is confirmed. It is said there that at the beginning of Brahma's millennium the source from which everything emanates and ultimately at the end of that millennium the reservoir where everything enters into, is the Absolute Truth or Brahman. Material scientist half-hazardly takes it for granted that the ultimate source of all the planetary system is the Sun. But they are unable to explain as to the source of the Sun. Herein the ultimate source is explained. According to the Vedic literature Brahma is the creator of this Universe and yet he had also to meditate upon to get inspiration of such creation. Therefore Brahma or the sun is not the ultimate creator. It is stated here in this sloka that Brahma was taught the Vedic knowledge by the Personality of Godhead. One may argue that Brahma is the original living being within this universe and who could then give him inspiration as there was no second being at that time. Here in this sloka it is said that the Supreme Lord inspired the secondary creator Brahma and then he could go on with the creative functions. As we have already mentioned above about the supervising engineer the same thing is applicable in this example. The Real Brain behind all creative agent is the Absolute Personality of Godhead Sri Krishna. In the Bhagwat Geeta Lord Sri Krishna has personally admitted that it is He only who superintends over the creative energy Prakriti or the sumtotal of matter. Sri Vyasdeva, therefore, worships neither Brahma nor the Sun but the Supreme Lord who guides both Brahma and the Sun in their different activities of creation.

In this sloka the particular word namely Avijna and Swarat are significant. These two words distinguish the Lord from all other living entities. No living entity other than the Supreme Being the Absolute Personality of Godhead is either Avijna or Swarat i.e. none of them are either fully cognisant or fully independent. Every one has to learn from the Superior all about knowledge. Even Brahma who is the first living being within this material world has to mediate upon the Supreme Lord and to take help from Him only to create. When Brahma or the Sun cannot create anything without acquiring required knowledge from the Superior then what to speak of the material scientist who are fully dependant on so many things. Jagadish Chandra Bose, Isac Newton, Prof. Einstein etc. of the modern scientists who may be boastful of their respective creative energy are also dependant on the Supreme Lord for so many things. After all the respective highly intelligent brains of these gentlemen are certainly not the products of any human being. The brain is created by another agent other than the celebrated scientists as above

mentioned. If the brains like that of Jagadish Bose or Isac Newton could have been manufactured by any human being then they would have produced many such brains instead of eulogising the brains of the scientist. The Scientists even could not manufacture a similar brain and what to speak of other foolish atheists who defy the authority of the Lord. Even the Mayavadi impersonalists who flatter themselves to become the Lord are not even Avijna nor Swarat. Such Mayavadi monists undergo a severe process of austerity and penances to acquire the required knowledge for becoming one with the Lord but ultimately they become dependant on some rich follower who supplies them the requisite paraphernalia to conduct a great establishment in the shape of monastery and temples. An Atheist like Ravana or Hiranyakashipu had had to undergo severe type of penances before they could flout the authority of the Lord and ultimately they were so much helpless that they could not save themselves when the Lord appeared before them as the cruel Death. The same thing is applicable to the modern atheists also who dare to flout the authority of the Lord. Such atheists will be dealt with similar awards as was meted out to the past great atheists like Ravana and Hiranyakashipu. History repeats itself and as such what was accorded in the past will act again and again whenever there is such necessity. Whenever there is negligence of the authority of the Lord, the penalty by the laws of nature is always there. This is confirmed in the Bhagwat Geeta by the well known maxim 'JADA JADAH DHARMASYA GLANI'.

The Supreme Lord Personality of Godhead is all perfect is confirmed in all Sruti mantras. It is said in the Sruti mantras that the All-perfect Lord threw a glance over the matter and thus He created all living beings. The living beings are parts and parcels of the Lord and He impregnates the vast material nature with the seeds of spiritual sparks and thus the creative energies are set in motion for so many wonderful creations. One atheist friend argued that God is no more expert than the manufacturer of a subtle watch which moves by the delicate machineries. We had to reply the atheist friend that God is still a greater machanic than the watch-maker in the sense that He creates one machine in duplicate male and female forms. The male and female forms of different grades of machinery go on producing innumerable quantities of similar machine without further attention of God. If a man could manufacture such set of duplicate machine to produce further machines without any attention of the original manufacturer then of course a man could surpass the intelligence of God. But that is not possible, each and every one of the imperfect machines had to be handled individually by the mechanic and therefore no body can be more intelligent or equally intelligent like God. God's another name is therefore called as the Asmaurda. Nobody is equal or greater than Him. Every body has his equal number or somebody surpassing his intelligence but nobody can claim that he has neither any equal nor higher than him. Param Satya or the Supreme Truth is He Who has no equal nor any higher contemporary. This fact is corroborated in the Sruti mantras as follows. It is said that before the creation of the material universe there was the Lord Who is the master of every one. That Lord instructed Brahma about the Vedic knowledge. That personality of Godhead has to be obeyed in all respects. Any body who wants to get rid of the material entanglement must, therefore, surrender unto Him. This is confirmed in the Bhagwat Geeta also.

Unless one, therefore, surrenders unto the lotus feet of the Supreme Personality of Godhead it is sure and certain that one must be bewildered even if he happens to be a big brain. When the big brains surrender unto the lotus feet of Vasudeva and know it fully that Lord Vasudeva is the cause of all causes, as it is confirmed in the Bhagwat Geeta, then only such big brain becomes a Mahatma or the broad minded. But such broad minded Mahatma is rarely seen. Only the Mahatmas, therefore, can understand that the Supreme Lord Who is Absolute Personality of Godhead, is the Primeval Cause of all creations. He is Parama or Ultimate Truth because all other truths are relatively dependant on Him. And because He is the source of everyone's knowledge He is omniscient and for Him there is no illusion as it is for the relative knower.

Some scholars of the Mayavada school argue that Srimad Bhagwatam was not compiled by Sri Vyasdeva and some of them suggests that this book is a creation of modern age by some body of the name Bopedeva. Srila Sridhar Swami, in order to refute this meaningless arguments, says that there is reference of the Bhagwatam in many other oldest Puranas. The first sloka of the Bhagwatam is begun with Gayatri Mantra and there is reference of this in the Matsya Puranam (the oldest Puranam). In that Puranam it is said with reference to the context of Gayatri Mantra in the Bhagwatam that there are so many narrations of spiritual instructions beginning with the Gayatri Mantra and there is the history of Vitrasura. Any one who hands over a charity of this great work on the full moon day, attains to the highest perfection of life by going back to God head. Similarly there is reference of this Bhagwatam in other puranas also where it is clearly said that the work is finished in twelve cantos and completed in eighteen thousand Slokas. In the Padma Puranam also there is reference of the Bhagwatam during the conversation of Goutam and Maharaj Amburish. The king was advised therein to read regularly Srimad Bhagwatam if he at all desired liberation from the material bondage. Under the circumstances there is no questions brewing any sort of doubt

regarding the authority of Sri Srimad Bhagwatam Puranam. And later on within five hundred years from the present era many eudite scholars and Acharyas like Jiva Goswami, Sanatan Goswami, Viswanath Chakravarty, Ballavacharya, and many other distinguished Scholars even after the time of Lord Sri Chaitanya Mahaprabhu made elaborate commentations on the Bhagwat Puranam with unique scholarship and the serious student will do well to make an attempt to go through them to relish more happily about the transcendental messages from the Bagwatam. Srila Viswanath Chakravarty Thakur specifically deals in the original and pure sex psychology (Adirasa) devoid of all mundane inebriety. The whole material world is moving on the basic principle of sex life. In the modern set up of human civilisation the sex life is the central point of all activities. Wherever we may turn our face we see a great prominence on the sex life. Therefore, sex life is not unreal. Its real reality is experinced in the spiritual world. The material sexlife is but a perverted reflection of the original fact. The original fact therefore, is in the Absolute Truth and as such the Absolute Truth cannot be impersonal without any sense in the pure sexlife. The impersonal monist-philosophy has given an indirect impetus to the abominable mundane sex life because they have given too much stress on the impersonality of the Ultimate Truth. The result is that men with poor fund of knowledge have accepted the perverted sex life as all in all without any information of the actual spiritual form of sex. There is distinction of the sex life in the diseased condition of material life from that in the spiritual existence and the Srimad Bhagwatam will gradually elevate the unbaised reader to the highest perfectional stage of transcendence from the three modes of material activities namely fruitive actions, speculative philosophy and worshipping the functional deities as they are inculcated in the Vedic verses. It is stated as follow in the second sloka.

*Dharmah projjhita kaitavo tra Paramo nirmatsaranam Satam
vedyam vastavam atra vastu shivadam tapatraounmulanam
Srimad Bhagwate Mahamuni krite kim ba parair iswarah
Sadyo hridy avarudhyate tra kritivih shushruvis tatkshanat.*

Dharma--religiosity, Projjhita—completely rejected, Kaitava—covered by fruitive intention, Atra—herein, Paramah—the highest, Nirmatsaranom—the cent per cent pure hearted, Satam—devotees, Vedyam—understandable, Vastavam—factual, Atra—herin, Vastu—substance, Shivadam—wellbeing, Tapatrao—threefold miseries, Unmulanam—causing uprooting of, Srimad—beautiful, Bhagwate—the Bhagwat Puranam, Mahamuni—the great sage (Vyas), Krite—having compiled, Kim—what is, Ba—the need, Poroir—others, Iswara—the Supreme Lord, Sadyo—at once, Hirdy—within the heart, avarudhate—become compact, Atra—herein, Kritivih—by the pious men, Shushruvis—by culture, Tatkshanat—without delay.

In this Bhagwat Puranam all so called religious activities, covered by fruitive intentions, are completely rejected and the highest Truth, understandable by the cent per cent pure hearted devotees, is inculcated. The highest truth is the factual reality distinguished from the shadow is described herein for every one's welbeing and causing uprooting of the threefold miseries. The beautiful Bhagwatam is compiled by the great sage Sri Vyaseva (in his mature stage) and as such what is the need of other scripture (for self realisation)? As soon as a person applies his attentive and submissive aural reception to the messages of this (Bhagwatam) the Supreme Lord at once becomes fixed up compact by such culture (of knowledge).

The term religiosity includes four primary subjects namely (1) pious activities (2) economic development (3) satisfaction of the senses and at last (4) liberation from the material hondage. Religious life is distinguished from irreligious life of barberous condition and practically human life begins from the life of religiosity. Eating sleeping fearing and mating all these four principles of animal life are common both to the animals as well as to the human being. Religiosity is the extra business of the human being and without religiosity the so called human life is as good as that of the animal. Therefore, in the human society there is some form of religiosity aiming at self realisation with reference to the eternal relation with God.

In the lower stage of human civilisation there is always a Competition of lording it over the material nature or in other words there is a continuous rivalry for satisfying the senses. And driven by this consciousness of sense gratification religiosity is performed. Pious activities or religious functions are performed with an aim generally for the purpose of some material gain. If such material gain is obtainable otherwise then even the so called religiosity is neglected as we can see in the modern set up of human civilisation. The economic conditions being seemingly fulfilled otherwise no body is interested in religion now. The church, mosque or the temple all are now practically vacant places and they are more interested in the factories, shops and cinemas than the religious places formerly erected by the forefathers of different path of religiosities. This proves definitely that religiosity is performed for economic development and economic development is needed for sense gratification. And where one is baffled in the matter of sense gratification he takes to the cause of salvation in order to become one with the Supreme whole.

Therefore, all these stages are different types of the same aim of life namely sense gratification.

In the Vedas the above mentioned four activities are prescribed in regulative way so that there may not be any undue competition for the purpose of sense gratification. But Srimad "Bhagwatam" is transcendental to all these sense gratificatory activities of the material world. It is purely transcendental literature understandable by a particular class of men known by the name of devotees of the Lord, who are above the compative field of sense gratification. In the material world there is keen competition between the animal to animal, man to man, community to community or even nation to nation for this sense gratificatory activities but the devotees of the Lord are above them. They have nothing to compete with the materialist because they are on the path of back to Godhead where there is everything eternal full and blissful. Such transcendentalists are cent per cent non-envious and therefore pure in heart. In the material world every one is envious of every one and therefore there is competition. But the transcendentalists or devotees of the Lord are not only freed from all material eviuousness but also they are on the contrary, kind to every one for endeavouring in the matter of establishing a competitionless society with God in the centre. The socialistic idea of society is artificially competitionless because even in the socialistic state the competition is for the post of dictatorship. The fact is, therefore, that the state of sense gratification is the order of materialistic life take it either from the vedas or from the common human activities. As mentioned above there are three divisions of the vedas namely the stage of fruitive activities as to get promotion in the field of better planets like the heaven etc. and above this there is the activities of worshipping different demigod with the same intention of getting promotion in the different planets of the different types of demigods and lastly the activities of reaching the absolute Truth in His impersonal feature to become one with Him.

Impersonal feature of the Absolute Truth is not the last word. Above the impersonal feature there is the Paramatma feature and above it there is the Personal feature of the Absolute Truth. Srimad Bhagwat gives us the information of the Absolute Truth in His Personal feature above the impersonal feature. It is therefore more than the topic of impersonal philosophical speculations and as such Srimad Bhagwatam is placed on the higher status than the Jnanakanda division of the vedas. It is higher than the Karmakanda division as well as Jnanakanda division and more than that it is above the Upashanakanda division because Srimad Bhagwatam recommends the worship of the Supreme Personality of Godhead Sri Krishna the Divine son of Vasudeva. In the Karmakanda division of the Vedas there is competition of supremacy in the matter of reaching the heavenly planates for better sense gratification. And the same competition is there in the Jananakanda or Upashnakandas. But Srimad Bhagwatam is above all of them because it aims at the Supreme Truth the substance or the root of all categories. In other words it may be taken that from Srimad Bhagwatam we can know the substance as well as the relativities in the true sense and perspective. The Substance is the Absolute Truth the Supreme Personality of Godhead and all emanations from Him are relativities in different forms of energies. The Living entities are also relative energies of the Substance. The substance is related with all different types of His energies and therefore nothing is different from the Substance but at the same time the energies are different from the Substance. The conception is not self contradictory. Srimad Bhagwatam explicitly deals on this simultaneously one and differential philosophy of the Vedanta Sutra which begins with the Janmadyasya Sutra.

Such knowledge of simultaneously one and different from the Absolute Truth is realy for the welbeing of the knower; otherwise the mental speculators mislead the people by wrongly establishing the energy as absolute. When it is factually understood the situation becomes more pleasing than the imperfect conception of monism or dualism. Development of this consciousness leads one at once to the stage of freedom from the threefold miseries. The threefold miseries are (1) in relation with the body and the mind (2) in relation with our dealings with other living being and (3) in relation with the acts of providence on which we have no control. Srimad Bhagwat begins from the surrender of the living entity unto the Absolute person with clear consciousness of the devotee's oneness with the Absolute and at the same time his eternal position of servitorship of the Lord. In the material conception of his life he thinks himself falsely as the lord of all he surveys and therefore he is always troubled in the above mentioned three fold miseries of life. But as soon as he comes to know his real position of transcendental servitude at once he becomes freed from all the above mentioned miseries. The servitorship position of the living being is wasted in the material conception of his life with a false sense of overlordship. This servitorship is transferred unto the Lord in pure consciousness of spiritual identity and at once the living entity becomes freed from the encumbrances of material affliction.

Over and above this, Srimad Bhagwatam is the personal commentation of the Vedanta Sutra by the great author himself. And that also in the mature stage of his spiritual realisation through the mercy of Narada. Sri Vyaseva is the authorised incarnation of Narayan the Personality of Godhead. Therefore,

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there is no question about his authority. He is the author of all other vedic literatures but surpassing all of them he recommends the study of Srimad Bhagwatam. In other Puranas there is different method of worshipping the demigods but here in the Bhagwatam only the Supreme Personality of Godhead is mentioned. The Supreme Personality of Godhead is the Whole body and the demigods are His different parts of the body. As such by worshipping the Supreme Lord there is no need of worshipping the demigods because the Supreme Lord is at once fixed up in the heart. Lord Chaitanya Mahaprabhu has recommended this Srimad Bhagwatam as the spotless Puranam on account of its being distinguished from all other puranas.

The mode of receiving the transcendental message is to get it through the ears by submissiveness. No challenging mode can help the receiver in getting or realising the transcendental message. Herein therefore one particular word is used for our proper guidance. This particular word is Shushrusu. One must be anxious to hear about the transcendental message. And this qualification of hearing with interest is the prime qualification for assimilating transcendental knowledge.

Unfortunately less fortunate persons are not interested in giving patient hearing to the message of Srimad Bhagwatam. The process is simple but the application is difficult. Unfortunate persons will find out enough time for hearing ordinary social, political and all sorts of idle talks but when they will be invited to attend a meeting of the devotees assembled to hear on Srimad Bhagwatam, the unfortunate creatures will either be reluctant to attend such meeting or they will indulge in hearing the portion of it where they are unfit to enter in. Professional reader of the Bhagwatam indulge in the confidential topics of the pastimes of the Supreme Lord which seemingly appear to be sex literature. Srimad Bhagwatam is meant to be heard from the beginning of the literature and the class of persons who are fit to assimilate it is also mentioned in this sloka. Such bonafied audience for hearing the Srimad Bhagwatam are generated after many pious deeds but an intelligent person, by thoughtful discretion, can believe in the assurance of the great sage Vyasa and give a patient hearing to the message of Srimad Bhagwatam in order to realise directly the Supreme Personality of Godhead. And without undergoing the different stages of Vedic ways one can at once be lifted to the position of Paramhansa simply by agreeing to receive patiently the message of Srimad Bhagwatam.

*Nigama kalpataror galitan phalam
Sukha mukhatd amritam draba samyutam.
Pivata bhagwatam rasam alayam
Muhur aho rasika bhubi bhab ukah*

Nigama—the Vedic literatures, Kalpataror—the desired tree, Galitam—fully matured, Phalam—fruit, Suka—Sri Sukdeva Goswami the original speaker of Srimad Bhagwatam, Mukhad—from the lips of, Amritam—nectarine, Draba—easily swallowable on account of becoming semisolid and soft, Samyutam—perfect in all respects, Pivata—do relish it, Bhagwatam—the book dealing in the science of eternal relation with the Lord, Rasam—juice (what is relishable), Alayam—until liberation or even in liberated position, Muhur—always, aho—oh, Rasika—those who are full of humour or full in the knowledge of mellows, Bhabuka—expert and thoughtful, Bhubi—on the earth.

Oh the expert and thoughtful men! Please know it that Srimad Bhagwatam is the mature fruit of the desired tree of Vedic literatures and it is emanated from the lips of Sri Sukdeva Goswami. For this the nectarine fruit has become more tasteful although it is already readily swallowable nectarine juice which is relished by all up to those who are already liberated souls.

In the two previous slokas it has been definitely proved that Srimad Bhagwatam is the sublime literature above all other vedic scriptures because it is transcendental to all prescribed mundane activities and superior to all mundane knowledge. In this sloka it is stressed herewith that Srimad Bhagwatam is not only superior in terms of its text but it is the ripen fruit of all vedic literatures. In other words it is the cream of all vedic knowledge also. And considering all these important points patient hearing and submissive aural reception of the transcendental message of the great literature is definitely essential. With great respect and attention one should receive the message and lessons imparted by the Srimad Bhagwatam.

The Vedas are compared with the desired tree because they contain all things knowable by the human being both for mundane necessities as well as spiritual realisation. The Veda contains regulated principles of knowledge covering social, political, religious, economical, military, medical, chemical, physical, metaphysical and all that may be necessary for the proper up keep of the body and the soul together and above all there is specific direction for spiritual realisation also. Regulated knowledge means to raise the living entity gradually to the spiritual plane and the highest spiritual realisation is to know the Personality of Godhead as the reservoir of all mellows (Rasas).

Every living being beginning from Brahma the first born living being within this material world down to the insignificant ant,—all are after relishing some short of mellows derived from sense perceptions. These

sensual pleasures derived from another object is technically called the Rasa. Such Rasas are of different varieties. In the revealed scriptures such varieties of Rasas are calculated to be twelve in all. They are as follow. 1. Roudra (anger), 2. Adbhuta (wonderful), 4. Sringer (conjugal), 4. Hasya (comic), 5. Vira (chivalrous), 6. Daya (mercy), 7. Dasya (servitorship), 8. Sakhya (fraternity), 9. Bhayanaka (Ghastly), 10. Vivatsa (shocking), 11. shanta (Neutral), 12. Vatsalya (parental).

Sumtotal of all these Rasas is called affection or Love. Primarily such signs of Love are manifested in adoration, service, friendship, paternal affection and conjugal love. And indirectly in the absence of the abovementioned five stages of manifestations of Love, there is anger, wonder, comedy, chivalry, fear, sock etc. For example when a man is in love with a woman call it the Rasa of conjugal love. But when such loving affairs are disturbed some way or other the same loving affairs are displayed in a different way may be wonderful, anger, shocking, or even ghastly. Sometimes it so happens that love affairs of two persons are culminated in ghastly scene by commitment of murder or similar other shocking and wonderful things. The peculiarity of such display of different Rasas are exhibited between man to man, animal to animal and so on. There is no possibility of such exchange of Rasas between man to animal or between man to other species of living beings within this material world. The Rasas are exchanged between similar class of entities. But so far the spirit soul is concerned qualitatively they are one with the spiritual quality of the Supreme Lord. Therefore originally the Rasas are exchanged between the spiritual living being with the spiritual Whole The Supreme Personality of Godhead. These spiritual exchange of Rasa are fully exhibited in spiritual existence between the spiritual living beings and the Spiritual Supreme whole the Personality of Godhead.

The Supreme Personality of Godhead is therefore described in the Sruti Mantras (vedic hymns),—as 'He is the Fountain Head of all Rasas'. When one gets the association of the Supreme Lord and exchanges one's constitutional Rasas with the Lord, then the living being is actually happy'.

These Sruti Mantras indicate that every living being has his constitutional position endowed with a particular type of Rasa to be exchanged with the Personality of Godhead and in the liberated condition only such primary Rasas are experienced in fullness. In the material existence such Rasas are experienced in a perverted form by temporary manifestations. And as such the Rasas in the material world are exhibited in the form of Roudra (anger) etc.

One who attains therefore full knowledge of these different Rasas which are the basic principles of living activities, one can know the false representations of the original Rasas reflected in the material world. Such learned scholar, therefore, seeks to relish the real Rasa in the Spiritual form and beginning of such spiritual form of relishing Rasa is the desire to become one with the Supreme. Less intelligent transcendentalist cannot go beyond the conception of becoming one with the Spirit whole without any knowledge of spiritual display of different Rasas.

In this sloka it is definitely informed that Spiritual Rasa which are relished even in the liberated stage can be experienced in the literature of Srimad Bhagwatam on account of its being the ripen fruit of all Vedic knowledge. By submissive aural reception of the transcendental literature Srimad Bhagwatam, one can get full pleasures of his heart's desire and as such one must be very careful to have the messages from the right sources. Srimad Bhagwatam is exactly received from the right source because it was brought by Sri Narada Muni from the Spiritual World and given to his disciple Sri Vyasa. The latter in his turn delivered the messages to his son Sri Sukdeva Goswami and Sri Sukdeva Goswami delivered the messages for the first time to Maharaja Parikshit just seven days prior of the king's death. Sri Sukdeva Goswami is liberated soul from the very beginning of his birth. Even in the womb of his mother he was a liberated being so much so that he did not undergo any sort of spiritual proficiency as it is a rule for all others, after his birth. By birth no body is qualified either in mundane or in the spiritual qualities. But Sri Sukdeva Goswami on account of his becoming a perfect liberated soul before his birth there was no necessity for him specifically for such evolutionary process of spiritual training. But inspite of his becoming a complete liberated person and situated in the transcendental position above the three mundane modes, he was attracted by the transcendental Rasa of the Supreme Personality of Godhead Who is adored by the liberated souls by the vedic hymns. The Supreme Lord's pastimes are attractive more to the liberated souls than to a mundane person. He is necessarily therefore not impersonal but the transcendental Personality of Godhead the reservoir of all kinds of transcendental Rasas.

In the Srimad Bhagwatam, description of the transcendental pastimes of the transcendental Personality of Godhead is narrated. And the narration is systematically depicted by the transcendental soul Sri Sukdeva Goswami. As such the whole subject matter has become more appealing for all classes of persons including those who are after liberation and relishing the mellow of becoming one with the Supreme Whole.

In Sanskrit language the bird parrot is also known as Suka whose red beaks are imperagnated with the quality of enhancing the sweetness of a ripen fruit which is cut by such beaks. Here also the same simile is applied in the matter

of the ripen fruit of the Vedic literature referred to above. The Vedic Fruit which is matured and ripen in knowledge is also spoken through the lips of Srila Sukdeva Goswami who is compared with the parrot not for his ability to recite the Bhagwatam exactly in the manner as he heard it from His learned father but because He could present the whole thing in a manner appealing to all classes of men.

The whole subject matter is so presented through the lips of Srila Sukdeva Goswami that any sincere audience who will lend his ears submissively to this message of the transcendental world, will at once relish the transcendental mellows distinguished from the perverted mellows of the material world. The ripen fruit is not dropped all of a sudden from the highest planet of Krishna Loka but it has come down carefully being handled by the chain of despicic succession without any change or disturbance in the formation of the soft and ripen fruit. Foolish people who do not come in the chain of such transcendental despicic succession, commit great blunder by trying to understand the highest transcendental Rasa known by the name transcendental Rasa Dance quickly without following the foot prints of Sukdeva Goswami who presents the fruit very carefully by stages of transcendental realisation. One should be intelligent enough to know the position of Srimad Bhagwatam by judging the personalities like Sukdeva Goswami who deals in the subject matter so carefully. This process of despicic succession of the Bhagwat school suggests that in future also for all the time Srimad Bhagwat has to be understood from a person who is factually a representative of Srila Sukdeva Goswami. A professional man who lives on the business of Bhagwat recitation illegally is certainly not a representative of Sukdeva Goswami. Such professional man's business is to earn his livelihood and therefore one should refrain from hearing the lectures of the professional man. Such professional man, goes upto the most confidential part of the literature without undergoing the gradual process of evolutionary stages of understanding the grave subject and he wants to draw the attention of the ordinary man to the Rasa Dance which is misunderstood by the foolish class of men. Some of them do take it up in the immoral sense while others want to cover it by their own stupid interpretation without following the foot prints of Srila Sukdeva Goswami.

The conclusion is, therefore, that a serious student of Rasa may receive the message of Bhagwatam containly in the line of the chain of despicic succession from Srila Sukdeva Goswami who describes the Bhagwatam from the very beginning of the scripture and not whimsically to satisfy the mundaner who has very little knowledge in the transcendental science. Srimad Bhagwatam is so carefully presented that a sincere and serious student can at once have the ripen fruit of the Vedic knowledge simply drinking the nectarine juice through the mouth of Sukdeva Goswami or his bonafied representative.

*Naimishe nimisakshetre risayah shounakadayah
Satram swargaya lokaya sahasra samamasta.*

Naimishe—in the forest known as Naimisharanya, Animishakshetre—the spot which is specially favourite of Vishnu (who does not close his eyelids), Risayah—sages, Shounakadayah—headed by the sage Shounaka, Satram—sacrifice, Swargaya—the Lord who is glorified in heaven, Lokaya—and for the devotees who are always in touch with the lord, Sahasra—one thousand, Samam—years, Asata—performed.

Once upon a time the great sages headed by the sage Shounaka assembled at the specific holy place in the forest of Naimasharanya to perform a great sacrificial ceremony to be finished in one thousand of years and that for the satisfaction of Vishnu the Lord and his devotees.

The prelude of the Srimad Bhagwatam having been spoken in the previous three slokas the main topic of the great literature is now being attempted for presentation. Srimad Bhagwatam after first recitation by Srila Sukdeva Goswami, was repeated for the second time at Naimisharanya and the same incidence is narrated here.

In the vayaviya Tantra, it is said that Brahma the engineering deity of this particular universe, contemplated within his mind a great wheel which may be turned round for the space of the universe and thus the hub of the great circle is fixed at a particular place which is known as Naimisharanya. Similarly there is another reference of the forest of Naimisharanya in the Baraha Puranam where it is stated that by performance of sacrifices at this place the strength of demoniac people is curbed down. And thus people who are situated in the Brahminical culture do like this place of Naimisharanya for such performances.

The word animisha means without any twinkling of the eyelids and this is a special prerogative of Vishnu the Personality of Godhead. Therefore, it indicates the Lord Vishnu who is always offered all kinds of sacrifices just to please Him and thereby to please all his devotees. The devotees are always attached in the service of the Lord and others who are not attached in that way are fallen souls serving the penalties in the material existence. In the Bhagwat Geeta it is said that anything done within the material world without any reference for the pleasure of the Lord Vishnu, is the cause of further bondage for the performer. It is enjoined, therefore, that all our acts must be performed

in the sacrificial way for the satisfaction of Vishnu and His devotees and that will bring in peace and prosperity for all the people of the world.

The great sages and thinkers are always anxious to do good to the people in general and as such the sages headed by Shounaka and others assembled at this holy place of Naimisharanya with a programme of performing a great and continuous chain of sacrificial ceremony with the same object in view. Forgetful men do not know the right path of peace and prosperity. The sages know it well and, therefore, for the good of all men they are always anxious to think and perform acts which may bring about peace in the world as much as the eldest members of a family are always anxious to bring about peace and prosperity in the family specially and for the well being of all other living beings generally. They are sincere friends to all living entities and at the risk of all personal inconvenience they are always engaged in the service of the Lord for the good of all people. Lord Vishnu is just like a great tree and all others namely all kinds of living entities including the demigods, men, sidhwas, charanas, vidyadharas and all kinds of living beings are like the branches, twigs and leaves of the tree. As such by pouring water at the root of the tree all the parts and parcels of the tree are automatically nourished. Only the detached branches and leaves cannot be satisfied by such watering endeavour. The detached branches and leaves of the tree dry up gradually inspite of all sorts of watering plan on them. Similarly human being or the human society when it is detached from the relation of the personality of Godhead are like the detached branches and leaves and watering on such disintegrated parts of the whole tree is simply waste of energy and resources.

The modern materialistic society is detached from the relation of the Supreme Lord and all the plans that are being made by the atheistic leaders are sure to be baffled in the long run. They are experiencing the same defect in every step still they are not alert in the matter.

In this age the sacrifice by holding congregational chanting of the holy Name of the Lord is the prescribed method. The ways and means are most scientifically presented by Lord Shri Chaitanya Mahaprabhu and intelligent persons may take advantage of the teachings of Lord Shri Chaitanyaa Mahaprabhu in order to bring about real peace and prosperity of the people.

Srimad Bhagwatam is presented for the same purpose of guiding the actions of the modern men and gradually the matter will be explained more clearly in the text of the great literature.

*Ta ekada tu munayah pratar huta agnayah
Satkritam sutam asinam prapachhu idam adarat*

Ta—the sages, Ekada—one day, tu—but, Munayah—sages, pratar—morning, huta—burning, agnaya—fire, satkritam—due respects, Sutam—Sri Suta Goswami, asinam—seated on, prapachhu—made queries, idam—on this (as follows), adarat—with due regards.

So one day the great sages after finishing the morning duties by burning the sacrificial fire and offering respectful seat to Srila Suta Goswami made enquiries about the following with great regards.

Morning time is the best and the most suitable occasion for holding holy service and here are the indications for such spiritual association. The great sages offered to speaker of Bhagwat a respectful elevated seat for comfortable accommodation. Such seat is called the Vyasa Asana or the seat of Sri Vyasadeva. Sri Vyasadeva is the original spiritual preceptor for all men. And all other preceptors are considered to be His representative. Representative means one who can exactly present the view point of Sri Vyasadeva. Sri Vyasadeva impregnated the message of Bhagwatam unto Srila Suka Deva Goswami and Sri Suta Goswami heard it from him (Sri Suka Deva Goswami). All bonafied representatives of Sri Vyasadeva in the right chain of despicic succession are to be understood as Goswamins because such Goswamins restrain all the senses from being deviated from the path of previous Acharyas. The Goswamins do not deliver lectures on Bhagwat capriciously but they execute the service most carefully with regard for his prediceessor who delivered the spiritual message unbroken.

The listeners of the Bhagwat from such bonafide representative of Sri Vyasadeva may put questions to the speaker for eliciting the clear meaning but it must not be done in challenging spirit but must be submitted with great regard for the speaker and the subject matter. That is the way recommended in the Bhagwat Geeta. One must learn the transcendental subject by submissive aural reception and that also from the right sources. And thus the sages asked the speaker with great respect.

Rishaya Uchuh:—

*Twaya khalu puranani setihasani cha anagha
Akhyatani api adhitani dharma shastrani yani uta.*

Rishaya—the sages, uchuh—said, twaya—by you, khalu—undoubtedly, puranani—supplementary to the vedas with illustrative narration, setihasani—with the histories also, cha—and, anagha—freed from all vices, Akhyatani—explained, api—although, adhitani—well read, dharma shastrani—scriptures giving right directions to progressive life, yani—all these, uta—said.

Srimad Bhagawatam, First Canto, Part One

The sages said, "Respected Suta Goswami, you are completely freed from all vices. You are well versed in all the scriptures that are famous for religious life as well as in the Puranas and histories as you have gone through them under proper guidance as also explained them.

A Goswami or the rightful representative of Srila Vyasadeva must be free from all kinds of vices. The preliminary vices are 1. Illicit connection with women, 2. Indulgence of unnecessary animal slaughter, 3. To live a life of intoxication and 4. Endeavouring in the matter of speculative gambling of all descriptions. A Goswami therefore, is freed from all these symptomatic uncleanness before he can dare to sit on the Vyasa Asana. Nobody should be allowed to sit on the Vyasa Asana who is not spotless in character with special reference to the above four principles. He shall not only be freed from all such vices but also he must be well versed in all revealed scriptures or the Vedas. The Puranas are also parts of the Vedas. And histories like the Mahabharata or Ramayana are also parts of the Vedas. The Acharya or the Goswami must be well acquainted with all these literary field. To hear and explain them is more important than reading. One can only assimilate the knowledge of the revealed scriptures by hearing and explaining. Hearing is called SHRABAN and explaining is called KIRTAN. Therefore these two processes namely Shraban and Kirtan are two principal factors in the progressive spiritual life. One who has properly grasped the transcendental knowledge from the right source by submissive hearing only can properly explain the subject.

*Yami Vedavidam Shrestho Bhagwan Badaryana
Anye Cha Munayah Suta Parabaravido Viduh*

Yani—all that, vedavidam—scholars of the Vedas, shreshtho—Senior-most, Bhagwan—incarnation of Godhead, badarayana—Vyasdeva, anye—others, cha—and, munayah—the sages, Suta—oh Suta Goswami, Parabaravido—amongst the learned scholars one who is conversant with physical and metaphysical knowledge, Vidu—one who knows.

The seniormost learned Vedantist Oh Suta Goswami, you are acquainted with knowledge of Vyasdeva who is incarnation of Godhead as well as with other sages who are fully conversant in all kinds of physical and metaphysical learnings.

Srimad Bhagwat is the natural commentation of the Brahma-Sutra or the Vadrany Vedanta Sutras. It is natural because Vyasdeva is author of both the Vedanta Sutras as well as Srimad Bhagwat the essence of all vedic literatures. Besides Vyasdeva there are other sages who are the authors of six different philosophical systems. They are Goutama, Kanada, Kapila, Patanjali, Juimine, Astabkra etc. Theism in complete is explained in the Vedanta Sutra whereas in other system of philosophical speculations, practically no importance has been awarded to the ultimate cause of all causes. One is there expected to sit on Vyasa Asana after being conversant with all the systems of philosophy so that one can present fully the theistic views of Bhagwat in defiance of all other system. Srila Suta Goswami was the right type of teacher and therefore the sages at Naimisharanya elevated him on the seat of Vyasa Asana. Srila Vyasadeva is designated herein as Personality of Godhead because He is the authorised-in-power incarnation of the Personality of Godhead.

*Bethwa Twam Soumya Tat Sarbom Tatwata Tat Anugrahat
Bruyuh Snigdhasya Sisyasya Gurobo Guhyam Apyuta*

Bethwa—you are well conversant, twam—your honour, Soumya—on who is pure and simple, tat—those, sarbom—all, tatwata—in fact, tat—their, anugrahat—by the favour of, sisasya—of the disciple, snigdhasya—of the one who is submissive, gurubo—of the spiritual masters, apyutam—endowed with.

And because you are submissive your spiritual masters have endowed you with all the favours, of the spiritual masters, for gentle disciples. As such you can let us know all that you learnt from them scientifically.

The secret of success in the spiritual advancement of knowledge is to satisfy the spiritual master and thereby to get his sincere blessings. Srila Viswanath Chakravarty Thakur has sung in his famous eight stanzas on the spiritual master as follows:—"I do offer my respectful obeisances unto the lotus feet of spiritual master whose satisfaction alone can please the—Personality of Godhead and whose dissatisfaction alone can play a havoc on the path of spiritual realisation." It is essential, therefore, that a disciple must be very much obedient and submissive to the bonafide spiritual master. Srila Suta Goswami fulfilled all these conditions in the relation of a disciple and the spiritual master and, therefore, he was endowed with all the favours of the learned and self realised spiritual masters like Srila Vyasdeva and others. The sages of the Naimisharanya were confident about the qualities of Srila Suta Goswami and, therefore, they were anxious to hear from him.

*Tatra tatra anjasa ayusman bhabata jad vinischitam
Punsam ekantatah shreyah tat sansitum arhasi.*

Tatra—thereof, tatra—thereof, anjasa—made easy, ayusman—blessed with good duration of life, bhabata—by your goodself, Yad—whatever, vinischitam—ascertained, tat—those, punsam—for the people in general,

ekantam—absolutely, shreyah—ultimate good, tat—that, nah—to us, sansitum—to explain, arhasi—deserve.

You are, therefore, requested to explain to us what you ascertained to be the absolute and ultimate good for the people in general,—out of your considered and made easy opinion. Oh you are blessed with good old age.

In the Bhagwat Geeta worshiping the Acharyas is recommended. The acharyas and Goswamins are always compact in thought for the well being of the people in general specially for their spiritual well being. Spiritual well being is automatically followed by material well being. The Acharyas, therefore, give direction in the matter of spiritual well being of the people in general. Foreseeing the incompetencies of the people in this age of Kali or the iron age of quarrel, the sages enquired from the Suta Goswami the summary of all the revealed scriptures because the people of this age are almost condemned in every respect. The sages, therefore, enquired of the absolute and ultimate good for the people. The condemned state of affairs of the people of this age is described as follows:—

*Prayena alpa ayusah sabhya kalou asmin yuge janah
Mandah sumandamatayao mandabhagya hi upadrutah*

Prayena—almost always, alpa—meagre, ayusah—duration of life, sabhya—member of the learned society, kalou—in this age of Kali (quarrel), asmin—herein, yuge—age, janah—the public, mandah—lazy, sumandamatayao—misguided, mandabhagya—unlucky, hi—and above all, upadrutah—disturbed.

The public, men in this iron age of quarrel, are almost always meagre in the duration of life. Oh the member of learned society, they are not only so but also very lazy, misguided, unlucky and above all they are always disturbed.

The specific qualification of the devotees of the Personality of Godhead is that they are always anxious for the improvement of the members of the public. As such the sages of the Naimisharanya did analyse the state of affairs of the people in this age of Kali. They found it by experience and foresight that the men in this age are of shortened duration of life. Duration of life is shortened not so much for want of sufficient food as it is on account of irregular habits. Regular habits and simple innocent food can keep up the standard of health of any common man. Over eating, oversense-gratification, artificial standard of living and depending too much on others' mercy kill the very vitality of human energy and thus they become shortened in the duration of life.

The people of this age are also very lazy not only in the matter of self-realisation but also in the matter of material prosperity. The human life is specially meant for self realisation i.e. to say to know what we are what is this world and what is the Supreme Truth. This life is meant for ending the miseries of material existence of hard struggle for life and going back to Godhead which is our eternal Home. But on account of bad system of education they are completely aloof from such self-realisation path and even they come to know about it, unfortunately they become victims of misguided leaders.

They are not only victims of different political creeds and party but also they are victims of many types of sense gratificatory agencies such as the cinema shows, sporting, gambling, clubs, libraries bad associations, smoking, drinking, cheating, pilfering, bickerings and so on so forth. Their mind is always disturbed and full of anxieties on account of different engagements. In this age many unscrupulous men manufacture imaginary religious faiths without any reference to the standard vedic literatures of revealed scriptures and persons who are addicted to the abovementioned different types of sensegratificatory institutions are attracted by such institutions of religious faith. The result is that in the name of religious faith, so many, sinful acts are being enacted and the people in general are not in peace of mind nor healthy in constitution. The Brahmachary system of the student communities is no longer maintained neither the householders do observe the rules and regulations of Grihastha Ashrma. As such the so called Vanaprastha and the Sanyasins who come out of such Grihastha ashrams are also deviated from the rigid path. The whole atmosphere is now surcharged with faithlessness. They are no more interested in the necessities of spiritual values. Matter and material sense gratifications is now the standard of civilization. And to maintain such material civilization they have formed into groups of nations, peoples, communities and there is constant strain of cold and hot war between the different groups of mankind. It has become very difficult, therefore, to raise the standard of humanity in the present distorted condition of the human society. The sages are anxious to get, out of the tangle, all the fallen souls. They are seeking the remedy from Srila Suta Goswami.

*Bhooreeni bhuri karmni shrotabyani bibhagasah
Atah sadho' tra jat saram samuddhritya manishaya
Bruhi bhadraya bhutanam yenamatma suprasidati*

Bhooreeni—multifarious, Bhuri—many, Karmani—duties, Shrotabyani—to be learnt, Bibhagasha—by division of subject matter, Atah—therefore, Sadho—Oh the sage, Atra—herein, Yat—whatever, Samuddhritya—by selection, Manishaya—best to your knowledge, Bruhi—please tell us,

Bhadraya—for the good of, Bhutanam—for the living beings, Yena—by which, Atma—self, Suprasidati—becomes fully satisfied.

There are multifarious varieties of scriptures and in all of them there are many many prescribed duties which are to be learnt for many many years even by division of subject matters. Oh the sage, please, therefore, select out the essence of all such scriptures and explain it for the good of all living beings so that they may become fully satisfied in heart by such instruction.

Atma or Self is distinguished from matter and material elements. It is spiritual in constitution and as such Atma is never satisfied by any number of plannings in the material field. All scriptures and instructions in spiritual values are meant for the satisfaction of the same self or Atma. But the mode of approach are of different varieties. Such multifarious varieties are recommended for different types of living being in different times and at different places. Therefore, the number of revealed scriptures are innumerable. There are different methods of prescribed duties in those multifarious scriptures. Taking into consideration of the fallen condition of the people in general of this age of Kali, the sages of Naimisharanya suggested to Srila Suta Goswami for picking up the essence of all such scriptures because in this age it is not possible for the fallen souls to undergo the lessons of all such scriptures in a systematic division of Varna and Ashram.

The Varna and Ashram society amongst the human being was considered to be the best institution for uplifting human being to the spiritual plane and due to the awkward time it is not possible to execute the rules and regulations of that institutions. Neither it is possible for the people in general to quit completely connection of family life as it is prescribed by the Varnashram institution. The whole atmosphere is surcharged with opposing elements and considering all these in total, spiritual emancipation of the common man in this age is a difficult job. And why the matter was presented before Sri Suta Goswami is explained as follows.

*Suta janasi bhadrām te bhagawan satwatam patih
Devakyam vasudevasya jato yasya chikirsaya.*

Suta—Oh Suta Goswami, janasi—you know, bhadrām te—all blessings upon you, sattwatam—of the pure devotees, patih—protector, devakyam—In the womb of Devaki, vasudevasya—by Vasudeva, jato—born of, yasya—for the purpose of, chikirsaya—executing.

Oh Suta Goswami all blessing upon you. You know as to for what purpose the Personality of Godhead appeared in the womb of Devaki as the son of Vasudeva.

Bhagwan means the Almighty God who is the controller of all opulences, power, fame, beauty, knowledge and renunciation. And He is the protector of His pure devotees. God is equal to one and all but He is specially inclined to His devotees. Sat means the Absolute Truth. And persons who are servitors of the Absolute Truth are called Sattwatas. And the Personality of Godhead Who protects such pure devotees is known as the Protector of the Sattwatas. Bhadrām to or blessings upon you is sign of anxiousness for knowing the truth from the speaker. Lord Sri Krishna the Supreme Personality of Godhead appeared in the presence of Devaki the wife of Vasudeva. Vasudeva is the symbol of transcendental position wherein the appearance of the Supreme Lord takes place.

*Tat nah sushrusamanam arhasi anga anuvarnitum
Yasya avatarah bhutanam kshemaya cha bhavaya cha.*

Tat—those, nah—unto us, sushrusamanam—those who are endeavouring for, arhasi—ought to do it, anga—oh Suta Goswami, anuvarnitum—to explain by following the footprints of previous Acharyas, yasya—whose, avataram—incarnation, bhutanam—of the living beings, kshemaya—for good, bhavaya—upliftment, cha—and.

Oh Suta Goswami, you ought to explain us, who are endeavouring for knowing it eagerly, the topic about the Personality of Godhead and His incarnations as they were done by the previous Acharyas,—because such description and hearing both are for the good and upliftment of living being.

The conditions for hearing the transcendental message of the Absolute Truth is fulfilled herewith. The first condition is that the audience must be very sincere and eager for hearing and the speaker must be in the line of disciplic succession from the recognised Acharya. The transcendental message of the Absolute is not understandable by materially absorbed instruments of the senses. They are gradually purified under the direction of a bonafide spiritual master. Therefore, one must be in the chain of disciplic succession and learn the spiritual art of submissive hearing. In this context of dealings between Suta Goswami and the sages of the Naimisharanya all the conditions are fulfilled; because Srila Suta Goswami is in the line of Srila Vyasadeva and the sages of the Naimisharanya are all sincere audience to get it from the line of Acharya. As such the transcendental topics on the subject matter of Lord Sri Krishna's superhuman activities, His incarnation, His birth, appearance or

disappearance, His forms, His Names etc. all are easily understandable on fulfilling the above conditions. And such transactions of hearing and speaking help all men in spiritual realisation which is all round good for every one's upliftment.

*Apanna samsritim ghoram yan nama vivasha grinan
Tatah sadya vimuchyate tad viveti swam bhayam.*

Apanna—being entangled, samsritim—in the hurdle of birth and death, ghoram—too complicated, yan—what, nama—the absolute name, vivasha—unconsciously, grinam—chanting, tatah—from that, sadya—at once, vimuchyate—gets freedom, yad—that which, viveti—fears, swayam—personally, bhayam—fear itself.

Living beings, who are entangled in the hurdle of birth and death, even though too complicated, can get freedom at once even by unconsciously chanting the holy Name of Krishna which is feared even by the personified Fear.

Vasudeva or Lord Krishna the Absolute Personality of Godhead is the Supreme controller of everything and as such He is feared by all others. There is no body in the creation who is not afraid of the rage of the Almighty. Great Ashuras like Ravana, Hiranyakasipu, Kansa and others who were the most powerful amongst all living beings,—all were killed by the Personality of Godhead. And the Almighty Vasudeva has empowered His name also similarly like His Personal self and there is no difference in the identity of everything that is related with Him. It is stated herein that the name of Krishna is feared of even by the Fear personified. This indicates that the Name of Krishna is non different from Krishna. And, therefore, the Name Krishna is as much powerful as Lord Krishna Himself; there is no difference at all. Any one therefore can take advantage of the Holy Name of Lord Sri Krishna even in the midst of greatest dangers. Transcendental Name of Krishna even He is uttered in unconscious state of mind and forced by circumstances, can help the reciter in getting freedom from the hurdle of birth and death.

*Yad pada samsrayah suta munayah prasamanayah
Sadyah punanti apaspristah Swardhunya apa anusevaya.*

Yad—whose, pada—lotus feet, samsrayah—those who have taken shelter of, Suta—oh Suta Goswami, munayah—great sages, sadyah—at once, punanti—sanctify, apasprista—simply by association, swardhunya—of the sacred Ganges, apa—water, anusevaya—bringing into use.

Oh Suta Goswami, the great sages who have completely taken shelter of the lotus feet of the Lord, can at once sanctify others who may come into touch with them while the water of the Ganges can do so after a prolonged use only.

Pure devotees of the Lord are more potent than the water of the sacred river Ganges. One can derive spiritual benefit out of prolonged use of the Ganges water but one can be at once sanctified by the deliberate mercy of a pure devotee of the Lord. In the Bhagwat Geeta it is said that any person however low born may he be, as also the Sudras, women and the merchantile people all of them are welcome to take shelter of the Lotus feet of the Lord and by doing so they can be equally qualified for going back to Godhead. To take shelter of the Lotus feet of the Lord means to take shelter of the pure devotees. The pure devotees, who have no other business than to serve the Lord, are honoured with the words like 'Prabhupada' 'Vishnupada' that is to say such pure devotees are representatives of the Lotus feet of the Lord. Any one who, therefore, takes shelter of lotus feet of the pure devotee i.e. accepts pure devotee as the spiritual master, can at once be purified. Such devotees of the Lord are equally honoured like the Lord because they do the most confidential service of the Lord in delivering the fallen souls of the material world, whom the Lord wants to go back to home back to Godhead. Such pure devotees are better known as the Vice-Lord in the opinion of all revealed scriptures. Sincere disciples of pure devotee, offer the spiritual master equal position with the Lord but such pure devotee always considers himself as a humble servant of the servant of the Lord. That is the way of pure devotional path.

*Ko ba bhagwatha tasya punya slokedyā karmanah
Suddhikamo na srinud jashah kali malapaham.*

Ko—who, Ba—rather, Bhagawatah—of the Lord, Tasya—his, Punya—virtuous, Slokedyā—worshipable by prayers, Karmanah—deeds, Suddhikamo—desiring deliverance from all sins, Na—not, Srinud—does hear, Jashah—glories, Kali—of the age of quarrel, Malapaham—the agent for sanctification.

Who is there not willing to take to the business of hearing the virtuous glories of the Lord if he at all desires to get deliverance from all vices in this age of quarrel.

This age of Kali is the most condemned age on account of its quarrelsome features. The age of Kali is so much saturated with viceous habits of the fallen people that on a slight misunderstanding there is great fight. Persons who are engaged in the pure devotional service of the Lord without any desire for self

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aggrandisement and freed from the effects of fruitive actions and dry philosophical speculations, can only get out of the estrangements of the complicated age. The leaders of the people are very much anxious to live in peace and friendship but they have no information of the simple method of hearing the glories of the Lord. On the contrary, such leaders of the people are against the process of ventilating the glories of the Lord. Or in other words the foolish leaders want to deny completely the very existence of the Lord. In the name of secular state such foolish leaders are enacting various plans every year but by the insurmountable intricacies of the material energy of the Lord, all such plans and progress are being continuously frustrated. But they have no eyes to see to such failure in the attempt of peace and friendliness. Here is the hint to get out of the hurdle. If we want actual peace and life in friendliness, we must open the road to understand the Supreme Lord Krishna and glorify Him for His virtuous activities as they are depicted in the pages of the Srimad Bhagwatam.

*Yaysya karmani udarani parigeetani suribhih
Bruhiih nah sraddhadhananam leelaya dadhatah kalam*

Tasaya—His, Karmani—transcendental acts, Udarani—magnanimous, Parigeetani—ventilated, Suribhih—by the great souls, Bruhiih—please speak, Nah—unto us, Sraddhadhananam—ready to receive with respect, Leelayah—pastimes, Dadhatah—adventured, Kala—incarnations.

His transcendental acts are very magnanimous and great learned sages like (Narada) and others do narrate them. Please, therefore, speak to us, who are all eager to hear them, about His adventures which He performed in His various incarnations.

The Personality of Godhead is never inactive as it is suggested by some less intelligent persons. His works are magnificent and magnanimous at the same time. His creations both material and spiritual all are wonderful things with all variegatedness and they are described nicely by such liberated souls as Srila Narada, Vyasa, Valmiki, Devala, Asita, Madhya, Sri Chaitanya, Ramanuja, Vishnuswami, Nimbarka, Sridhara, Viswanath, Valadeva, Bhaktivinode, Siddhanta Saraswati and many such learned and self-realised souls. His creations both material and spiritual both are full of opulence, beauty and knowledge but the spiritual realm is still more magnificent on account of its being full of knowledge, blissful and eternally existent. The material creations are manifested for sometime as perverted shadow of the spiritual kingdom like the cinematographic focus on screen and attracts people of less intelligent calibre who are attracted by false things. Such foolish men have no information of the real reality and take it for granted that the false material manifestation is all in all. But more intelligent men guided by the sages like Vyasa and Narada know that the eternal kingdom of God is more delightful larger and eternally full of bliss and knowledge. Those who are not conversant with the activities of the Lord in His transcendental realm are sometimes favoured by the Lord by His adventures as Incarnation wherein He displays the eternal bliss of His association in the transcendental realm. By such activities He attracts the conditioned soul of the material world where some of them are engaged in the false enjoyment of the material senses and others are engaged in the business of negativating the real life in the spiritual world. Such less intelligent persons are known as Karmis or the fruitive workers and the other is known as the Jnanins or dry mental speculators just to make an analysis of the material elements for distinguishing matter and spirit. And above these two classes of men there is the transcendental one known as the Satwatas or the Devotees who are not busy either in the rampant material activities nor in the business of material elimination. They are engaged in the positive service of the Lord and thereby derive the highest spiritual benefit unknown to the Karmis and Jnanins.

As the Supreme controller of both the material and spiritual worlds, the Lord has different incarnations of unlimited categories. Incarnations like Brahma, Rudra, Manu, Prithu, Vyasa etc. are His material qualitative incarnations but His incarnations like Rama, Narasingha, Varaha, Vamana, etc. are His transcendental incarnations. Lord Sri Krishna is the Fountain Head of all incarnations and He is therefore the cause of all causes.

*Atha akhyahi harer dhiman avatara kathah shubhah
Leela vidadhatah swaira iswarasya atma mayaa*

Atha—therefore, Akhyahi—describe, Harer—of the Lord, Dhiman—oh the sagacious, Avatara—incarnations, Katha—narratives, Subhah—auspicious, Leela—adventures, Vidadhatah—performed, Swairam—pastimes, Iswarasya—the supreme controller's, Atma—personal, Mayaa—energies.

Therefore oh the sagacious Suta Goswami, please narrate the transcendental pastimes of the Supreme controller Godhead's multi-incarnations which are auspicious adventures and pastimes executed by His internal potencies.

For creation maintenance and destructions of the manifested worlds, the Supreme Lord Personality of Godhead appears Himself in many thousands Forms of incarnations and the specific acts and adventures performed in those transcendental Forms are all auspicious. Fortunate persons who happen to see them personally during performance of the Lord's activities as well as those

who hear those transcendental narrations, both are benefitted by such pastimes.

*Vayam tu na vitripyama uttamasloka vikrame
Yat shrinwatam rasa jnanam swadu swadu pade pade.*

vayam—we, tu—but, na—not, vitripyama—shall be in rest, uttamasloka—the Personality of Godhead who is glorified by transcendental prayers, vikrame—adventures, yat—which, shrinwatam—by continuous hearing, rasa—humour, jnanam—those who are conversant with, swadu—relishing, swadu—palatable, pade pade—in every step.

We shall never be in rest even though continuously hearing the transcendental pastimes of the Personality of Godhead who is glorified by good prayers. Those who have developed the particular humour of transcendental mellow, do relish in every step such description of pastimes of the Lord.

This is the difference between mundane stories, fiction or history and transcendental pastimes of the Lord. It is for this reason only that the old history of the whole universe is inculcated with reference to the pastimes of the incarnations of Godhead. Ramayan, Mahabharat or the Puranas are histories of the bygone ages recorded in connection with the pastimes of the incarnation of the Lord so that the reading matter would remain overfresh even by repeated and repeated readings. For example let us take the matter of the Bhagwat Geeta or that of the Srimad Bhagwatam. Any one may go on reading these transcendental books repeatedly for the whole life and still he will find in them new light of information. Mundane news are static whereas the transcendental news are dynamic as much as the spirit is dynamic where as the matter is static. And those who have developed the humour for understanding the transcendental subject matter shall never become tired of hearing such narrations. One is satiated by mundane activities and no body is satiated by transcendental or devotional activities. Uttama Sloka means the literature which is not meant for the nescience. Mundane literature are Tamas or in the modes of darkness of ignorance whereas the transcendental literatures are different from them. They are above such modes of darkness and the light is more and more illuminated in course of progressive reading and realisation of transcendental subject matter. The so called liberated persons are never satisfied by repetition of the word Aham Brahmasmi. Such artificial realisation of Brahma becomes hackneyed and thus for relishing real humour they turn to the narrations of the Srimad Bhagwatam. And those who are not so much fortunate they turn to worldly matters of philanthropy and altruism. This means the Mayavada philosophy is mundane whereas the philosophy of the Bhagwat Geeta and that of the Srimad Bhagwatam are transcendental.

*Kritaban Kila Karmani saha ramena keshabah
Atimartani Bhagwan Gurdha Kapata manusah.*

Kritaban—done by, Kila—what and waht, saha—along with, Ramena—Valarama, Keshava—Shri Krishna, Atimartani—superhuman, bhagwan—the personality of Godhead, gudha—masked as, Kapata—apparently, manusah—human being.

Lord Sri Krishan the Personality of Godhead along with Valarma played apparently like the human being but He performed many superhuman acts although masked like that.

The doctrines of anthropomorphism or that of zoomorphism are never to be applied to Sri Krishna the Personality of Godhead. The theory that a man becomes God by dint of penance and austerities is very much rampant now a days specially in India. Since Lord Rama, Lord Krishna or Lord Sri Chaitanya Mahaprabhu were detected by the sages and saints as the Personality of Godhead in terms of the directions given in the revealed scriptures, many unscrupulous men have created their own concocted incarnations in so many ways. Specially in Bengal this practice of creating an incarnation of God has become an ordinary business. Any popular personality with little traits of mystic powers creating some feats of jugglery will easily cause to become an incarnation of Godhead by popular votes. Lord Sri Krishna was not that type of incarnation but He was actually the Personality of Godhead from the very beginning of His appearance. He appeared before His so-called mother as four handed Vishnu and then at the request of the mother He became like a human child and at once left the place for another devotee at Gokul where He was accepted as the son of Nanda Maharaja and Jasoda Mata. Similarly Sre Valadeva the counter part of Lord Sri Krishna also was considered as human child born of another wife of Sri Vasudeva. In the Bhagwat Geeta it is said by the Lord that His birth and deeds are transcendental and any body who may be fortunate enough to know the transcendental nature of His birth and deeds will at once become a liberated soul eligible to go back to the kingdom of God. So to know the transcendental nature of birth and deeds of Lord Krishna is sufficient for one's becoming eligible for liberation and what to speak of knowing in further details. In the Bhagwat such transcendental nature of the Lord is described in nine cantos and in the tenth canto His specific pastimes have been taken up. We shall gradually know all these facts with the progress of reading the transcendental literature. But on the whole Lord exhibited His

Divinity even from the lap of His mother. His deeds are all super human and the most wonderful act was done by Him by lifting the Hill of Goverdhan at the age of six years only. All these acts of the Lord definitely proved Him to be actually the Supreme Personality of Godhead but yet by His mystic covering He was always accepted as an ordinary human child by His so-called father and mother and other relatives. Whenever some herculean task was done by Him the father and the mother took it otherwise and they remained satisfied with the unflinching filial love for their son. As such the sages of Naimisharanya describes him as apparently a human being but actually He was the Supreme Almighty Personality of Godhead.

*Kalim agatam ajanya kshetre asmin vaishnave
Vayamasina deerga satrena kathayam sakshane hareh.*

Kalim—the age of Kali (iron age of quarrel), Agatam—having arrived, Ajanya—knowing this, Kshetra—in this tract of land, Vaishnave—specially meant for the devotee of the Lord, Vayam—we, Asina—seated, Deerga—prolonged, Satrena—for performance of sacrifices, Sakshana—with time at our disposal, Kathayam—in the words of, Hareh—of the Personality of Godhead.

Knowing it well that the age of Kali has already begun we are assembled here with a prolonged programme for performing sacrifices in the shape of hearing the transcendental message of Godhead.

This age of Kali is not at all suitable for self realisation as it was done in the Satya yuga (Golden age) or as it was possible to be performed in the Treta or Dwapara yugas (silver and copper age). For self realisation, the people in the Satya Yuoga, when the duration of life was for one lac of years, the people would have it by performances of prolonged meditation. The same was attained in the Tretayuga (when the duration of life was for ten thousands of years) by performances of great sacrifices. In the Dwapara Yug (when the duration of life was for one thousand of years) the same thing was attained by worshipping the Lord. But in the Kali Yuga the maximum duration of life being one hundred years only and that also combined with various difficulties,—the process of self realisation is recommended by hearing and chanting the holy Name, Fame and Pastimes of the Lord. The sages of Naimisharanya began this process in that specific land for the devotees of the Lord. They became ready for hearing for a prolonged time even for one thousand of years as the programme was so made. From the examples of the sages at Naimisharanya it should be learnt by those who want to make a perfection of self-realisation that regular recitation of the Bhagwatam and regular hearing thereof are the only way for self-realisation. Other attempts will be simply waste of time without any tangible result. Lord Sri Chaitanya Mahaprabhu preached this system of Bhagwat Dharma and He recommended all those who are born in India to take up the responsibility of broadcasting the messages of Lord Sri Krishna. Primarily the message of Lord Sri Krishna is the Bhagwat Geeta and when one is well established in the teachings of the Bhagwat Geeta one can take up the study of Srimad Bhagwatam for further enlightenment in self-realisation.

*Twam nah sandarsito dhatra dustaram nistitirsatam
Kalim satwaharam punsam karnadhara ibarnavam*

Twam—your goodness, Nah—unto us, Sandarsito—meeting, Dhatra—by the providence, Dustaram—insurmountable, Nistitirsatam—for those desiring to cross over, Kalim—the age of Kali, Satwaharam—that which deteriorates the good qualities, Punsam—of the man, Karnadhara—captain, Ibarnavam—the ocean.

We think that your goodness is met by us by the will of providence just to accept you as the captain of the ship which desires to cross over the difficult ocean of Kali which deteriorates all the good qualities of the human being.

This age of Kali is very much dangerous for all the human being. The human life is simply meant for self-realisation but by the influence of this dangerous time they have forgotten completely the aim of life. In this age gradually people will lose duration of life, memory, finer sentiments, strength specially and the list of the anomalies for this age is given in the 12th canto of this great literature. As such it is very difficult for those who want to utilise this life for self-realisation. The question of self realisation is gradually being forgotten and the people are too busy for sense gratification. Out of madness they frankly say there is no need of self-realisation because they do not know that this spot-life is but a fragment of our journey towards self-realisation. The system of education is meant for sense gratification and one learned man thinks over it as he sees it that the children of the age are being intentionally sent to the slaughter house of this age. Careful men, therefore, must be cautious of this dangerous age and if they at all want to cross over the dangerous ocean of Kali; they must follow the foot prints of the sages of Naimisharanya and accept Shi Suta Goswami or his bonafide representative as the captain of the ship. The ship is the message of Lord Sri Krishna in the shape of the Bhagwat Geeta or the Shrimad Bhagwatam and one must get on board of the ship captained by such expert as Sri Suta Goswami. That is the

introductory note for the persons who want to get rid of the dangers of this age.

*Bruhi yogesware krishne brahmanye dharma varmani
Swam kastham adhuno' pete dharmam kam saranam gatah*

Bruhi—please tell, Yogesware—the lord of all mystic powers, Krishna—lord Krishna, Brahmanye—the absolute truth, Dharma—religion, Varman—protector, Swam—own, Kastham—abode, Adhuna—now a days, Apete—having gone away, Dharmam—religion, Kam—unto whom, Saranam—shelter, Gatah—gone.

Please let us know as to whom the religious principles have taken shelter at the present moment when Sri Krishna the Absolute Truth and the Master of all mystic powers has had departed for His own abode.

Religion is the prescribed codes enunciated by the Personality of Godhead Himself. Whenever there is gross misuse of the principles of religion, the Supreme Lord appears Himself to restore religious principles. In the Bhagwat Geeta also the same declaration is there and herein the sages of the Naimisharanya enquires on the same principles. The reply for this question is given later on that Srimad Bhagwatam is the transcendental sound representative of the Personality of Godhead and as such Srimad Bhagwatam is the full representation of transcendental knowledge and religious principles. Thus end the Bhaktivedanta Purports of the first canto—first chapter of Srimad Bhagwatam in the matter of questions by the sages.

SECOND CHAPTER

Divinity and Devotional Service

*Iti samprasna samhristo vipranam roumaharsanih
Pratipujya vachas tesam pravaktum upachakrame.*

Iti—thus, Samprasna—perfect enquiries, Samhristo—perfectly satisfied, Vipranam—of the sages there, Roumaharsani—The son of Romaharsana namely Ugrashraba, Pratipujya—after thanking them, Vachas—words, Tesam—their, Pravaktum—to reply them, Upachakrame—attempted.

Thus the son of Romaharsan of the name Ugrashraba, after being satisfied fully on the perfect questionnaires of the Brahmins there, he attempted to reply them one by one and thanked them for their words.

The sages of the Naimisharanya asked from Suta Goswami six questions. And he is answering them one by one.

*Suta uvacha
Yam prabajantam anupetam apeta krityam
Dwaipayana virah katara ajuhava
Putreti tanmayataya tarabo' vinedus
Twam sarva bhuta hridayam munim anatosmi*

Suta—Suta Goswami, Uvacha—said, yam—whom, Prabajantam—while going for renounced order of life, Anupetam—without being reformed by sacred thread, Apeta—non ceremonised, Krityam—prescribed duties, Dwaipayana—Vyasa, Viraha—separation, Katara—being afraid of, Ajuhava—exclaimed, Putreti—oh my son, Tanmayataya—being absorbed in that way, Tarabo—all the trees, Avineduh—responded, Twam—unto him, Sarva—all, Hridayam—heart, Munim—sage, Anatosmi—offer obeisances.

Srila Suta Goswami said, "let me offer my respectful obeisances unto the great sage, who can enter everyone's heart and who was addressed 'as my son' by his father Vyasadeva while he was going away for renounced order of life without being reformed by sacred thread or undergoing the ceremonies observed by the higher castes. The trees absorbed in that way responded to the fearful father feeling the separation of the son."

The institution of Varna and Ashrama prescribes many regulative duties for observation by the followers. In such prescribed duties, it is enjoined that a candidate willing to study the Vedas must approach a bonafide spiritual master and request him (the master) for accepting him (the candidate) as his disciple and thus reform him by the sacred thread. The sacred thread is the sign of those who are competent to study the Vedas from the Acharya or the bonafide spiritual master. Sri Sukadeva Goswami did not undergo any such purificatory ceremonies because from his very birth he was a liberated soul and there was no need for him to undergo such reformatory process.

It is taken for granted that a man is born as an ordinary being and by the purificatory processes he is born for the second time. In other words when he sees a new light of spiritual progress of life and approaches a spiritual master for study of the vedas, the spiritual master accepts only sincere enquirer as his disciple and gives him (the disciple) the sacred thread. By this process a man becomes twice born or a Dwija. After being qualified as Dwija, one may study the Vedas and after passing the examination in Vedas one becomes a Vipra. A Vipra or a qualified Brahmin thus realises the Absolute and makes further progress in life for spiritual advancement and thus becomes a Vaishnava. The Vaishnava stage is the post-graduate status of a Brahmin. A Brahmin must be necessarily a Vaishnava which means a self-realised learned Brahmin.

Srila Sukdeva Goswami was a Vaishnava from the beginning and, therefore, there was no necessity for him for undergoing all the processes of the Varnashram institution. Ultimately the aim of Varnashram Dharma is to turn a crude man to become a pure devotee of the Lord or a Vaishnava. Any one, therefore, who becomes a Vaishnava accepted by the first class Vaishnava or uttamadhikari Vaishnava, is already a Brahmin, never mind in whatsoever family he might have taken his birth by the influence of his past deed. Sri Chaitanya Mahaprabhu accepted this principle and He recognised Srila Haridas Thakur as the Acharya of the Holy Name although Thakur Haridas appeared himself in the family of a Mohamedan. The conclusion is, therefore, that Srila Sukadeva Goswami was a born Vaishnava and, therefore, Brahminism was included in him even though he did not undergo any one of the ceremonies prescribed by the institution of Varnashram Dharma. Any low born fellow may he be a Kirata, Hun, Andhra, Pulinda, Pukkasa, Abhira, Sumbha, Yavana, Khasadaya or even lower than them can be delivered to the highest transcendental position, by the mercy of Vaishnavas. Srila Sukadeva Goswami was the instructor spiritual master of Sri Suta Goswami and, therefore, he offers his respectful obeisances unto him before he begins his speeches on the questionnaires of the sages at Naimisharanya.

*Yah swanubhabam akahila sruti saram ekam
Adhyatama deepam atititeersatam tamondham
Samsarinam korunaya aha puranam guhyam
Tam vyasasunam upayami gurum muninam.*

Yah—he who, Swanubhabam—self assimilated (experienced), Akhila—all round, Sruti—vedas, Saram—cream, Ekam—the only one, Adhyatma—

transcendental, Deepam—torchlight, Atititeersatam—desiring to overcome, Tamondham—deeply dark material existence, Samsarinam—of the materialistic men, Karunaya—out of causeless mercy, Aha—said, Purnam—supplementary to the Vedas, Guhyam—very confidential, Tam—unto him, Vyasasunum—the son of Vyasadeva, upayami—let me offer my obeisances, gurum—spiritual master, muninam—of the great sages.

Let me offer my respectful obeisances unto him who is the spiritual master of all sages and the son of Vyasadeva, who, out of his great compassion for the gross materialists desiring to cross over the darkest region of material existence, said the most confidential supplement of the cream of Vedic knowledge after having personally assimilated the same by experience.

In this prayer of Srila Suta Goswami, practically the complete introduction of the Srimad Bhagwatam is summarised. Srimad Bhagwatam is the supplementary natural commentation of the Vedanta Sutras. Vedanta Sutras or the Brahma Sutras were compiled by Vyasadeva just to present a cream of all vedic knowledge. And Srimad Bhagwatam is the natural commentation of the same cream. Srila Sukadeva Goswami was a thoroughly passed Master of Art on the Vedanta Sutra and as such he personally realised the commentation, on the Vedanta Sutra under the heading of Srimad Bhagwatam. And out of his own accord just to show his boundless mercy upon the bewildered materialistic men, who wanted to cross over the nescience completely,—said for the first time this confidential part of the supplements of the Vedic knowledge.

There is no use arguing that any materialistic man can be happy. Any materialistic man, however, great he may be even on the position of a Brahma down to the insignificant creature like the ant, cannot be happy. Every one is trying for himself to make a permanent plan for happiness but he is becoming baffled in the next moment because that is the law of material energy. Therefore, the materialistic world is the darkest region of God's creation. The unhappy materialistic man can get out of it simply for desiring to get out of it. Unfortunately they are so much foolish that they do not wish to get out of it. They are there compared with the camel. The camel relishes thorny twigs although thorns cut it's tongue and there is discharge of blood within the mouth. The fact is that the camel tastes its own blood emanating out of the cuts by the thorny creepers but the camel relishes the thorns because it becomes tasteful being mixed up with its own blood. Similarly the camel and ass like materialist tastes his own blood as sweet as honey and does not wish to get out of it even though he is always harassed by his own material creations. Such materialist is called the karmis. Out of such crores of karmis only a few may feel tired of such material engagements and desire to get out of the hurdle. And such intelligent persons are called Jnanins. The Vedanta Sutra is meant for such Jnanins. But Srila Vyasadeva as He is the incarnation of power of the Supreme Lord, could foresee the misuse of the Vedanta Sutra by unscrupulous men, and, therefore, He personally made a commentation of the Vedanta Sutra in the shape of the Bhagwat Puranam. It is clearly said that this Bhagwat is the original commentation of the Brahma Sutras. Not only that Srila Vyasadeva instructed the same to His own son Srila Sukadeva Goswami who was already on the liberated stage of transcendence. Srila Sukadeva Goswami realised it personally and then explained it. By the mercy of Srila Sukadeva Goswami the Bhagwat-Vedanta-Sutra has become as easy for all those sincere souls who want to get out of the material existence.

Srimad Bhagwatam is the only one unrivalled commentation of the Vedanta Sutra. Sripad Sankaracharya intentionally did not touch it because he knew it well that it would be difficult for him to surpass the natural commentation. He made his Sarirak Bhasya and his so called followers deprecated the Bhagwatam as something new presentation. One should not, therefore, be misled by such propaganda of the Mayavada school against the Bhagwatam. The sincere student may know it from this introductory sloka that Srimad Bhagwatam is the ONLY ONE transcendental literature meant for those who are Paramhansas and completely freed from the material disease called by the name malice. The Mayavadins are envious of the Personality of Godhead inspite of Sripad Shankaracharya's admission that Narayana the Personality of Godhead is above the material creation. The envious Mayavadi cannot have an access in the Bhagwatam but those who are really anxious for getting out of this material existence may take shelter of this Bhagwatam because it is uttered by such liberated personality as Srila Sukdeva Goswami. It is the transcendental torchlight through which one can see perfectly the transcendental Absolute—Truth realised as Brahma, Paramatma or Bhagawan.

*Narayanam namaskritya naram cha eva narottamam
Devim saraswatim vyasam tato jayam udirayet.*

Narayanam—the personality of Godhead, Namskritya—after offering respectful obeisance, Naramcha eva—narayan rishi, Narottamam—the supermost of the human being, Devim—the goddess, Saraswatim—the mistress of learning, Vyasam—vyasadeva, Tato—thereafter, Jayam—all that is meant for conquering, Udirayet—be announced.

One should utter the means of conquest (Srimad Bhagwatam) after offering respectful obeisances 1. to the Personality of Godhead Narayana,

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2. to the Naranarayan Rishi who is the supermost human being 3. to the mother Saraswati the goddess of learning then 4. to Srila vyasadeva (the author)

All the Vedic literatures and the Puranas are meant for conquering the darkest region of material existence. The living being is in the state of forgetfulness of his relation with God on account of his too much attraction for material sense gratification from the time immemorial. His struggle for existence in the material world is a perpetual affair and it is not possible for him to get out of it by plan making business. If he at all wants to make conquest over this perpetual struggle for existence he must re-establish his eternal relation with God. And one, who wants to adopt such remedial measures, must take shelter of these literatures like the Vedas and the Puranas. Foolish people say that the Puranas have no connection with the Vedas. Actually the Puranas are supplementary explanations of the Vedas for different types of men. All men are not equal. There are men who are conducted under the mode of goodness, there are others who are under the mode of passion and there are others who are conducted under the modes of ignorance. The Puranas are so divided that any class of men can take advantage of them and gradually regain the lost position and get out of the hard struggle for existence. Srila Suta Goswami shows the way of chanting the Puranas and the same may be followed by persons who may be preachers of the Vedic literatures and the Puranas. Srimad Bhagwat is the spotless Purana and it is specially meant for them who are desirous to get out of the material entanglement for good.

*Munayah sadhu pristo' ham bhavatbhir loka managalam
Yat kritah Krishna samprashno yena atma suprasidati.*

Munayah—oh the sages, Sadhu—this is just relevant, Pristo—questioned, Aham—myself, Bhavatbhi—by you all, Loka—the world, Mangalam—welfare, Yat—because, Kritah—made, Krishna—The Personality of Godhead, Samprasana—relevant question, Yena—by which, Atama—self, Suprasidati—completely pleased.

Oh the sages, I have been justly questioned by you. It is relevant because there is public welfare in the question as they are in relation with Krishna. And this sort of questions only can please the self completely.

As it is stated hereinbefore that in the Bhagwatam the absolute Truth is to be known so the questions, of the sages in the Naimisharanya are proper and just because they are made in relation with Krishna Who is the Supreme Personality of Godhead Absolute Truth. In the Bhagwat Geeta the Personality of Godhead says that in all the Vedas there is nothing but an urge for searching Him (Lord Krishna). [Bg. 15.15] As such the questions in relation with Krishna is the sum and substance of all the Vedic enquiries.

The whole world is full of questions and answers. The birds, beasts or the man all are busy in the matter of perpetual questions and answers. In the morning the birds in the nest become busy with questions and answers in the evening also the same birds come back and again become busy with questions and answers. The businessmen on the market place is busy with questions and answers and so also the lawyers in the court and the students in the schools and colleges. The legislators in the parliament are also busy with questions and answers and the politicians or the press representatives all are busy with questions and answers. But they go on making such questions and answers for the whole life and still they are not at all satisfied. Satisfaction of the soul can only be obtained by questions and answers on the subject of Krishna.

Krishna is our most intimate master, friend, father or son and object of conjugal love. Forgetting Krishna we have created so many objects of questions and answers but none of them are able to give us complete satisfaction. Any thing except Krishna can give us temporary satisfaction only and if we have to have complete satisfaction we must take to the questions and answers about Krishna. We cannot live for a moment without being questioned or without giving answers. Because the Srimad Bhagwatam deals in questions and answers in relation with Krishna, we can derive the highest satisfaction only by reading and hearing this transcendental literature. Learn the Srimad Bhagwatam and make an all round solution of all problems regarding social, political or religious matters. Srimad Bhagwatam and Krishna is the sumtotal of all things.

*Sa bai punsam paro dharmo yato bhakti radhokshaje
Ahaituki apratihata yaya atma samprasidati.*

Sa—that, Punsam—for the mankind, Bai—certainly, Paro—sublime, Dharmo—occupation, Yato—by which, Bhakti—devotional service, Adhokshaje—unto the transcendence, Ahaituki—causeless, Apratihata—unbroken, Yaya—by which, Atma—self, Samprasidati—completely satisfied.

The most perfect occupation for all human kind is what is conducive to the attainment of devotional service of transcendence Supreme Personality of Godhead. Such devotional service must be unmotivated and undeterred so that the same shall completely satisfy the self.

In this statement of Sri Suta Goswami's speech, answer of the first question, by the sages of Namisharaya, is given. The question by the sages was to summarise the whole range of revealed scriptures and present the most essential part of them, so that the fallen people or the people in general may take it up very easily. The Vedas prescribe two different types of occupations by the human being. The one is called the Pravirtte Marga or the path of sense enjoyment and the other is called the Nivirtti Marga or the path of renunciation. The path of enjoyment is inferior quality of occupation but the path of sacrifice for the Supreme cause is superior quality of occupation. Material existence of the living being is a diseased condition of actual life. Actual life is spiritual existence or Brahmabhuta existence where life is eternal blissful and full of knowledge. Material existence is non-eternal, illusory and full of miseries. There is no happiness at all but false attempt to get rid of the miseries is called wrongly as happiness. Therefore, the path of progressive material enjoyment which is temporary, miserable and illusory is inferior quality of occupation. But devotional service of the Supreme Lord which leads one to eternal blissful and all cognisant life, is called superior quality of occupation. The superior quality of occupation is sometimes obstructed by mixing it up with inferior quality of occupation. For example adoption of devotional service for some material gain is certainly an obstruction to the progressive path of renunciation. Renunciation or abnegation for ultimate good is certainly better occupation than enjoyment in the diseased condition of life which aggravates the symptoms of disease and its duration. As such devotional service of the Lord must be pure in quality i.e. without the least desire for material enjoyment by accruing the fruits of work or enjoying a sense of knowledge only without any practical purpose. One should, therefore, accept the superior quality of occupation in the form of devotional service of the Lord without any tinge of unnecessary desire, fuitive action and philosophical speculation, which alone can lead one to perpetual solace of the service.

We have purposely denoted Dharma as occupation, because the root meaning of the word Dharma is that which sustains one's existence. A living being's sustenance of existence is to co-ordinate his activities in terms of his eternal relation with the Supreme Lord Krishna. Krishna is the central pivot of living beings and He is the all attractive Living Entity or Eternal Form amongst all other living beings or eternal Forms. Each and every living being has his eternal form in the spiritual existence and Krishna is the central attraction for all of them. Krishna is the complete whole and everything else is His part and parcel. The relation is of one service and the served. This relation of service and the served is transcendental as such relation is completely distinguished from our experience in the material existence. This relation of service and the served is the most congenial form of intimacy. One can realise it with the progress of devotional service and as such every one should engage himself in that transcendental loving service of the Lord even in the present conditional state of material existence. That will gradually give one the clue to the actual life and please his self in complete satisfaction.

*Vasudeve bhagwati bhaktiyogah prayojitah
Janayati asu vairagyam jnanancha yat ahaitukam*

Vasudeve—unto Krishna, bhagwati—unto the Personality of Godhead, bhaktiyogah—contact of devotional service, janayati—does produce, asu—very soon, vairagya—detachment, jnanam—knowledge, cha—and, yat—that which, ahaitukam—causeless.

By the process of applying devotional service unto the Personality of Godhead Shri Krishna, the immediate result is that causeless knowledge and detachment follow.

Those who consider devotional service of the Supreme Lord Shri Krishna, as something like material emotional affairs may argue that in the revealed scriptures, sacrifice, charity, austerity, knowledge, mystic powers and similar other processes of transcendental realisations are recommended. And according to them Bhakti or devotional service of the Lord, is meant for those who cannot perform the high grade activities. Generally it is spoken that the Bhakti cult is meant for the Sudras, Vaishya and the less intelligent women class. But that is not the actual fact. Bhakti cult is the topmost of all other transcendental activities and therefore it is both sublime and easy at the same time. It is sublime for the pure devotees who are serious about getting in contact with the Supreme Lord and easy for the neophytes who are just on the threshold of the house of Bhakti cult. It is a great science to achieve the contact of the Supreme Personality of Godhead Shri Krishna and it is open for all living beings including the Sudras, Vaishyas, Women or even lower than the Sudras who are called low born, and what to speak of the higher class men like the qualified Brahmins and the great self realised Kings? The other high grade activities designated as sacrifice, charity, austerity etc. all are corollary factors following the pure and scientific Bhakti cult.

The principles of knowledge and detachment are two important factors on the path of transcendental realisation. The whole spiritual process is meant for having perfect knowledge of everything material and spiritual and the effect of such perfect knowledge is that one gets consequently detachment from material affection and attachment for spiritual activities. Detachment for

material things does not mean to become inert altogether as it is considered by men with poor fund of knowledge. Naiskarma means not to undertake such activities which will produce good or bad effects. Negation does not mean negation of the positivity. Negation of the non-essentials does not mean negation of the essential. Similarly detachment from material forms does not mean nullifying the positive forms. The Bhakti cult is meant for realisation of the positive form. When the positive form is realised the negative forms are automatically eliminated. Therefore, with the development of Bhakti cult i.e. with the application of the positive service to the positive form one gets naturally detached from the negative forms as one gets detached from inferior quality of things after achievement of superior quality of things. Similarly the Bhakti cult being the supermost occupation of the living being the latter certainly gets retired from inferior occupation of material sense enjoyment. That is the sign of a pure devotee. He is neither fool nor engaged in the inferior energies of material values. How this happens cannot be ascertained by dry reasoning but it actually happens by the Grace of the Almighty. The conclusion is that one who is pure devotee has all the other good qualities namely knowledge, detachment etc. but one who has only knowledge of detachment may not be well acquainted with the principles of Bhakti cult which is the supermost occupation of the human being,

*Dharma swanusthitah punsam viswaksena kathasu yah
Na utpadayet yadi ratim sharma eva hi kevaiaam*

Dharma—occupation, Swanusthitah—executed in terms of one's own position, Punsam—of the humankind, Viswaksena—personality of Godhead (plenary portion), Kathasu—in the message of, Yah—what is, na—not, Utpadayet—does produce, Yadi—if, Ratih—attraction, Shrama—useless labour, Eva—only, Hi—certainly.

Occupational activities according to one's own position executed by the human kind, turns into useless labour only if such activities do not provoke attraction for the message of the Personality of Godhead.

There are different occupational activities in terms of man's different conception of life. To the gross materialist who cannot see anything beyond the gross material body, there is nothing beyond the senses and as such their occupational activities are limited by concentrated and extended selfishness. Concentrated selfishness is around personal body as it is generally seen amongst the lower animals. Extended selfishness is manifested in human society in the form of family, social, communal, national or international selfishness of the gross bodily comfort. Above these gross materialists there are other mental speculationists who hover aloft the mental spheres and the occupational duties become thoughtful poetry, philosophy or some ism with the same aim of selfishness limited by the body and the mind. But above the body and mind there is the dormant spirit soul whose absence from the body makes the whole range of bodily and mental selfishness completely null and void. But less intelligent people have not information of the need of the spirit soul.

Because the foolish people have no information of the soul and how spirit soul is beyond the purview of the body and the mind, therefore all their occupational duties can not give them complete satisfaction. Herein the question of satisfaction of the self is raised. The self is beyond the gross body and subtle mind and he is the potent active principle of the body and mind. Without knowing the need of the dormant soul how one can be happy simply by emolument of the body and mind. The body and the mind are but superfluous outer coverings of the spirit soul but the soul's needs must be fulfilled. Without knowing the needs of the bird in the cage, simply by cleansing the cage can not be satisfied.

The need of the spirit soul is that he wants to get out of the limited sphere of material bondage and wants to fulfil the desire for complete freedom. He wants to get out of the covered walls of the greater universe. He wants to see the free light and the spirit. That complete freedom is achieved when he meets the complete Spirit Personality of Godhead. There is dormant affection of God within everyone; spiritual existence is manifested through the gross body and mind in the form of perverted affection for the matter gross and subtle. We have to engage ourselves, therefore, in such occupational engagement as will be able to evoke our divine consciousness. This is possible only by the process of hearing and chanting of the divine activities of the Supreme Lord and any occupational activity which does not help in achieving such Stage of attachment for hearing and chanting the transcendental message of Godhead, is said herein as simply waste of time. Because other occupational duties call it by any ism can not give liberation to the soul. Even the activities of the salvationists are considered to be useless on account of its failure to pick up the Fountain head of all liberties. Gross materialist can see it practically that his material gain is limited only by time and space either in this world or in the other. Even he goes up to the Swargaloka that is also not the permanent abode for the hankering soul. The hankering soul must be satisfied by perfect scientific process of perfect devotional service.

*Dharmasya hi apavargasya na artho arthaya upakalpate
Na arthasya dharmā aikantasya kamo labhaya hi smritah.*

Dharmasya—occupational engagement, hi—certainly, apavargasya—ultimate liberation, na—not, artha—end, arthaya—for material gain, upakalpate—is meant for, na—neither, arthasya—of material gain, dharmāikantasya—for one who is engaged in the ultimate occupational service, Kama—sense gratification, labhaya—attainment of, hi—exactly, smritah—is described by the great sages.

All occupational engagements are certainly meant for ultimate liberation and they are never meant for material gain. Similarly material gain for one who is engaged in the ultimate occupational service, is never meant by the sages for attainment of sense gratification.

We have already discussed it that pure devotional service of the Lord is automatically followed by perfect knowledge and detachment for material existence. But there are others who consider that all kinds of different occupational engagements including the terms of religiosity are meant for material gain. General tendency of any ordinary man in any part of the world is to gain some material profit in exchange of religious or any other occupational service. Even in the vedic literatures for all sorts of religious performances an allurements of material gain is offered and most people are attracted by such allurements or blessings of religiosity. Why such so called men of religiosity are allured by material gain? Because material gain can endow with the blessings of fulfilling desires which in turn satisfy sense gratification. This cycle of occupational engagements including so called religiosity followed by material gain and material gain followed by fulfilment of desires. Sense gratification is the general way for all sorts of fully occupied men. But in the statement of Suta Goswami as per the verdict of the Srimad Bhagwatam, this is nullified by the present sloka.

One should not engage himself in any sort of occupational service only for the material gain nor material gain should be utilised for the matter of sense gratification. How material gain should be utilised is described as follows—

*Kamasya na indriya priti labho jeeveta yavata
Jeevasya tatwajijnasa na artho jascheha karmabhih.*

Kamasya—of desires, na—not, indriya—senses, priti—satisfaction, labho—gain, jeeveta—self preservation, yavata—so much so, jeevasya—of the living being, tatwa—absolute truth, jijnasa—enquiries, na—not, artha—end, jascheha—whatsoever else, karmabhih—by occupational activities.

Life's desires must not be directed towards the matter of sense gratification. One should desire only for a healthy life or self preservation because the life of a human being is meant for enquiring about the Absolute Truth and nothing more should be desired by all occupational service.

The complete bewildered material civilization is wrongly directed towards the fulfilment of desires in sense gratification. In such civilization, in all spheres of life the ultimate end is sense gratification. In politics, social service, altruism, philanthropy and ultimately in religiosity or even in the matter of salvation the very same tint of sense-gratification is ever increasingly predominant. In the political field the leaders of men fight with one another for the matter of fulfilling their personal sense gratification. The voters adore the so-called leaders only on the promise of the voters' sense gratification. As soon as the voters are dissatisfied in their own sense satisfaction they dethrone the leaders and the leaders almost always disappoint the voters by not satisfying their senses. The same thing is applicable in all other fields and nobody is serious about the problems of life. Even those who are on the path of salvation, desire to become one with the Absolute Truth and desire to commit a spiritual suicide for the matter of sense gratification. But the Bhagwat says that one should not live for the matter of sense gratification. One should satisfy the senses so much so as it is required for self-preservation and not for sense-gratification. Because the body is made of senses which also require a certain extent of satisfaction there are regulative directions for satisfaction of such senses. But they are not meant for unrestricted sense enjoyment. For example marriage or combination of a man with a woman is necessary for progeny but it is not meant for sense enjoyment. In the absence of such voluntary restraint, there is the propaganda for family planning but the foolish men do not know that family planning is automatically executed as soon as there is search after the Absolute Truth. Seekers of the Absolute Truth are never allured by the unnecessary engagements in sense gratification because the serious student seeking after the Absolute Truth is always overwhelmed with the work of researching the Truth. In every sphere of life, therefore, the ultimate end must be seeking after the Absolute Truth and that sort of engagement will make every one happy on account of being less engaged in the matter of variety of sense-gratification. And what is that Absolute Truth is explained as follows:—

*Vadanti tat tatwavidas tatwam yad jnanam adwayam
Brahmeti parmatma iti bhagawan iti sabyate.*

Vadanti—they say, tat—that, tatwavidas—the learned souls, tatwam—the absolute truth, yad—which, jnanam—knowledge, adwayam—non-dual, brahmeti—called by the name of Brahman, Paramatma iti—called by the

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name of Paramatma, bhagawan iti—called by the name of Bhagawan, sabdyate—it is so sounded.

Learned transcendentalists who know the Absolute Truth call the nondual substance as Absolute Who is known as Brahman, Parmatma or Bhagwan.

The Absolute Truth is both subject and object and there is no qualitative difference there. Therefore, Brahman, Parmatma and Bhagwan are qualitatively one and the same. The same substance is realised as impersonal Brahman by the student of Upanishads, as localised Parmatma by the Hiranyagarvas or the yogis and as Bhagwan by the devotees. In other words Bhagwan or the Personality of Godhead is the last word of the Absolute Truth. Parmatma is partial representation of the Personality of Godhead and impersonal Brahman is the glowing effulgence of the Personality of Godhead as the sun rays are to the Sun-God. Less intelligent student of either of the above schools sometimes argues in favour of his own respective realisation but those who are perfect seers of the Absolute Truth know it well that the above three features of the One Absolute Truth are different perspective view of the seer from different angles of vision.

As it is explained in the first sloka of the first chapter of the Bhagwat, the Supreme Truth is self-sufficient, cognisant and freed from the illusion of relativity. In the relative world the knower is different from the known but in the Absolute Truth both the knower and the known are the one and the same thing. In the relative world the knower is the living spirit or superior quality of energy whereas the known is inert matter or inferior quality of energy. Therefore, there is a duality of inferior and superior quality of energy whereas in the Absolute realm both the knower and the known are of the same superior quality energy. There are three kinds of energies of the Supreme Energetic. There is no difference between the energy and energetic but there is difference of quality in the matter of energies. The absolute realm and the living entities are of the same superior quality of energy but the material world is of inferior quality of energy. The living being in contact with the inferior quality of energy is illusioned as belonging to the inferior quality of energy and therefore there is the sense of relativity in the material world. In the Absolute there is no such sense of difference between the knower and the known and therefore everything there is Absolute.

*Tat shraddhadhana munaya jnana vairagya yuktaya
Pasyanti atmani cha atmanam bhaktiya shruta grihitaya.*

Tat—that, shraddhadhana—seriously inquisitive, munaya—sages, jnana—knowledge, vairagya—detachment, yuktaya—well equipped with, pasyanti—see, atmani—within himself, atmanam—the Paramatma, bhaktiya—in devotional service, shruta—the Vedas, grihitaya—well received.

That Absolute Truth is realised by the seriously inquisitive student or sages well equipped with knowledge and detachment by performance of devotional service in terms of hearing the Vedanta Sruti.

The Absolute Truth is realised in full by the process of devotional service of the Lord Vasudeva or the Personality of Godhead who is full fledged Absolute Truth. Brahman is his transcendental bodily effulgence and Parmatma is His partial representation. As such Brahman or Parmatma realisation of the Absolute Truth is partial realisation of the Absolute Truth. There are four different types of living beings. They are 1. The Karmis, 2. the jnanins, 3. the Yogins and 4. the Devotees. The Karmis are materialistic whereas the other three are transcendentalists. First class transcendentalists are the devotees who have realised the Supreme Person; Second class transcendentalists are those who have partially realised the plenary portion of the Absolute Person. And the third class transcendentalists are those who have barely realised the spiritual focus of the Absolute Person. As stated in the Bhagwat Geeta and other Vedic literatures the Supreme Person is realised by devotional service which is backed by full knowledge and detachment from the material association. We have already discussed the point that devotional service is followed by knowledge and detachment of material association. As Brahman and Parmatma realisation is imperfect realisation of the Absolute Truth so the means of realising Brahman and Parmatman i.e. the path of Jnana and yoga are also imperfect means of realising the Absolute Truth. Devotional service which is based on the foreground of full knowledge combined with detachment of the material association fixed up on the aural reception of the Vedanta Sruti,— is the only perfect method of realising the Absolute Truth by the seriously inquisitive student. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist. There are three classes of devotees namely first, second and third class. The third class devotees or the neophytes who have no knowledge neither detachment from the material association but are simply attracted with the preliminary processes of worshipping the Deity in the temple are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second class devotional position. In the second class position the devotee can see four principles in the devotional line namely, the Personality of Godhead, his devotees, the ignorant and the

envious. One has to raise himself at least to the stage of a second class devotee and thus become eligible to know the Absolute Truth.

A third class devotee, therefore, has to receive the instructions of devotional service from authoritative sources of Bhagwat. No. 1 Bhagwat is the established personality of devotee and the other Bhagwat is the message of Godhead. The third class devotee has, therefore, to go to the Personality of devotee in order to learn the instructions of devotional service. Such Personality of devotee is not a professional man who earns his livelihood by the business of Bhagwat. Such devotee must be a representative of Sukdeva Goswami like Suta Goswami and must preach the cult of devotional service for allround benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such neophyte devotee makes show of hearing from the professional man and dictates to the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing and one should be very much careful about the faulty process. The holy messages of Godhead as they are inculcated in the Bhagwat Geeta or in the Srimad Bhagwatam are undoubtedly transcendental subjects but even though they are so, such transcendental matters are not to be received from the professional man who spoils the whole thing like the serpent spoils the milk simply by touch with the tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the Upanishad, Vedanta and other literatures left by the previous authorities or Goswamins for the benefit of his progress. Without hearing such literatures nobody can make actual progress. And without hearing and following the instructions the show of devotional service becomes an anachronism and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is not established on the principles of Sruti, Smriti, Puranam, Pancharatra authorities, the make show of devotional service should at once be rejected and an unauthorised devotee should never be recognised as pure devotee. By assimilation of such messages from the Vedic literatures one can see the all pervading localised aspect of the Personality of Godhead within his own self constantly. This is called Samadhi.

*Atah pumbhiih dwijashresthah varnashrama bibhagasah
Swanusthitsya dharmasya samsiddhir hari toshanam*

Atah—so, pumbhi—by the human being, dwijashresthah—oh the best amongst the twice born, varnashram—institution of four castes and orders of life, bibhagasah—by the division of, swanusthitasya—of ones own prescribed duties, dharmasya—occupational, samsiddhi—highest perfection, hari—the personality of Godhead, toshanam—pleasing.

Oh the best amongst the twiceborn, it is, therefore, concluded that the highest perfection achieved in the matter of discharging one's own prescribed occupational duties, in terms of the division of the institution of four castes and orders of life,—is to please the Personality of Godhead.

Human society all over the world is divided into four castes and four order of life. The four castes are 1. the intelligent caste, 2. the martial caste, 3. the productive caste and 4. the labour caste. These castes are classified in terms of one's work and qualification and not by birth. Then again there are four orders of life namely 1. the student life, 2. the house holder's life, 3. the retired life and 4. the devotional life. In the best interest of the human society there must be such divisions of life otherwise no social institution can grow up in healthy state. And in each and every one of the abovementioned division of life, the aim must be to please the Supreme Authority of the Personality of Godhead. This institutional function of human society is known as the system of Varnashram Dharma which is quite natural for the civilised life. The Varnashram institution is contemplated for evolving a sense of realising the Absolute Truth and not for artificial domination of one division upon the other. When the aim of life i.e. realisation of the Absolute Truth is missed by too much attachment for the matter of Indriyapriti or sense gratification as it is already discussed herein before, the institution of the Varanasharam is utilised by selfish men to pose an artificial predominance over the weaker section. In the Kaliyuga or in the age of quarrel this artificial predominance is already current, but the saner section of the people know it well that the division of castes and orders of life is meant for smooth social intercourse with high thinking self-realisation and not for any other purpose.

Herein the statement of Bhagwat is that the highest aim of life or the highest perfection of the institution of the Varnashram Dhrama is to co-operate jointly for the satisfaction of the Supreme Lord which is also confirmed in the Bhagwat Geeta too.[Bg. 4.13]

*Tasmat ekena manasa bhagwan satwatam patih
Shrotabyah kirtitabyas cha dheyah pujyas cha nityadah*

Tasmat—therefore, Ekena—by one, Manasa—attention of the mind, Bhagawan—the Personality of Godhead, Satwatam—of the devotees, Patih—protector, Shrotabyah—is to be heard, Kirtitabyas—to be glorified, Cha—and, Dheyah—to be remembered, Pujyas—to be worshipped, Cha—and, Nityadah—constantly.

Therefore, the Personality of Godhead Who is the Protector of the devotees, must be always heard of, glorified, remembered and worshipped with one attention.

If realisation of the Absolute Truth is the ultimate aim of life, it must be carried out by all means. In any one of the above mentioned status and order of life the four processes namely 1 glorifying some body, 2 hearing of some body, 3 remembering of some body or 4 worshipping of some body are general occupation. Without these principles of life no body can exist. Activities of the living being means engagements in these different four principles of life. Specially in the modern society all activities are more or less dependant on hearing and glorifying propaganda. Any man of any social status becomes an well known man in the human society within a very short time if he is simply glorified truly or falsely in the daily news papers that man of course becomes at once an important man. Sometimes political leaders of a particular party are also so advertised by paper propaganda and by such glorifying method an insignificant man becomes an important man—within no time. But such propaganda work by false glorification of an non-glorified living being cannot bring about any good either for the particular man or for the society. Temporary reaction may have some effect on such propaganda but there is no permanent effect. As such, such occupational activities are simply waste of time. Actual object of glorification is the Supreme Personality of Godhead Who has created the whole thing manifested before us. We have broadly discussed this fact in the beginning of the Janmadysya sloka of Bhagwat. Therefore the tendency of glorifying others or hearing others may be turned for the real glorified Supreme Being and that will bring in the desired result.

*Yad anudhya asina yuktah karma granthi nibandhanam
Chhindanti kovidas tasya ko na kuryat katha ratim.*

Yad—which, anudhya—remembrance, asina—sword, yuktah—being equipped with persons, karma—reactionary work, granthi—knot, nibandhanam—interknit, chhindanti—cut, kovidas—intelligent, tasya—His, ko—who, na—not, kuryat—shall not do, katha—messages, ratim—attention.

Intelligent persons do cut off the interknit of the knot of reactionary work, by remembrance of the Personality of Godhead. Therefore, who will not, give attention to His message.

Contact of the spiritual spark living being with material elements is the point of interknitting knot. Unless that knot is cut off the living being has to undergo fruitive action and reactions of his endless work. Liberation means freedom from the cycle of reactionary work and this liberation automatically follows for one who constantly remembers the transcendental pastimes of the Personality of Godhead. The reason is that all activities of the Supreme Lord or His Leela are transcendental to the modes of material energy. They are all attractive spiritual activities and therefore, constant association of the spiritual activities of the Supreme Lord, gradually spiritualise the remembrance of the conditioned soul and ultimately unlocks the interknitting knot of material bondage.

Liberation from the material bondage is, therefore, a bye-product of devotional service. Attainment of spiritual knowledge is not sufficient to ensure liberation to such learned fellow. Such knowledge must be overcoated with devotional service so that ultimately the devotional service only predominates and liberation is made possible. Even the reactionary work of the fruitive workers, can lead one to liberation when the same is overcoated with devotional service. Karma overcoated with devotional service is called Karma yoga. Similarly emperic knowledge overcoated with devotional service is called Jnana yoga. Pure Bhaktiyoga is independant of such Karma and Jnana because that alone can not only endow one with liberation from the conditional life but also can award the transcendental loving service of the Lord.

Therefore, any sensible man who is above the average man with poor fund of knowledge, must do constantly remember the Personality of Godhead by hearing about Him, by glorifying Him, by remembering Him and by worshipping Him always without any interval. That is the perfect way of devotional service. The Goswamins of Vrindaban who were authorised by Lord Sri Chaitanya Mahaprabhu to preach the Bhakti Cult, rigidly followed this rule and made immense literatures of transcendental science for our benefit. They have chalked out ways for all classes of men in terms of the divisions of different status and order of life in pursuance of the teachings of Srimad Bhagwatam and similar other authoritative scriptures.

*Shushrusoh shraddhanasya Vasudeva katha ruchih,
Sat mahatsevaya viprah punyatirtha nesevanat.*

Sushrusoh—one who is engaged in hearing, Shraddhadhnasya—with care and attention, Vasudeva—in respect of Vasudeva, Katha—message, Ruchi—affinity, Sat—is made possible, Mahatsevaya—by service rendered to pure devotees, Vipra—oh the twice born, Punyatirtha—those who are cleansed of all vice, Nesevanat—by service.

Oh the twice born sages, by serving those devotees who are completely freed from all ranges of vice, a standard of great service is done. And as the result of such great service affinity in the messages of Vasudeva is made possible.

The conditioned life of a living being is set up by the revolting attitude against the Lord. There are classes of men called by the name Devata or godly living being and the Ashuras or the demoniac living beings who are against the authority of the Supreme Lord. In the Bhagwat Geeta [Bg. 16] a vivid description of the Ashuras is given in which the Ashuras are said to be put into greater and greater state of ignorance life after life like the lower animals in which there is no information of the Absolute Truth the Personality of Godhead. These Ashuras are gradually rectified into God-consciousness by the mercy of the Lord's liberated servitors in different countries and climate according to the Supreme Will. Such devotees of God are very confidential associates of the Lord and when they come to save the human society from the dangers of Godlessness, they are known somewhere as the powerful incarnation of the Lord, the Son of the Lord, the Servant of the Lord, the associate of the Lord but none of them declare falsely that they are themselves God. This blasphemy is declared by the Ashuras and the demoniac followers of such Ashuras also accept a pretender as God or His incarnation.

In the revealed scriptures there is definite informations of these incarnations of God and no body can be accepted as God or incarnation of God without reference to the above mentioned revealed scriptures.

These servants of God are to be respected as God by the devotees who actually want to go back to Godhead. Such servants of God are called Mahatmas or the Trithas and they make various propaganda according to the particular time and space. The standard quality of the Servants of God is that they canvass people to become devotee of the Lord and never tolerate the blasphemy of being called as God. Sri Chaitanya Mahaprabhu was God himself according to the authoritative indications of the revealed scriptures but He played the part of a devotee. Anywhere any person who knew Him to be God Himself addressed Him as God. He used to block His ears with the hands murmuring with the Name of Lord Vishnu. He strongly protested against being called as God although undoubtedly He was God Himself. This behaviour of the Lord is just to warn unscrupulous men who take false pleasure in the matter of being addressed as God.

These servants of God come with a mission of life to propagate God—consciousness in the human society and intelligent persons should co-operate with them in every respect. By serving the Lord the servant of God, one can please God more than directly serving the Lord. The Lord is more pleased when He sees that His servants are properly respected because such servants of God who risk everything for the service of the Lord are very very dear to the Lord. The Lord declares in the Bhagwat Geeta that no body is dearer to Him than those who risk everything for the preaching work of God's glory.[Bg. 18.69] By serving the servants of the Lord gradually one gets the quality of such servants and this particular qualification of serving the servant of God makes one qualified with the urge for hearing the glorification of God. This eagerness for hearing about God is the first qualification of a devotee eligible for entering into the kingdom of God.

*Srinwatam swakatham krishnah punya sharvana kirtanah
Hridayantshtho hi abhadrani vidhonoti suhrit satam.*

Srinwatam—those who have developed the urge for hearing the message of, Swakath—His own words, Krishna—The Personality of Godhead, Punya—virtues, Shravana—hearing, Keertana—chanting, Hridayantshtho—within on's heart, hi—certainly, Abhadrani—desire to enjoy matter, Vidhonoti—cleanses, Suhrit—benefactor, Satam—of the truthful.

Sri Krishna the personality of Godhead who is also the Paramatama in every one's heart and the benefactor of the truthful devotee, does cleanse the desire for material enjoyment in the heart of the devotee who has developed the urge for hearing His (Krishna's) messages which are themselves virtuous when properly heard and chanted.

Messages of the Personality of Godhead Sri Krishna are nondifferent from Him. Whenever, therefore, offenceless glorification and hearing of the same is undertaken, it is to be understood that Lord Krishna is present there in the form of Transcendental Sound which is as much powerful as the Lord is personally. Sri Chaitanya Mahaprabhu in his Sikshastak, declares it clearly that the holy Name of the Lord has all the potencies of the Lord and He has endowed His innumerable Names with the same potency. There is no rigid fixture of time and any one can chant the holy name with attention and reverence at his convenience. The Lord is so kind to us that He can be present before us personally in the Form of sound transcendental but unfortunately we have no taste for hearing and glorifying the Lord's Name and activities. We have already discussed this point of developing a taste for hearing and chanting the holy sound. It is done through the medium of service to the pure devotee of the Lord.

The Lord is reciprocally respondent to His devotees. When He sees it that a devotee is completely sincere in getting admittance in the transcendental

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service of the Lord and thus becomes eager to hear about Him, the Lord acts from within the devotee in such a way so that the devotee may easily go back to Him. The Lord is more anxious to take us back into His Kingdom than we can desire. Most of us do not desire at all to go back to Godhead. Only a very few men want to back to go Godhead. But any one who desires so to go back to Godhead, Sri Krishna helps such sincere devotee in all respects.

No body can enter into the kingdom of God unless one is perfectly cleared of all sins. The material sins are products of our desires to lord it over the material nature. It is very difficult to get rid of such desires. Women and wealth these two items are very difficult problems for the devotee making progress on the path of going back to Godhead. Many stalwarts in the devotional line fell a victim of these allurements and thus retreated from the path of liberation. But when one is helped by the Lord Himself the whole thing becomes as easy as anything by the Divine Grace of the Lord.

To become restless in the contact of women and wealth is not an astonishment, because every living being is associated with such things from a remote time practically immemorial and it takes time to recover from the foreign nature. But if one is engaged in the matter of hearing the glories of the Lord, gradually he realises the real position. By the grace of God such devotee gets sufficient strength to defend himself from the state of disturbances and gradually all disturbing elements are eliminated from his mind.

*Nasta prayeshu abhadresu nityam bhagwata sevaya
Bhagawati uttama sloke bhaktir bhavati naishthiki.*

Nasta—destroyed, prayesu—almost to nil, abhadresu—all that is inauspicious, nityam—regularly, bhagwata—Srimad Bhagwatam, or the pure devotee, sevaya—by serving, bhagwati—unto the Personality of Godhead, uttama—transcendental, sloke—prayers, bhaktir—loving service, bhavati—comes into being, naishthiki—irrevocable.

By regular attendance in the Bhagwat—class or rendering service unto the pure devotees all that is inauspicious in the heart of a candidate becomes destroyed almost to nil and thus loving service unto the Personality of Godhead, who is praised with transcendental songs, comes into being an irrevocable fact.

Here is the remedy for eliminating all inauspicious things within the heart considered to be obstacles in the path of self realisation. The remedy is the association of the Bhagwats. There are two types of Bhagwats namely the book Bhagwat and the devotee Bhagwat. Both the Bhagwats are competent remedies and both of them or either of them can be good enough for eliminating the obstacles. A devotee Bhagwat is as good as book Bhagwat because the devotee Bhagwat leads his life in terms of the book Bhagwat and the book bhagwat is full of information about the Personality of Godhead and His pure devotees who are also Bhagwats. Bhagwatam book or the person is identical.

The devotee-Bhagwat is direct representative of Bhagwan the Personality of Godhead. So by pleasing the devotee-Bhagwat one can receive the benefit of book-Bhagwat. Human reason fails to understand how by serving the devotee-Bhagwat or the book Bhagwat one gets gradual promotion on the path of devotion. But actually these are facts as they are explained by Srila Naradadeva who happened to be a maid-servant's son in his previous life. The maid servant was engaged in the menial service of the sages and thus he also got contact of them. And simply by associating with them and accepting the remnants of foodstuff left by the sages, the son of the maid servant got the chance of becoming the great devotee and Personality like Srila Naradadeva. These are the miraculous effects of the association of Bhagwats. And to understand these effects practically it may be noted that by such association of the Bhagwats sincerely one is sure to receive transcendental knowledge very easily and the result is that he becomes fixed up in the business of devotional service of the Lord. The more the progress is made in the devotional service under the guidance of the Bhagwats, the more one becomes fixed up in the transcendental loving service of the Lord. The messages of the book Bhagwat, therefore, has to be received from the devotee Bhagwat and combination of these two Bhagwats will help the neophyte devotee to make progress on and on.

*Tada rajas tamo bhavah kamalova dayascha ye
Cheta etair anabiddham stitham satwe prasidati.*

Tada—at that time, Rajas—the mode of passion, Tamo—the mode of ignorance, Kama—lust and desire, Lova—hankering, adayas—others, Cha—and, Ye—whatever they are, Cheta—the mind, Etair—by these, Anabiddham—without being affected, Stitham—being fixed up, Satwe—in the mode of goodness, Prasidati—thus becomes fully satisfied.

As soon as irrevocable loving service is fixed up in one's heart at that time the effects of the nature's modes of passion and ignorance such as lust, desire and hankering etc do disappear from one's heart and he becomes fixed up in the mode of goodness which makes him completely happy.

A living being in his normal constitutional position he is fully satisfied in spiritual bliss. This state of existence is called Brahmabhuta or Atmanand state or the state of self satisfaction. This self satisfaction is not like the

satisfaction of the inactive fool. The inactive fool is in the state of foolish ignorance while the self satisfied Atmanandi is transcendent to the material state of existence. This stage of perfection is attained as soon as one is fixed up in the irrevocable devotional service. Devotional service is not inactivity but it is the activity of the soul unalloyed.

The soul's activity becomes adulterated in contact with matter and as such the diseased activities are expressed in the form of lust, desire, hankering, inactivity, foolishness and sleep. The effect of devotional service becomes manifest by complete elimination of these effects of passion and ignorance. The devotee is fixed at once in the mode of goodness and he makes further progress to rise up to the position of Vasudeva or the state of unmixed Satwa or Suddha-satwa state. In this Suddha-Satwa state only one can see, eye to eye, Krishna always on account of pure affection for the Lord.

A devotee is always in the mode of unalloyed goodness and as such no body has any cause of harm from the devotees of the Lord. Whereas the non-devotee class, however, educated they may be is always harmful to one another. A devotee is neither a fool nor passionate. The opposite number namely the harmful, fool and passionate cannot be a devotee of the Lord however one may advertise as a devotee by the outward dress. A devotee is always qualified with all the good qualities of God. Quantitatively such qualifications may be different between the Lord, and His devotees but qualitatively both of them are one and the same.

*Ebam prasanna manaso bhagwatbhakti yogatah
Bhagawat tatwa vijnanam mukta samgasya jayate.*

Ebam—thus, prasanna-enlivened, manasa—of the mind, Bhagwatbhakti—devotional service of the Lord, yogatah—by contact of, Bhagawat—in the matter of the Personality of Godhead, tatwa—knowledge, vijnanam—scientific, mukta—liberated, samgasya—of the association, jayate—becomes effective.

Thus (when one is positively fixed up in the mode of unalloyed goodness) the enlivened minded man effected by contact of devotional service of the Lord, can positively know scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

In the Bhagwat Geeta it is said that out of many thousands of ordinary men one fortunate man endeavours for perfection of life. Mostly they are conducted by the modes of passion and ignorance and thus they are engaged always in the matter of lust, desire, hankering, ignorance and sleep. Out of such man-like many animals there is actually a man who knows the responsibility of human life and thus tries to make a perfection of life by following the prescribed duties. And out of such many thousands of persons who have thus attained success in the matter of human life, one may know scientifically about the Personality of Godhead Sri Krishna. [Bg. 7.6] In the same Bhagwat Geeta it is also said that scientific knowledge of Sri Krishna is understood only by the process of devotional service (Bhaktiyoga). [Bg. 18.55]

The very same thing is confirmed herein in the above words. No ordinary man or even one who has attained success in the matter of human life can know scientifically or perfectly the Personality of Godhead. Perfection of human life is attained when one can understand that he is not the product of matter but he is in fact spirit. And as soon as one understands that he has nothing to do with matter, he at once ceases his material hankering and become enlivened minded as a spiritual being. This attainment of success is possible when one is above the modes of passion or ignorance or in other words when one is actually a Brahmin by qualification. Brahmin is the symbol of Sata Guna or the modes of goodness. And others who are not in the mode of goodness are either Kshatriya, Vaishya, or Sudra or less than the Sudras. The Brahminical stage is the highest stage of human life on account of the good qualities. So nobody can be a devotee unless one is at least in the qualification of the Brahmin. Or the devotee is already a Brahmin by action. But that is not the end of it. As referred to above such Brahmin has to become a Vaishnava in fact to be actually in the transcendental stage. A pure Vaishnava is liberated soul and is transcendental to the position of a Brahmin even. In the material stage even the Brahmin is also conditioned soul. Because in the Brahminical stage the conception of Brahman or the transcendence is realised but in that stage scientific knowledge of the Personality of Godhead must be lacking. One has to surpass the Brahminical stage and reach the Vasudeva stage to understand the Personality of Godhead Krishna. The science of the Personality of Godhead is the subject matter for study of the post graduate students in the spiritual line. Foolish men or the men with poor fund of knowledge only do not understand the Personality of Godhead and they interpret Krishna according to their respective whims. The fact is, however, that one cannot understand the science of the Personality of Godhead unless one is freed from the contamination of the material modes even up to the stage of the Brahmin. When a qualified Brahmin becomes a Vaishnava in fact in the enlivened stage of liberation he can know what is actually the Personality of Godhead.

*Bhidyate hridaya granthis chhidryante sarva samsayah
Ksheyante cha asya karmani drista eva atmani isware.*

Bhidyate—pierced, hridaya—heart, granthis—knots, chhidyante—cut into pieces, sarva—all, samsayah—misgivings, ksheeyante—terminated, cha—and, assya—his, karmani—chain of fruitive actions, drista—having seen, atmani—unto the self, isware—dominating factor.

The knot of one's heart is thus pierced and all misgivings are cut into pieces. The chain of fruitive actions are terminated along with the seeing of one's self the dominating factor.

Attainment of scientific knowledge of the Personality of Godhead means seeing of one's own self simultaneously. So far the identity of the living being as spirit self is concerned, there are number of speculation and misgivings. The materialist does not believe in the existence of the spirit self and empiric philosophers believe in the impersonal feature of the whole spirit without any individuality of the living beings. But the transcendentalists affirm it that the Soul and the Super Soul are two different identities qualitatively one but quantitatively different. And there are many other theories and believers in different manners. And all these different speculations are at once cleared off as soon as Sri Krishna is realised in truth by the process of Bhaktiyoga. Sri Krishna is like the sun and the materialistic speculations about the Absolute Truth are like the darkest midnight. As soon as the Krishna Sun is arisen within one's heart, the darkness of materialistic speculations about the Absolute Truth and the living beings are at once cleared off. In the presence of the Sun the darkness cannot stand and the relative truths that were hidden within the dense darkness of ignorance become clearly manifested by the mercy of Krishna who is residing in every one's heart as the Super Soul.

In the Bhagwat Geeta the Lord says that in order to show special favour to His pure devotees, He Personally, eradicates the dense darkness of all misgivings by switching on the light of pure knowledge within the heart of a devotee. [Bg. 10.11] Therefore, on account of the Personality of Godhead's taking charge of illuminating the heart of His devotee, certainly a devotee, engaged in His service in transcendental love, cannot remain in darkness about everything in Absolute and the relative truths. The devotee cannot remain in darkness and because a devotee is enlightened by the Personality of Godhead, his knowledge is certainly perfect than those who speculate on the Absolute Truth by dint of one's own limited power of approach. Such knowledge is called Parampara or the deductive knowledge coming down from the authority to the submissive aural receiver bonafide by service and surrender. One cannot challenge the authority of the Supreme and know Him also at the same time. He reserves the right of not being exposed to such challenging spirit of an insignificant spark of the whole subjected to the control of illusory energy. The devotees are submissive and therefore the transcendental knowledge descends from the Personality of Godhead to Brahma and from Brahma to his sons and disciple in succession and helped by the Supersoul within such devotees. That is the perfect way of learning transcendental knowledge.

This enlightenment of the devotee perfectly enables him to distinguish the spirit from the matter because the knot of spirit and matter is unlocked by the Lord. This knot is called as Ahamkara which falsely obliges a living being to become identified with matter. As soon as, therefore, this knot is loosened the cloud of all doubts are at once cleared off. He sees his Master and fully engages himself in the transcendental loving service of the Lord making a full termination of the chain of fruitive action. In the material existence, a living being creates his own chain of fruitive work and enjoys the good and bad effects of those actions life after life. But as soon as he engages himself in the loving service of the Lord, he at once becomes free from such chain of Karma and all his actions do no more create any reaction as they are grown in the material energy.

*Ato bai kavayo nityam bhaktim paramaya muda
Vasudeve bhagwati kurvanti atma prasadanim.*

Ata—therefore, bai—certainly, kavayo—all transcendentalists, nityam—from time immemorial, bhaktim—service unto the Lord, paramaya—supreme, muda—with great delight, vasudeve—Sri Krishna, Bhagwati—the Personality of Godhead, kurvanti—do render, atma—self, prasadanim—that which enlivens.

All transcendentalists, therefore, certainly render devotional service to Lord Krishna the Personality of Godhead with great delight and from time immemorial because such devotional service is enlivening to the self.

Speciality of devotional service unto the Personality of Godhead Lord Sri Krishna is specifically mentioned herewith. Lord Sri Krishna is the Sayamrupa Personality of Godhead and all other forms of Godhead beginning from Sri Valadeva, Samkarshan, Vasudeva, Aniruddha, Pradyumna, Narayana, Purasha Avatars, Guna Avatars, Leela Avatars, Yuga Avatars and many other thousands manifestations of the Personality of Godhead are Lord Sri Krishna's plenary portions and integrated Parts. The living entities are separated parts and parcels of the Personality of Godhead. Therefore Lord Sri Krishna is the original form of Godhead and He is the last word in the Transcendence. As such He is more attractive to the higher transcendentalists

who participate in the eternal pastimes of the Lord. In other Forms of the Personality of Godhead except Sri Krishna and Valadeva there is no facility for intimate personal contact as they are displayed in transcendental pastimes of the Lord at Brajabhumi. The transcendental pastimes of Lord Sri Krishna is not newly accepted as it is argued by some less intelligent persons but His pastimes are eternal which is manifested in due course once in a day of Brahmaji as the sun rises on the Eastern horizon at the end of every 24 twenty four hours.

*Satwam rajas tamo iti prakriter gunas tai
Yuktah parah purusha eka ihasya dhatte
Sthityadaye hari Virinchi hareti samgah
Shreamsi tatra Khalu Satwa tano nrinam syuh.*

Satwam—goodness, rajas—passion, tamo—darkness of ignorance, iti—thus, prakiter—of the material nature, gunas—qualities, tair—by them, yuktah—associated by, parah—transcendental, purusha—the Personality, eka—one, ihasya—of this material world, dhatte—accepts, sthityadaye—for the matter of creation, maintenance and destruction etc., Hari—Vishnu the Personality of Godhead, Virinchi—Brahma, Hara—Lord Shiva, iti—thus, samgah—different features, shreamsi—ultimate benefit, tatra—therein, khalu—of course, satwa—goodness, tano—form, nrinam—of the human being, syuh—derived.

The transcendental personality of Godhead is indirectly associated with the three modes of material nature namely goodness, passion ignorance and just for material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahma, Vishnu and Maheswara trio. Out of them the Form of the quality of Goodness (Vishnu) is just suitable for deriving the ultimate benefit for all human beings.

Why Lord Shri Krishna by his plenary parts shall be rendered devotional service as it is explained above, is confirmed by this statement. Lord Shri Krishna and all His plenary parts are Vishnu Tatwa or the Lordship of Godhead. From Sri Krishna the next manifestation is Valadeva. From Valadeva is Samkarshan, from Samkarshan is Narayana again from Narayana there is the second Samkarshan and from this Samkarshan the Vishnu Purusha Avatars. The Vishnu or the deity of the quality of goodness in the material world is the Purusha Avatara known as Khirodashayee Vishnu or Paramatama. Brahma is the deity of Rajas (passion) and Shiva for ignorance. They are three departmental heads of the three qualities of this material world. Creation is made possible by the quality of passion and endeavour, it is maintained by the goodness of Vishnu and when it is required to be destroyed Lord Shiva does it by Tandab Nritya. The materialists and the foolish human beings do worship Brahma and Shiva respectively. But the pure transcendentalists do worship the Form of Goodness Vishnu in His various Forms. Vishnu is manifested by His millions and billions of integrated forms and separated forms. The integrated forms are called Godhead and the separated forms are called the living entities or the Jivas. But either the jivas or Godhead both of them have their original spiritual forms. The Jivas are sometimes subjected under the control of the material energy but the Vishnu forms are always controller of the material energy. When Vishnu or the Personality of Godhead appears in the material world He comes to deliver the conditioned living beings who are under the material energy. Such living being appears in the material world with intention of lording it over falsely and thus become entrapped by the three modes of nature. As such the living entities have to change the material coverings for undergoing different terms of imprisonment. The prison house of the material world is created by Brahma under instruction of the Personality of Godhead and at the conclusion of a Kalpa the whole thing is destroyed by Shiva. But so far maintenance of the prison house is concerned it is done by Vishnu as much as the state prison-house is maintained by the state. Any one, therefore, who may wish to get out of this prison house of material existence which is full of miseries like repetition of birth, death, diseases and oldage, he must please Lord Vishnu for such liberation. Lord Vishnu is worshipped by devotional service only and if any one has to continue the prison-life in the material world he may ask for relative facilities from the different demigods like Shiva, Brahma, Indra, Varuna, etc. for temporary relief. No such demigods can however release the imprisoned living being from the conditioned life of material existence except Vishnu. As such the ultimate benefit may be derived from Vishnu the Personality of Godhead.

*Parthibad daruno dhumas tasmad agnis trayee mayah
Tamasas tu rajas tasmad satwam yad Brahma Darshanam.*
ENGLISH SYNONYMS

Parthibad—from earth, Daruno—fire wood, Dhumas—smoke, Tasmad—from that, Agnis—fire, Trayee—vedic sacrifices, Tamasas—the mode of ignorance, Tu—but, Rajas—the mode of passion, Tasmad—from that, Satwam—the mode of goodness, Yad—which, Brahma—the Absolute Truth, Darshanam—realisation.

Srimad Bhagawatam, First Canto, Part One

The fire wood is a transformation of the earth and smoke is better than the raw wood. And fire is still better because by fire we can derive so many benefits by superior knowledge (Vedas). Similarly Rajas quality of matter is better than the tamas quality but Satwa quality is the superior quality by which one can realise the Absolute Truth.

As explained above that one can get release from the conditioned life of material existence by the devotional service of the Personality of Godhead, it is further comprehended herein that one has to rise upto the platform of the mode of goodness (Satwam) so that one can be eligible for the devotional service of the Lord. But there is impediment in such progressive path and any one even from the platform of tamas quality one can gradually rise up to the Satwam platform by the expert direction of the spiritual master. Such desiring candidates must, therefore, approach an expert spiritual master for such progressive march and the bonafide expert spiritual master is competent to direct a disciple from any stage of life tamas, rajas or satwam.

It is mistake, therefore, to consider that worship of any quality or any form of the Supreme Personality of Godhead is equally beneficent. Except Vishnu all other separated forms are manifested under the conditions of the material energy and therefore, the forms of material energy cannot help any one to rise up to the platform of Satwa which alone can liberate a person from the material bondage.

Uncivilised state of life or the life of the lower animals are controlled by the modes of Tamas. Civilised life of man with a passion for various type of material benefits is the stage of Rajas. The Rajas stage of life has a slight clue to the realisation of the Absolute Truth in the forms of fine sentiments in philosophy art and culture with moral and ethical principles but the modes of Satwam is still higher stage of material quality which actually helps one in realising the Absolute Truth. In other words as there is the qualitative difference between the three modes of nature similarly there is difference between the different kinds of worshipping method as well as the respective results derived out of the predominating deities namely Brahma, Vishnu and Hara.

*Bhejire munayo thagrey bhagwantama adhoksajam
Satwan vishuddham kshemaya kalpante ye anu taniha.*

Bhejire—rendered service unto, muayothagrey—thus before all the sages, Bhagwantam—unto the Personality of Godhead, Adhoksajam—the transcendence, Satwam—existence, Vishuddham—above the three modes of nature, Kshemaya—for deriving the ultimate benefit, Kalpante—deserve, Ye—those, Anu—follow, Tan—those, Iha—in this material world.

All previous great sages rendered service unto the transcendental Personality of Godhead on account of His transcendental existence above the three modes of material nature,—for deriving ultimate benefit of being freed from the material conditions. Any one who follows such great authorities is also eligible for such liberation from this material world.

The purport of performing religiosity is neither to profit by material gain nor to get the simple knowledge of discerning matter from spirit. The ultimate aim of religious performances is to get oneself released from the material bondage and regain the life of freedom in the transcendental world where the Personality of Godhead is the Supreme Person. Laws of religiosity are, therefore, directly enacted by the Personality of Godhead and except the Mahajans or the authorised agents of the Lord, no body knows the purpose of religiosity. There are twelve particular agents of the Lord who know the purpose of religiosity and all of them render transcendental service unto Him. Persons who desire their own good may follow these Mahajans and thus attain the Supreme benefit.

*Mumukshabo ghoram Rupam hitwa bhupatin atha
Narayanakalah shanta bhajanti hi anasyabah*

Mumukshabah—persons desiring liberation, Ghoram—horrible, ghastly, Rupam—forms like that, Hitwa—rejecting, Bhupatin—demigods, Atha—for this reason, Narayana—the Personality of Godhead, Kalah—plenary portions, Shanta—all blissful, Bhajanti—do worship, Hi—certainly, Anasyabah—non-envious.

Persons who are serious about liberation from the material conditions are certainly non-envious and respectful to all and yet they reject the horrible and ghastly forms of demigods and do worship the all blissful forms of Vishnu and his plenary portions.

The Supreme Personality of Godhead Sri Krishna, Who is the Original Person of the Vishnu categories, expands Himself in two different categories namely integrated plenary portions and separated parts and parcels. The separated parts and parcels are the servitors and the integrated plenary portions of Vishnu Tatwas are the worshipful object of being served.

All demigods who are empowered by the Supreme Lord are also separated parts and parcels. They do not belong to the categories of Vishnu Tatwa. The Vishnu Tatwas are equally powerful living beings like the original Form of the Personality of Godhead and they display only different categories of powers in consideration of different time and circumstances. The separated

parts and parcels are powerful by limitation. They have not got unlimited power like the Vishnu Tatwas. As such the Vishnu Tatwas or the plenary portions of Narayana the Personality of Godhead are never to be classified in the same categories of the parts and parcels. If any one does so he becomes at once offender by the name Pasandi. In the age of Kali many foolish persons commit such unlawful offences and equalise the two categories as one and the same.

The seperated parts and parcels have different postions in the estimation of material powers and some of them are like Kala Bhairaba, Smashan Bhairaba, Shani, Mahakali, Chandika. These demigods are worshipped mostly by those who are in the lowest categories of the mode of darkness or ignorance and there are others who are in the modes of passion to worship demigods like Brahma, Shiva, Surya, Ganesh and many such deities urged by the desire of material enjoyment. But those who are actually situated in the mode of goodness Satwa Guna of the material nature, do worship only Vishnu Tatwas. Vishnu Tatwas are represented by various names and forms such as Narayana, Damodara, Vaman, Govinda, Adhoksaja, etc. The qualified Brahmins do worship the Vishnu Tatwas represented by the Shalagram Shila and so also some of the higher castes like the Kshatriyas and Vaishyas also do worship the Vishnu Tatwas generally.

Such highly qualified Brahmins situated in the mode of goodness have no grudge against the mode of worship of others. They have all respects for other demigods even though they are ghastly looking like the Kala Bhairaba or Mahakali etc. They know very well taat these horrible features of the Supreme Lord are all different servitors of the Lord under different conditions, but yet they reject the worship of such horrible or good looking features of the demigods and they concentrate only on the Forms of Vishnu because they are serious about liberations from the material conditions. The demigods even to the stage of Brahma the Supreme of all the demigods, can not offer liberation to any body. Hiranya Kashipu underwent a severe type of penances for becoming eternal in life but his worshipful deity Brahma could not satisfy him with such blessings. Therefore Vishnu is called Muktipada or the Personality of Godhead who can bestow upon us Mukti liberation and none else. The demigods being as good as other living entities within the material world they are all liquidated at the time of annihilation of the material structure. They are themselves unable to get liberation and what to speak of giving liberation to their different devotees. The demigods can award upon the worshippers some temporary benefit only and not the ultimate one.

It is for this reason only the candidates for liberation do, deliberately reject the worship of other demigods although they have no disrespect for any one of them.

*Rajas tamah prakritayah samashila bhajanti bai
Pitri bhuta prajeshadeen Shriha aishwarya praja ipshavah.*

Rajas—the mode of passion, tamah—the mode of ignorance, prakritayah—that mentality, samashila—of the same categories, bhajanti—do worship, bai—actually, pitri—the forefathers, bhuta—other living beings, prajeshadeen—controller of the cosmic administration, shriah—enrichment, aishwarya—wealth and power, praja—aristocracy, ipshavah—so desiring,

Those who are in the modes of passion and ignorance and persons of the same category do worship the forms of forefathers, other living beings and the deities of the cosmic administration urged by a desire to be materially benefitted with women, wealth and aristocracy.

There is no need of worshiping demigods of whatsoever category for those who are serious about going back to Godhead. In the Bhagwat Geeta it is clearly said that those who are mad after material enjoyment they only approach the different demigods for temporary benefit which are meant for men with poor fund of knowledge. (Bg. 7.20-23.) We should never desire to increase the depth of material enjoyment. Material enjoyment should be accepted only up to the point of bare necessities of life and not more or less than that. To accept more material enjoyment means to bind up one self more and more in the miseries of the material existence. More wealth, more women and false aristocracy are some of the demands of the materially disposed man because he has no information of the benefit derived out of Vishnu worship. By Vishnu worship one can derive benefit for this life as well as for the life after death. Forgetting these principles, foolish people who are after more wealth, more wives and more children do worship the demigods of different dimentions. The aim of life is just to end the miseries of life and not to increase them.

For material enjoyment there is no need of approaching the demigods. Because the demigods are but servants of the Lord. As such they are duty-bound to supply necessities of life in the form of water, light, air etc. which are essential parts of living conditions. One should work hard and worship the Supreme Lord by the fruits of one's hard labour for existence and that should be the motto of life. One should be careful about his occupational service with faith in God in the proper way and that will lead one gradually on the progressive march to Back to Godhead.

Lord Sri Krishna when He was personally present at Braja-dhama He stopped the worship of Indra demigod and advised the residents of Braja to

worship their business and to have faith in God. Worshipping the multi demigods for material gain is practically a perversity of religion. This sort of religious activities have been condemned in the very beginning of the Bhagwat as Kaitaba Dharma. There is only one religion in the world to be followed by one and all and that is the Bhagwat Dharma or the religion which teaches to worship The Personality of Godhead and no one else.

*Vasudeva para veda vasudeva para makhah
Vasudeva para yoga vasudeva para Kriah
Vasudeva param jnanm vasudeva param tapah
Vasudeva paro dharmo vasudeva para gatih*

Vasudeva—the personality of Godhead, para—ultimate goal, Veda—revealed scriptures, Vasudeva—the personality of Godhead, Para—for worshipping, Makha—sacrifices, Vasudeva—the personality of Godhead, Para—the means of attaining, Yoga—mystic paraphernalia, Vasudeva—the personality of Godhead, Para—under His control, Kriah—fruitive activities, Vasudeva—the personality of Godhead, Param—the supreme, Jnanm—knowledge, Vasudeva—the personality of Godhead, Param—best, Tapah—austerity, Vasudeva—the personality of Godhead, Paro—superior quality, Dharma—religiosity, Vasudeva—the personality of Godhead, Para—ultimate, Gatih—goal of life.

The ultimate knowable object in the revealed scriptures is Sri Krishna the Personality of Godhead. The purpose of performing sacrifices is to please Him. The mystic paraphernalia are performed for realising Sri Krishna. All fruitive activities are ultimately rewarded by Him only. He is the Supreme knowledge and all severe austerities are performed to know him. Religion means to do devotional service unto Him. And He is the Supreme Goal of life.

Sri Krishna the Personality of Godhead is the only object of worship is confirmed in these two slokas. In the Vedic literature there is the same objective of establishing relation with Vasudeva, to act according to that established relation and ultimately revive our lost loving service unto Him. That is the sum and substance of the Vedas. In the Bhagwat Geeta the same theory is confirmed by the Lord in His own words that the ultimate purpose of the Vedas is to know Him only. All the revealed scriptures are prepared by the Lord by His incarnation in the body of Srila Vyasdeva just to remind the fallen souls conditioned by material nature about Sri Krishna the Personality of Godhead. Except the Personality of Godhead no other demigod can award freedom from the material bondage. That is the verdict of all the Vedic literatures. Impersonalists who have no information of the Personality of Godhead minimise the omnipotency of the Personality of Godhead and put Him on equal footing with all other living beings and for this act such impersonalists do get freedom from the material bondage with great difficulty. Because they can only surrender unto Him after many many births and culture of transcendental knowledge.

One may argue that the Vedic activities are based on sacrificial ceremonies. That is true. But all such sacrifices are also meant for realising the truth about Vasudeva. Another Name of Vasudeva is Yajna and in the Bagawat Geeta it is clearly stated that all sacrifices and all activities are to be conducted for the satisfaction of Yajna or Vishnu the Personality of Godhead. Similarly the Yoga system. Yoga means to get into touch with Supreme Lord. The process however, includes several bodily features as Ashana, Dhyana, Pranayama, Meditation etc. and all of them are meant for concentrating upon the localised aspect of Vasudeva represented as Paramatma. Paramatma realisation is partial realisation of Vasudeva and if one is successful in that attempt one realises Vasudeva in full. But by ill luck most of the yogins are stranded by the powers of mysticism achieved through the process of bodily features. Illfated yogins become captivated by the wonderful material powers thus achieved and again become conditioned by the laws of Nature and fall down from the higher status of perfection. These fallen yogins are given chance in the next birth by placing them in the family of good learned Brahmins or in the family of rich merchantile community just to execute the unfinished task of Vasudeva-realisation. If such fortunate Brahmin and the son of a rich man properly utilise the chance they can easily realise Vasudeva by good association of saintly persons, Unfortunately such preferential persons are captivated again by material wealth and honour and practically forget the aim of his life.

So also the culture of knowledge. According to Bhagwat Geeta there are about eighteen items in the matter of culturing knowledge. And by such culture of knowledge one becomes gradually prideless, devoid of vanity, nonviolent, forbearing, simple, devoted to the great spiritual masters, controller of the senses. By culture of knowledge one becomes unattached to hearth and home and becomes conscious of the miseries due to death, birth, oldage and desases. And a sumtotal of all such culture of knowledge culminates into devotional service of the Personality of Godhead Vasudeva. Therefore, Vasudeva is the ultimate aim of culturing all different branches of knowledge. Culture of knowledge leading one to the transcendental plane of meeting Vasudeva is real knowledge. Physical knowledge by its all branches

is condemned in the Bhagwat Geeta as Ajnan or the opposite number of knowledge. Ultimate aim of physical knowledge is to satisfy the senses which means prolongation of the term of material existence and thereby continuing the status of three fold miseries. So prolonging the miserable life of material existence is nescience. But the same physical knowledge leading to the way of spiritual understanding helps in ending the miserable life of physical existence and begins the life of spiritual existence in the plane of Vasudeva.

The same is for all kinds of austerities, Tapasya means voluntary acceptance of bodily pains for achieving some higher end of life. Ravana and Hiranyakasipu underwent a severe type of bodily torture for achieving the end of sense gratification. Some times modern politicians also undergo severe type of austerities for achieving some political end. They are not actually Tapsya. One should accept voluntary bodily inconvenience for the sake of knowing Vasudeva because that is the way of real austerities. Otherwise all other forms of austerities are classified in the group of the modes of passion and ignorance. Passion and ignorance cannot end the miseries of life. Only the mode of goodness can mitigate the threefold miseries of life. Vasudeva and Devaki, the so called father and mother of Lord Krishna, underwent, panances to get Vasudeva as their son. Lord Sri Krishna is the Father of all living being (Bg. 14.4) As such He is the original living Being of all other living beings He is the original Eternal Enjoyer amongst all other enjoyers. Therefore no body can be His begetting father as it is ill conceived by the less intelligent class of men. Lord Sri Krishna agreed to become the son of Vasudeva and Devaki being pleased at their severe type of austerities. Therefore if any austerities have to be done, it must be done in terms of achieving the end of knowledge of Vasudeva.

Vasudeva is the Original Personality of Godhead Lord Shri Krishna. As explained before the original Personality of Godhead expands Himself by innumerable Forms. Such expansion of forms are made possible by His various energies. His energies are also multifarious and as such His internal energies are superior and external energies are inferior in quality. This is explained in the Bhagwat Geeta as the Para and Aparā Prakrities. (Bg. 7.4-6) So His expansions of various forms which take place in terms of the internal energies are superior forms whereas the expansions which take place in terms of the external energies are inferior forms. The living entities are also His expansions. The living entities who are expanded by His internal potency are eternally liberated persons whereas those who are expanded in terms of the material energies are eternally conditioned souls. Therefore, all culture of knowledge, austerities, sacrifice, activities shall be aimed at changing the quality of the influence that is acting upon us. For the present we are all being controlled by the external energy of the Lord and just to change the quality of the influence, we must have to endeavour for it by cultivating spiritual energy. In the Bhagwat Geeta it is said that those who are Mahatmas or those whose mind has been so broadened as to be engaged in the service of Lord Krishna,—are under the influence of the internal potency and the effect is that such broad minded living beings are constantly engaged in the service of the Lord without any deviation. That should be the aim of life. And that is the verdict of all the vedic literatures. No body should bother himself with fruitive activities or dry speculation of transcendental knowledge. Everyone should at once engage himself in the transcendental loving service of the Lord. One should not also deviate himself in the engagement of worshipping different demigods working as different hands of the Lord for creation maintenance or destruction of the material world. There are innumerable powerful demigods for looking over the external management of the material world. They are all different assisting hands of Lord Vasudeva. Even Lord Shiva or Lord Brahma are included within the list of the demigods but Lord Vishnu or Vasudeva is always transcendently situated. Even though He accepts the quality of goodness of the material world He is still transcendental to all the material modes. The following example will clear that matter more explicitly. In the prison house there are the prisoners and the managers of the prison house. Both the managers and the prisoners are bound up by the laws of the King. But the King even though he sometimes comes in the prison does not mean that the King is also bound up by the laws of the prison house. The King is the creator of the prison house as well as the officers and by His order the prisoners are put in the prison house. The King is therefore always transcendental to the laws of the prison house as much as the Lord is always transcendental to the laws of the material world.

*Sa eva idam sasarja agre bhagwan atmamayaya
Sad asad rupaya cha asou gunamayee aguna bibhuh*

Sa—that, Eva—certainly, Idam—this, Sasarja—created, Agre—before, Bhagwan—the Personality of Godhead, Atmamayaya—by His personal potency, Sad—the cause, Asad—the effect, Rupaya—by forms, Cha—and, Asou—the same Lord, Gunamayee—in the modes of material nature, Aguna—transcendental, Bibhu—the Absolute.

That Absolute Personality of Godhead (Vasudeva) in the beginning of the material creation, created the causal and effectual energies in His transcendental position by His own internal energy.

Srimad Bhagawatam, First Canto, Part One

The position of the Lord is always transcendental because the causal and effectual energies required for the creation of the material world, were also created by Him. He is therefore, unaffected by the qualities of the material modes. His existence, form, activities and paraphernalia all existed before the material creation.* He is all spiritual and has nothing to do with the qualities of the material world which are qualitatively distinct from the spiritual qualities of the Lord.

*Taya vilasitesu esu gunesu gunaban iva
Antapravista avati vijnanena bijrimbhita*

Taya—by them, Vilasitesu—although in the function, Esu—these, Gunesu—the modes of material nature, Gunaban—affected by the modes, Eva—as if, Antah—within, Pravista—entered into, Avati—appears to be, Vijnanena—by transcendental consciousness, Bijrimbhita—fully enlightened.

The Lord (Vasudeva) after creating the ingredients in potency expands Himself by entering into the creative elements. And although He is within the functional affairs and appears to be one of the created beings, He is fully enlighten in his transcendental position.

The living entities are separated parts and parcels of the Lord and the conditioned living entities who are unfit for the spiritual kingdom are strewn within the material world to enjoy matter to fullest extent and as Paramatma and eternal friend of the living entities the Lord by one of His plenary portion accompanies the living entities to guide them in their material enjoyment and to become witness of all the activities. While the living entities do enjoy the material conditions the Lord keeps up His transcendental position without being affected by such material atmosphere. In the Vedic literatures (Srutu) it is said that there are two birds in one tree.* One of them is eating the fruit of the tree while the other is witnessing the actions. The Witness is the Lord and the fruit eater is the living entity. The fruit eater living entity has forgotten his real identity and is overwhelmed in the fruitive activities of the material conditions but the Lord Parmatma is always full in transcendental knowledge. That is the difference between the Super Soul and the conditioned Soul. The conditioned soul living entity is controlled by the laws of Nature while the Paramtma or the Super Soul is the controller of the material energy.

*Dwa suparna sayuja sakhaya samanam briksham parisaswajate tayoannya pippalam swadbat wannanya abhichaksititi. (Srutimantra)

*Yatha hi abahite bahnir darusu swayonisu
Naneva bhata viswatma cha tatha puman.*

Yatha—as much as, Hi—exactly like, Abahito—surcharged with, Bahnir—fire, Darusu—in the wood, Swayonisus—the source of manifestation, Naneva—like different entities, Viswatma—the Lord as Paramatma, Cha—and, Tatha—in the same way, Puman—the Absolute Person,

The Lord Paramatma is surcharged like the fire in the wood within everything in matter and appears to be of many varieties although He is Absolute one without second.

Lord Vasudeva the Supreme Personality of Godhead by one of His plenary part expands Himself all over the material world and His existence can be perceived even within the atomic energy. Matter antimatter proton neutron all are different sources of manifestation of the Paramatma feature of the Lord by proper culture only. As from the wood the infested fire can be manifested by proper manipulation or as butter can be churned out of the milk so also the presence of the Lord as Paramatma can be felt by the process of legitimate hearing and chanting of the transcendental subject. The transcendental subject is specially dealt in the Vedic literatures like the Upanishads and Vedanta and Srimad Bhagawatam is the bonafide explanation of the same Vedic literatures. The Lord can be realised through the aural reception of the transcendental message and that is the only source of experiencing transcendental subject. As fire is kindled from the wood by another piece of fire similarly the divine consciousness of man can be kindled up by another divine grace. His Divine Grace the Spiritual master can kindle up the spiritual fire from the woodlike living entity by imparting proper spiritual messages injected through the receptive ear. Therefore one is required to approach the proper spiritual master with receptive ear only and the Divine existence is thus gradually realised. The difference of animality and humanity lies in this process only. A human being can hear properly while the animal cannot.

*Asau gunamayair bhavai bhuta sukshma indriya atmavih
Swanirmetesu nirvisto bhungte bhutesu tadgunan*

Asau—that Parmatma, Gunamayair—influenced by the modes of nature, Bhavai—naturally, Bhuta—created, Sukshma—Subtle, Indriya—senses, Atmavih—by the living beings, Swanirmetesu—in the matter of his own creation, Nirvisto—entering, bhungte—causes to enjoy, Tadgunan—those modes of nature.

That Supersoul enters into the body of the created beings and influenced by the modes of material nature causes to enjoy, the living beings in different bodies, by the subtle mind the effects of the modes of nature.

There are eighty four lacs species of living beings beginning from the highest intellectual being Brahma down to the insignificant ant and all of them are enjoying the material world in terms of the desire of the subtle mind and gross material body. The gross material body is based on the conditions of the subtle mind and the senses are created according to the desire of the living being. The Lord as Parmatma helps the living being in getting material happiness because the living being is helpless in all respect to obtain his desired things. He proposes and the Lord disposes. In another sense the living beings are parts and parcels of the Lord. They are therefore one with the Lord. In the Bhagwat Geeta the living beings in all varieties of bodies have been claimed by the Lord as His sons. The sufferings and enjoyment of the sons are indirectly the suffering and enjoyment of the father. Still the father is not in any way affected directly with the sufferings and enjoyment of the sons. He is so kind that He constantly remains with the living being as Parmatma and always tries to convert the living being towards the real happiness.

*Bhavayati esa sattvena lokan bai lokabhavanah
Leela avata anurata deva tiryng naradisu.*

Bhavayati—maintains, Esa—all these, Sattvena—in the mode of goodness, Lokan—all over the universe, Bai—generally, Lokabhavanah—the master of all the universes, Leela—pastimes, Avata—incarnation, Anurata—assuming the role, Deva—the demigods, Tiryng—lower animals, Naradisu—in the midst of human beings.

Thus the Lord of the universes maintains all the universal planets domiciled by the demigods, human beings or other than the human beings,—by His pastimes and incarnations just to reclaim the living beings there in the mode of pure goodness.

There are innumerable material universes and in each and every universe there are innumerable planets inhabited by different grades of living entities in different modes of nature. The Lord (Vishnu) incarnates Himself in each and every one of them and in each and every type of living societies. He manifests His transcendental pastimes amongst them just to create the mentality of going back to Godhead. The Lord does not change His original transcendental position but He appears to be differently manifested according to the particular time circumstances and society.

Sometimes He incarnates Himself or empowers a suitable living being to act for Him but all the same the purpose is the same that the Lord wants the suffering living being to go back to home go back to Godhead. The happiness which the living beings are hunkering after is not to be found within any corner of the innumerable universes and material planets. The eternal happiness which the living being wants is obtainable in the kingdom of God and the forgetful living beings under the influence of material modes have no information of the Kingdom of God. He therefore comes to propagate the message of the Kingdom of God either personally as incarnation or through His bonafide representatives as the good son of God. Such incarnation or the sons of God are not only making propaganda of going Back to Godhead within human society but also the propaganda work is going on in all types of societies including demigods or those who are other than the human beings.

Thus end the Bhaktivedanta Purports of the First Canto—Second Chapter of Srimad Bhagawatam in the matter of Divinity and Devotional Service.

THIRD CHAPTER

Description of Incarnations of Godhead.

*Jagrihe pourusham rupam bhagawan mahadadivih
Sambhutam sodashakalam adou loka sisrikshaya.*

Sutauvacha—suta said, Jagrihe—accepted, pourusham—plenary portion as Purusha incarnation, rupam—form, bhagawan—the personality of Godhead, mahadadivih—along with the ingredients of material world, sambhutam—thus there was the creation of, sodashakalam—sixteen primary principles, adou—in the beginning, loka—the universes, sisrikshaya—on the intention of creating.

Suta said, in the beginning of the creation the Lord first of all expanded Himself in the universal form of Purusha incarnation primarily with all the ingredients of material creation. And thus at first there was the creation of the sixteen principles of material action. This was on the intention of creating the material universes.

As it is said in the Bhagwat Geeta that the Personality of Godhead Sri Krishna maintains this material universes by extending His part of plenary expansions, so this Purusha Form is the confirmation of the same principle. The Original Personality of Godhead Vasudeva or Lord Krishna who is famous as the son of king Vasudeva or King Nanda, the very same Personality of Godhead is full with all opulences, all potencies, all fames all beauties, all knowledge and all renunciations. Part of his opulences is manifested as impersonal Brahman and part of His opulences is manifested as Paramatma. This Purusha feature of the same Personality of Godhead Sri Krishna is the Original Parmatma Manifestation of the Lord. There are three Purusha features in the matter of material creation and this Form who is known as the Karanodaka-Shayee Vishnu is the first of the three. The others are known as the Garvodaksayee Vishnu and the Khirodakashayee Vishnu which we shall know one after another. The innumerable universes are generated from skinholes of this Karanodakasayee Vishnu and in each one of the universes the Lord enters as Garvodakasayee Vishnu.

In the Bhagwat Geeta this is also mentioned that the material world is created at certain interval and then again it is destroyed. This creation and destruction is done by the Supreme will on account of the conditioned souls or the Nityabadhya living beings. The nityabadhya or the eternally conditioned souls have the sense of individuality or Ahamkara which dictates them for sense enjoyment which they are unable to have constitutionally. The Lord is the only enjoyer and all others are enjoyed. The living beings are predominated enjoyer. But the eternally conditioned souls forgetful of this constitutional position have strong aspiration for enjoying. This chance of enjoying the matter is given to the conditioned souls in the material world and side by side they are given the chance of understanding the real constitutional position. Those fortunate living entities who catch up the truth and surrender unto the Lotus feet of Vasudeva after many many births in the material world, become one of the eternally liberated souls and thus are allowed to enter into the kingdom of Godhead. After this such fortunate living entities have no more to come within the occasional material creation. But those who can not catch up the constitutional truth are again kept merged into the Mahat Tatwa at the time of annihilation of the material creation. When the creation is again set up this Mahat Tatwa is again let lose and this Mahat Tatwa contains all the ingredients of material manifestations including the conditioned souls. Primarily this Mahat Tatwa is divided into sixteen parts namely the five gross material elements and the eleven working instruments or senses. It is like the cloud in the clear sky. In the spiritual sky, the effulgence of Brahman is spread all round and the whole system is dazzling in spiritual light. The Mahat Tatwa is assembled in some corner of the that vast unlimited spiritual sky and the part which is thus covered by the Mahat Tatwa is called the material sky. This part of the spiritual sky, called the Mahta Tatwa, is only an insignificant portion of the whole spiritual sky, and within this Mahat Tatwa there are innumerable universes. All these universes collectively is produced by the Karanarvashayee Vishnu called also the Mahavisnu who simply throws His glance only to impregnate the material sky to manifest.

*Yasya ambhasi sayanasya yoganidram vitanwatah
Navi hradambujad asit brahma viswa srijam patih*

Yasya—whose, Ambhasi—in the water, Sayanasya—lying down, Yoganidram—sleeping in meditation, Vitanwatah—ministering, Nave—navel, Hradad—out of the lake, Ambujad—from the lotus, Asit—became manifested, Brahma—the grand father of the living beings, Viswa—the universe, Srijam—the engineers, Patih—master.

Another plenary part of the Purusha is lying down within the water of the universe from the navel lake of His body which has sprouted the lotus stem (which is the body of the universe) and on the top, from the lotus flower Brahma the master of all engineers of the universe, is generated.

The First Purusha is the Karanodakashayee Vishnu. From the skinholes of Him innumerable universes have sprung up. In each and everyone of them the Purusha enters as the Garbhodakashayee Vishnu. He is lying in half portion of the universe full with water of His body. And from the navel of

Garbhodakashayee Vishnu has sprung up the stem of the lotus flower the birth place of Brahma who is the father of all living beings and the master of all the demigod engineers engaged in the matter of perfect design and working of the universal order. Within the stem of the lotus there are fourteen divisions of planetary system and the earthly planets are situated in the middle. Upwards there are other better planetary systems and the topmost system is called Brahmaloaka or the Satyaloka. Downwards the earthly planetary system there are seven downwards planetary systems domiciled by the Ashuras and similar other most materialistic living beings.

From this Garbhodakashayee Vishnu there is expansion of the Kshirodakashayee Vishnu who is the collective Paramatma of all living beings. He is called Hari and from Him all incarnations within the universe are expanded.

Therefore, the conclusion is that the Purusha Avatar is manifested in three features namely first the Karanodakashayee who creates aggregate material ingredients in the Mahat Tattawa, second the Garbhodakashayee Who enters in each and every Universe and third the Kshirodakashayee Vishnu Who is the Paramatma of every material object organic or inorganic. One who knows these Plenary features of the Personality of Godhead knows also Him (Godhead) properly and thus the knower becomes freed from the material conditions of birth, death, oldage and diseases as it is confirmed in the Bhagwat Geeta. In this sloka the subject matter of Mahavishnu is summarised. The Mahavishnu lies down in some part of the spiritual sky by His own free will and thus He does lie on the ocean of Karana from where He glances over His material nature and the Mahat Tatwa is at once created. Thus electrified by the power of the Lord the material nature creates at once innumerable universes just like in due course a tree is decorated with innumerable grown up fruits all at a time. The seed of the tree is sown by the cultivator and the tree or creeper in due course becomes manifested with so many fruits. Nothing can take place without a cause. The Karana ocean is therefore called the Causal Ocean. Karana means Causal. We should not foolishly accept the theory of creation by the atheist without any cause. The description of such atheists is given in the Bhagwat Geeta. The atheist does not believe in the creator neither he can give any good explanation of the theory of creation. Material nature has no power to create without the power of the Purusha as much as a Prakriti or woman cannot produce any child without the connection of a Purusha. The Purusha impregnates and the Prakriti delivers. We should not expect milk from the fleshy bags in the neck of the goat although they look like breastly nipples. Similarly we should not expect any creative power from the material ingredients, we must believe in the power of the Purusha who impregnates the Prakriti or nature. And because the Lord wished for lying down in meditation the Material Energy created innumerable universes also at once and in each of them the Lord lay Himself down and thus all the planets and the different paraphernalia was created at once by the will of the Lord. The Lord has unlimited potencies and as such He can perform as He likes in perfect planning although Personally He has nothing to do and no body is greater or equal to Him. That is the verdict of Veda.

*Yasya avayava samsthanaih kalpito loka vistarah
Tadbai bhagabato rupam visudhawam satwamurjitam.*

Yasya—whose, Avayava—bodily expansion, Samasthanaih—situated in, Kalpato—is imagined, Tadbai—but that is, Bhagbato—of the personality of Godhead, Rupam—form, Visuddham—purely, Satwam—existence, Urjitam—excellence.

It is conceived that all the universal planetary system are situated on the extensive bodily features of the Purusha but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence per excellence.

The conception of Virata Rupa or Viswa Rupa of the Sureme Absolute Truth is specially meant for the neophyte materialist who can hardly think of the transcendental Form of the personality of Godhead. To them a form means something of this material world and as such an opposite conception of the absolute is necessary for them in the beginning to concentrate their mind in the power extension of the Lord. As stated above the Lord extends His potency in the form of Mahat Tatwa which includes all material ingredients. The extension of power by the Lord and the Lord Himself personally are one in one sense but at the same time the Mahat Tatwa is different also from the Lord. Therefore the potency of the Lord and the Lord are non-different. The conception of the Virata Rupa specially for impersonalist is thus non different from the eternal Form of the Lord. This eternal Form of the Lord exists prior to the creation of the Mahat Tatwa and it is stressed here that the eternal Form of the Lord is per excellence spiritual or transcendental to the modes of material nature. The very same transcendental Form of the Lord is manifested by His internal Potency and the formation of His multifarious manifestation of incarnations are always of the same transcendental quality without any touch of the Mahattattwa.

*Pasyanti adah adabhra chakshusa
Sahasrapado uru bhujanana adbhutam
Sahasra murdha shravana akshi nasikam
Sahasra moullya ambara kundala ullasat*

Srimad Bhagawatam, First Canto, Part One

Pasyanti—see, Adah—the form of the Purusha, Adabhra—perfect, Chaksusa—by the eyes, Sahasrapada—thousands of legs, Uru—thighs, Bhujanana—hands and faces, Adbutam—wonderful, Sahasra—thousands of, Murdha—heads, Shraavan—ears, Akshi—eyes, Nasikam—noses, Sahasra—thousands, Moulya—garlands, Ambara—dress, Kundala—earring, Ullasat—all glowing.

The devotees with their perfect eyes do see the transcendental Form of the Purusha Who have thousands of legs, thighs, arms, and faces all extraordinary. In that body there are thousands of heads ears, eyes and noses. They are decorated with thousands of helmets dressed in garlands and glowing earrings.

With our present materialised senses we cannot perceive anything about the transcendental Lord. Our present senses are to be rectified by the process of devotional service when the Lord becomes Himself revealed to us. In the Bhagwat Geeta it is confirmed that the transcendental Lord can be perceived only by pure devotional service. So it is confirmed in the Vedas that devotional service only can lead one to the side of the Lord and devotional service only can show Him. In the Brahma Samhita also it is said that the Lord is always visible to the devotees whose eyes have been anointed with the tinge of devotional service. So we have to take information of the transcendental form of the Lord from persons who have actually seen Him in perfect eyes smeared with devotional service. In the material world also we do not always see things in our own eyes but we perceive it through the experience of them who have actually seen or done things. If that is the process for experiencing a mundane object it is more perfectly applicable in the matters transcendental. So with patience and perseverance only we can realise the transcendental subject matter regarding the Absolute Truth and His different Forms. He is formless to the neophytes but He is in transcendental Form for the expert servitor.

*Etat nana avataranam nidhanam vijam avyam
Yasya ansa ansena sriyante deva tiryang naradayah*

Etat—this (Form), Nana—multifarious, Avataranam—of the incarnations, Nidhanam—source, Vijam—seed, Avyam—indestructible, Yasya—whose, Ansa—plenary portion, Ansena—part of the plenary portion, Sriyante—create, Deva—demigod, Tiryang—animals, Naradayah—humanbeings.

This (second manifestation of Purusha) Form is the source and indestructible seed of multifarious incarnations within the universe and from the particles and portion of this form different living entities like the demigods, humanbeing or other than human beings are created.

The Purusha after creating innumerable universes in the Mahat Tattwa enters in each of them as the second Purusha Garbhodakashayee Vishnu. When He saw that within the Universe it is all darkness and is full of space only without any resting place, He filled up half of the universe with water out of His own perspiration of the body and He laid Himself down on the same water. This water is called Garbhodak. Then from His navel the stem of the lotus flower sprouted and on the flower petals the birth of Brahma, or the master engineer of the universal plan, took place. Brahma became the engineer of the Universe and the Lord Himself took charge of the maintenance of the Universe as Vishnu. Brahma is generated from Rajaguna of the Prakriti or the modes of passion in nature and Vishnu became the Lord of the modes of goodness. Vishnu being transcendental to all the modes, He is always aloof from the materialistic affection. This is already explained before. And from Brahma there is Rudra who is in-charge of the modes of ignorance or darkness. He destroys the whole creation by the will of the Lord. Therefore all the three namely Brahma, Vishnu and Rudra all are incarnations of the Garbhodakashayee Vishnu. From Brahma the other demigods like the Dakshya, Marichyadi, Manu and many others became incarnated for generating living entities within the Universe. This Garbhodaka Shayee Vishnu is glorified in the Vedas in the hymns of Garvastuti which begins with the description of the Lord as having thousands of heads etc. The Garbhodakashayee Vishnu is the Lord of the Universe and although He appears to be lying within the Universe, He is always transcendental. This is also already explained. Vishnu Who is the Plenary Portion of the Garbhodakashayee Vishnu is the Super Soul of the Universal life and He is known as the maintainer of the Universe or Khirodakashyae Vishnu. So the three features of the Original Purusha is thus understood. And all the incarnations within the Universe are emanations from this Khirodakashayee Vishnu.

In different millennium there are different incarnations and they are innumerable although some of them are very prominent as Matsa, Kurma, Varaha, Rama, Nrsingha, Vaman, etc. and so many others. These incarnations are called Leela incarnations. Then there are qualitative incarnations such as the Brahma, Vishnu, Shiva or Rudra who takes charge of the different modes of material nature.

Lord Vishnu is non-different from the Personality of Godhead. Lord Shiva is in the marginal position between the Personality of Godhead and the living entities or Jivas. Brahma is always a Jiva tattwa. The highest pious living

being or the greatest devotee of the Lord is empowered with the potency of the Lord for creation and He is called the Brahma. His power is like the power of the sun reflected in valuable stones and jewels. When there is no such living being to take charge of the post of Brahma the Lord Himself becomes a Brahma and takes charge of the post.

Lord Shiva is not ordinary living being. He is the plenary portion of the Lord but because Lord Shiva is in direct touch with the material nature He is not exactly in the same transcendental position as Lord Vishnu. The difference is like that of milk and curd. Curd is nothing but milk and yet it cannot be used in place of the milk.

The next incarnations are the Manus. Within one day's duration of the life of Brahma (which is calculated by our solar year as 4300000 X 1000 years) there are fourteen Manus. Therefore there are four hundred and twenty Manus in one month of Brahma and five thousands and forty Manus in one year of Brahma. Brahma lives for one hundred years of his age and therefore there are 5040 X 100 or five lacs and four thousands of Manus in the duration of Brahma's life. There are innumerable universes with one Brahma in each of them and all of them are created and annihilated during the breathing time of the Purusha. Therefore one can simply imagine how many crores of Manus are there by one breathing of the Purusha.

The Manus who are prominent within this Universe are as follows; Yajna as Swayambhuva Manu, Bibhu as Swarochis Manu, Satyasen as Uttam Mahu, Hari as Tamas Manu, Vaikuntha as Raibata Manu, Ajita as Chaksusa Manu, Vaman as Vaibswata Manu. (The present age is under the Vaibaswata Manu) 'Sarbahouma as Savarnya Manu, Rishava as Daksha Savarnya Manu, Viswakshen as Brahma Savarnya Manu, Dharmasetu as Dharma Savarnya Manu, Sudhama as Rudra Savarnya Manu, Yogeswar as Deva Savarnya Manu, Vrihatbhanu as Indrasavarnya Manu. These are the names of one set of fourteen Manus covering 4300000X1000 solar years as described above.

Then there are the Yugavatars or the incarnation of the millenniums. The Yugas are known as the Satya Yuga, Treta Yuga Dwapara Yuga and the Kali Yuga. The incarnations of each Yuga are of different colour. The colours are like White, Red, Black, and Yellow. In the Dawapara Yuga Lord Krishna in black colour appeared and in the Kaliyuga Lord Chaitanya in yellow colour appeared.

So all the incarnations of the Lord are mentioned in the revealed scriptures. There is no scope for a misnomer to become an incarnation without the reference of Shastras. The incarnation does not declare Himself as the incarnation of the Lord but great sages indicate them by the symptoms mentioned in the revealed scriptures. The features of the incarnation and the particular type of mission which He has to execute are mentioned in the revealed scriptures.

Apart from the direct incarnations there are innumerable empowered incarnations. They are also mentioned in the revealed scriptures. Such incarnations are directly as well as indirectly empowered. When they are directly empowered they are called the incarnation but when they are indirectly empowered they are called Bibhuti. Such directly empowered incarnations are the Kumaras, Narada, Prithu, Sesha, Ananta etc. So far Bibhuti are concerned they are very explicitly described in the Bhagwat Geeta in the Bibhuti yoga chapter. And for all these different types of incarnations the fountain Head is the Garbhodakashayee Vishnu.

*Saeva prathamam devah koumaram sargam ashritah
Chachara duscharam brahma brahma charyam akhanditam.*

Sa—that, eva—certainly, prathamam—first, koumaram—under the names of Kumaras (unmarried), sargam—creation, ashritam—under the, chachara—performed, duscham—very difficult to do, brahma—being in the order of Brahman, brahmacharya—under disciplinary action for realising the Absolute (brahman), akhanditam—unbroken.

The creation of the material world is effected, it is maintained and then again it is annihilated at certain interval. So there are different names of the creations in terms of particular type of Brahma the father of the living beings in the creation. These kumaras as abovementioned appeared in the koumara creation of the material world and to teach us the process of Brahman realisation, they underwent a severe type of disciplinary action as bachelors. These kumaras are empowered incarnations. And before executing the severe type of disciplinary actions all of them became qualified Brahmins. This example suggests that one must acquire first the qualifications of the Brahmin not simply by birth but also in quality and then one may undergo the process of Brahma realisation.

*Dwitiyam tu bhavaya asya rasatalam gatam mahim
Urdharisyann upadatta yajneshah shoukaram vapuh.*

Dwitiyam—the second, tu—but, bhavaya—for welfare, asya—of this earth, rasatalam—the most downwards, gatam—having gone, mahim—the earth, urdharisyan—lifting up, upadatta—established, yajneshah—the proprietor or the supreme enjoyer, shoukaram—Hoggish, vapuh—incarnation.

The Supreme enjoyer of all sacrifices accepted the Hoggish incarnation as the second in the list and for the welfare of the earth He uplifted it from the downwards-most part of the universe.

The indication is that for each and every incarnation of the Personality of Godhead the particular part of function executed is also mentioned. There cannot be any incarnation without any particular part of function and such functions are always extraordinary which are impossible to be done by any living being. The incarnation of Hog was to take out the earth out of the pluto's region full of filthy matter. To pick up something from the filthy place is done by the hog and the all powerful Personality of Godhead played the wonder to the Asuras who hid the earth in such filthy place. There is nothing impossible for Him and although the Personality of Godhead played the part of a hog, still by the devotees He is worshipped staying always in transcendence.

*Tritiyam rishisargam bai devarshitwam upetya sa
Tantram satwatam achasta naikarmam karmanam jatah*

Tritiyam—the third one, rishisargam—the millennium of the Rishi, bai—certainly, devarshitwam—incarnation of the Rishi amongst the demigods, upetya—having been got up, sa—he, tantram—exposition of the Vedas, satwatam—which is specially meant for devotional service, achasta—collected, naikarmam—nonfruitive, karmanam—of work, jatah—from which.

The third empowered incarnation in the Form of Devarashi Narada Who is a great sage amongst the demigods, was accepted by the Personality of Godhead in the millennium of Rishi. He made the collection of exposition of the vedas in the matter of devotional service which causes nonfruitive action on the activities of man.

The great Rishi Narada Who is an empowered incarnation of the Personality of Godhead propagates all over the universe in the matter of devotional service of the Lord. All great devotees of the Lord all over the universe and in different planets and species of life are His disciples. Sirila Vyasadeva the compiler of the Srimad Bhagwatam is also one of His disciples. He is the author of Narada Pancharatra which is the exposition of the vedas particularly for devotional service of the Lord. This Narada Pancharatra trains the Karmis or the fruitive workers to achieve liberation from the bondage of fruitive work. The conditioned souls are mostly attracted by the fruitive work because they want to enjoy life by the sweat of their own brow. The whole universe is full of fruitive workers in all species of life. The fruitive works include all kinds of economic development plans. But the law of nature provides that every action has its resultant reaction and the performer of the work is bound up by such reactions good or bad. The reaction of good work is comparatively material prosperity, whereas the reaction of bad work is comparatively material distress. But material conditions either in so called happiness or in so called distress, all are meant factually for distresses only at the ultimate issue. Foolish materialist has no information how to obtain eternal happiness in unconditional state. Sri Narada Pancharatra gives treatment to these foolish fruitive workers for realising the reality of happiness. He gives direction to the diseased men of the world how one's present engagement can lead one to the path of spiritual emancipation. The physician gives direction to the patient to take treated milk in the form of curd for his sufferings from indigestion due to his taking another milk preparation. So the cause of the disease and the remedy of the disease may be the same thing but it must be treated by the expert physician like Narada to kill the material disease. The Bhagwat Geeta also gives the same solution for serving the Lord by the fruits of one's labour. That will lead one to the path of Naikarma or liberation.

*Turye dharmakalasarge Narayanou rishi
Bhutwa atmopashamam upetam akorat duscharam tapah.*

Turye—in the fourth of the line, Dharmakala—wife of Dharmraj, Sarge—being born of, Naranarayanou—of the name of Nara and Narayan, Rishi—sages, Bhutwa—becoming, Atmopashamam—controlling the senses, Upetam—for achievement of, Akarat—undertook, Duscharam—very strenuous, Tapah—penance.

In the fourth incarnation, He (the Lord) became the twin sons of the wife of King Dharma of the Names Nara and Narayan. And so becoming He undertook exemplary severe type of penances for controlling the senses.

As it was advised by King Rishava to His sons, Tapasya or voluntary acceptance of penances for realisation of the Transcendence is the only duty of the human being; it was so done by the Lord Himself in an exemplary manner to teach us. The Lord is very kind upon the forgetful souls. He, therefore, comes Himself leaves behind Him necessary instructions for them and also sends His good sons as representative to call all the conditioned souls Back to Godhead. Recently within the memory of everyone Lord Chaitanya also appeared for the same purpose to show special favour to fallen souls of this age of iron industry. The incarnation of Narayana is worshipped—still at Badrinarayana on the range of Himalyas.

*Panchamah kapilo nama sidheshah kalaviputmah
Provacha ashuraya samkhyam tatwagrama vinirnayam*

Panchmah—the fifth one, Kapilo—kapila, Nama—of the name, Siddheshah—the foremost amongst the perfects, Kala—time, Viputmah—lost, Provacha—said, Ashuraya—unto the Brahmin of the name Asuri, Samkhyam—

metaphysics, Tatwagramam—the sumtotal of creative elements, Vinirnayam—exposition.

The fifth incarnation advented Himself by the name of Lord Kapila who is the foremost amongst the perfect beings. He made an exposition of the creative elements and metaphysics before Asuriya Brahmin of the name, the system being lost in course of time.

The sumtotal of the creative elements are twenty four in all. Earth and every one of them are explicately explained in the system of Samkhya Philosophy. The Samkhya Philosophy is generally called the metaphysics by the European scholars. The aetiological meaning of Samkhya is what explains very lucidly by analysis of the material elements. This was done for the first time by Lord Kapila who is said herein as the fifth in the line of incarnations.

*Sastham atrer apatyatwam britah prapto anasuya
Anwikshikim alarkaye prahradivya uchivan*

Sastham—the sixth one, Atrer—of Atri, Apatyatwam—sonhood, Britah—being prayed for, Prapto—obtained, Anasuya—by Anasuya, Anwikshikim—on the subject of transcendence, Alarkaya—unto Alarka, Prahradivya—unto Prahlad etc, Uchivan—spoke.

As it was prayed for by Anusuya, the sixth incarnation of the Purusha was the son of the sage Atri, in the womb of Anusuya. He spoke on the subject of transcendence to Alarka, Prahlad and others (Jadu, Hai hai etc.)

The Lord incarnated Himself as the son of Rishi Atri and Anasuya. The History of the birth of Dattatreya as an incarnation of the Lord is mentioned in the Brahmanda Puranam in connection with the story of the devoted wife. It is said there that Anusuya the wife of Rishi Atri prayed before the Lords Brahma Vishnu and Shiva as follows: "My Lords if you are pleased on me and if you desire me to ask from you some sort of blessings then I may pray that you all my Lords combined together become my son." This was accepted by the Lords and as Dattatreya the Lord expounded the philosophy of the spirit soul and specially instructed all about them to Alarka, Prahlad, Jadu, Haihai etc.

*Tatah saptama akutyam rucher yajna avyjayayata
Sa yamadyaih suraganair apat swayambhuba antaram*

Tatah—after that, Saptama—the seventh in the line, Akutyam—in the womb of Akuti, Rucher—by the Prajapati Ruchi, Yajna—lord's incarnation of the name, Avyjayayata—advented, Sa—he, Yamadyaih—alongwith Yama etc., Suraganai—demigods, Swayambhubantaram—the change of Swayambhuba Manu period, Apat—ruled over.

The seventh incarnation in the line was advented as Yajna the son of Prajapati Ruchi and his wife Akuti. He controlled the period changed by the Swayambhuba Manu assisted by the demigods as His son Yama and others.

The administrative posts occupied by the demigods for maintaining the regulations of the material world are offered to the highly elevated pious living beings. When there is scarcity of such highly elevated pious living being, the Lord incarnates Himself as Brahma, Prajapati, Indra etc. and takes up the charge. During the period of Swayambhuba Manu (the present period is of Vaivaswata Manu) there was no suitable living being who could occupy the post of Indra the King in the Indraloka (heaven) planet. The Lord Himself at that time became the Indra and assisted by His own sons like Yama and other demigods the Lord Yanjna ruled over the administration of the universal affairs.

*Astame merudevayam tu naver jatah urukramah
Darshayan vartma dhiranam sarva ashrama namaskritam*

Astame—in the eighth of the incarnations, merudevayam tu—in the womb of Merudevi the wife of, naver—king Navi, jatah—took birth, urukramah—the all powerful Lord, darshayan—by showing, vartma—the way, dhiranam—of the perfect beings, sarva—all, ashrama—orders of life, namaskritam—honoured by.

In the eighth of the line of incarnations the Lord advented Himself as the (king Rishava) son of king Navi and his wife Merudevi. In this incarnation the Lord showed the path of perfection which is followed by those who have fully controlled the senses and who are honoured by all the orders of life.

Society of the human being is naturally divided into eight by orders and status of life. They are the four divisions of occupation and four division of cultural advancement. The intelligent class of men, the administrative class of men, the productive class of men and the labourer class of men are the four divisions of occupation. And the student life, the householder's life, retired life and renounced order of life are four status of cultural advancement towards the path of spiritual realisation. Out of these the renounced order of life or the order of Sanyas is considered the highest of all and a Sanyasi is constitutionally the Spiritual Master for all the order and division of social status. In the Sanyas-order also there are four stages of upliftment in the

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matter of perfection. Such stages are called the Kutichak, Vahudak, Paribrajakacharya, and the Paramhansa. The paramhansa stage of life is the highest stage of perfection. This order of life is respected by all others. Maharaj Rishava the son of King Navi and Merudevi, was an incarnation of the Lord and He instructed His sons to follow the path of perfection by Tapasya which sanctifies one's existence and thus one attains to the stage of spiritual happiness which is eternal and ever increasing. Every living being is searching after happiness but none of them know it where eternal and unlimited happiness is obtainable. Foolish men seek after material sense pleasures as substitute for real happiness but such foolish men forget that temporary so-called happiness derived out of sense pleasures, is also enjoyed by the dogs and hogs. No animal, birds or beast is bereft of this sense pleasure. In every species of life except the human form of life, such happiness of sense pleasure is immensely obtainable. The human form of life is therefore, not meant for such cheap happiness. The human life is meant for attaining eternal and unlimited happiness by spiritual realisation. This spiritual realisation is obtained by Tapasya or under going voluntarily the path of penance and abstinence from material pleasures. Those who have been trained up for abstinence in the material pleasures, are called the Dheera or the men undisturbed by incitement of the senses. These Dheeras only can accept the orders of Sanyas and they can only gradually rise up to the status of the Paramhansa which post is adored by all members of the society. King Rishava propagated for this mission and at last stage He became completely aloof from the material bodily needs which is a rare stage not to be imitated by foolshmen but that is to be worshipped by all stages of social orders.

*Rishivir yachito bheje navabam parthibam bapuh
Dugdha emamoshadhir viprah tena ayam sa ushattamah.*

Rishivir—by the sages, yachito—being prayed for, bheje—accepted, navabam—the ninth one, parthibam—the ruler of the earth, bapuh—body, dugdha—milking, emam—all these, oshadhi—product of the earth, vipra—oh the Brahmins, tena—by him, ayam—this, ushattamah—beautifully attractive.

Oh the Brahmins, the ninth incarnation of the Lord was advented by Him being prayed for by the sages. He accepted the body of king (Prithu) who cultivated the land by various produce and for that reason the earth is so beautiful and attractive.

Before the advent of King Prithu, there was great havoc of maladministration due to the vicious life of the previous king or the father of Maharaj Prithu. The intelligent class of men of the society (namely the sages and the Brahmins) not only prayed the Lord to come down but also they dethroned the previous king. It is the duty of the king to be pious and thus looking after the all round welfare of the citizens. Whenever there is some negligence on the part of the King in the matter of discharging the King's duty, the intelligent class of men must dethrone such worthless king. The intelligent class of men however do not occupy the royal throne because they have much more important duty for welfare of the public. Such intelligent class of men instead of occupying the royal throne they prayed for the incarnation of the Lord and the Lord came as Maharaj Prithu. Real intelligent class of men or qualified Brahmins never aspire after political post. Maharaj Prithu excavated many produce from the earth and thus not only the citizens became happy to have such good king but also the complete sight of the earth became beautiful and attractive.

*Rupam sa jagrihe matsyam chakshuso 'dadhi samplabe
Nabyaropya mahim myam apad baibaswatam manum*

Rupam—form, Sa—he, Jagrihe—accepted, Chakshuso—of the name, Odhadhi—water, Samplabe—inundation, Nabi—on the boat, Aropya—keeping on, Mahim—the earth, Mayam—drowned in, Apad—protected, Vaivaswatam—of the name, Manum—Manu the father of man.

When there was complete inundation after the period of Chakusha Manu and the whole world was within deep water, the Lord accepted the form of Fish and protected the Vaivaswata Manu keeping him up on a boat.

According to Sripad Sridhar Swami the original commentator on the Bhagwat there is not always a devastation after the change of every Manu. And yet this inundation after the period of Chakshusa Manu, took place in order to show some wonders to Satyabrata. But Sri Jiva Goswami has given definite proofs from such authoritative scriptures like Vishnudharmottar, Markendeya Puran, Haribansa etc. that there is always a devastation after the end of each and every Manu. Srila Viswanath Chakarbarti has also supported Srila Jiva Goswami and he (Sri Chakarbarti) has also quoted from Bhagwatamritam about this inundation after each Manu. Apart from this the Lord, in order to show special favour to Satyabrata a devotee of the Lord: in this particular period, incanted Himself.

*Sura asuranam udadhim mathnatam mandarachalam
Dadhre kamatha rupena pristha ekadashe vibhuh.*

Sura—the theist, Asuranam—of the atheists, Udadhim—in the Ocean, Mathnatam—churning, Mandarachalam—the hill of the name, Dadhre—

sustained, Kamatha—tortoise, Rupen—in the form of, Pristha—shell, Ekadashe—eleventh in the line, Vibhuh—the Great.

The eleventh incarnation of the Lord took the form of the Tortoise and gave His shell as the resting place of the Mandarachalam Hill used as the churning rod while the theist and the atheist of the universe were all engaged in the task.

Sometimes both the atheist and the theist were engaged in producing nectarine from the sea so that all of them could become deathless by drinking the same. At that time the Mandarachalam Hill was used as the churning rod and the shell of Lord Tortoise incarnation of Godhead, became the resting place of the hill in the sea water.

*Dhanwantaram dwadashamam trayodasham eva cha
Apayayat suran anyan mohinya mohayan stria.*

Dhanwantaram—of the name incarnation of Godhead, Dwadashamam—the twelfth in the line, Trayodasham—the thirteenth in the line, Eva—certainly, Cha—and, Apayayat—gave for drinking, Suran—the demigods, Anyan—others, Mohinya—by charming beauty, Mohayan—alluring, Stria—in the form of a woman.

In the twelfth incarnation, the Lord appeared as Dhanwantari and in thirteenth in the line He allured the atheist by charming beauty of a woman and gave for drinking the nectarine to the demigods.

*Chaturdasham narasingam vibhrad daityendram Urjitam
dadara karajairarau erakam katakrud yatha*

Chaturdasham—the fourteenth in the line, Narasingham—the incarnation of the Lord half man and half lion, Vibhrad—advented, Daityendram—the king of the atheist, Urjitam—strongly built, Dadara—bifurcated, Karajai—by the nails, Urou—on the lap, Erakam—canes, Katakrud—carpenter, yatha—justlike.

In the fourteenth incarnation, the Lord appeared as Narasingh and bifurcated the strong body of the atheist (Hiranyakashipu) by the nails just like the carpenter pierces the cane.

*Punchadasham vamanakam kritwa agadaddhwaram
Baleh padatrayam yachamana pratyaditsu stripistapah.*

Panchadasham—the fifteenth in the line, Vamanakam—the Dwarf Brahmin, Kritwa—by assumption of, Agad—went, Adhwaram—arena of sacrifice, Valeh—of the king Bali, Padatrayam—three steps only, Yachmuna—begging, Pratyaditsu—willing at heart for returning, Stripistapah—The kingdom of the three planetary system.

In the fifteenth incarnation the Lord assumed the form of a Dwarf Brahmin (Vamana) and reached the arena of sacrifice arranged by Maharaj Bali. Although at heart He was willing to get back the kingdom of the three planetary system He simply asked for donation of three steps of land.

The Almighty God willing can bestow upon any one the kingdom of the universe from a very small beginning and similiary He can take away the kingdom of the universe on the plea of begging a small peice of land.

*Avatare sodasame pasyan brahadruha niripan
trisaptakritwah Kupitoh nih kshatriyam akarot makim*

Avatare—in the incarnation of the Lord, Sodasame—sixteenth, Pasyan—seeing, Brahadruha—disobdient to the orders of the Brahmins, Niripan—The kingly order, Trisapta—thrice seventimes, Kritwa—had done, Kupito—being enraged, Nih—negation, Kshatriyam—the administrative class, Akarot—did perform, Mahim—the earth.

In the sixteenth order of the incarnation of Godhead (Bhrigupati) the Lord for twenty one times made completely negation of the administrative class of men being angry on them on account of their rebellion against the order of the Brahmins (the intelligent class of men).

The Kshatriyas or the administrative class of men are expected to rule the planet by the direction of the intelligent class of men. The Brahmins being the intelligent class of men they give direction to the rulers interms of the standard shatras or the books of revealed knowledge and rulers carry on the administration according to that direction. Whenever there is disobedience on the part of the Kshatriyas or the administrative class on the orders of the learned and intelligent Brahmins, the administrators are removed by force from the posts and arrangement is made for better administration.

*Tatah saptadashe jatah satyabatyam parasharat
Chakre vedatroh shakha dristwa punshosalpamedhasah*

Tatah—thereafter, Saptadashe—in the seventeenth order of incarnations, Jatah—advented, Satyabatyam—in the womb of Satyavati, Parasarat—by Parasaramuni, Chakre—prepared, Vedotrarh—besides the vedas, Shakha—branches, Dristwa—by seeing, Punsah—the people in general, Alpamedasah—less intelligent.

Thereafter in the seventeenth order of the incarnation of Godhead Sri Vyasaadeva appeared in the womb of Satyabati by Parasara Muni and He divided the one Veda into several branches and sub-branches seeing the people in general as less intelligent.

Originally the Veda is one. But Srila Vyudeva divided the original Veda into four namely Sam Yaju Rik Atharva and then again they were explained in different branches like the Puranas and the Mahabharat. Vedic language as well as the subject matter is very difficult for ordinary men. It is understood only by the highly intelligent and self realised Brahmins. But the present age of Kali is full of less intelligent men. Even those who are born by a Brahmin father are, in the present age, as good as the Sudras and the woman. The twice born men namely the Brahmin, Kshatriyas and the Vaishyas are expected to undergo cultural purificatory process known as Samaskaras but on account of bad influence of the present age the so-called members of the Brahmin and other high order family, are no more highly cultured. They are called the Dhijabandhu or the friends and family members of the twice-born. But these Dwijabandhus are classified amongst the Sudras and the woman. Srila Vayaudeva divided the Veda in various branches and sub-branches on account of these less intelligent class of men like the Dwijabandhus, sudras and the women,

*Nara devatvam apannah sura karya chikirsaya
Samudra nigrahadini chakre viryani atahparah*

Nara—human being, devatvam—divinity, apannah—having assumed the form of, sura—the demigods, karya—activities, chikirsaya—for the purpose of performing, samudra—the Indian ocean, nigrahadini—controlling, chakre—did perform, viryani—superhuman, prowess, ataparah—there after.

In the eighteenth incarnation of the Lord, He appeared as King Rama and in order to perform some pleasing work for the demigods, He did exhibited inhuman prowess in the acts of controlling the Indian ocean and then killing the atheist king Ravana on the other side of sea.

The Personality of Godhead Sri Rama assumed the form of a human being and appeared on the earth for the purpose of doing some pleasing work for the demigods or the administrative personalities for maintaining the orders of the universe. Sometimes great demons and atheist like Ravana and Hiranyakashipu and many others become very famous on account of advancing material civilization by the help of material science and other activities with a spirit of challenging the established order of the Lord. For example the attempt of flying over to other planets by material means, is a challenge over the established order. The conditions of each and every planet are different and different classes of human beings are accommodated there for particular purposes mentioned in the codes of the Lord. But puffed up by tiny success in material advancement sometimes the godless materialist challenges the existence of God. Ravana was one of them and he wanted to deport ordinary men to the planets of Indra (heaven) by material means without any consideration of the necessary qualifications. He wanted that a staircase may be built up directly reaching the heaven planet so that people may not be required to undergo the routine of pious work for qualifying oneself to enter into that planet. He wanted to do many other similar work against the established rule of the Lord. Even he challenged the authority of Sri Rama the Personality of Godhead and kidnapped His wife Sita. Of course Lord Rama came to chastise these atheist class of men by the prayer and desire of the demigods and He therefore took up the challenge of Ravana and the complete activity is the subject matter of Ramayana. Because Lord Ramachandra was the Personality of Godhead He exhibited some superhuman activities which no human being including the materially advanced Ravana could do them. Lord Ramachandra prepared a royal road on the Indian ocean with stones which were floating on the water. The modern scientist have searched out the region of weightlessness but it is not possible for such scientist to bring in weightlessness anywhere and everywhere. But because weightlessness is the creation of the Lord by which He can make the gigantic planets fly and float in the air, so He made the stones even within this earth into weightlessness and prepared a stone bridge on the sea without any supporting pillar, That is the display of all powerfulness of God.

*Ekonabinshe binshatime vrishnisu prapya janmani
rama krishna itibhubo bhagawan aharad bharam*

Ekonabinshe—in the nineteenth order, binshatime—in the twentieth order also, Vrishnisu—in the Vrishni dynasty, Prapya—having obtained, Janmani—births, Rama—Valarama, Krishna—Sri Krishna, Iti—thus, Bhubo—of the world, Bhagawan—the Personality of Godhead, Aharad—removed, Bharam—burden.

In the nineteenth and twentieth order of incarnations, the Lord advented Himself as Lord Valarma and Lord Krishna in the family of Vrishni (or Jadu dynasty) and doing so He removed the burden of the world.

The specific mention of the word Bhagwan in this text indicates that Valarama and Krishna are original Forms of the Lord. This will be more explained hereinafter. Lord Krishna is not incarnation of the Purusha as we

learnt it from the beginning of this chapter. He is directly the original Personality of Godhead and Valarama is the first plenary manifestation of the Lord. From Valadeva the first phalanx of plenary expansions, Vasudeva, Samkarshan, Aniruddha, and Pradumna expand. Lord Sri Krishna is Vasudeva and Valadeva is Samkarshan also

*Tatah kalou samprabritte sammohaya suradbisham
Buddha namno anjana sutah kikatesu bhavisyati.*

Tatah—thereafter, Kalou—the age of Kali, Sampravitte—having been ensued, Sammohaya—for the purpose of deluding, Sura—the theists, Dwisam—those who are envious, Buddha—Lord Buddha, Namno—of the name, Anjana—the name of Lord Buddha's mother, Kikitesu—in the province of Gaya (Bihar), Bhavisyati—will take place.

Then in the beginning of the kaliyuga, the Lord will appear as Lord Buddha the son of Anjana in the province of Gaya just for the purpose of deluding those persons who are envious of the faithful theist.

Lord Buddha the powerful incarnation of the Personality of Godhead appeared in the province of Gaya (Bihar) as the son of Anjana and He preached His own conception of non-violence and deprecated even the animal sacrifices sanctioned in the Vedas. At one time when Lord Buddha appeared, the people in general became almost all atheists and preferred animal food more than anything else. On the plea of vedic sacrifice every place was practically turned into a slaughter house and animal killing was indulged in unrestrictedly. Lord Buddha preached non-violence taking pity on the poor animals. He preached that He did not believe in the tenets of the Vedas and stressed on the point of psychological effects in the matter of animal killing. Less intelligent men of the age of kali, who had no faith in God, followed His principle and for the time-being they were trained up in moral discipline and non-violence the preliminary steps for proceeding further on the path of God realisation. He deluded the atheists because such atheists who followed His principles did not believe in God but they kept their absolute faith in Lord Buddha who Himself was the incarnation of God. Thus the faithless people were made to believe in God in the form of Lord Buddha. That was the mercy of Lord Buddha that He made the faithless faithful towards Him

Killing of animals before the advent of Lord Buddha was the most prominent feature of all the then society under the shadow of Vedic sacrifices. When Vedas are not accepted through the authoritative desciplic chain of successom, the casual readers of the Vedas are misled by the flowery language of the system of knowledge. In the Bhagwat Geeta a comment has been made on such foolish Vedic scholars. The foolish scholars of Vedic literature who do not care to receive the transcendental message through the transcendental and realised sources of disciplic succession—is sure to be bewildered and such bewildered souls have been described 'as (avipascitah) or the foolish scholars'. To such foolish scholars of Vedas, the ritualistic ceremonies are considered to be all in all without any deep penetration in the depth of the knowledge. (Vedais ca sarvail amham eva vedyam) that is the verison of Bhagwat Geeta. The whole system of the Vedas is to lead one gradually to the path of the Supreme Lord. The whole theme of the Vedic literature is made to know the Supreme Lord, the individual soul, the cosmic situation and the relations between all these items. When the relation is known the relative function begins and as a result of such function the ultimate goal of life or going back to Godhead takes place in the easiest manner. Unfortunately unauthorised scholars of the Vedas became captivated by the purificatory ceremonies only and the natural progress is checked thereby to achieve the ultimate goal.

To such bewildered persons of atheistic propensity Lord Buddha is the emblem of theism. He therefore first of all wanted to check the habit of animal killing. The animal killers are the dangerous elements on the path of going back to Godhead. There are two types of animal killers. The soul is also sometimes called the animal or the living being. Therefore, both the slaughterer of animals as well as those who have lost their identity of the soul, both are animal killer.

Maharaj Parikshit said that only the animal killer alone cannot relish the transcendental message of the Supreme Lord. Therefore if people are to be educated to the path of Godhead they must be taught first and foremost to stop the process of animal killing bothwise as above mentioned. It is practically nonsensical for him who says that animal killing has nothing to do with spiritual realisation. By this dangerous theory many so called Sanyasins (?) have sprang up by the grace of Kaliyuga, who preached animal killing under the garb of Vedas. The subject matter is already discussed above in the way of arguments between Lord Chaitanya and the Maulana Chand Kazi Shaheb.* The purpose of animal sacrifice as stated in the Vedas is different from the unrestricted animal killing in the slaughter house. Because the Ashuras or the so called scholars of Vedic literatures would put forward the evidence of animal killing in the Vedas, Lord Buddha—superficially denied the authority of Vedas. This rejection of Vedas by Lord Buddha was adopted by Him in order to save people from the vice of animal killing as well as to save the poor animal from the slaughtering process by its big brother who clamour for universal brotherhood, peace, justice and equity. There is no justice when

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there is animal killing in the slaughter house. Lord Buddha wanted to stop it completely and therefore His cult of Ahimsa was propagated not only in India but also outside the country.

*Ref. Introduction.

Technically Lord Buddha's philosophy is called atheistic philosophy because there is no acceptance of the Supreme Lord and because the system of philosophy denied the authority of the Vedas. But that is an act of camouflage by the Lord. He is the incarnation of Godhead. As such He is the propounder of the Vedic knowledge originally. He therefore cannot reject the Vedic philosophy. But He rejected it outwardly because the Suradbisha, or the demons who are always envious of the devotees of Godhead would try to put forward the evidence of cow killing or animal killing from the pages of the Vedas as it is being done by the modernised Sanyasins (?)—Lord Buddha had to reject the authority of the Vedas altogether. This is simply technical and had it not been so He would not have been so accepted as the incarnation of Godhead. Neither He would have been worshipped in the transcendental songs of Poet Jayadeva who is a Vaishnava Acharya. He preached the preliminary principles of the Vedas in a manner suitable for the time being and so also did Acharya Sankaracharya to establish the authority of the Vedas. Therefore Lord Buddha and Acharya Shankara both of them paved the path of Theism and the Vaishnava Acharya specifically Lord Sri Chaitanya Mahaprabhu led the people on the path rightly towards a realisation of Back to Godhead.

We are glad that people are taking interest in the non-violent movement of Lord Buddha. But will they take the matter very seriously and close the animal slaughter house altogether? If not there is no meaning in such caricature.

Shrimad Bhagwatam was composed just prior to the beginning of the age of Kali (about five thousands of years before) and Lord Buddha appeared about 2600 years before. Therefore in the Shrimad Bhagwatam Lord Buddha's time is foretold only and that is the authority of this clean scripture. There are many such foretelling and they are taking place one after another. All these foretellings indicate the positive standing of Shrimad Bhagwatam without any trace of mistake, illusion, cheating and imperfectness which are the four principles of flaws for all conditioned souls. The liberated souls are above these flaws and therefore they can see and foretell things which are to take place at prolonged future dates.

*Atha asou yugasandhyaam dasyu prayesu rajasu
Janita vishnu jashaso namna kalki jagatpathi*

Atha—thereafter, Asou—the same Lord, Yugasandhyaam—at the period of conjunction of the Yugas, Dasyu—plunderers, Prayesu—almost all, Rajasu—the governing personalities, Janita—will take His birth, Vishnu—of the name, Jashaso—of the surname, Namna—in the name of, Kalki—the incarnation of the Lord, Jagatpathi—the Lord of the creation.

Thereafter at the conjunction of two Yugas the Lord of the creation will take His birth as Kalki incarnation becoming the son of Vishnu Joshi, when the rulers of the earth shall convert into almost to the rank of the plunderers.

Here is another foretelling of the advent of Lord Kalki the incarnation of Godhead. He is to appear at the conjunction of the two Yugas namely by the end of Kali Yuga and by the beginning of Satya Yuga. The cycle of the four Yugas namely satya, treta, dwapara and Kali change in rotation like the calendar months. The present Kaliyuga is to stand for 432000 four lacs and thirtytwo thousands of years. Out of which we have passed only 5000 five thousands of years after the battle of Kurukshetra and by the end of the regime of King Parikshit. So there are 427000 years balance yet to be finished. Therefore at the end of further four lacs of years the incarnation of Kalki will take place and that is also foretold in the Srimad Bhagwatam. His father's name Vishnu Joshi a learned Brahmin and the village Sambhal are also mentioned. As above mentioned all these foretellings will prove to be factual in chronological order. That is the authority of Shrimad Bhagwatam.

*Avatara hi asamkhyea hareh satwanidher dwija
Yatha avidashinah kulyah sarasah syuh sahasrashah*

Avatara—incarnations, Hi—certainly, Asamkhyea—innumerable, Hareh—of Hari the Lord, Satwanidher—of the ocean of goodness, Dwija—the Brahmins, Yatha—as it is, Avidashinah—inexhaustible, Kulyah—revulets, Sarasah—of water, Syuh—are, Sahashrasah—thousands of.

Oh Brahmins, the incarnations of the Lord are innumerable as much as there are innumerable revulets coming out of the inexhaustible sources of water.

The incarnations of the Personality of Godhead as they are mentioned hereinbefore are not complete list. They are only a partial view of all the incarnations. There are many others such as Shri Hayagriva, Hari, Hansa, Prishnigarbha, Bibhu, Satyasen, Vaikuntha, Sarbabhouma, Viswksen, Dharmasetu, Sudhama, Yogeswara, Vrihatbhanu, etc. in the by gone ages. Sri Prahlad Maharaj said in his prayer, "My Lord, you manifest as many incarnations as there are species of life namely the aquatic, the vegetables,

the reptiles, the birds, the beasts, the men, the demigods etc. just for the maintenance of the faithful and for the annihilation of the unfaithful. You advent yourself as such in accordance with the necessity of the different Yugas. In the Kali yuga you have incarnation garbed as the devotee". This incarnation of the Lord garbed in the Kali Yuga is meant to indicate Lord Chaitanya Mahaprabhu. There are many other places both in the Bhagwat and other scriptures in which the incarnation of the Lord as Sri Chaitanya Mahaprabhu is explicitly mentioned. In the Brahma Samhita also it is said indirectly that although there are many incarnations of the Lord as Rama, Nrisingha, Varaha, Matsya, Kurma and many others, the Lord Himself sometime incarnates in person. Lord Krishna and Lord Sri Chaitanya Mahaprabhu are not therefore incarnations but He is the original source of all other incarnations. This will be clearly explained in the next sloka. So the Lord is the inexhaustible source for innumerable incarnations which are not always mentioned but such incarnations are distinguished by specific extraordinary performances which are impossible to be done by any living being. That is the general test to identify an incarnation of the Lord directly and indirectly empowered. The incarnations mentioned above are almost plenary portions. Such as the Kumars are empowered with transcendental knowledge. Sri Narada is empowered with devotional service. Maharaj Prithu was empowered incarnation with executive function. The Matsya incarnations is directly plenary portion and similarly the innumerable incarnations of the Lord are manifested all over the universes constantly without any stop as there is constant flow of water from the water falls.

*Rishayao manabo deva manuputra mohoujashah
Kalam sarve hareveva saprajapatayah smritah.*

Rishayo—all the sages, Manabo—all the Manus, Deva—all the demigods, Manuputra—all the descendants of manu, Mohoujashah—very powerful, Kalam—portion of the plenary portion, Sarve—all collectively, Harer—of the Lord, Eva—certainly, Saprajapatayah—along with Prajapati, Smritah—are known.

All the Rishis, manus, demigods descendants of manu, who are specially powerful are plenary portions or portion of the plenary portion of the Lord. This includes all the Prajapatis also.

Those who are comparatively less powerful are called Bibhuti and those who are comparatively more powerful are called Avesh incarnations.

*Ete cha ansha kala punshah krishnas tu bhagwan swayam
Indrari vyakulam lokam mridayanti yuge yuge*

Ete—all these, Cha—and, Ansha—plenary portion, Kalah—portion of the plenary portion, Krishna—Lord Krishna, Tu—but, Bhagwan—the personality of Godhead, Swayam—in person, Indrari—the enemies of Indra, Vyakulam—disturbed, Lokam—all the planets, Mridayanti—gives protection, Yuge Yuge—in different ages.

All the above mentioned incarnations are either plenary portion or portion of the plenary portion of the Lord but Lord Sri Krishna as above mentioned, is the Original Personality of Godhead and all of them advent themselves in all the Planets whenever there is disturbances by the atheists and the Lord incarnates to protect the theists.

In this particular stanza Lord Sri Krishna the Personality of Godhead is distinguished from other incarnations. He is counted amongst the Avatars (incarnations) because out of His causeless mercy the Lord descends from His transcendental abode. The Avatar means one who descends. All the incarnations of the Lord including the Lord Himself descend on different planets of the material world as also in different species of life to fulfil particular mission only. Some times He comes Himself and sometimes His different plenary portions or parts of the plenary portions or His differentiated portions directly or indirectly empowered by Him descend on this material world to execute certain specific function. Originally the Lord is full of all opulences, all prowess, all fames, all beauties, all knowledge and all renunciations. When they are partly manifested through the plenary portions or parts of the plenary portions at that time it should be noted that so much manifestation of His different prowess is required for that particular function. When in the room small electric bulbs are displayed it does not mean that the electric power house is limited by such powers of the small bulbs. The same power house can supply power to roll on large scale industrial dynamos with greater volts. Similarly the incarnations of the Lord display limited powers because so much power is needed in that particular time.

For example Lord Parshuram and Lord Nrisingha displayed unusual opulence by killing the disobedient Khasatriyas for twenty one times and killing the great powerful Atheist Hiranya Kasipu respectively. Hiranya Kasipu was so powerful that even the demigods in other planets would tremble simply by the unfavourable display of his eyebrow. The demigods in the higher level of material existence are many many times well placed than the most well-to-do human beings, in respect of duration of life, beauty, wealth, paraphernalia, and in all other respects. Still they were afraid of Hiranya Kasipu. Thus we can simply imagine how much powerful was Hiranya Kasipu in this material world. But even such powerful Hiranya

Kasipo was also pierced into small pieces by the nails of Lord Nrsingha. This means that any one materially powerful can not even stand the strength of the Lord's nails. Similarly Jamadagnya displayed His power to kill all the disobedient kings powerfully situated in their respective states. His empowered incarnation Narada and plenary incarnation Varaha as well as indirectly empowered Lord Buddha manifested His feature of creating faith in the mass of people. The incarnation of Rama, Dhanwantari manifested the feature of His fame, Valarama Mohini and Vamana exhibited the feature of His beauty. Duttatreya, Matsya, Kumara and Kapila manifested the feature of His transcendental knowledge. Nara, Narayana Rishis manifested the feature of His renunciation. So all the different incarnations of the Lord indirectly or directly powerful manifested different features but Lord Krishna the primeval Lord exhibited the complete features of Godhead and thus it was confirmed that He is the source of all other incarnations. And the most extraordinary feature exhibited by Lord Sri Krishna was His internal energetic manifestations of His pastimes with cowhard girls. His pastimes with the Gopis are all display of the transcendental existence, bliss and knowledge although it was manifested apparently in way of sex love. The specific attraction of His pastimes with Gopis is never to be misunderstood. The Bhagwat has described about this transcendental pastimes in the tenth Canto. And in order to reach to that position to understand the transcendental nature of Lord Krishna's pastimes with the Gopis, the Bhagwat has tried to promote the student gradually in nine other cantos continually.

According to Srila Jiva Goswami's statement which he has dealt with in terms of authoritative sources, Lord Krishna is the source of all other incarnations and it is not that Lord Krishna has any other source of being incarnated. All the symptoms of the Supreme Truth in full are present in the Person of Lord Sri Krishna and in the Bhagwat Geeta the Lord emphatically declares that there is no other greater and equal truth than Himself. In this stanza the word "Swayam" is particularly mentioned to confirm it that Lord Krishna has no other source than Himself. Although in other places the incarnations are described as Bhagwan, because of the incarnation's specific function still no where it has been declared that He is the Supreme Lord Personality. In this stanza the word "Swayam" signifies the supremacy as the Summun Bonum.

The Summun Bonum Krishna is one without a Second and He Himself has expanded Himself in various parts, portion and particles as Swayam Rupa, Swayam Prakash, Tadekatma, Prabhab, Baibhav, Vilash, Avatara, Avesh, Jivas all provided with innumerable energies just suitable to the respective persons and personalities. Learned scholars in the matter of transcendental subject has carefully analysed the Summun Bonum Krishna with sixty four attributes. And all the expansions or categories of the Lord possess only some percentages of the complete attributes. Sri Krishna is the possessor of the attributes cent per cent. And His personal expansions such as Swayam Prakash, Tadekatma up to the categories of the Avatars who are all Vishnu Tatwa possess up to ninety three percent of such transcendental attributes. Lord Shiva who is neither Avatara nor Avesh nor inbetween them possesses almost eighty four percent of the attributes. But the Jivas or the individual living beings in different status of life possesses up to the limit of seventy eight percent of the attributes. In the conditioned state of material existence the living being possesses all these 78 percent of the attributes in very minute quantity varying in terms of the pious life of the living being. The most perfect of the living being is Brahma the Supreme administrator of one universe. He possesses 78 percent of the attributes in full. All other demigods have the same attribute in less quantity while the human being possesses the attributes in very minute quantity. The standard of perfection for a human being is to develop the attributes up to 78 percent in full. The living being can never reach to the standard of possessing attributes like Shiva, Vishnu or Lord Krishna. A living being can become Godly by developing the 78 percent of transcendental attributes in fullness but he can never become a God like Shiva, Vishnu or Krishna. He can become a Brahma in due course. The Godly living being who are all residents of the planets in the spiritual sky are eternal associates of God in different spiritual planets called by the name of Haridhama and Maheshadhama. The abode of Lord Krishna on the top of all spiritual planets is called Krishna Loka or Goloka Vrindaban and the perfected living being by developing seventy eight percent of the above attributes in fullness can enter even in the planet of Krishnaloka after leaving the present material body.

*Janma guhyam bhagwato ya etat prayath narahh
Sayam pratar grinan bhaktya dukhgramat vimuchyate*

Janma—birth, Guhyam—mysterious, Bhagwato—of the Lord, Ya—one, Etat—all these, Prayato—carefully, Narah—man, Sayam—evening, Pratha—morning, Bhaktya—with devotion, Dukhahgramat—from all miseries, Vimuchyate—gets relief from.

Any one who may carefully recite all about the mysterious appearance of the Lord, with devotion in the morning and in the evening that man gets relief from all miseries of life.

In the Bhagwat Geeta the Personality of Godhead has declared it that any one who may know the principles of transcendental birth and activities of the Lord in fact, will go back to Godhead after being relieved from this material tabernacle. So simply by knowing factually the mysterious way of the Lord's appearance as incarnation on this material world, means liberation from material bondage. Therefore the birth and activities of the Lord as they are manifested by Him for the welfare of the people in general, are not ordinary birth like other living being. It is something mysterious and only those who carefully try to go deep into the matter by spiritual devotion only to them the mystery is discovered and thus the knower becomes relieved from all miseries of life. This means he gets liberation from the material bondage. It is advised therefore that one who may simply recite this chapter of Bhagwat describing the appearance of the Lord in different incarnations in sincerity and devotion, will help one self penetrate into the insight of such birth and activities of the Lord. The very word vimukti or liberation indicates that the Lord's birth and activities are all transcendental otherwise simply by reciting such activities no body would attain liberation. They are therefore mysterious and those who do not follow the prescribed regulations of devotional service are not entitled to enter into the mysteries of His such births and activities.

*Etad rupam bhagwato hi arupasya chidatmanah
Maya gunair virachitam mahdadivir atmani.*

Edad—all these, Rupam—forms, Hi—certainly, Arupasyu—of one who has no material form, Chidatmanah—of the transcendence, Maya—material energy, Gunai—by the qualities, Virachitam—manufactured, Mahdadivir—with the ingredients of matter, Atmani—in the self.

The conception of the Virata Universal Form of the Lord in the material world is an imagination of the less intelligent persons to make an adjustment of material body of the Lord, (for the neophytes), but factually the Lord has no material form.

The conception of the Lord covering the complete material universes known as the Viswa Rupa or the Virata Rupa is particularly not mentioned in this context along with the various incarnations of the Lord as above mentioned. It is not mentioned for the reason that all the incarnations of the Lord as before mentioned are all transcendental and there is not a tinge of material touch in the bodies of such incarnations. There is no difference in the self and body of the Lord as there is difference of body and self in the conditioned soul. The Virata Rupa is conceived for those who are just grossly neophyte in the matter of worshiping the Lord. For them only the material Virata Rupa is presented as it will be explained in the 2nd canto of the book. In the Virata Rupa the material manifestations of different planets have been conceived as His legs, hands etc. Actually all such descriptions are for the facility of the neophytes. The neophytes cannot conceive anything beyond matter and as such the material conception of the Lord is not counted in the list of His factual forms. As Parmatma or the super soul the Lord is within each and every material form even within the atoms but the outward material form is but imagination both for the Lord and the living being. The present form of the conditioned souls are also not factual. The conclusion is that material conception of the body of the Lord as Virata as well as for the conditioned souls are all imaginations. Both the Lord and the living beings are living spirits and have original spiritual bodies respectively.

*Yatha navasi meghougho renur ba parthibo anile
Ebam drastari drisyatvam aropitam abuddhivih.*

Yatha—as it is, navasi—on the sky, meghougha—the bunch of clouds, renur—dust, ba—as well as, parthibo—muddyness, anile—in the air, ebam—thus, drastari—to the seer, drisyatvam—for the matter of seeing, aropitam—is implied, abuddhivih—by the less intelligent persons.

The cloud is carried by air and dirtyness is the appearance of the dust. But less intelligent persons say it that the cloud is in the sky and the air is dirty and as such they also implant material conception of body on the spirit self.

It is further confirmed herewith that with our material eyes or with our material senses we can not see the Lord who is all spirit. Even we can not detect the spiritual spark which exists within the material body of the living being. We look to the outward covering of the body or subtle mind of the living being but we cannot see the spiritual spark within the body and still we have to accept the living being's presence by the presence of his gross body. Similarly those who want to see the Lord with the present material eyes or perceive Him by the material senses, they are advised to see the Lord in His gigantic external feature called the Virata Rupa. For instance when a particular gentleman goes in his car which can be seen very easily we signify the car as the man within the car. The President of the state when he goes out by his particular car, we say there is the president. For the time being we call the car as the president. The car passing we call the president passing. We call the cart-man as cart. Similarly for less intelligent men who want to see God immediately without any necessary qualification they are shown first the gigantic material cosmos as the form of the Lord although the Lord is within and without. The example of the clouds in the air, of the colour of the sky as

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blue, are better appreciated in this connection. Although the bluish tint of the sky and the sky are different still we can conceive the colour of the sky as blue. That is a general conception for the laymen only

*Atah param yad abyaktam abudha gunbringhitam
adrista ashruta vastutwat sa jiva yat punarbhavam*

Atah—this, param—beyond, yad—which, abyaktam—non-manifested, abudha—without formal shape, gunbringhita—effected by the qualities, adrista—unseen, ashruta—unheard, vastutwat—being like that, sa—that, jiva—living being, yat—that which, punarbhavam—takes birth repeatedly.

Beyond this gross conception of form there is another subtle conception of form which is without any formal shape and is unseen unheard non-manifested. The living being has his form beyond this subtlety otherwise how it is possible for repetition of births.

As the gross cosmic manifestation is imposed as the gigantic body of the Lord so also there are others who conceive of the subtle form of Him which is simply realised without being seen, heard or manifested. But in fact all these gross or subtle conception of the body are in relation with the living being. The living being has his spiritual form beyond this gross material or subtle psychic existence. The gross body and psychic functions cease to act as soon as the living being leaves the visible gross body and still we say that the living being has gone away although he is still unseen unheard. Even the gross body not acting when the living being is in sound sleep we can know that he is within the body by the sound of sleeping inhalation. So the living being passing away form the body does not mean that there is no existence of the living soul. It is there otherwise how he can repeat his births again and again.

The conclusion is that the Lord is eternally existent in His transcendental Form which is neither gross nor subtle like that of the living being, His body is never to be compared with such gross and subtle bodies of the living being. All such conception of God's body are different types of imagination only. The living being has his eternal spiritual form which is conditioned only by his material contamination.

*Yatra ime sadaasad rupe pratisiddhe swasamvida
Avidyatmani krite iti tadbrahmadarshanam*

Yatra—whenever, Ime—in all these, Sadasad—gross and subtle, Rupe—in the forms of, Pratisiddhe—on being nullified, Sasamvida—by self realisation, Avidyaya—by ignorance, Atmani—in the self, Krite—having been imposed, Iti—thus, Tad—that is, Brahmadarshanam—the process of seeing the Absolute.

Whenever a person experiences by self realisation that both the gross and subtle bodies have nothing to do with the pure self, at that time such experienced person sees himself as well as the Lord.

The difference between self-realisation and being covered by material illusion is to know that the temporary or illusory imposition of material energy in the shape of gross and subtle bodies are superficial coverings of the self. The coverings take place on account of ignorance of the individual living entities while the same covering is never effective in the Person of the Personality of Godhead. Knowing this fact convincingly is called liberation or seeing the absolute. This means perfect self realisation is made possible by adoption of Godly or spiritual life. This self realisation means to become indifferent in the matter of the needs of the gross and subtle bodies and be serious in the matter of the activities of the self. The impetus of activities are generated from the bottom of the self but such activities become illusory on account of ignorance of the real position of the self. By ignorance self interest is calculated in terms of the gross and subtle bodies and therefore the whole set of activities in such illusion are spoiled life after life. When, however, one meets the self by proper culture, the activities of the self begins and therefore a man who is engaged in the activities of the self he is called the Jivan-mukta or the liberated person even in conditional existence.

This perfect stage of self realisation is attained not, by any other artificial means but under the lotus feet of the Lord Who is always in transcendental position. In the Bhagwat Geeta the Lord says that He is present in every one's heart and from Him only all knowledge remembrance or forgetfulness take place. When the Living being desires to be an enjoyer of the material energy (illusory phenomenon) the Lord covers the living being in the mystery of forgetfulness and thus the living being misappreciates the gross body and subtle mind in the place of his own self. And by culture of transcendental knowledge when the same living being prays to the Lord for deliverance from the clutches of forgetfulness, the Lord by His causeless mercy, removes the living being's illusory curtain and he realises his ownself. He then engages himself in the service of the Lord in his eternal constitutional position becoming liberated from the conditioned life. All these are executed by the Lord through the agency of either His internal potency or directly by the internal potency.

*Yadi esho uparata devi maya vaisharadi matih
Sampanna eva iti vidur mahimni swe mahiyate*

Yadi—if however, Esha—they, Uparata—subsided, Maya—energy, Vaisharadi—full of knowledge, Matih—enlightenment, Sampanna—enriched with, Eva—certainly, Iti—thus, Vidur—being cognisant of, Mahimni—in the glories, Swe—of self, Mahiyate—being situated in.

If however the illusory energy is subsided and becomes fully enriched with knowledge by the Grace of the Lord, then the living being becomes at once enlightened with self realisation and thus enriched the cognisant becomes situated in his own glory.

The Lord being the Absolute Transcendence, all His Forms, Names, Pastimes Attributes, associates and energies are identical with Him. His transcendental energy acts according to His omnipotency. The same energy acts as His External, Internal and Marginal energies and by His omnipotency He can act anything and everything through the agency of either of the above energies. He is omnipotent to turn the external energy into internal by His Will. Therefore by His Grace the external energy which is employed in the matter of illusioning those living beings who want to have it,—is subsided by the will of the Lord in terms of repentance and penance of the conditioned soul. And the very same energy then acts to help the purified living being to make progress on the path of self-realisation. The example of electrical energy is very appropriate in this connection. The expert electrician can utilise the electrical energy in both the case of heating and cooling process by adjustment only. Similarly the external energy which now bewilders the living being for continuation of repetition of birth and death,—is turned into internal potency by the will of the Lord to lead the living being to eternal life. When a living being is thus graced by the Lord, he is placed in his proper constitutional position to enjoy eternal spiritual life.

*Ebam janmani karmani hi akartur ajanasya cha
Varnayanti sma kavayo vedaguhyani hritpateh.*

Ebam—thus, Janmani—birth, Karmani—activities, hi—certainly, akartur—of the nonactive, Ajanasya—of the unborn, Cha—and, Varnayanti—do describe, Sma—in the past, Kavayo—the learned, Vedaguhyani—undiscoverable by the vedas, hritpateh—of the Lord of the heart.

Thus the learned men describe the births and activities of the unborn and non active which is undiscoverable even in the vedic literatures. He is the Lord of the heart.

Both the Lord and the living entities are essentially all spiritual and therefore both of them are eternal and none of them have any birth and death. The difference is that the so called births and disappearance of the Lord are not equal to that of the living beings. The living being who are to take birth and then again accept death are so bound up by the law of material nature. But the so called appearance and disappearance of the Lord are not the actions of the material nature but they are demonstration of the internal potency of the Lord. It is described by the great sages for the same purpose as self realisation. It is stated in the Bhagwat Geeta by the Lord that His so called birth in the material world and His activities are all transoedental. And simply on meditations on such activities of the Lord one can attain the same realisation of Brahman and thus become liberated from the material bondage. In the Sruits it is said that the birthless appears as taking birth. The Supreme has nothing to do but because He is omnipotent everything is performed by Him so naturally as if they are being done automatically. As a matter of fact the appearance and disappearance of the Supreme Personality of Godhead and His different activities are all confidential even to the Vedic literatures but still they are displayed by the Lord for bestowing mercy upon the conditioned souls. We should always take advantage of such narration of the activities of the Lord and take advantage of meditation on Brahma in the most convenient and palatable form.

*Sa ba idam viswam amoghalilah srijati avatayati na sajjate asmin
Bhuteshu chantarhita atamantrah sadbargikam jighrati sadgunesha.*

Sa—the supreme Lord, Ba—alternately, Idam—this, Viswam—manifestive universes, Amoghalilah—one whose activities are spotless, Avatayati—maintains and annihilates, Na—not, Sajjate—beomes affected by, Asmin—in them, Bhuteshu—in all living beings, Cha—also, Antarhita—living within, Sadbargikam—endowed with all the potencies of six opulences, Jighrati—superficially attached like smelling the flavour, Sadgunesha—master of the six senses.

The Lord whose activities are always spotless is the master of the six senses and is omnipotent fully with six opulences. As such He creates the manifestive universes, maintains them and then again annihilates them without being the least affected by those actions. He is within every living being and is always self independant.

The prime difference between the Lord and the living entities is that the Lord is the creator and the living entities are the created. He is called here as the Amoghalilah which means there is nothing lamentable in His creation. Those who create disturbance in His creation are themselves disturbed. He is transcendental to all material afflictions because He is full with all six opulences namely wealth, power, fame, beauty, knowledge and renunciation

and as such He is the master of all senses. He creates this manifestive universes in order to reclaim the living beings who are within them suffering threefold miseries, maintains them and in due course annihilates them without being the least affected by such actions. He is connected with this material creation very superficially like one smells the odour without being connected with the odourous article. None-godly elements therefore can never approach Him inspite of all endeavours.

*Na cha asya kaschit nipunena dhatur avaiti jantuh kumanisha uti
Namani rupani manovachovih santanwato natacharyam ivajnah.*

Na—not, Cha—and, Asya—of Him, Kaschit—anyone, Nipunena—by dexterity, Dhatur—of the Creator, Avaiti—can know, Jantuh—the living being, Kumanisha—with poor fund of knowledge, Uti—activities of the Lord, Namani—His names, Rupani—His forms, Manovachovih—by dint of mental speculation or deliverance of speeches, Santanwato—displaying, Natacharyam—the dramatical player, Iva—like, Ajnah—the foolish.

The foolishman with poor fund of knowledge cannot know the transcendental nature of the Forms, Names and activities of the Lord who is playing like a dramatical actor; neither they can express such things even by mental speculation or by deliverance of different speeches.

No body can properly describe the transcendental nature of the Absolute Truth and therefore it is said that He is beyond the expression of mind and speeches. And yet there are some men, with poor fund of knowledge, who desire to understand the Absolute Truth by imperfect speculation of the mind and faulty description of His activities. To the layman the activities, appearance and disappearance, His Names, His Forms, His paraphernalia, His Personalities and all such things in relation with Him, are something like mysterious acts. There are two classes of materialists namely the fruitive workers and the empiric philosophers. The fruitive workers have practically no information of the Absolute Truth and the mental speculators after being frustrated in the matter of fruitive activities turn their face towards the Absolute Truth and tries to know Him by mental speculation. And for all these men the Absolute Truth is a mystery as much as the jugglery of the magician is to the children. Being deceived by such jugglery of the Supreme Being the non-devotees, who may be very much dexterous in the matter of fruitive work and mental speculation, are always gifted with poor fund of knowledge. With such limited knowledge they are unable to penetrate in to the mysterious region of transcendence. The mental speculators are a little bit progressive than the gross materialists or the fruitive workers but because such mental speculators are also within the grip of illusion, they take it for granted that any thing which has a form, a name, and activities, is but a product of the material energy. For them the Supreme Spirit is Formless nameless and inactive. And because such mental speculators equalise the transcendental name and form of the Lord as similar to that of mundane names and form they are in fact gifted with poor fund of knowledge. With such poor fund of knowledge there is no access in the real nature of the Supreme Being. As stated in the Bhagwat Geeta the Lord is always in the transcendental position even when He is within the material world. But men gifted with poor fund of knowledge consider the Lord as one of the great personalities of the world and are thus misled by the illusory energy.

*Sa veda dhatur padavim parasya durantaviryasya rathangapaneh
Ya amayaya santaya anuvrittya bhajeta tadpada sarojagandham*

Sa—He alone, Veda—can know, Dhatur—of the creator, Padavim—glories, Parasya—of the transcendence, Durantaviryasya—of the great powerful, Rathangapaneh—of the Lord Krishna Who bears in His hand the wheel of the chariot, Ya—one who, Amayaya—without any reservation, Santataya—without any gap, Anuvrittya—favourably, Bhajeta—renders service, Tadpada—of His feet, Sarojagandham—odour of the lotus.

Only those, who rendered service unto the lotus feet of the Lord Krishna Who carries the wheel of the chariot in His hand, without any reservation, gap and always favourably, can alone know the Creator of the Universe in His full glory, power and transcendence.

The pure devotees only can know the transcendental name, form and activities of the Lord Krishna on account of their being completely freed from the reaction of the fruitive workers and mental speculators. The Pure devotees have nothing to derive as personal profit out of their unalloyed service to the Lord. They render service to the Lord spontaneously without any reservation and incessantly as well as favourably. Every one within the creation of the Lord is rendering service to the Lord directly or indirectly. No body is an exception to this law of the Lord. Those who are rendering service indirectly being forced by the illusory agent of the Lord are rendering service unto Him unfavourably. But those who are rendering service unto Him directly under the direction of His beloved agent are rendering service unto Him favourably. Such favourable servitors are devotees of the Lord and by the grace of the Lord they can enter into the mysterious region of Transcendence by the mercy of the Lord while the mental speculators remain in darkness for all the time. As stated in the Bhagwat Geeta the Lord Himself guides the pure devotees towards the path of realisation on account of such devotee's constant

engagement in the loving service of the Lord in spontaneous affection. That is the secret of entering into the kingdom of God while fruitive activities and speculative transactions are no qualifications for entering into the kingdom of God.

*Atha iha dhanya bhagwanta ithwam yad vasudeva akhila lokanathe
Kurvanti sarvatmatma bhavam na yatra bhuyah parivartam ugrah*

Atha—thus, Iha—in this world, Dhanya—successful, Bhagavanta—perfectly cognisant, Ithwam—such, Yad—what, Vasudeva—unto the personality of Godhead, Akhila—all embracing, Lokanathe—unto the proprietor of all the universe, Kurvanti—does inspire, Sarvatmaka—cent per cent, Atma—spirit, Bhavam—ecstasy, Na—never, Yatra—wherein, Bhuyah—again, Parivarta—repetition, Ugrah—dreadful.

Thus by such enquiries only in this world one is successful and perfectly cognisant because it invokes a transcendental ecstasy unto the Personality of Godhead who is the proprietor of all the universes and which guarantees cent per cent immunity from the dreadful repetition of birth and death.

The enquiries of the sages headed by Sounaka are herewith eulogised by Suta Goswami on the merit of their transcendental nature. As it is already concluded, only the devotees of the Lord can know Him to considerable extent and no body else can know Him even by an inch so the devotees are perfectly cognisant of all spiritual knowledge. The Personality of Godhead is the last word in Absolute Truth. Impersonal Brahman and localised Paramatma Super Soul all are included in the knowledge of the Personality of Godehead. So one who knows the Personality of Godhead, can know automatically all about Him including His multi potencies and expansions. So the devotees are congratulated as all successful. A cent per cent devotee of the Lord is immuned from the material miseries of repeated birth and death which is as dreadful as anything.

*Idam Bhagwatam nama puranam brahmasammitam
uttama sloka charitam chakara bhagawanm rishih
Nishreshaya lokasya dhanyam swastyanam mahat.*

Idam—this, Bhagwatam—book containing the narration of the Personality of Godhead and His pure devotees, Nama—of the name, Puranam—supplementary to the Vedas, Brahmasammitam—incarnation of Lord Sri Krishna, Uttama sloka—of the Personality of Godhead, Charitam—activities, Chakara—compiled, Bhagawan—incarnation of the Personality of Godhead, Rishi—Shri Vyasdeva, Nishreshaya—for the ultimate good, Lokasya—of all people in general, Dhanyam—fully successful, Swastyanam—all blissful, Mahat—all perfect.

This scripture of the name Srimad Bhagwatam is literary incarnation of God and it is compiled by Sri Vyasdeva the incarnation of God. It is meant for the ultimate good of all people in general and as such it is all successful, all blissful and all perfect.

Lord Sri Chaitanya Mahaprabhu declared that Srimad Bhagwatam is spotless sound representation of all Vedic knowledge and historical digest. There are only selected history of great devotees who are in direct contact with the Personality of Godead. Srimad Bhagwat is the literary incarnation of Lord Sri Krishna and is therefore nondifferent from Him. Shrimad Bhagwatam shall be worshipped as respectfully as we do worship the Lord and as such we can derive the ultimate blessings of the Lord by its careful and patient study. As God is all light, all blissful and all perfect so also is Srimad Bhagwatam. We can have all the transcendental light of the Supreme Brahman Sri Krishna from the recitation of Srimad Bhagwatam provided it is received through the medium of the transparent Spiritual Master. Lord Chaitanya's private Secretary Srila Swarup Damodar Goswami advised, all intending visitors who came to see the Lord at Puri, that they should make a study of the Bhagwatam from the Person Bhagwatam. Person Bhagwatam is the selfrealised bonafide spiritual master and through Him only one may understand the lessons of Bhagwatam in order to receive the desired result. One can derive from the studies of the Bhagwatam all benefits that is possible to be derived from the Personal presence of the Lord. It carries with it all the transcendental blessings of Lord Sri Krishna as we can expect by His Personal contact.

*Tad idam grahayamasa sutam atmavatambaram
Sarva veda itihashanam saram saram samudhritam*

Tad—that, Idam—this, Grahayamasa—made to accept, Sutam—unto His son, Atmavatam—of the selfrealised, Varam—most respectful, Sarva—all, Veda—vedic literatures (book of knowledge), Itihashanam—of all the histories, Saram—cream, Samudhritam—takenout.

Sri Vyasdeva made that received by His son who is the most respectful amongst the self-realised, after taking out the cream of all vedic literatures and histories (of the universe).

Men with poor fund of knowledge accept history of the world since the time of Buddha or since 600 B.C. and prior to this period all histories mentioned in the Scriptures are calculated by them as imaginary stories. That is not a fact.

Srimad Bhagwatam, First Canto, Part One

All the stories mentioned in the Puranas and Mahabhart etc. are actual history not only of this planet but also of other millions of planets within the universe. Some times the history of other planets beyond this world appear to such men of poor fund of knowledge, as something nonbelievable. But they do not know that different planets are not equal in all respects and as such some of the historical facts derived from other planets do not correspond with the experience of this planet. Considering the different situations of different planets as also time and circumstances, there is nothing wonderful in the stories of the Puranas nor they are imaginary. We should always remember the maxim that one man's food is another man's poison. We should not therefore reject the stories and histories of the Puranas as imaginary. The great Rishis like Vyasa had no business to put some imaginary stories in His literatures.

In the Srimad Bhagwatam such selected historical facts taken out from the histories of different planets have been depicted. It is therefore accepted by all the spiritual authorities as the Maha Purana. Special significance of these histories is that they are all connected with activities of the Lord in different time and different atmosphere. Srila Sukhadeva Goswami is the topmost personality of all the self-realised souls and He accepted as the subject matter of studies from His father Vyasdeva. Srila Vyasdeva is the great authority and the subject matter of Srimad Bhagwatam being equally important, He delivered the message first to His great son Srila Sukhdeva Goswami. It is compared with cream of the milk. The vedic literature are like the milk ocean of knowledge. Cream orbutter is the most palatable essence of milk and so also is Srimad Bhagwatam as it contains all palatable instructive as well as authentic versions from different activities of the Lord and His devotees. There is no gain, however, in accepting the message of Bhagwatam from the unbelievers, atheists and professional reciters who make a trade of Bhagwatam for the laymen. It was delivered to Srila Sukhdeva Goswami and He had nothing to do with Bhagwat business or to maintain family expenses by such trade. Srimad Bhagwatam should therefore be received from the representative of Sukhdeva, who must be in the renounced order of life without any family encumbrance. Milk is undoubtedly very good and nourishing food and drink. But when it is touched by the mouth of a snake the milk is no longer nourishing rather it is the prima-facie source of death. Similarly those who are not strictly in the Vaishnava discipline should not make a business of this Bhagwat and shall become the cause of spiritual death for so many hearers. In the Bhagwat Geeta the Lord says that the purpose of all the Vedas is to know Him (Lord Krishna) and Srimad Bhagwatam is Lord Sri Krishna Himself in the form of recorded knowledge. Therefore, it is the cream of all the vedas and because it contains all historical facts of all times in relation with Sri Krishna, it is factually the essence of all histories.

*Sa tu samshrvayamasa maharajam Parikshitam
Prayopavistam gangayam paritam paramarsivih*

Sa—the son of Vyasdeva, Tu—again, Samshrvayamasha—made them audible, Maharajam—unto the Emperor, Parikshita—of the name, Prayopavistam—who sat until death without any food and drink, Gangayam—on the bank of Ganges, Paritam—being surrounded by, Paramarsivih—by great sages.

Sukhdeva Goswami the son of Vyasdeva in His turn made Bhagwatam heard by the great Emperor Parikshit who sat tight on the bank of the Ganges untill death without any food and drink and surrounded by great sages.

All transcendental messages are received properly in the chain of disciplic succession. This disciplic succession is called Parampara. Unless therefore Bhagwatam or any other Vedic literatures are received through such Parampara system, the reception of knowledge is not bonafide. Vyasdeva delivered to Sukadeva Goswami, and from Sukadeva Goswami Suta Goswami received the message. One should therefore receive the message of Bhagwatam from the Suta Goswami or from his representative and not from any irrelevant interpreter.

Emperor Parikshit received the information of his death timely and he at once left his kingdom and family and sat down tight on the bank of the Ganges completely in fasting till death. All great sages rishis, philosophers, mystics etc. reached there on account of His imperial position. There were many suggestions about his immediate duty and at last it was settled that he would hear from Sukhdeva Goswami about Lord Krishna and thus the Bhagwatam was spoken to him.

Sripada Shankracharya who preached Mayavada philosophy stressing on the impersonal feature of the Absolute, did also at last recommend that one must take the shelter of the lotus feet of Lord Sri Krishna without any hope of gain from debating society. Indirectly Sripad Sankaracharya admitted that what he had preached in the flowery grammatical interpretations of the Vedanta sutra, cannot help one seriously at the time of death. At the critical hour of death one must recite the name of Govinda is the recommendation of all great transcendentalists. Sukadeva Goswami had long stated the same truth that at the end one must remember Narayana and that is the essence of all spiritual activities. In pursuance of this eternal truth Srimad Bhagwatam was

heard by the emperor Parikshit, and it was recited by equally able recitor Sukadeva Goswami. And both the speaker and the receiver of the messages of Bhagwatam, were duly delivered by the same one medium.

*Krishne swadhamo 'opagate dharma jnana divi saha
Kalou nastadrisham esha puranarko 'dhuno dittah.*

Krishne—on Krishna's, Swadhamo—own abode, Upagate—having returned, Dharma—religion, Jnana—knowledge, Adivi—combined together, Saha—along with, Kalou—in the Kaliyuga, Nastadrisham—of the persons who have lost their sight, Esha—all these, Puranarko—the purana which is brilliant like the sun, Adhono—just now, Uditah—has arisen.

The Bhagwat Purana is just as brilliant as the sun and it has arisen just after the departure of Lord Krishna in His own abode accompanied with religion, knowledge etc. Persons who have lost sight on account of the dense darkness of ignorance due to the age of Kali, shall get light out of it.

Lord Sri Krishna has His eternal dhama or abode where eternally He enjoys with His eternal associates and paraphernalia. And His eternal abode is the manifestation of His internal energy whereas the material world is the manifestation of His external energy. When He descends on the material world He displays Himself with all paraphernalia in His internal potency which is called Atma Maya. In the Bhagwat Geeta the Lord Says that He descends by His own potency (Atma Maya). His Form, Name, Fame, Paraphernalia, Abode etc. are not therefore creation of the matter. He descends to reclaim the fallen souls and to re-establish codes of religion which are directly enacted by Him. Except God no body can establish the principles of religion. Either He or a suitable person empowered by Him can dictate the codes of religion. Real religion means to know God, our relation with Him, our duties in relation with Him and to know ultimately the aim of our destination after leaving this material body. The conditioned souls who are enraptured by the material energy hardly know all these principles of life. Most of them are like the animals engaged in the matter of eating, sleeping, fearing and mating and they are mostly engaged in the matter of sense enjoyment under the pretention of religiosity, knowledge or salvation. They are still more blind at the present age of quarrel or Kaliyuga. In the Kaliyuga the population is just a royal edition of the animals. They have nothing to do with spiritual knowledge or Godly religious life. They are so blind that they cannot see anything beyond the needs of the body. They have no information of the spirit soul beyond the jurisdiction of the subtle mind intelligence or ego but they are very much proud of their advancement in knowledge, science and material prosperity. They can risk life for becoming a dog or hog just after leaving the present body and as such they have completely lost sight of the ultimate aim of life. The Personality of Godhead Sri Krishna appeared before us just a little prior to the beginning of the Kali Yuga and He returned back to eternal Home practically on the verge of Kali Yuga. While He was present, He exhibited everything by His different activities. He spoke on the Bhagwat Geeta specifically and eradicated all pretentious principles of religiosity. And prior to His departure from this material world He empowered Sri Vyasdeva through Narada to compile the messages of the Srimad Bhagwatam and as such Both the Bhagwat Geeta and the Srimad Bhagwatam are like the torch bearers for the blind people of this age. In other words if men in this age of Kali want to see the real light of life they must take to these two books only and their aim of life will be fulfilled. Bhagwat Geeta is the preliminary study of the Bhagwatam. And Srimad Bhagwatam is the summum bonum of life, Lord Sri Krishna personified. We must therefore accept Srimad Bhagwatam as the direct representation of Lord Krishna. One who can see Srimad Bhagwatam can see also Lord Sri Krishna in person. They are identical.

*Tatra kirttayto vipra viprarshe bhuri tejashah
Aham cha adhyagamam tatra nivista tadanugrahat
So 'ham bah sharvayashyami yathadhritam yathamatih*

Tatra—there, Kirttayato—while reciting, Vipra—oh the Brahmins, Viprarshe—from the great Brahmin rishi, Bhuri—greatly, Tejashah—power, Aham—I, Cha—also, Adhyagamam—could understand, Tatra—in that meeting, Nivista—being perfectly attentive, Tadanugrahat—by His mercy, So—that the very thing, Bah—unto you, Sharvayashyami—shall make you hearing, Yathadhritam Yathamati—as far as my realisation.

Oh learned Brahmins, while Sukdeva Goswami was reciting Bhagwatam there (in the presence of Emperor Parikshit), I was also hearing Him with rapt attention and as such by His mercy I also learnt it from the great powerful sage. I shall just try to make you hearing the very same thing as I learnt it from Him and as I have realised it.

One can certainly see directly the presence of Lord Sri Krishna in the pages of Bhagwatam if one has heard it from a self realised great soul like Sukdeva Goswami. One cannot however learn Bhagwatam from bogus hired recitor whose aim of life is to earn some money out of such recitation and employ the earning in the matter of sex indulgence. No body can learn Srimad Bhagwatam who is associated with person engaged in the business of sexlife. That is the secret of learning Bhagwat. Neither one can learn Bhagwatam from one who interprets the text by his mundane scholarship. One has to learn

Bhagwatam from the representative of Sukdeva Goswami and no body else if at all one has to see Lord Sri Krishna in the pages of the Bhagwat reading. That is the process and there is no alternative. Suta Goswami is a bonafide representative of Sukdeva Goswami because he wants to present the very thing which he had received from the great learned Brahmin. Sukdeva Goswami also presented Bhagwatam as He heard it from His great father and so also Suta Goswami is presenting Bhagwatam as he had heard it from Sukdeva Goswami. Simple hearing is not all; one must realise the text with proper attention. The word nivistha means that Suta Goswami drank the juice of Bhagwatam through his ears. That is the real process of receiving Bhagwatam. One should hear Bhagwatam with rapt attention from the real person and then only he can at once realise the presence of Lord Krishna in every page of the Bhagwatam. The secret of knowing Bhagwat is mentioned here. No body can give rapt attention who is not pure in mind. No body can be pure in mind who is not pure in action. No body can be pure in action who is not pure in eating, sleeping, fearing and mating. But somehow or other if somebody hears with rapt attention Srimad Bhagwatam from the right person and at the very beginning of it one can assuredly see Lord Sri Krishna in person in the pages of Bhagwatam.

Thus end the Bhaktivedanta Purports of the First Canto Third Chapter in the matter of Description of Incarnations of Godhead.

FOURTH CHAPTER Appearance of Sri Narada

*Iti brubanam samstuya muninam dirgha satrinam
Bridhah kulapatih sutam bahvrichah sounako 'brabit*

Iti—thus, Brubanam—speaking, Samstuya—congratulating, Muninam—of the great sages, Dirgha—prolonged, Satrinam—of those engaged in the performance of sacrifice, Bridhah—elderly, Kulapatih—head of the assembly, Sutam—unto Suta Goswami, Sounaka—of the name, Abrobit—addressed.

On hearing Suta Goswami thus speaking, Sounaka Muni who was the elderly and learned leader of all the Rishis engaged in that prolonged sacrificial ceremony congratulated Suta Goswami by addressing him, as follows:

In the meeting of learned men when there is any congratulation or address for the speaker in the meeting, the qualification of such congratulator shall be as follows. He must be the leader of the house and elderly man. He must be vastly learned also. Sri Sounaka rishi represented all these qualifications and thus he stood up to congratulate Sri Suta Goswami when he expressed His desire to present Srimad Bhagwatam as he exactly heard it from Sukadeva Goswami and also by his personal realisation. Personal realisation does not mean that one should attempt to show the vanity of one's own learning trying to surpass the previous Acharya. He must have full confidence in the previous Acharya and at the same time he must realise the subject matter so nicely that he may be able to present the matter just for the particular circumstances in a suitable manner. The original purpose of the text must be maintained. No interesting meaning shall be screwed out of it and yet it may be presented in an appreciable manner for the understanding of the audience. This is called realisation. The leader of the assembly Sounaka could just estimate the value of the speaker Sri Suta Goswami simply by his uttering Yathadhitam and Yathamatih and therefore he was very glad to congratulate him in ecstasy. No learned man may be willing to hear a person who does not represent the original Acharya. So the speaker as well as the audience were both bonafide in this meeting where Bhagwat was being recited for the second time. That should be the standard of recitation of Bhagwatam so that the real purpose can be served and Lord Sri Krishna can be realised without any difficulty. Unless this situation is created, Bhagwat recitation for ulterior purposes will be useless labour both for the speaker and the audience.

*Sounak uvacha
suta snta mahabhaga vada no vadatam bara
Katham bhagbatim punyam yad aha bhagwan suka*

Suta—Oh Suta Goswami, Mahabhaga—the most fortunate, Vada—please speak, No—unto us, Vadatam—of those who can speak, Bara—respectful, Katham—message, Bhagbatim—of the Bhagwatam, Punyam—pious, Yad—which, Aha—said, Bhagwan—greatly powerful, Suka—Sri Sukadeva Goswami.

Sounaka said, Oh Suta Goswami, you are the most fortunate and the most respectful of all those who can speak and recite. Please speak to us the pious message of Srimad Bhagwatam which was spoken by the great powerful sage Sukadeva Goswami.

Suta Goswami is addressed herein by Sounaka Goswami two times out of great joy because he and the members of the assembly were eager to hear the text of Bhagwatam uttered by Sukadeva Goswami. They are not interested to hear Bhagwatam from a bogus person who interprets in his own way to suit his own purpose. Generally the so called Bhagwat reciters are either professional traders in Bhagwat or they are so called leaned impersonalists who cannot enter into the transcendental personal activities of the Supreme Person. Such impersonalists eschew some meanings out of Bhagwat to suit and support the impersonalist views and the professional traders at once go to the 10th canto to misexplain the most confidential part of the Lord's pastimes. Both these classes of Bhagwat reciters are not the bonafide persons to recite Bhagwat. Only one who is prepared to present Bhagwat in the light of Sukdeva Goswami and only those who are prepared to hear Sukdeva Goswami and his representative are bonafied participants in the transcendental discussion of Srimad Bhagwatam.

*Kasmin yuge pravritteyam sthane ba kena hetuna
Kutah sanckoditah Krishnah kritabam samhitam munih.*

Kasmin—in which, Yuge—period, Pravritteyam—was this begun, Sthane—in the place, Ba—or, Kena—on what, Hetuna—ground, Kutah—wherefrom, Sanckoditah—inspired by, Krishna—Krishna Dwaipayana Vyasa, Kritabam—compiled, Samhitam—vedic literature, Munih—the learned.

Sounaka enquired in which period this was first begun, at which place it was so done or on what reason this was taken up. Wherefrom Krishna Dwaipayana Vyas the great sage got the inspiration to compile the literature.

As Srimad Bhagwatam is the special contribution of Srila Vyasadeva so there are so many enquiries by the learned Sounaka Muni. It was known to them that Srila Vyasadeva had already explained the text of the Veda in various

ways up to Mahabharata for the understanding of less intelligent women, sudras and fallen members of the family of twiceborn men. Srimad Bhagwat is transcendental to all of them because it has nothing to do with anything mundane. So the enquiries are very intelligent and relevant.

*Tasya putra mahayogi samadring nirvikalpakah
Ekantamotir unnidro gudho mudho iba iyate.*

Tasya—his, Putro—son, Mahayogi—a great devotee, Samadring—equibalanced, Nirvikalpakah—absolute monist, Ekantamotir—fixed up in monism or oneness by the mind, Unnidro—surpassed over the nescience, Gudho—nonexposed, Mudho—stunted, Iba—like, Iyate—appears like.

His (Vyasdev's) son was a great devotee equibalanced monist and was always fixed up by his mind in monism. He was transcendental to the mudane activities without being exposed like a stunted ignorant.

Shrila Sukadeva Goswami was a liberated soul and as such he remained always alert not to be trapped by the illusory energy. In the Bhagwat Geeta this alertness of the liberated soul is very lucidly explained. The liberated soul and the conditioned souls have different engagements. The liberated soul is always engaged in the progressive path of spiritual attainment which is something like dream for the conditioned soul. The conditioned soul cannot imagine what may be actually the engagement of the liberated soul. While the conditioned soul thus dreams about spiritual engagements, the liberated soul is awake. Similarly the engagement of a conditioned soul appears to be a dream for the liberated soul. Apparently a conditioned soul and a liberated soul may seem to be on the same platform but factually they are differently engaged and their attention is always alert either in the matter of sense enjoyment or in the matter of self realisation respectively. The conditioned soul is too much absorbed in matter while the liberated soul is completely indifferent in the details of matter. How they are so indifferent is explained as follows.

*Dristwa anuyantan atamjam api anaganam
Devyo hria paridadhur na sutasya chitram
Tabikshya prichhati munou jagaduh taba asti
Stripum bhida natu sutasya vivikta dristeh.*

Dristwa—by seeing, anuyantan—following, atamjam—his son, api—in spite of, anaganam—not naked, devyo—beautiful damsels, Hria—out of shyness, Paridadhur—covered the body, Na—not, Sutasya—of the sons, Chitram—astonishing, tabikshya—by seeing that, Prichhati—asking, munou—unto the Muni (Vyas), Jagaduh—replied, Taba—your, Asti—there is, Stripum—male and female, Bhida—differences, Na—not, Tu—but, Sutasya—of the son, Vivikta—purified, Driste—of one who looks.

While Sri Vyasdeva although not naked was following His son, the beautiful young damsels who were taking bath naked, covered their body with cloth but did not do so when His son passed them before. On this the sage enquired and the young ladies replied that his son had purified his acts of looking on and he had no distinction between male and female while the sage had such distinction.

In the Bhagwat Geeta it is said that a learned sage looks equally on the learned and gentle Bharhmin and a chandala, a dog or cow on account of sipritual vision. Srila Sukadeva Goswami attained that stage and thus he did not see a male or female but he saw all living entities in different dresses. The ladies who were taking bath had special qualification to understand the mind of a man simply by studying the looking posture. Just like the child looks and one can understand how innocent he is. Sukdeva Goswami was a young boy of 16 years old and therefore all the parts of his body were in developed condition. He was naked also and so also the ladies taking the bath. But because Sukdeva Goswami was in transcendental position of sex relation his looking was very innocent which had nothing to do with worldly affairs. The ladies by their special qualification could know it at once and therefore they were not very serious about Him. But when his father passed the ladies following Sukdeva Goswami, the ladies dressed them properly to cover the parts of the body. Vyasadeva was an old man and he was dressed also. The ladies were exactly like his children or grandchildren and yet they took the presence of Vyasadeva just in the social custom because Srila Vyasadeva played the part of a householder. A householder has to distinguish between a male and female. Otherwise he cannot be householder. One should, therefore, attempt to know the distinction between spirit and soul practically without any attachment for male and female affinity. So long such affinity is there one should not try to become a 'Sanyasi' like sukdeva Goswami. At least theoretically one must be convinced that a living entity is neither a male or female. The outward dress is made of matter by the material nature to attract the opposite sex and thus keep one entangled in the material existence. A liberated soul is above this perverted knowledge and he has nothing to distinguish from one living being to another. For him they are all one and the same spirit. Perfection of this spiritual vision is liberated stage and Srila Sukadeva Goswami attained that stage. Srila Vyasadeva was also in the transcendental stage but because he was in the householder's life, he did not pretend to become a liberated soul as a matter of custom.

Srimad Bhagawatam, First Canto, Part One

*Katham alakshitah pouroih sampraptah kurujangalan
Unmatta muka jada bat vicharan gajasahvaye*

Katham—how, alakshitah—recognised, pouroih—by the citizens, sampraptah—reaching, kurujangalan—provinces of the name, unmatta—mad, muka—dumb, jadabat—stunted, vicharan—wondering, gajasahvaye—name with perfix of gaja (elephant).

How He (the son of Vyasa) was recognised by the citizens when he entered the city of Hastinapur (now Delhi) after first wondering in the provinces of Kuru and Jangal, appearing like a mad man dumb and stunted.

The present city of Delhi was formerly known as Hastinapur on account of its first being established by the King Hasti, Goswami Sukdeva after being out of His paternal home was roaming like a mad man dumb and stunted and therefore it was very difficult for the citizens to recognise Him in His exalted position. A sage is not therefore recognised by seeing but he is recognised by hearing. One should approach a Sadhu or great sage not for seeing but for hearing him. If one is not prepared to give an aural reception to the words of a Sadhu there is no change or gaining anything from such Sadhu. Sukdeva Goswami was a Sadhu who could speak on transcendental activities of the Lord. He was not for satisfying the whims of ordinary citizens. He was recognised when He spoke on the subject of Bhagwatam and He never attempted to make show of jugglery like magician, chemist or physician. Outwardly He appeared to be a stunted dumb mad man but in fact He was the most elevated transcendental personality.

*Katham ba pandavayasya rajrsher munina saha
Sambadah samabhut tata yatra esha satwati shrutih.*

Katham—how it is, ba—also, pandavayasya—of the descendant of Pandu (Parikshit), rajrshhe—of the King who was a sage, munina—with the Muni, saha—along, sambadah—discussion, samabhut—took place, tata—darling, yatra—where upon, esha—like this, satwati—transcendental, shrutih—essence of the Vedas.

How it so happened that King Parikshit met the great sage and thus the great transcendental essence of Vedas (Bhagwatam) was possible to be sung by Him.

Srimad Bhagwatam is stated here as the essence of the Vedas. It is not imaginary story as it is sometimes remarked by unauthorised men. It is also called Sukasamita or the Vedic hymn spoken by Sri Sukdeva Goswami the great liberated sage.

*Sa godahanmatram hi grihesu grihamedhinam
Avekshate mahabagah tirthi kurvan tadashramam.*

Sa—he (Sukdev Goswami), godahanmatram—only for the time of milking the cow, hi—certainly, grihesu—in the house of, grihamedhinum—of the householders, avekshate—waits, mahabagah—the most fortunate, tirthi—pilgrimage, kurvan—transforming, tadashramam—the residence.

He is accustomed to stay at the door of the householder only for the time of milking the cow just to sanctify such residence.

Sukdeva Goswami met the Emperor Parikshit and explained before him the text of Srimad Bhagwatam. He is not accustomed to stay at any householder's residence for more than half an hour at the time of milking the cow just to take alms from such fortunate householder. That was also for the purpose of sanctifying the residence by His auspicious presence. Therefore Sukdev Goswami is an ideal preacher and established in the transcendental position. Form His activities those, who are in the renounced order of life and dedicated to the mission of preaching the message of Godhead, should learn that such persons have no business with the house holders save and except to enlighten them in transcendental knowledge. Such missionary's asking for alms from the householder should be for the purpose of sanctifying the place. One who is in the renounced order of life may not be allured by the glamour of the householder's worldly possessions and thus become subservient of such worldly man. This degraded position of one, who is in the renounced order of life, is much more dangerous than drinking poison and commit suicide.

*Abhimanyu sutam suta prahur bhagabatottamam
Tasya janma mahashcharyam karmani cha grinhi nah.*

Abhimanyusutam—the son of Abhimanyu, Suta—oh suta, Prahur—is said to be, Bhagabatottamam—the first class devotee of the Lord, Tasya—his, Janma—birth, Karmani—activities, mahashcharyam—very much wonderful, Cha—and, Grinhi—please speak to, Nah—us.

It is said that Maharaj Parikshit is a great devotee of the Lord in the first grade and his birth and activities are all wonderful. Kindly speak to us all about him.

The birth of Maharaj Parikshit is wonderful because in the womb of his mother he was protected by the Personality of Godhead Sri Krishna. His activities are also wonderful because he chastised the kali who was attempting first to kill cow. To kill cow means ending human civilization. He wanted to

protect the cow from being killed by the great representative of sin. His death is also wonderful because he got previous notice of his death which is also wonderful for any other mortal being, and thus he prepared himself for passing away sitting down tightly on the bank of the Ganges and hear the transcendental activities of the Lord. For all the days he heard Bhagwat, he did not take food or drink nor did he sleep for a moment. So everything about him is wonderful for the common man and they are worth hearing attentively. The anxiety is expressed herewith to hear about him in details.

*Sa Samrat kasya ba hetoh pandunam manavardhanah
Prayopavisto gangayan anadritya dhirat shriyam.*

Sa—he, Samrat—the Emperor, Kasya—for what, Hetoh—reason, Pandunam—of the sons of Pandu, Manavardhana—one who enriches the family, Prayopavista—sitting in fasting, Gangayam—on the bank of the Ganges, Anadritya—neglecting, Dhirat—acquired kingdom, Shriyam—opulences.

He was a great Emperor and had the opulences of acquired kingdom as also he was so exalted that he was increasing the prestige of the Pandu dynasty. What was the reason that he gave up everything and sat down on the bank of the Ganges fasting till death.

Maharaj Parikshit was the Emperor of the world with all the seas and oceans and he had not got to take the trouble of acquiring such kingdom by his own effort. He acquired such vast kingdom inherited from his grandfathers Maharaj Judhithir and brothers. Besides that he was doing well in the administration worth the good name of his forefathers and as such there was nothing undesirable in the matter of his opulence and administration. Then why should he untimely give up all these favourable circumstances and sit down on the bank of the Ganges fasting till death. This is astonishing and therefore they were eager to know the cause.

*Namanti Yatpadaneketam atmanah
Shivaya haniya dhanani shatravah
Katham sa veerah shriyam anga dustyajam
Yuvaiba utshrustum aho saha asuvih.*

Namanti—bow down, Yatpada—whose feet, Nekatam—under, atmanah—own, Shivaya—welfare, Haniya—used to bring about, Dhanani—wealth, Shatravah—enemies, Katham—for what reason, Sa—he, Veerah—the chivalrous, Shriyam—opulences, Anga—oh, Dustyajam—inseparable, Yuva—just in full youth, Aishat—desired, Utshrustum—for giving up, Aho—exclamation, Saha—with, Asuvih—life.

He was such an emperor that all his enemies would come and bow down at his feet surrendering all wealth for their own benefit. He was in full youthful time, he was full of strength, and possessed inseparable kingly opulences. What was the reason that he desired to give up everything including his life ?

Nothing undesirable in his life means that he was quite a youngman who could enjoy life with power and opulence. So there was no question of retiring from active life. There was no difficulty in collecting the state taxes because he was so powerful and chivalrous that even his enemies would come to him to bow down at his feet and surrender all wealth for their own benefit. Maharaj Parikshit was pious king and conquered his enemies and as such the kingdom was full of prosperity. There was enough milk, grains, metals and all the rivers and mountains were full of potency. So there was nothing against even from the side of the material nature. Therefore, there was no question of giving up such prospective kingdom and give up life untimely. They were eager to hear about all these.

*Shivaya lokasya bhavaya bhutayae ya uttamasloka parayana
Janah jivanti na amartham parashrayam mumocha nirvidya kutah kalevaram*

Shivaya—welfare, Lokasya—of all living being, Bhavaya—for flourishing, Bhutayae—for the matter of economic development, Ya—one who is, Uttamaslokaparayan—devoted to the cause of the Personality of Godhead, Janah—men, Jivanti—do live, Na—but not, Amartham—selfish interest, Parashryam—shelter for others, Mumocha—gave up, Nirvidya—being freed from all attachment, Kutah—for what reason, Kalevaram—mortal body.

Those who are devoted to the cause of the Personality of Godhead, live only for the welfare, development and happiness of others. They do not live for any selfish interest. So even though the emperor was free from all attachment for worldly possession how could he give up his mortal body which was the shelter for all others.

Parikshit Maharaj is an ideal king and householder because he was devotee of the Personality of Godhead. A devotee of the Lord has automatically all the good qualifications desirable. And the Emperor was an typical example for this. Personally he had no attachment for all worldly opulences in his possession. But as he was king for the all round welfare of the citizens he was always busy in the welfare work of the public not only for this life but also for the next. He would not allow to maintain slaughter house of killing cow and thus satisfy the citizens. He was not a foolish and partial administrator so that

he would arrange for the protection of a class of living being and he would allow the other section to be killed. Because he was the devotee of the Lord he knew perfectly well how to conduct the administration for every one's happiness both men, animal, plants and all leaving creatures. He was not selfishly interested. Selfishness is displayed either self centered or self extended. He was neither of them. His interest was to please the Supreme Truth Personality of Godhead. The King is the representative of the Supreme Lord and as such the king's interest must be identical with that of the Supreme Lord. The Supreme Lord wants that all living being should be obedient to the Lord and thereby become happy. Therefore the Kings interest is to guide all subjects back to the kingdom of God and hence the activities of the citizens shall be so coordinated that they can at the end go back to home, back to Godhead. Under the administration of such representative king the kingdom is full of opulence. At that time the human being need not to take the animal food. There is ample food grains, milk, fruit and vegetables so that the human being as well as the animal all can take sumptuously and to their heart's content. All the living beings satisfied in the matter of food and shelter and conducted in terms of the prescribed rules, there cannot be any disturbance between one living with another. Emperor Parikshit was such a worthy king and therefore all were happy during his reign.

*Tat sarvam nah samachakshwa pristo yadiha kinchana
Manye twam vishaye vacham snatam anyatra chhandasat*

Tat—that, Sarvam—all, Nah—unto us, Samchakshwa—clearly explain, Pristo—questioned, Yadiha—herein, Kinchna—all that, Manye—we think, Twam—yourself, Vishaye—in all subjects, Vacham—meanings of words, Snatam—fully acquainted, Anyatra—except, Chhandasat—portion of the vedas.

We know that you are expert in the meaning of all subjects except some portions of the Vedas and as such you can clearly explain all answers for all questions that we have made herein unto you.

The difference between the Vedas and the Puranas is like that of the Brahmins and the Paribrajkas. The Brahmins are meant for ministering some fruitive sacrifices mentioned in the Vedas but the—Parivrajakacharyas or the learned preachers are meant for disseminating transcendental knowledge to one and all in the general way. As such the Paribrajakacharyas are not always expert in pronouncing the Vedic Mantras which are practised systematically in terms of accent and meter by the Brahmins who are meant for ministering Vedic rites. And for that reason it should not be considered that the Brahmins are more important than the itinerary preachers. They are one and different simultaneously because they are meant for the same end in different ways.

There is no difference also between the Vedic mantras and the same explained in the Puranas and Itihasa. According to Srila Jiva Goswami it is mentioned in the Madhyandin Sruti that all the Vedas namely the Sama, Athrva, Rig, Yaju, Puranas, Itihasa, Upanishat etc. all are emanations from the breathing of the Supreme Being. The only difference is that the Vedic mantras are mostly begun with Pranava 'Omkar and it requires some training to practise the metric accent without which the mantras are not successfully pronounced. Srila Suta Goswami was a preacher of the first order although he did not bother much about practising the metric pronunciation of the Vedic Mantras. But that does not mean Srimad Bhagwat was of less importance than the Vedic Mantras. On the other hand it is the ripen fruit of all the Vedas as it has been explained hereinbefore. Besides that the most perfect liberated soul Srila Sukdev Goswami is absorbed in the Studies of the Bhagwatam although He is already a self realised soul. Srila Suta Goswami is following the foot prints of the Same liberated soul and therefore his position is not the least less important because he was not expert in chanting Vedic mantras with systematic metric pronunciation which depends more on the practice of the chanter than actual realisation. Realisation is more important than parrot like chanting.

*Suta uvacha
Dwapare samanuprapte tritiya yuga paryaye
Jatah parashard yogi basabyam kalaya hareh.*

Suta—Suta Goswami, Uvacha—said, Dwapare—in the second millennium, Samanuprapte—on the advent of, Tiritiya—third, Yuga—millennium, Paryaye—in the place of, Jatah—was born, Parashaad—by Parashara, Yogi—the great sage, Basabyam—in the womb of the daughter of Basu, Kalaya—in the plenary portion of, Hareh—of the personality of Godhead.

Suta Goswami said "When there was an overlapping of the second millennium in the third, at that time the great sage (vyasdeva) was born by Parashara in the womb of Satyabati the daughter of the Basu."

There is a chronological order of the four millenniums namely Satya, Dwapara, Treta and Kali. But sometimes there is some overlapping of them. During the regime of Vaivaswata Manu there was such overlapping in the twenty eighth round of the four millenniums and the third millennium appeared prior to the second. In that particular millennium Lord Sri Krishna also descends and on account of this there was some particular alteration. The

mother of the great sage was Satyabati the daughter of the Basu (fisherman) and the father was the great Parashara Muni. That is the history of Vyasdeva's birth. Every millennium is divided into three periods and each period is called a Sandhya. Vyasdeva appeared in the third Sandhya of that particular age.

*Sa kadachit upsprishya sarasatya jalam suchi
Vivivkta eka ashina udite rabimandale.*

Sa—he, Kadachit—sometimes, Upsprishya—after finishing morning abolutions, Sarasatya—on the bank of the Sarswati, Jalam—water, Suchi—being purified, Vivivkta—concentration, Eka—alone, Ashina—being thus seated, Udite—on the rise, Rabimandale—of the sun disc.

Once upon a time he (Vyasdeva) on the rise of the sun disc took his morning abolution in the water of the Saraswati and became alone for concentration sitting-

The river saraswati is flowing in the Badarikashram area of the Himalyas. So the place indicated here is Samyaprash in Badarikasharam where Sri Vyasdeva is residing.

*Parabara jnah sa rishi kalenar abyakta ramhasa
Yugadharna Vyatikaram praptam bhuvu yuge yoge.*

Parabara—past and future, Jnah—one who knows, Sa—he, Rishi—Vyasdeva, Kalenar—by the course of time, Abyakta—nonmanifested, Ramhasa—by great force, Yugadharna—acts in terms of the millennium, Vyatikrama—anomalies, Praptam—having accured, bhuvu—on the earth, Yuge Yuge—different ages.

The great sage Vyasdeva saw anomalies in the acts of the millennium, as it so happens in different ages, on the earth by the unseen forces of the course of time.

The great sages like Vyasdeva are liberated souls and there fore they can see clearly past and future. Thus he could see the future anomalies in the Kali age and accordingly he made arrangement for the people in general so that they can execute a progressive life in this age which is full of darkness. The people in general of this age of Kali are too much intrested in the matter which is temporary. On account of ignornce they are unable to evaluate the assets of life and be enlightened in spiritual knowledge.

*Bhoutikanancha bhavanam shaktihrasamcha tatkritam
Ashraddhanan nihsatwan durmedhan hrasita ayushah
Janan bikshya munir dibyena chakshusa sarva
Varnashramanam Yaddadhu oitam amoghadrak.*

Bhoutikanancha—also of everything that is made of matter, Bhavanam—actions, Shaktihrashancha—deterioration of natural power, Tatkritam—rendered by that, Ashraddhadhanan—of the faithless, Niswatwam—impatient due to want of the mode of goodness, Hrashita—reduced, Ayusha—of duration of life, Durbhaganscha—also the unlucky, Janan—people in general, Bikshya—by seeing, Munir—the muni, Dibyena—by transcendental, Chakshusa—vision, Sarva—all, Varnshramanam—of all the status and orders of life, Yad—what, Dadhou—Contemplated, Hitam—welfare, Amoghadrak—one who is fully equipped in knowledge.

The great sage who is fully equipped in knowledge could see by his transcendental vision about deterioration of every thing made of matter rendered by the influence of the age; as also he could see the faithless people in general reduced in duration of life and impatient due to lack of the quality of goodness. Thus he contemplated for the welfare of men in all status and orders of life.

The non manifested forces of time is so powerful that it reduces all matters into decaying in due course. As such the Kaliyuga being the last millennium of a round of the four millenniums, the power of all material objects deteriorates by such influence of time. In this age duration of the material body of the people in general is much reduced and so also the memory. The action of matter is also not so much incentive. The land does not produce any more food grains in the same proportion as it did in other ages. The cow does not give so much milk as it used to give formerly. The production of vegetable and fruits are all less than before. As such all the living beings both men and animal do not have sumptuous nourishing food and due to want of so many necessities of life naturally the duration of life is reduced, the memory is short, intelligence is meagre mutual dealings are full of hypocrisy and so on.

The great sage Vyasdeva could see them all by His transcendental vision on account of His becoming the liberated soul. As an astrologer can see the future fate of a man or an astronomer can foretell by calculation about the solar and lunar eclipses in future dates, similarly those who can see through the scriptures about the future of all mankind are called liberated souls. They can see so, on account of their sharp vision by spiritual attainment.

And all such transcendentalist, who are naturally devotee of the Lord, are always busy for rendering welfare service to the people in general. Such transcendentalist are real friends of the people in general than the so called public leaders who are unable to see what is going to happen five minutes

Srimad Bhagawatam, First Canto, Part One

ahead. In this age the people in general as well as their so called leaders are all unlucky fellows, faithless in the spiritual knowledge and being influenced by the age of Kali, are always disturbed by various diseases and other disturbances. For example at the present age there are so many T.B. patients and T.B. hospitals but formerly it was not so because the time was not so much unfavourable. These unfortunate men of this age are always reluctant to give a reception to the transcendentalists who are representatives of Srila Vyasadeva and yet such selfless workers are always busy in planning something which may help every one in all status and orders of life. So the greatest philanthropists are those transcendentalists who represent the mission of Vyasa, Narada, Madhya, Chaitanya, Rupa, Saraswati etc. They are all one and the same because the personalities may be different but the aim of mission is one and the same namely to deliver the fallen soul back to home back to Godhead.

*Chatur hotram karmasuddham prajanam bikshya vaidikam
Byadadhat yaina santatyai vedamekam chaturvidham*

Chatur—four, Hotram—sacrificial fire, Karmasuddhi—purification of work, Prajanam—of the people in general, Bikshya—after seeing, Vaidikam—according to Vedic rites, Byadadhat—made into, Yajna—sacrifice, Santatyai—to expand, Vedamekam—only one veda, Chaturvidam—in four divisions.

He foresaw that the means of purifying the occupation of the people in general were the sacrifices mentioned in the Vedas. And to simplify the process He divided one veda into four, in order to expand them in the human society.

Formerly there was only Veda of the name Yaju and the four divisions of sacrifices were there specifically mentioned. But to make them more easily performable the Veda was divided into four with divisions of the sacrifices just to purify the occupational service of the four orders of several status. Above the four Vedas namely Rik, yaju, Syam, Atharva, there are the Puranas and the Mahabharat samhitas etc. which are known as the fifth Veda. Sri Vyasudeva and his many disciples were all historical personalities and they were very much kind and sympathetic for the fallen souls of this age of Kali. As such the Puranas and Mahabharat were made from related historical facts which explained the teaching of the four vedas. There is no question of doubting about the authority of the Puranas and Mahabharata as parts and parcels of the Vedas. In the Chhandogya Upanishad such Puranas and Mahabharata, generally known as historical facts, are mentioned as the fifth Veda. According to Srila Jiva Goswami that is the way of ascertaining the respective values of the revealed scriptures.

*Rigyajuh samatharbakyah veda chatwara uddhritah
Itihasa puranancha panchamo Veda uchyate*

Rig, Yaju, Sama, Atharva—the four names of the Vedas, Uddhrita—made into separate parts, Itihasa—historical records (Mahabharat), Puranancha—and the puranas, Panchama—the fifth, Veda—the original source of knowledge, Uchyate—is said.

The four divisions of the original sources of knowledge the Vedas were separately made. But the historical facts and authentic stories mentioned in the Puranas are called the fifth Veda.

*Tatra rigveda dharah pailah samago jaiminikavah
Vaishampayana eba eko nishnato yajusham utah*

Tatra—thereupon, Rigvedadhara—professor of the Rigveda, Paila—the Rishi of the name, Samago—that of the samaveda, Jaimini—the Rishi of the name, Kavi—highly qualified, Vaishampayana—the Rishi of the name, Eba—only, Eko—alone, Nishnato—well versed, Yajusham—of the yajurveda, Utah—glorified.

Thereupon, after the four divisions of the Vedas, Paila Rishi became the professor of Rigveda, Jaimini the professor of Samaveda and Vaishampayano also only became glorified by the yajurveda.

The charges of different Vedas were entrusted to different learned scholars for development in various ways.

*Atharva angirasam asit sumanta daruna munih
Itihasa purananam pita me Romharsana.*

Atharva—the Atharvaveda, Angirasam—unto the Rishi of Angirasa, Asit—was entrusted, Sumanta—He was also known as Sumant muni, Daruna—seriously devoted in the matter of Atharva Veda, Itihasa purananam—of the historical records like the Puranas, Pita—father, Me—mine, Romharsana—Rishi of the name.

The Sumanta Muni Angirasa, who was very devoutly engaged—was entrusted with the Atharva Veda. And my father Romharsana was entrusted with the Puranas and historical records.

In the Sruti mantras also it is stated that Angiras muni, who strictly followed the rigid principles of the Atharva Vedas,—was the leader of the followers of the Atharva Vedas.

*Ta eba rishaya vedam swam swam byasyan-nanekdha
Shisyai prashisyais tachhsisyair Vedaste shakhina abhavan.*

Ta—they, Eta—all these, Rishaya—Learned scholars, Vedam—the respective Vedas, Swam swam—in their own entrusted matter, Byasan—rendered, Anekadha—many, Shisyai—disciple, Prasisyau—grand-disciple, Tachhsiyau—great-grand disciple, Vedaste—followers of the respective vedas, Shakhina—different branches, Abhavan—thus became.

All these learned scholars in their turn rendered their entrusted matter of Vedas unto many disciples grand-disciples and great-grand-disciples and thus they became the respective branches of the followers of the Vedas.

The original source of knowledge are the Vedas. There is no branch of knowledge either mundane or transcendental,—which does not belong to the original text of the Vedas. They have simply been developed by different branches of followers as they were originally rendered by great, respectable and learned professors. In other words the Vedic knowledge, in different branches by different disciplic succession, has been distributed all over the world. No body, can therefore, claim independant knowledge beyond the Vedas.

*Ta eva veda durmedhair dharyante purushair yatha
Evam chakara Bhagawan vyasah kripanavatsla.*

Ta—that, Eva—certainly, Veda—the book of knowledge, Durmedhair—by the less intellectuals, Dharyate—can assimilate, Purushair—by the man, Yatha—as and as, Ebam—thus, Chakara—edited, Bhagawan—the powerful, Vyasa—the great sage of the name, Kripanavatsala—very kind to the ingorant mass.

Thus the great sage Vyasdeva, who is very kindly upon the less intellectual ignorant mass of people,—edited the book of knowledge so that the same may be assimilated by such less intellectual men.

The Veda is one and the reasons, for its divisions in many parts, are explained herewith. The seeds of all knowledge or the Veda is not a subject matter which can easily be understood by any ordinary man. There is a stricture that no body should try to learn vedas,—who is not a qualified Brahmin. This stricture of the authorities has been wrongly interpreted in so many ways. A class of men, who claim Brahminical qualification simply by their birth right in the family of a Brahmin,—claim that the study of the vedas is a monopoly business of such Brahmin caste only. Another section of the people take it as injustice to other castes who do not happen to take birth in a Brahmin family. But both of them are misguided. The Vedas is a subject matter which required to be explained even to Brahmaji by the Supreme Lord. Therefore the subject matter is understood by persons with exceptional qualities of goodness. Persons who are in the modes of passion and ignorance are unable to understand the subject matter of the Vedas. The ultimate goal of Vedic knowledge is Sri Krishna the Personality of Godhead. The Personality is very rarely understood by them who are in the modes of passion and ignorance. In the Satya Yuga every one was situated in the mode of goodness. Gradually the mode of goodness declined during the treta and Dwapara Yugas and the general mass of people deteriorated from such qualities of goodness. In the present age the modes of goodness is almost nil and so for the general mass of people the kind hearted powerful sage Srila Vyasa Deva divided the Vedas in various ways so that it may be practically followed by less intelligent persons in the modes of passion and ignorance. It is explained in the next sloka as follows.

*Stri sudra dwijubandhunam trayee na shrutigochara
Karma shreyasi mudhanam shreya eba bhabet iha
Iti bharatam akhyanam kripaya munina kritam.*

Stri—the woman class, Sudra—the labourer class of men, Dwijubandhnam—of the friend of the twice born, Shreya—supreme benefit, Ebam—thus, Iti—thus thinking, Bhabet—achieved, Iha—by this, Iti—thus thinking, Bharata—the great Mahabharata, Akhyanam—historical facts, Kripaya—out of great mercy, munina—by the Muni, Kritam—is completed.

The great sage out of compassion for them thought it wise that this will cause to achieve the ultimate goal of life by them, and thus he compiled the great historical narration of Mahabharat for the woman class, the labourer class and the friends of the twiceborn.

The friends of the twice born families are those who are born in the families of Brahmins, kshatriyas and Vaishyas or the spiritually cultured families,—but themselves they are not at par with their forefathers. Such descendants of the cultured families like Brahmin, kshatriyas and Vaishyas, are not recognised as such for want of the purificatory achievements. The purificatory activities began even before the birth of a child and the seed giving reformatory process is called Garbhadhan Samaskara. And one, who has had not the chance of such Garbhadhana Samaskara or the spiritual way of family planning,—is not accepted as actual twice born family. The Garbhadhan Samaskara is followed by other purificatory process out of which the sacred thread ceremony is one which is performed at the time of spiritual initiation. After this particular Samaskara one is rightly called the twice born. One birth is calculated during

the seed giving Samaskara and the second birth is calculated at the time of spiritual initiation. One who has been able to undergo such important Samaskaras can only be called as bonafide twice born.

If the father and the mother do not undertake the process of spiritual family planning and simply beget children out of passion only such children are called the Dwijabandhus. These Dwijabandhus are certainly not as intelligent as the real children of the regular twice born families. The Dwijabandhus are classified on the level of Sudras and woman class, who are by nature less intelligent. The Sudras and the woman class do not require to undergo any Samaskara save and except the ceremony of marriage.

This less intelligent class of men namely the woman the Sudras and the unqualified sons of the higher castes, are devoid of the necessary qualifications for understanding the purpose of transcendental Vedas. For them the Mahabharata was prepared. The purpose of the Mahabharata is to administer the purpose of the Vedas and therefore within this Mahabharata the summary Veda or Bhagawat Geeta is set in. The less intelligent class of men are more interested in stories than in philosophy and therefore the philosophy of the Vedas in the form of the Bhagwat Geeta spoken by the Lord Sri Krishna is set in. Vyasdeva and Lord Krishna both of them are on the same transcendental plane and therefore both of them collaborated on the plan of doing good to the fallen souls of this age. The Bhagwat Geeta is the essence of all Vedic knowledge. It is the first book of spiritual values and same as the Upanisadas are. The Vedanta philosophy is the subject matter for study of the spiritual graduates and only the post graduate spiritual student can enter into the spiritual or devotional service of the Lord. It is a great science and the great professor is Lord Himself in the Form Lord Sri Chaitanya Mahaprabhu and persons who are empowered by Him can initiate other person in the transcendental loving service of the Lord.

*Ebam prabrittasya sada bhutanam shreyasi dwija
Sarbatmakenapi yada natusyat hridayam tatah.*

Ebam—thus, Prabrittasya—one who is engaged in, Bhutanam—of the living beings, Shreyasi—in the matter of ultimate good, Dwija—oh the twice born, Sarbatmakena—by all means, Yada—when, Na—not, Tushyat—become satisfied, Hridayam—mind, Tatah—at that time.

Oh the twice born Brahmins, thus when His mind was not satisfied even though He engaged himself for all round welfare work for the general mass of people, thereafter.

Sri Vyasdeva was not satisfied Himself although He prepared literatures in the Vedic values, for all round welfare activities of the general mass of people. It was expected that He would be satisfied by all such activities but ultimately He was not satisfied.

*Nati prasidad hridayah saraswatyas tate shuchou,
Vitarkyan viviktyastasya idam provacha dharmavit.*

Na—not, Atiprasidad—very much satisfied, Hridayah—at heart, Saraswatyas—of the river saraswati, Tate—on the bank of, Suchou—being purified, Viviktastha—being placed in a lonely place, Vitarkyan—having considered, Idamcha—also this, Provacha—said, Dharmavit—one who knows what is religion.

Thus at once (the sage) being not being very much satisfied at heart began to consider as he was one who knew the essence of religion and said within himself.

The sage began to search out the cause of not being satisfied at heart. Perfection is never attained till one is not satisfied at heart. This satisfaction of heart has to be searched out elsewhere beyond the matter.

*Dhritabratenam mayahi chhandansi gurabagnayah
Manita nirbalikena grihitam cha nushasanam.
Bharata byapadeshena hi amnyarthaha pradarsitah
Drishyate yatra dharmadi stri sudradivi rapyuta.*

Dhritabratenam—under strict disciplinary vow, Maya—by me, Hi—certainly, Chhandansi—the vedic hymns, Gurabo—the spiritual masters, Agnaya—the sacrificial fire, Manita—properly worshipped, Nirbalikena—without any pretence, Grihitancha—also accepted, Anushasanam—traditional discipline, Bharata—the Mahabharata, Byapodeshenn—by compilation of, Hi—certainly, Amnyarthaha—import by disciplic succession, Pradarshitah—properly explained, Drishyate—by which necessary, Dharmadi—the path of religion, Stri Sudradivih—even by the woman and Sudras—etc.

I have under strict disciplinary vow, certainly worshipped the Vedas, the spiritual masters and the altar of sacrificial fire without any pretence; I have also abided by the rulings, I have shown the import of disciplic succession through the explanation of the Mahabharata in which even the woman, Sudras and such others (the friends of the twice born) can also see the path of religion.

No body can enter into the import of the Vedas without having undergone a strict disciplinary vow and disciplic succession. The Vedas, spiritual masters and sacrificial fire must be worshipped by the desiring candidate. All these

intricacies of the Vedic knowledge are systematically presented in the Mahabharata for the understanding of the women class, labourer class of men and the unqualified members of Brahman, khsatriya or the Vaishya families. In this age the Mahabharata is essential more than the original Vedas.

*Tathapi bata me daihyo hi atma cha eva atmana bibhu
Asampanna ibabhathi brahma varchasya sattamah*

Tathapi—although, bata—defecto, Me—mine, hi—certainly, Atma—living being, Eva—even, Atmana—myself, Bibhu—sufficient, Asampanna—wanting in, Ibhabhathi—it appears to be, Brahmavarchasya—of the Vedantists, Sattamah—The Supreme.

I am feeling still wanting although myself is already fully equipped with every thing required in the matter of Vedic principles.

Undoubtedly Srila Vyasdeva was complete in all the details of Vedic achievements. Purification of the living being submerged in the matter, is made possible by the prescribed activities in the Vedas but the ultimate achievement is different. Unless the ultimate achievement is attained, the living being, even though fully equipped, cannot be situated in the transcendently normal stage. Srila Vyasdeva appeared to have lost the clue and therefore felt dissatisfaction.

*Kimba Bhagwata dharmam na prayena nirupita
Priya paramhansanam ta eva hi abchyuta priyah*

Kimba—or, Bhagwata Dharma—devotional activities of the living being, Na—not, Prayena—almost, Nirupitah—directed, Priya—dear, Paramhansanam—of the perfect beings, Ta Eva—that also, Hi—certainly, Achyuta—the infallible, Priya—attractive,

Or it may be that I did not almost directed the devotional service of the Lord which is dear both to the perfect beings and the infallible Lord.

The wanting which was being felt by Srila Vyasdeva is expressed herein in his own words. The wanting was felt for the normal condition of the living being in the devotional service of the Lord. Unless one is not put up in the normal condition of service, neither the Lord nor the living being can become fully satisfied. This defect was felt by Him when Narada Muni, his spiritual master reached on the spot. It is described as follow:—

*Tasya ebam khilam atmanam manwamanasya khidyatah
Krishnasya Naradobhyagad ashramam prag uddhritam*

Tasya—his, Ebam—thus, Khilam—inferior, Atmanam—soul, Manaamanasya—thinking within the mind, Khidyatah—regretting, Naradobhyagad—Narada came there, Ashramam—the cottage, Prag—before, Udahritah—said.

Narada reached the cottage of Krishna Dwipayana on the bank of Saraswati as said before while Vyasdeva was regretting thus on the point of inferiority of his personal self.

The vacuum felt by Vyasdeva was not due to his lack of knowledge. Bhagwat Dharma is purely devotional service of the Lord in which the monist has no access. The monist is not counted amongst the Paramhansas (the most perfect of the renounced order of life). Shrimad Bhagwat is full of narration of the transcendental activities of the Personality of Godhead. Although Vyasdeva was empowered Divinity still he felt inferior complex because in none of his works the transcendental activities of the Lord was properly explained. The inspiration was infused by Sri Krishna directly in the heart of Vyasdeva and thus he felt vacuum as above explained. It is definitely expressed herewith that without transcendental loving service of the Lord, everything is void; but in the transcendental service of the Lord everything is tangible without any separate attempt for fruitive work or empiric philosophical speculation.

*Tam abhijnaya sahaya pratyuthwayagam munih
Pujayamasa bidhibat naradam surapujitam.*

Tamabhijnaya—seeing the ausplicity of His (Narada's) arrival, Sahaya—all of a sudden, Pratyuthwaya—getting up, Agatam—arrived at, Munih—Vyasdeva, Pujayamasa—worshipped, Bidhibat—with the same respect as is offered to Bidhi (Brahma).

Thus on the auspicious arrival of Sri Narada, Sri Vyasdeva got up in respect and worshipped Him with equal veneration as is offered to Brahmaji the creator.

Bidhi means Brahma the first created living being. He is the original student as well as professor of the Vedas as He learnt it from Sri Krishna and taught Narada first. So Narada is the second Acharya in the line of spiritual disciplic succession. He is representative of Brahma and therefore He is respected exactly like Brahma the father of all Bidhis (regulations); similarly all other successive disciples in the chain are also equally respected as representative of the original spiritual master.

Thus end the Bhaktivedanta Purports of the first canto—Fourth Chapter of Srimad Bhagwatam in the matter of Appearance of Sri Narada.

FIFTH CHAPTER

Sri Narada's instructions on Srimad Bhagwatam for Vyasdeva.

Suta uvacha

*Atha tam sukhamaseena upaseenam brihachhrava
Debarshi praha viprasim vinapanih smayanniba.*

Suta—of the name, Uvacha—said, Atha—Therefore, Tam—him, Sukhamaseena—comfortably seated, Upaseenam—unto one sitting nearby, Brihachhrava—greatly respected, Debarshi—The great Rishi amongst the Gods, Praha—said, Viprasim—unto the Rishi amongst the Brahmin, Vinapanih—one who carries veena by his hand, Smayanniba—apparently smiling.

Suta Goswami said, "Thus the sage amongst the gods (Narada) who was comfortably seated addressed the Rishi amongst the Brahmin (unto Vedavyasa) apparently smiling."

Narada was smiling because he knew well the great sage Vedavyasa and the cause of his disappointment. As he will explain gradually the cause of Vyasdeva's disappointment was due to insufficiency in catering the science of devotional service. Narada knew the defect and it was confirmed by the then position of Vyasa.

Narada Uvacha

*Parasharya mahabhaga bhavatah kachid atmana
Pritushyati Sharira atma manasa ebaba.*

Narada—of the name, Uvacha—said, Parashrya—oh the son, of Parashara, Mahabhaga—the great fortunate, Bhavath—your, Kachid—if it is, Atmana—by the self realisation of, Pritushyati—does it satisfy, Sharira—identifying the body, Atma—self, Manasa—identifying the mind, Eba—certainly, Cha—and,

Addressing Vyasdeva, the son of Parashara, Narada enquired whether yourself is satisfied by identifying the body or the mind as the object of self realisation?

This was a hint by Narada to Vyasdeva about the cause of his despondency. Vyasdeva, as the descendant of Parashara a great powerful sage, has the privilege of having a great parentage which should not have given Vyasdeva cause of despondency. The great son of a great father as He was, He should not have identified the self with the body or the mind. Ordinary men with poor fund of knowledge can identify the body as self on the mind as self but Vyasdeva should not have done like that. One cannot be cheerful by nature unless one is factually seated in the matter of self realisation which is transcendental to the material body and the mind.

*Jijnashitam susampannam api te mahadadbhutom,
Kritaban Bharatam yastam sarbartha paribringhitam*

Jijnashitam—fully enquired, Susampannam—well versed, Api—inspite of, Te—your, Mahadadbhutam—great and wonderful, Kritaban—prepared, Yastam—what you have done, Sarbartha—including all sequences, Paribringhitam—elaborately explained.

You enquires were full and studies also fulfilled well and there is no doubt about it as you have prepared the great and wonderful work Mahabharata which is full of all vedic sequences elaborately explained.

Despondency of Vyasdeva was certainly not due to his lack of sufficient knowledge because as a student, he had fully enquired in the Vedic literatures as a result of which the Mahabharat is compiled with full expansion of the Vedas.

*Jijnashitam adhitamcha Brahma yattat sanatanam
tathapi shochasi atmanam akritartha iba prabho,*

Jijnashitam—deliberated fully well, Adhitam—the knowledge obtained, Cha—and, Brahma—The Absolute, Yat—what, Tat—that, Sanatanam—eternal, Tathapi—inspite of that, Shochasi—lamenting, Atmanam—unto self, Akritartha—undone, Iba—like, Prabho—my dear sir.

You have fully deliberated upon impersonal Brahman also and the knowledge derived also. In spite of all these why should you be dispondent thinking that your self is undone oh my sir.

The Vedanta Sutra or Brahman Sutra compiled by Sri Vyasdeva is the full deliberation of impersonal Absolute feature and it is accepted as the most exalted philosophical exposition in the world. It is delineated on the subject of eternity and the clues implemented there are scholarly represented. So there cannot be any doubt about the transcendental scholarship of Vyasdeva and why it shall be like this that he shall consider himself as undone in the matter.

Sri Vyasa uvacha

*Asti eba me sarvam idam twaya uktam
Tathapi na atma paritushyati me
Tat moolam abyaktam agadhabodham
Prichhamahe twam atmabhava atmabhutam.*

Sri Vyasadeva—of the name, Uvacha—said, Asti—there is, Elba—certainly, Me—mine, Sarvam—all, Idam—this, Twaya—by you, Uktam—uttered, Tathapi—and yet, Na—not, Atma—self, Paritushyati—does pacify, Me—unto me, Tat—of which, Moolam—root, Agadhabodham—the man of unlimited knowledge, Prichhamahe—do enquire, Twam—unto you, Atmabhava—self born, Atmabhutam—offspring.

Vyasdeva replied that all that He (Narada) had said about Him (Vyasa) were perfectly correct. In spite of all these, His self was not pacified. He therefore asked Narada who was the man of unlimited knowledge on account of His being the offspring of one (Brahman) who is self-born (without any mundane father and mother) on the root of the cause.

In the material world every one is engrossed with the scanty idea of identifying the body or the mind as self. As such all knowledge disseminated in the material world, is related either with the body or with the mind and that is the root cause of all despondencies. This root cause of despondency all over the material world is not always detected by any one even though he may be the greatest erudite scholar in materialistic knowledge. It is good, therefore, to approach a Personality like Narada for solution of the root cause of all despondencies. Why Narada shall be approached in this connection is explained below.

*Sa bai bhavan Veda samasta guhyam
Upasita yat Pususham puranam
Parabaresho Manasiaba Visvam
Srijyaty batyati gunai rasangah.*

Sa—thus, Bai—certainly, Bhavan—yourself, Veda—know, Samasta—all inclusive, Guhyam—confidential, Upasita—devotee of, Yat—because, Parusham—The Personality of Godhead, Puranam—the oldest, Parabaresho—the controller of material and spiritual world, Manasa—mind, Eba—only, Visvam—the universe, Srijyati—creates, Avatyati—annihilates, Gunai—by the qualitative matter, Asangah—unattached.

My Lord! every thing that is mysterious is also known to you because the creator and destroyer of the material world and maintainer of the spiritual world,—the original Personality of Godhead who is transcendental to the three modes of material nature,—is worshipped by you.

A person who is cent per cent engaged in the service of the Lord,—is the emblem of all knowledge. Such devotee of the Lord in full perfection of devotional service is also perfect by the qualification of the Personality of Godhead. As such the eight fold perfection of mystic power (Astasiddhi) are very little portion of Godly opulence. A devotee like Narada, can act wonderful by his spiritual perfection for which every individual is trying to overcome success. Srila Narada is cent per cent perfect living being although not equal to the qualifications of the Personality of Godhead.

*Twam paryatan arka iba trilokim
Antaschare vayariba atma sakshi
Paravarey brahmani dharmato bratyaih
Snatasya me nyunam alam vichaksva.*

Twam—your goodness, Paryatan—travelling, Arka—the Sun, Iba—like, Trilokim—three worlds, Antaschare—can penetrate into every one's heart, Vayariba—as good as all pervading air, Atma—self-realized, Sakshi—witness, Paravarey—in the matter of cause and effect, Brahmani—in the Absolute, Dharmato—under disciplinary regulations, Bratyaih—in vow, Snatasya—having been absorbed in, Me—mine, Nyunam—deficiency, Alam—clearly, Vichaksha—search out.

Your goodness can go round every where in the three worlds like the Sun and can penetrate into the internal region of every one as good as the air and as such you are as good as the all pervasive super-soul. Kindly therefore find out the deficiency in me although I am absorbed in transcendence under disciplinary regulations and in vow.

Transcendental realisation, pious activities, worshipping the deities, charity, mercifulness, non-violence, studying the scriptures under strict disciplinary regulations are always helpful.

Sri Narada Uvacha

*Bhavata anuditapraya yasho Bhagawato' malam
Yena eba asou na tushyeta manne tad darshanam Khilam.*

Sri Narada—of the Name, Uvacha—said, Bhavata—by you, Anuditapraya—almost not raised up, Yasho—glories, Bhagawato—of the personality of Godhead, malam—spotless, Yena—by which, Eba—certainly, Asou—He the Personality of Godhead, Na—does not, Tushyeta—be pleased, Manne—I think, Tad—that, Darshanam—philosophy, Khilam—inferior.

Sri Narada said that you have practically not broadcast the sublime and spotless glories of the personality of Godhead. Any thing that does not satisfy transcendental senses of the Lord, is considered worthless philosophy.

Srimad Bhagawatam, First Canto, Part One

The eternal relation of an individual soul with the Supreme soul Personality of Godhead is constitutionally one of being the eternal servitor of the eternal master. The Lord has expanded himself as the servitor living beings in order to accept loving service from them which alone can satisfy both the Lord and the living beings. A scholar like Vyasdeva has had completed many expansions of the Vedic literatures ending in the Vedanta philosophy but none of them have been written with direct glorification of the Personality of Godhead. Dry philosophical speculations even on the transcendental subject of the Absolute, has very little attraction without being directly dealt in the glorification of the Lord. The personality of Godhead is the last word in transcendental realisation. The Absolute realised as impersonal Brahman or localised Super soul Paramatma are less provocative of transcendental bliss than the Supreme Personal realisation of his glories.

The compiler of the Vedanta Darshan is Himself troubled although He is the author of the book. And we can just imagine what sort of transcendental bliss can be derived by the readers and listeners of Vedanta without being explained directly by Vyasdeva the author. Herein arises the necessity of explaining Vedanta Sutra in the form Srimad Bhagwatam by the self same common author.

*Yatha dharmadayas cha artha munibarya anukirtitah
na talha Vasudevasya mahima hi anuvarnitah.*

Yatha—as as, Dharmadayas—all the four principles of religious principles, Cha—and, Artha—purposes, Munibarya—by your self the great sage, Anukirtitah—repeatedly described, Na—not, Tatha—in that way, Vasudevasya—of the Personality of Godhead Sri Krishna, Mahima—glories, Hi—certainly, Anuvarnitah—so constantly described.

As you the great sage have very broadly described the four principles beginning with religious performances, so you have not described glories of the Supreme Personality Vasudeva.

The prompt diagnosis of Sri Narada is at once declared. The root cause of despondency of Vyasdeva was due to His deliberate avoidance of glorifying the Lord, in his various editions of the Puranas. He has certainly as a matter of course, given descriptions of the glories of the Lord (Sri Krishna) but not so widely as He had done it in the matter of religiosity, economic development, sense-gratifications and salvation. These four items are by far the inferior engagement of the living being than being engaged in the devotional service of the Lord. Sri Vasudeva as the authorised scholar knew very well this difference of the above mentioned two classes of engagements. And still instead of giving more importance to the better type of engagements namely in the devotional service of the Lord, He had more or less improperly used the valuable time of His life and thus He was despondent. From this it is clearly indicated that no body can be pleased substantially without being engaged in the devotional service of the Lord. In the Bhagwat Geeta this fact is clearly mentioned.

After liberation which is the last item in the line of performing religiosity etc., one is engaged in the pure devotional service. This is called the stage of self realisation or Brahmabhuta stage. After attainment of this Brahmabhuta stage, one is symptomised with the signs of satisfaction. But satisfaction is the beginning of transcendental bliss. One should push further on progress of the Brahmabhuta status by neutrality and equality of the relative world. And passing this stage of equanimity one is fixed up in the transcendental loving devotional service of the Lord. This is the instruction of the Personality of Godhead in the Bhagwat Geeta. The conclusion is that in order to maintain the status-qua of Brahmabhuta stage as also to increase the degree of such transcendental realisation, it is recommended by Narada to Vyasdeva that He (Vyasdeva) should now impatiently and repeatedly describe the path of devotional service. This would cure Him from gross despondency of life.

*Na tad vachas chitrapadam harer yasha
Jagat pavitram pragrinita karhichit
Tad vayasam tiriham ushanti manasa
Na yatra hansa niramanti ushiksayah*

Na—not, Tad—that, Vachas—vocabulary, Chitrapadam—decorative, Harer—of the Lord, Yasho—glories, Jagat—universe, Pavitram—sanctified, Pragrinita—described, Karhichit—hardly, tad—that, Vayasam—crows, Tirham—pilgrimage, Ushanti—think, Manasa—saintly persons, Na—not, Yatra—where, Hansa—all perfect beings, Niramanti—take pleasure, Ushiksaya—those who reside in the transcendental abode.

The set of vocabulary, in which there is no description of the glories of the Lord which can sanctify the whole universal atmosphere,—is considered by the sanily persons, as the pilgrimage of the crows where the all perfect persons do not derive any pleasure on account of their being inhabitant of the transcendental abode.

The crows and the ducks are not the birds of the same feather on account of their different mental attitude. Similarly the fruitive workers or the passionate man is compared with the crows whereas the all perfect saintly persons are compared with the ducks and swans. The crows do take pleasure in a place where refused remnants of foodstuff are thrown out as much as the passionate

fruitive worker do take pleasure in wine and woman and similar places for gross sense-pleasure. The ducks and swans do not take pleasure in the place where crows are assembled for conferences and meetings but they are very rarely seen particularly in the atmosphere of natural scenic beauty where there is transparent reservoir of water nicely decorated with stems of lotus flower in variegated colourful natural beauty. That is the difference between the two classes of birds.

Nature has influenced different species of life—by different mentality of the living entities and it is not possible to bring them up into the same rank and file.

Similarly there are different kinds of literature for study of different types of men of different mentality. Mostly the market literatures which attract men of the crow's categories are literatures containing refused remnants of sensuous topics. They are generally known as mundane talks in relation with the gross body and subtle mind. They are full of subject matter described in decorative language full of mundane poetic and literary art by similes and metaphorical arrangements; but with all they are void in the matter of glorifying the Lord. Such decorative poetry and prose on any subject matter is considered as decoration of the dead body and the superficial agitated mind. Spiritually advanced men who are compared with the Swans do not take pleasure in such dead literatures which may be sources of pleasure for men who are spiritually dead. These literatures in the mode of passion and ignorance are distributed under different labels but hardly they can help mitigating spiritual urge of the human being and as such the swanlike spiritually advanced men have nothing to do with such mundane remnants. Such spiritually advanced men are called also the manasas because such saintly persons do always keep up to the standard of transcendental voluntary service of the Lord in the spiritual plane which forbids attraction completely from fruitive activities for gross bodily sense satisfaction or subtle speculation of the material egoistic mind.

Social literary men, scientists, mundane poets, theoretical philosophers, politicians who are completely absorbed in the material advancement of sense-pleasure,—are all dolls of the material energy. They do take pleasure in a place where the same rejected subject matters are thrown. According to Swami Sridhar such places are compared with the pleasure of the prostitute hunters.

But literatures which describes the glories of the Lord, are enjoyed by the Paramhansas who have grasped the essence of human activities.

*Tad бага visarga janata agha viplavbo
Yasmin pratislokam abaddha vatyapi
Namani anantasya jasho ankitani yat
Srinmwanti gayanti grinanti sadhabah*

Tad—that, Baga—vocabulary, Visarga—creation, Janata—the people in general, Agha—sins, Viplavbo—revolutionary, Yasmin—in which, Pratislokam—each and every stanza, Abaddhabat—irregularly composed, Api—in spite of, Namani—transcendental names etc, Anantasya—of the unlimited Lord, Jasho—glories, Ankitani—depicted, Yat—what, Shrinmwanti—do hear, Gayanti—do sing, Grinanti—do accept, Sadhabah—the purified honest.

On the other hand the literature which is full with description of transcendental glories of the Name, Fame, Forms, Pastimes etc. of the Unlimited supreme Lord,—is a different creation of transcendental vocabulary all meant for bringing about a revolution in the impious life of a misdirected civilization of the world. Such transcendental literatures even though irregularly composed, is heard, sung and accepted by the purified men who are thoroughly honest.

It is a part of qualification of the great thinkers to pick up best even from the worst. It is said that intelligent man should pick up nectar from the stock of poison, he should accept gold even from the filthy place, he should accept a good and qualified wife even from the obscure family and he should accept good lesson from a man or from a teacher who may come from the untouchables. These are some of the ethical instructions for every one in every place without any exception. But a saint is far above the level of an ordinary man and he is always absorbed in the business of glorifying the Supreme Lord because by broadcasting the holy name, fame of the Supreme Lord, the polluted atmosphere of the world will have a change of heart of the people in general and as a result of such propaganda through the transcendental literatures like Srimad Bhagwatam people will become sane in their transactions honestly and diligently. While preparing this commentation on this particular stanza of Srimad Bhagwatam we have a crisis before us that our neighbouring friend China has attacked the border of India in a militant spirit. We have practically no business in the political field and yet we study situation that in old age there were both China and India and they lived peacefully for centuries without any ill feeling between them. The reason is that they lived in those days in an atmosphere of God-consciousness and therefore every country, over the surface of the world, was God fearing pure hearted simple populace and there was no question of political diplomacy for nothing. Practically there is no cause of quarrel between the two countries of

China and India on the issue of a land which is not very suitable for habitation and reasonably there is no cause of fighting on this issue. But due to the age of quarrel Kali which we have discussed in these pages of Srimad Bhagwatam, there is always a chance of quarrel on slight provocation. This is due not to the issue at question, but it is due to the polluted atmosphere of this age when systematically there is propaganda, by a section of people, to stop glorification of the Name and Fame of the Supreme Lord. Therefore, there is great need of disseminating the message of Srimad Bhagwatam all over the world. It is the duty of every responsible Indian to broadcast the transcendental message of Srimad Bhagwatam throughout the world to do them the supermost good as well as to bring about the desired peace in the world. Because India has failed in her duty by neglecting this responsible work there is so much quarrel and trouble all over the world. We are confident if the transcendental messages of Srimad Bhagwatam is received only by the leading men of the world, certainly there will be a change of heart and naturally the people in general will follow them. The mass people in general are so to say tools in the hands of the modern politicians and leaders of the people. If there is a change of heart of the leaders only, certainly there will be a radical change in the atmosphere of the world situation. We know that in our honest attempt for presenting this great literature conveying transcendental message for reviving the God-consciousness of the people in general, as a matter of re-spiritualisation of the world atmosphere, is fret with many difficulties. Regard being had to the facts that our capacity of presenting the matter in adequate language, specially a foreign language, will certainly fail and there may be so many literary discrepancies in spite of our honest attempt to present it in the proper way. But we are sure that with our all faults in this connection the seriousness of the subject matter will be taken into consideration and the leaders of the society will still accept this on account of its being an honest attempt for glorifying the Almighty Great so much now badly needed. When there is fire in the house, the inmates of the house go out for help from the neighbours who may be foreigners to such inmates and yet without any adequate language the victims of the fire express themselves and the neighbours understand the need even though not expressed in adequate language. The same spirit of co-operation is needed in the matter of broadcasting this transcendental message of the Srimad Bhagwatam throughout the whole polluted atmosphere of the present day world situation. After all it is a technical science of spiritual values and as such we are concerned with the techniques and not with the language. If the techniques of this great literature are understood by the people of the world, there is the success.

When there is too much materialistic activities by the people in general all over the world there is nothing to be astonished if a person or a nation attacks another person or nation on slight provocation. That is the rule of this age of Kali or quarrel. The atmosphere is already polluted with corruption of all description and every one knows it well than we can describe herewith. There are so many unwanted literatures full of materialistic ideas of sense gratification. In many countries there are census-body appointed by the state to detect obscene literatures. This means both the Government, and the saner section of public do not want that such unwanted literatures should be published but still they are in the market place because the people want it for sense gratification. The people in general want to read that is a natural instinct but because their mind is polluted they want such literatures. Under the circumstances transcendental literatures like Srimad Bhagwatam will not only diminish activities of the corrupted mind of the people in general but also it will supply food for their hankering after reading some interesting literature. In the beginning they may not like it because in the diseased condition suffering from jaundice one is reluctant to take sugar-candy but we must know that Sugar candy is the only remedy for the jaundice disease. Similarly let there be a systematic propaganda for popularising reading of the Bhagwat Geeta and the Srimad Bhagwatam which will act like the sugar-candy in the Jaundice-like diseased condition of sense gratification. When they have taste for this literature the other literatures which are catering poison in the society will then automatically cease; because they will cease to read them on account of transcendental literature like Srimad Bhagwatam being available for reading propensity.

We are sure, therefore, that every one in the human society will welcome Srimad Bhagwatam even though it is now presented with so many faulty and broken linguistic technicalities, because it is recommended by such an authorised personality as Sri Narada who has very kindly appeared from this chapter.

*Naiskarmam api achyuta bhava varjita
Na shovate jnanam alam niranjanam
Kutah punah shaswd abhadram iswaryey
Na cha arpitam karma yadi api akaranam*

Naiskarmam—self-realisation being freed from the reaction of fruitive work, Api—in spite of, Achyuta—the infallible Lord, Bhava—conception, Varjita—devoid of, Na—does not, Shovate—look well, Jnanam—knowledge transcendental, Alam—by the by, Niranjanam—free from designations, Kutah—where is, Punah—again, Saswd—always, Abhadram—uncongenial,

Iswaryey—unto the Lord, Na—not, Cha—and, Arpitam—offered, Karama—fruitive work, Yadapi—what is, Akaranam—non-fruitive.

Knowledge of self-realisation even though it is freed from all material affinity, does not look well on account of being devoid of the conception of the infallible (God). Where is then any utility of fruitive activities which are naturally painful from the very beginning and transient by nature,—if they are not utilised for the devotional service of the Lord.

As referred to above not only ordinary literatures devoid of the transcendental glorification of the Lord, are condemned but also vedic literatures and speculation on the subject of impersonal Brahman, when they are devoid of devotional service, are also similarly condemned on account of such spiritual vacuum. When speculation on the impersonal Brahman is condemned on the above ground then what to speak about ordinary fruitive work if it is not meant for fulfilling the aim of devotional service. Such speculative knowledge and fruitive work cannot lead one to the goal of perfection. Fruitive work in which almost all people in general are engaged, is always painful either in the beginning or at the end, They can only be fruitful when they are made subservient to the devotional service of the Lord. In the Bhagwat Geeta also this is confirmed that the result of such fruitive work may be offered for the service of the Lord, otherwise they are all meant for material bondage. The bonafide enjoyer, of the fruitive work, is the personality of Godhead and as such fruitive result when it is engaged in the sense gratification of the living beings, all such results become acute sources of trouble for such false enjoyer.

*Atho mohabhaga bhavan amoghadrak
Shuchi shrabah satyarato dhritabratah
Urukram asya akhila bandha muktaye
Samadhina anusmara tad bechesitam*

Atho—therefore, Mohabhaga—highly fortunate, Bhavan—yourself, Amoghadrak—the perfect seer, Shuchi—spotless, Shrabah—famous, Satyarato—taken the vow of truthfulness, Dhritabratah—fixed up in spiritual qualities, Urukramasya—of the one who performs supernatural activities (God), Akhila—universal, Bandha—bondage, Muktaye—for the matter of liberation from, Samadhina—by trance, Anusmara—think repeatedly and then describe them, Tadvichestitam—different pastimes of the Lord.

Oh Vyasa your vision is completely perfect. Your good fame is spotless. You are fixed up in vow and situated in truthfulness. And as such you can think of the pastimes of the Lord in trance just for the liberation of the people in general from all material bindings.

People in general have a taste for literatures by instinct. They want to hear and read from the authorities something about the unknown but their taste is exploited by unfortunate literatures which is full of subject matter for satisfaction of the material senses. Such literary careers develop into different kind of mundane poems and philosophical speculations, more or less under the same influence of Maya ending in sense gratification. These literatures, although worthless in true sense of the term, are variedly decorated to attract the attention of the less intelligent men and thus the attracted living entities are more and more entangled in the material bondage without any hope of liberation for thousands and crores of generations. Sri Narada Rishi as He is the best amongst the Vaishnavas, is compassionate for such unfortunate victims of worthless literatures and as such He advises Sri Vyasa to compose such transcendental literature which may, not only be attractive but also actually cause liberation from all kinds of bondage of the materialistic men. Srila Vyasa or His representatives are the right persons to do this act, because they are rightly trained up to see things in true perspective on account of their spiritual vision. Srila Vyasa and His representatives are pure in thought on account of their spiritual enlightenment, fixed up in vow on account of their devotional service and all of them are determined to deliver the fallen souls rotting in the material activities. The fallen souls are very eager to receive novel informations every day and the transcendentalist like Vyasa or Narada can supply such eager people in general with news from the spiritual world without any limitation. In the Bhagwat Geeta it is said that the material world is only a part of the whole creation and this earth is only a fragment of the whole material world.

There are thousands and thousands of literacy men all over the world and they have created many many thousands of literacy works for the information of the people in general for thousands and thousands of years. Unfortunately none of them have brought in peace and tranquility on the earth between man to man nation to nation. This is due to spiritual vacuum in those literatures and as such the Vedic literatures specially the Bhagwat Geeta and the Srimad Bhagwatam are specifically recommended to the suffering humanity for bringing about the desired effect of liberation from the pangs of material civilization which is eating the vital part of the human energy. The Bhagwat Geeta is the spoken message by the Lord Himself recorded by Vyasa and the Srimad Bhagwatam is the transcendental narration of the activities of the same Lord Krishna which alone can satisfy the hankering desires of the living being for eternal peace and liberation from miseries. Srimad Bhagwatam is, therefore, meant for all the living beings all over the universe for total

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liberation from all kinds of material bondage. Such transcendental narration of the pastimes of the Lord can only be described by such liberated souls like Vyasdeva and His bonafide representatives who are completely merged in the transcendental loving service of the Lord. Because to such devotees only the pastimes of the Lord and their transcendental nature become automatically manifest by dint of devotional service attitude. No body else can either know or describe the acts of the Lord, even they speculate on the subject for many many years. Description of the Bhagwat is so precise and accurate that whatever has been predicted in this great literature, about five thousands years before, are now exactly happening without any deviation. Therefore, the vision of the author comprehends past, present and future. Such liberated persons like Vyasdeva are not only perfect by the power of vision and wisdom but also they are perfect in aural reception in thinking, feeling and all other perfect sense-activities. A liberated person means possessing perfect senses and with perfect senses only one can serve the Sense-Proprietor Hrishikesha Sri Krishna the Personality of Godhead. Srimad Bhagwat is, therefore, the perfect description of all Perfect Personality Godhead by the all perfect Personality like Srila Vyasdeva the compiler of the Vedas.

*Tato' anyatha kimchana yad vivakshatah
prithag drishas tatkrita rupa namabhih
Na karhichit kwapi cha dusthita matir
labheta batahata nouriva aspadam.*

Tato—from that, Anyatha—apart, Kimchana—something, Yad—whatsoever, Vivakshath—desiring to describe, Prithag—separately, Drishah—vision, Tatkrita—reactionary to that, Rupa—form, Namabhih—by names, Na karhichit—never, Kwapi—any, Cha—and, Dusthita matir—oscillating mind, Labheta—gains, Batahata—troubled by the wind, Nour—boat, Iva—like, Aspadam—place.

Anything that you may have desired to describe under separate vision apart from that of the Lord, will react in different forms and names and result in oscillating the mind like the boat disturbed by the wind which cannot have any place to rest.

Sri Vyasdeva is the editor of all descriptions of the Vedic literatures and as such he has described transcendental realisation in different ways namely the way of fruitive activities, the way of speculative knowledge, the way of mystic power and the way of devotional service. Besides that in his various Puranas he has recommended the worship of so many demigods in different forms and names. The result is that people in general are puzzled to fix up his mind in the service of the Lord; on the contrary they are always disturbed to find out the real path of self realisation. Srila Naradadeva is stressing on this particular defect of the Vedic literatures compiled by Vyasdeva and thus he is trying to emphasise on the point of concentrating in the matter of describing everything in relation with the Supreme Lord and no body else. In fact there is nothing existent except the Lord. The Lord is manifested in different expansions. He is the root of the complete tree. He is the stomach of the complete body. As such pouring of water on the root is the right process to water the tree as much as feeding the stomach means to supply energy to all the parts of the body. As such Srila Vyasdeva should not have compiled any other Puranas than the Bhagwat Purana because a slight deviation from that may create a havoc in the matter of self-realisation. A slight deviation can create such havoc and what to speak of deliberate expansion of the separatist idea from the Absolute Truth Personality of Godhead. The most defective part of worshipping other demigods, is that it creates a definite conception of pantheism ending disastrously by products of many religious sects detrimental to the progress of Bhagwat principles which alone can give the accurate direction for self realisation in eternal relation with the Personality of Godhead by devotional service in transcendental love. The example of the boat disturbed by whirling wind is just suitable in this respect and the diverted mind of the pantheist can never reach to the perfection of self realisation on account of disturbed condition of selection of object.

*Jugupsitam dharmakrite anushasatah
Swabhavaraktasya mohan byatikramah
Yadvakyato dharma iti itarah stitho
Na manyate tasya nivarann janah.*

Jugupsitam—verily condemned, Dharmakrite—for the matter of religiosity, Swabhavaraktasya—naturally inclined, Mohan—great, Vyatikrama—unreasonable, Yadvakyato—under whose instruction, Dharma—religion, iti—it is thus, Itarah—the people in general, Stitha—fixed up, Na—does not, Manyate—think, Tasya—of that, nivarannam—prohibition, Janah—they.

The people in general are naturally inclined to enjoy and you have encouraged them in that way in the name of religiosity which is verily condemned and mostly unreasonable. Because they are guided under your instruction, they will accept such activities in the name of religion and will hardly care for their prohibition.

Srila Vyasdeva's compilation of different vedic literatures on the basis of regulated performances of fruitive activities as they are depicted in the Mahabharata and others,—all are condemned herewith by Srila Narada. The

human being, by long material association, life-after-life, has a natural inclination, by practice, to endeavour to lord it over the material energy. They have no sense of the responsibility of human life. This human form of life is a chance to get out of the clutches of the illusory matter. The direction of the Vedas are meant for going back to Godhead going back to home. To revolve in the cycle of transmigration of series of life numbering eighty four lacs, is the term of undergoing imprisoned life for the condemned conditioned souls. The human form of life is a chance to get out of this imprisoned life and as such the only occupation of the human being is to re-establish the lost relation with God. Under the circumstances they should never be encouraged in the matter of making a plan for sense enjoyment in the name of religious functions. Such diversion of the human energy is so to say a misguided civilization. Srila Vyasdeva is the authority in the matter of Vedic explanations in different literatures like the Mahabharata etc and His encouragement in the matter of sense enjoyment in some form or other is a great barrier for spiritual advancement; because the people in general will not agree to renounce material activities which entrap them in material bondage. At a certain stage of human civilization such material activities in the name of religion (as sacrificing the animal in the name of Yajna) was too much rampant when the Lord incarnated Himself as Buddha and had to decry the authority of the Vedas and stopped to perform animal sacrifice in the name of religion. This was foreseen by Narada and therefore condemned such literatures. The flesh eaters still continue to perform animal sacrifice before some demigods or goddess in the name of religion because in some of the Vedic literatures such regulated sacrifice is recommended. They are so recommend as to discourage flesh eating but gradually the sense of such religious activities are forlorn and the business of a slaughter house become prominent. Because such foolish materialistic men do not care to listen others who are actually in position to explain the Vedic rites.

In the Vedas it is distinctly said that the perfection of life is never to be attained either by voluminous work, or by accumulation of wealth or even by increasing the number of population, but it is so attained only by renunciation. The materialistic men do not care to listen to such injunctions. According to them the so called—renounced order of life is meant for them who are unable to earn their livelihood on account of some corporal defects. Such defective men only should take up the life of renounced order or the renounced order of life is meant for persons who have successively failed to achieve prosperity in the family life. Such incapable men only can retire from material activities and may pull on the life some way or other depending on the charities of the munificent population.

In histories like the Mahabharata, of course, there are topics on transcendental subjects along with material topics. The Bhagwat Geeta is there in the Mahabharata. The whole idea of the Mahabharata is culminated in the ultimate instructions of the Bhagwat Geeta, that one should relinquish all other engagements and should engage oneself solely and fully in the matter of surrendering unto the lotus feet of Lord Sri Krishna. But men with materialistic tendency are more attracted with politics, economics and social upliftment activities mentioned in the Mahabharata than the principal topics namely the Bhagwat Geeta. This compromising spirit of Vyasdeva is directly condemned by Narada and He advised, so to say, to speak directly the prime necessity of human life is to realise his eternal relation with the Lord and thus surrender unto Him without any delay.

A patient suffering from a particular type of malady is almost always inclined to accept eatable which is forbidden for him. The expert physician does not make any compromise with the patient and thus allow him to take partially what he should not at all take. In the Bhagwat Geeta it is also said that men attached with fruitive work may not be discouraged in his occupation and gradually he may be elevated to the position of self realisation. This is sometimes applicable for those who are only dry empiric philosophers without any spiritual realisation. But impetus for those who are in the devotional line may not be so advised by all means.

*Vichakshana asya arhati veditum bibhor
Anantaparasya nivirttitah sukham
Pravartamanasya gunair anatanas
Tato bhavan darshaya chestiam bibho.*

Vichakshana—very expert, Asya—of him, Arhati—deserves, Veditum—to understand, Bibhor—of the Lord, Anantaparasya—of the unlimited, Nivirttitah—retired from, Sukham—material happiness, Pravartamanasya—those who are attached with, Gunair—by the material qualities, Anatanas—devoid of knowledge in spiritual value, Tato—therefore, Bhavan—your goodness, Darshaya—show the ways, Chestiam—activities, Bibho—of the Lord.

The Supreme Lord is unlimited. Only a very expert personality deserves to understand this knowledge in spiritual values and that also being retired from the activities of material happiness. Therefore those, who are not so well placed on account of being attached with material qualities, may be shown the ways of transcendental realisation by your goodness by describing the transcendental activities of the Supreme Lord.

Theological science is a difficult subject and specially when it is dealt with the transcendental nature of God. It is not a subject matter to be understood by persons who are too much attached with material activities. Only the very expert personalities, who have almost retired from materialistic activities, and by culture of knowledge in spiritual values, can be admitted in the study of this great science. In the Bhagwat Geeta it is clearly stated that out of many hundred and thousands of men only a person deserves to be entered in the matter of transcendental realisation. And out of many thousands of such transcendently realised persons, only a few can understand the theological science specifically dealing in God as Person. Sri Vyasadeva is therefore advised by Narada to describe the science of God by His transcendental activities directly. Vyasadeva is himself a personality expert in this science and He is unattached with material enjoyment of life. Therefore He is the right person to describe it and Sukhdeva Goswami the son of Vyasadeva is the right person to receive it. Shrimad Bhagawatam is the topmost Theological science and therefore it can react on the laymen also as medicinal doses for the right recipient. As it contains the transcendental activities of the Lord there is no difference between the Lord and the literature. The whole literature is factual incarnation of the Lord by literary values. So the laymen can hear the narration of the activities of the Lord whereby they are able to associate with Lord and thus gradually become purified of the material diseases. The expert devotees also can discover novel ways and means to convert the foolish non-devotees in terms of particular time and circumstances. Devotional service is dynamic activities and for its acceptance the expert devotees can find out competent means to inject into the dull brain of the materialistic population. Such transcendental activities of the devotees for the service of the Lord can bring in a new order of life to the foolish society of materialistic men. Lord Shri Chaitanya Mahaprabhu and His subsequent followers exhibited expert dexterity in this connection and following the same method the materialistic men of this age of quarrel can be brought into order for peaceful life and transcendental realisation simultaneously.

*Tyaktwa swadharmam charanambujam harer
Bhajan napakko atha patet tato yadi
Yatra kwa ba abhadram abhuta amusya kim
Kobarta apto abhajatam swadharmatah.*

Tyaktwa—having forshaken, Swadharmam—one's own occupational engagement, Charanambujam—the lotus feet of, Harer—of Hari (the Lord), Bhajan—incurse of devotional service, Apakko—immatured, Atha—for the matter of, Patet—falls down, Tato—from that place, Yatra—whereupon, Yadi—if, Kwa—what sort of, Ba—used sarcastically, Abhadram—unfavourable, Abhuta—shall happen, Amusya—of him, Kim—nothing, Kobarta—what interest, Apto—obtained, Abhajatam—of the non-devotee, Swadharmatah—being engaged in occupational service.

One who might have forshaken one's material occupational engagements and be engaged in the devotional service of the Lord, may sometime fall down in immature condition and still he has no risk of being unsuccessful. On the other hand a non-devotee may be fully engaged in his occupational duties and yet does not gain any thing.

So far duties of the mankind are concerned there are innumerable duties. Every man is duty bound not only to his parents, family-members, society, country, humanity, other living beings, the demigods etc, but also he is duty bound to the great philosophers, poets, scientists, etc. It is enjoined in the scripture that one can relinquish all such duties and surrender himself unto the service of the Lord. So if one does so and becomes successful in the discharge of his devotional service unto the Lord, it is well and good. But it so happens sometimes that one surrenders himself unto the service of the Lord, by some temporary sentiment, and in the long run due to so many other reasons he falls down from the path of service by undesirable association and there are so many instances in the histories. Bharat Maharaj was obliged to take his birth as a stag on account of his intimate attachment with a cub of a stage and he was full with its thinking when he died. As such in the next birth he became a stag although he did not forget the incidence of his previous birth. Similarly Chitraketu also fell down on account of his offence at the feet of Shiva. But in spite of all these the stress is given here on the point of surrendering unto the lotus feet of the Lord even there is chance of falling down. Because, even though one falls down from the prescribed duties of devotional service he will never forget the lotus feet of the Lord. Once engaged in the devotional service of the Lord is enough for one's continuing the service at all circumstances. In the Bhagwat Geeta it is said that even small quantity of devotional service can save one from the most dangerous position. There are many instances in the histories of such examples. Ajamil is one of them. Ajamil in his early life begun as a devotee but in his youth he fell down and still he was saved by the Lord at the end.

*Tasya eva heto prayateto kovido
Na labhyate yad bhramatam uparyadha
Tat labhyate dukhabad anyatah sukham
Kalena sarvatra gabhira ramhasa*

Tasya—for that purpose, Eva—only, Heto—reason, Prayateta—should endeavour, Kovido—one who is philosophically inclined, Na—not, Labhyate—is not obtained, Yad—what, Bhramatam—wondering, Uparyadha—from top to toe, Tat—that, Labhyate—can be obtained, Dukhabad—like the miseries, Anyatah—as a result of previous work, Sukham—sense enjoyment, Kalena—in course of time, Sarvatra—everywhere, Gabhira—subtle, Ramhasa—progress,

Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable wondering even from the topmost planet (Brahmaloke) down to the lowest planet (Patala). So far happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time as we obtain progressively miseries even though we do not desire for them.

Every man everywhere is trying to obtain the greatest amount of sense enjoyment by various endeavours. Some of them are busy engaged in trade, industry, economic development, political supremacy etc and some of them are engaged in the fruitive work for becoming happy in the next life by obtaining the different planets of greater happiness. It is said that in the Moon planet the inhabitants are fit for greater sense enjoyment by drinking Somarasa and the Pitri-loka is obtained by good charitable work. So there are various programme of sense enjoyment either during this life or in the life after death. Some of them are trying to reach the moon planet or for the matter of that other planets also, during this life by some mechanical arrangement as they are very much anxious to get into such planets without any good work. But it is not to happen. By the law of the Supreme, different places are meant for different grades of living beings according to the work they might have performed. By good work only as they are prescribed in the scriptures one can obtain birth in a good family, can obtain opulence, can obtain good education, and can obtain good bodily features. As we see also even in this life that one obtains good education or good financial condition by good bodily endeavour. Similarly in our next birth we get such desirable positions only by good work. Otherwise, it would not so happen that two persons born in the same place, at the same time are seen differently placed according to previous work. But all such material positions are not permanent. The position in the topmost Brahmaloaka and that in the lowest Patala are also changeable according to our own work. The philosophically inclined intelligent person must, therefore, be not wildered away by such changeable position. He should try to get into the permanent life of bliss and knowledge without being enforced to come back again in the miserable material world either in this or that planet. Miseries and mixed happiness are two features of material life and they are obtained both in the Brahmaloaka or in other loka also. They are obtained in the life of the demigods as also in the life of the dogs and hogs. The miseries and mixed happiness of all such living beings are only of different degrees and quality but no body is free from the miseries of birth, death, oldage and diseases. Similarly everyone has his destined happiness also. No body can get more or less of these things simply by personal endeavours and even they are so obtained they are changeable again. One should not therefore, waste time for these flimsy things but one should only endeavour for going back to Godhead and that should be the mission of everyone's life.

*Na bai jano jatu kathanchana brajet
Mukundasevi anyabad anga samsritim
Smaran mukuuda anghri upaguhanam
Punar vihatam ichhet na rasagraha janah.*

Na—never, Bai—certainly, Jatu—at any time, Kathanchana—some how or other, Nabrajet—does not under go, Mukundasevi—the devotee of the Lord, Anyabad—like others, Anga—oh my dear, Samsritim—material existence, Smaran—remembering, Mukundagnhri—the lotus feet of the Lord, Upaguhanam—embracing, Vihatum—willing to give up, Na—never, Ichhet—desire, Rasagraho—one who has relished the mellow, Jana—person.

My dear Vyasa, a devotee of the Lord Sri Krishna even though falls down sometimes some how or other, certainly he does not undergo the terms of material existence like others (the fruitive workers etc.) because a person who has once relished the mellow of the lotus feet of the Lord cannot go otherwise remembering the ecstasy again and again.

A devotee of the Lord automatically becomes disinterested in the enchantment of material existence because he is Rasagrah' or one who has tasted the sweetness of the mellow of the lotus feet of Lord Krishna. There are certainly many instances that a devotee of the Lord has fallen down due to uncongenial association like the fruitive workers who are always prone to degradation. But even though he falls down he is never to be considered as one and the same with a fallen Karmi. A Karmi suffers the result of his own fruitive reaction while a devotee is reformed by chastisement directed by the Lord Himself. Sufferings of an orphan and the sufferings of a beloved child of a king are not one and the same. An orphan is really poor because he has no body to take care of but a beloved son of a rich man although appears to be same on the level of an orphan he is always under the vigilance of his capable father. A devotee of the Lord on account of wrong association sometimes become an

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imitator of the fruitive workers. The fruitive workers want to lord it over the material world. Similarly foolishly a neophyte devotee thinks of accumulating some material power in exchange of devotional service. Such foolish devotees, are, some times, put into difficulty by the Lord Himself as special favour by removal of all paraphernalia in material values. By such action the bewildered devotee is forlorn by all friends and relatives and the devotee comes to his senses again by the mercy of the Lord and is set right to execute his devotional service.

In the Bhagwat Geeta it is also said that such fallen devotees are given chance to take birth in the family of highly qualified Brahmin or rich merchantile family. The devotee in such position is not so much fortunate as one who is chastised by the Lord being put into position seemingly of helplessness. The devotee who becomes helpless by the will of the Lord is more fortunate than those who are born in good families as above mentioned. The fallen devotees born in good family may forget the lotus feet of the Lord because they are less fortunate but the devotee who is put into forlorn condition is more fortunate because such forlorn devotee swiftly return to the lotus feet of the Lord thinking himself helpless all round.

Pure devotional service is so much spiritually relishing that such a devotee becomes automatically disinterested in material enjoyment. That is the sign of perfection in the progressive devotional service. A pure devotee continuously remembers of the lotus feet of Lord Shri Krishna and does not forget Him even for a moment and in exchange of all the opulence of the three worlds.

*Idam hi viswam bhagawan iba itara
Yato jagat sthan nirodha sambhavah
Taddhi swayam veda bhavans tathapi te
Pradeshamatram bhavatah pradarshitam*

Idam—this, Hi—all, Viswam—cosmos, Bhagawan—the Supreme Lord, Iba—almost the same, Itara—different from, Yato—from whom, Jagat—the worlds, Sthan—exists, Nirodha—annihilation, Sambhavah—creation, Taddhi—all about, Swoyam—personally, Veda—know, Bhavans—your good self, Tathapi—still, Te—unto your, Pradeshamatram—just a synopsis only, Bhvatah—unto you, Pradarshitam—explained.

The Supreme Lord Personality of Godhead is Himself this cosmos and still He is aloof from it because from Him only this cosmic manifestation has emanated; unto Him it rests and unto Him it enters after annihilation. Your goodself knows all about this and still I have explained just a synopsis only.

For a pure devotee the conception of Mukunda Lord Sri Krishna is both Personal and impersonal. The impersonal cosmic situation is also Mukunda because it is emanation of the energy of Mukunda. The example is like the tree and the leaves and branches. The tree is the complete unit whereas the leaves and the branches of the tree are emanated parts and parcels of the tree. The leaves and branches of the tree are also tree but the tree itself is neither the leaf nor the branch. The vedic version that the whole cosmic creation is nothing but Brahman means that everything being emanations from the Supreme Brahman nothing is apart from Him. Similarly in the whole body the part and parcel hands and legs are called the body but the body as the whole unit is neither the hand nor the leg. The Lord is the transcendental Form of eternity cognition and beauty. And as such the creation of the energy of the Lord appears to be partially eternal full of knowledge and beautiful also. The captivated conditioned souls under the influence of the external energy Maya are therefore fully engaged in the net work of the material nature as all in all without any information of the Lord who is the Primeval cause. But they have no information also that the parts and parcels of the body being detached from the whole body are no longer the same hand or leg as they were when attached with the body. Similarly a Godless civilization detached from the transcendental loving service of the Supreme Personality of Godhead is just like detached hand and legs of the body. Such parts and parcels of the body may appear like the hands and legs but they have no efficiency. The devotee of the Lord Srila Vyasa knows it very well and he is further advised by Srila Narada to expand the idea in right earnest so that the entrapped conditioned souls may take lessons from Him and be in order to understand the Supreme Lord as the Primeval cause.

According to Vedic version the Lord is naturally fully powerful and as such His Supreme Energies are always perfect and identical with Him. Both the spiritual and the material skies and their paraphernalias are emanations of the internal and external energies of the Lord. External energy is comparatively inferior whereas the internal potency is superior. The superior energy is living force and therefore, she is completely identical but the external energy being inert, she is partially identical. But both the energies are neither equal nor greater than the Lord being the generator of all energies; such energies are always under His control, exactly like the electrical energy, however powerful may be it is always under the control of the supreme powerful engineer.

The human being and all other living beings are products of His internal energies. As such the living being is also identical with the Lord. But they are never equal nor superior to the Personality of Godhead. The Lord and living beings are all individual persons and with the help of the material energies the

living beings are also creating something but none of them is either equal or superior than the creations of the Lord. The human being create a small playful Sputnik and may throw it in the outer space for floating but that does not mean that he can create a full planet like the earth or moon and float them in the air as the Lord is able to do. Men with poor fund of knowledge only claim to be equal with the Lord. They are never to be equal with the Lord. This is never to be. The human being after attaining complete perfection may achieve a large percentage of the qualities of the Lord say upto 78% but it is never possible to surpass the Lord or to become equal with Him. In diseased condition only the foolish being claims to be one with the Lord and thus become misled by the illusory energy. The misguided living being, therefore, must accept the Supremacy of the Lord and agree to render loving service to Him for which they have been created. Without this there cannot be any peace and tranquility in the world. Srila Vyasa is advised by Srila Narada to expand this idea in the Bhagwatam. In the Bhagwat Geeta also the same idea is explained as to surrender fully unto the lotus feet of the Lord and that is the only business of the perfect humanbeing.

*Twam atmanam atmana avehi amoghadrak
Parasya pumsah paramatmanah kalam
Ajam prajatam jagatah shivaya tat
mohanubhava abhyudayo adhiganyatom*

Twam—your self, Atmanam—the super soul, Atmana—by your own self, Avehi—search out, Amoghadrak—one who has perfect vision, Parasya—of the transcendence, Punsam—personality of Godhead, Paratmanah—of the supreme Lord, Kalam—plenary part, Ajam—birthless, Prajatam—have taken birth, Jagatah—of the world, Shivaya—for the wellbeing, Tat—that, Mahanubhava—of the Supreme Personality of Godhead Sri Krishna, Abhyudaya—pastimes, Adhiganyatom—describe most vividly.

Your goodness has the perfect vision and you can yourself know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, still you have appeared on this earth for the wellbeing of all people. Please therefore describe the transcendental pastimes of the Supreme Personality of Godhead Sri Krishna, more vividly.

Srila Vyasa is the empowered plenary portion incarnation of the Personality of Godhead Sri Krishna. He descended by His causeless mercy to deliver the fallen soul in the material world. The fallen and forgotten souls are detached from the transcendental loving service of the Lord. The living entities are parts and parcels of the Lord and they are eternally servitors of the Lord. All the Vedic literatures are, therefore, put into systematic order for the benefit of the fallen souls and it is the duty of the fallen souls to take advantage of such literatures and be freed from the bondage of material existence. Although formally Srila Narada Rishi is His spiritual master, Srila Vyasa is not at all dependant on such spiritual master because in essence He is the spiritual master of everyone else. But because He is doing the work of an Acharya He has taught us by His own conduct that one must have a spiritual master even He may be God Himself. Lord Sri Krishna, Lord Sri Rama or Lord Sri Chaitanya Mahaprabhu every one of these incarnations of Godhead, accepted a formal spiritual master although by their transcendental nature they were all cognisant of all knowledge. In order to initiate people in general for the lotus feet of Lord Sri Krishna, He himself in the incarnatin of Vyasa putting forward the transcendental pastimes of the Lord.

*Idam hi pumsah tapasah shrutasya ba
swistasya suktasya cha buddha dattayoh
avichyut o'rthah kabibhirmirupito
yad uttama sloka gunanuvarnam.*

Idam—this, Hi—certainly, Punsha—of everyone, Tapasah—by dint of austerities, Shrutasya—by dint of study of the vedas, Ba—or, Swistasya—sacrifice, Suktasya—spiritual education, Cha—and, Buddhi—culture of knowledge, Dattayo—charity, Avichyutto—infallible, Artha—interest, Kavibhi—by the recognised learned fellow, Nirupito—concluded, Yad—what, Uttamasloka—The Lord who is described by chosen poetry, Gunanuvarnam—description of transcendental qualities of.

Learned circle recognised by all, have concluded it positively that infallible purposeful interest of advancement of knowledge namely austerities, study of the Vedas, sacrifice, chanting of the hymns or charity all culminate in the transcendental description of the Lord who is defined by chosen poetry.

Human intellect is developed for advancement of learning in the matter of art, science, philosophy, physics, chemistry, psychology, economics, politics etc. By culture of such knowledge the human society can attain perfection of life. This perfection of life culminates in the realisation of the Supreme Being Vishnu. The Shruti therefore directs that those, who are actually advanced in learning, do aspire after the service of Lord Vishnu. Unfortunately persons who are enamoured by the external beauty of Vishnumaya, do not understand that culmination of perfection or self realisation is up to Vishnu. Vishnumaya means sense enjoyment which is transient and miserable. Those who are

entrapped by Vishnumaya do utilise the result of advancement of knowledge in the matter of sense enjoyment. Sri Narada Muni has explained that all paraphernalia of the cosmic universe are but emanations from the Lord out of His different energies because the Lord has set in motion by His inconceivable energy, actions and reactions of the created manifestation. They have come to be out of His energy, they rest on His energy and after annihilation they merge into Him. Nothing is therefore, different from but at the same time the Lord is always different from them,

When advancement of knowledge is applied in the service of the Lord the whole thing becomes Absolute. The Personality of Godhead, His transcendental Name, Fame, Glory, etc. are all non-different from Him. Therefore, all the sages and devotees of the Lord have recommended that the subject matter of art, science, philosophy, physics, chemistry, psychology and all other branches of knowledge should be wholly and solely applied in the service of the Lord. Art literature poetry painting etc. may be used in glorifying the Lord. The fiction writers poets and celebrated literators are generally engaged in the matter of senuous subjects but if the direction is turned towards the service of the Lord they can be well utilised in describing the transcendental pastimes of the Lord. Valmiki was a great poet and similarly Vyasadeva is a great literator and both of them or many of them have absolutely engaged themselves in delineating the transcendental activities of the Lord and by doing so they have become immortal. Similarly science and philosophy also should be applied in the service of the Lord. There is no use presenting dry speculative thesis for sense gratification but philosophy and science should be engaged to establish the glory of the Lord. Advanced people are eager to understand the Absolute Truth through the medium of science and therefore a great scientist should endeavour to prove the existence of the Lord on scientific basis. Similarly philosophical speculations may be utilised for establishing the Supreme Truth as sentient and all powerful. Similarly all other branches of knowledge should always be engaged in the service of the Lord. In the Bhagwat Geeta also the same thing is affirmed. All advancement of knowledge without being engaged in the service of the Lord are different branches of nescience. Real utilisation of advanced knowledge is to establish the glories of the Lord and that is the real import of them. Scientific knowledge engaged in the service of the Lord, artistic sense engaged in the service of the Lord, philosophical thesis engaged in the service of the Lord, physical laws engaged in the service of the Lord, chemical combination engaged in the service of the Lord and all similar activities are all factually 'Harikirtan' or glorification of the Lord.

*Aham pura atitabhve abhavam mune
Dasyascha kasys chana vedavadinah
Nirupito valaka eva yoginam
Shushrusane prabrishi nrivivikshatam*

Aham—I, Pura—formerly, Atitabhve—in the previous millennium, Abhavam—became, Mune—of the muni, Dasyascha—of the maid servant, Kasyaschna—certain, Vedavadinah—of the followers of Vedanta, Nirupita—engaged, Valaka—boy servant, Eva—only, Yoginam—of the devotees, Shushrusane—in the service of, Prabrishi—during the four months of rainy season, Nirviviikshatam—living together,

Oh the muni, in the last millennium i.e., in my past life I was born as the son of a certain maid servant engaged in the service of the Brahmins following the principles of Vedanta. When they were living together during the four months of rainy season, I was then engaged in their personal service.

The wonder of an atmosphere surcharged with devotional service of the Lord is briefly described herewith by Sri Narada Muni in the incidence of His previous birth. He was the son of the most insignificant parentage, neither He was properly educated and still because His complete energy was engaged in the service of the Lord He became an immortal sage like Narada. Such is the powerful action of devotional service. The living entities are marginal energy of the Lord and therefore they are meant for being properly utilised in the transcendental loving service of the Lord. When it is not so done it is called Maya. Therefore the illusion of Maya is at once dissipated as soon as one's full energy is converted in the service of the Lord instead of in the matter of sense enjoyment. From the personal example of Sri Narada Muni in His previous birth, it is clear that the service of the Lord begins with the service of the Lord's bonafide servants. The Lord says that the service of His servants is more than His personal service. Service of the devotee is more valuable than the service of the Lord. One should therefore choose out a bonafide servant of the Lord constantly engaged in His service and accept such servant as the spiritual master and engage himself in his (the spiritual master's) service. Such spiritual master is the transparent medium to visualise the Lord Who is beyond the conception of material senses. By service of the bonafide spiritual master the Lord consents to reveal Himself in proportion of service rendered. Utilisation of the human energy in the service of the Lord is the progressive path of salvation. The whole cosmic creation becomes at once identical with the Lord as soon as the respective service in relation with the Lord is rendered

under the guidance of a bonafide spiritual master. The Expert spiritual master knows the art how to utilise everything in the matter of glorifying the Lord and therefore under his guidance the whole world can be turned into the spiritual abode by the Divine Grace of the Lord's servant.

*Te mayee apeta akhila chapale arbhake
Dante adhrickridanake amuvurtini
Chakruh kripam yadyapi tulya darshinah
Sushrusamane munayo alpabhasini*

Te—they, Mayee—unto me, Apeta—having not undergone, Akhile—all kinds of, Chapale—proclivities, Arbhake—unto a boy, Dante—having controlled the senses, Adhrickridanake—without being accustomed to sporting habits, Amuvurtini—obedient, Chakru—did bestow, Kripam—causeless mercy, Yadyapi—although, Tulyadarshana—impartial by nature, Sushrusamane—unto the faithful, Munayo—the muni followers of the Vedanta, Alpabhasini—one who does not speak more than requirement.

Those followers of the Vedanta blessed me with their causeless mercy although they are impartial by nature. So far I was concerned, I was sense-controlled without any attachment for sporting habits even though I was only a boy and besides that I was not naughty neither I used to speak more than requirement.

In the Bhagwat Geeta the Lord says 'all the Vedas are searching after Me.' Lord Sri Chaitanya says that in the Vedas the subject matters are only three, namely to establish the relation of the living entities with the Personality of Godhead, perform the relative duties in devotional service and thus to achieve the ultimate goal back to Godhead. As such Vedanta-vedi or the followers of the Vedanta means pure devotee of the Personality of Godhead. Such Vedanta Vedi or the Bhaktivedantas are impartial in the matter of distributing the transcendental knowledge of devotional service. To them no body is enemy or friend no body is educated or non-educated. No body is specially favourable and no body is unfavourable. The Bhaktivedantas see to the people in general as wasting time in the matter of false senuous things and thus their business is to get the ignorant mass of people to the sense of re-establishing the lost relation with the Personality of Godhead. By such Bhaktivedanta's endeavour, even the most forgotten soul is roused up to the sense of spiritual life and thus being initiated by them the people in general become gradually progressive on the path of transcendental realisation. So the Vedantvedis initiated the boy even before he become self-controlled and was detached from childish, sporting etc. But before the initiation of favour by them upon the poor boy, he (the boy) become more and more advanced in the matter of discipline which is very essential for one who wish to make progress in the line. In the system of Varnashram Dharma, which is the beginning of actual human life, small boys after five years of age are sent to the Guru's Ashram to become Brahmabhary where these things were systematically taught to the boys may he be a king's son or the son of an ordinary citizen. The training was compulsory not only to create good citizens of the state but also for the matter of preparing the boy's future life for spiritual realisation. Irresponsible life of sense enjoyment by childish proclivities were unknown to the children of the followers of the Varanashram system. Even the boy was injected with spiritual acumen before he was placed by the father in the womb of the mother. Both the father and the mother were responsible for the boy's life as successful for being liberated from the material bondage. That is the process of successful family planning. It is to beget children for complete perfection. Without being self-controlled, without being disciplinary and without being full obedient no body can become successful in catching up the instruction of the spiritual master and without being so able no body is able to go back to Godhead.

*Uchhistalepan anumodito dwijaih
Sakrit sma bhunje tadasthapa kilmisah
Ebam pravirtasya visuddhachetasas
Tad dharma eva atma ruchih prajayete*

Uchhistalepan—the remnants of foodstuff, Anumodito—being permitted, Dwijaih—by the vedantist Brahmins, Sakrit—once upon a time, Sma—in the past, Bhunje—took, Tad—by that action, Apasta—eliminated, Kilmisah—all sins, Evam—thus, Pravirtasya—being engaged, Visuddhachetasas—of one whose mind is purified, Tad—that particular, Dharma—nature, Eva—certainly, Atmaruchi—transcendental attraction, Prajayete—became manifested.

Once only by their permission I took up the remnants of their foodstuff and by doing so all my sins were at once eliminated. Thus being engaged when I became purified by the heart at that time the very nature of the transcendentalist became attractive for me.

Pure devotional accumulation is as much infectious, in good sense, as the infectious diseases. A pure devotee is clear off from all kinds of sins. The Personality of Godhead is the Purest Entity and as such unless one is not equally pure form the infection of material qualities, one cannot become a pure devotee of the Lord. The Bhaktivedantas as above mentioned were pure devotee and the boy became infected with their qualities of purity by their

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association and by eating once the remnants of the foodstuff taken by them. Such foodstuff remnants may be taken even without permission of the pure devotees. There are sometimes pseudo-devotees and one should be very much cautious about them. There are many things which hinder one in the matter of entering in the realism of devotional service. But by the association of pure devotees all these obstacles are removed. The neophyte devotee becomes practically enriched with the transcendental qualities of the pure devotee which means attraction for the Personality of Godhead's Name, Fame Quality, Pastime etc. Infection of the qualities of the pure devotee means to imbibe in character the taste of pure devotion always in the transcendental activities of the Personality of Godhead. This transcendental taste at once makes all material things detasteful and therefore a pure devotee is not at all attracted by material activities devoid of relation of the Personality of Godhead. After the elimination of all sins or obstacles on the path of devotional service, one can become attracted, one can have steadiness, one can have perfect taste, one can have transcendental emotions and at last one is situated on the plane of loving service of the Lord. All these stages develop by the association of pure devotee and that is the purport of this stanza.

*Tatra anu aham krishnakathah pragayatam
Anugrahena ash rinavam manoharah
Tah shradhaya me anupadam vishrinwatah
Priyashrabasya anga mama abhabat ruchih*

Tatra—thereupon, Anu—everyday, Aham—I, Krishnakathah—narration of Lord Krishna's activities, Pragayatam—describing, Anugrahena—by causeless-mercy, Ashrinavam—giving aural reception, Manoharah—attractive, Tah—those, Shradhaya—respectfully, Me—unto me, Anupadam—every step, Vishrinwatah—hearing attentively, Priyashrabasya—of the Personality of Godhead, Anga—oh Vyasdeva, mama—mine, Abhabat—it so became, Ruchih—taste.

Oh Vyasdesa, in that association and by the mercy of the great Vedantist describing the attractive activities of Lord Krishna, I could receive them by aural reception. And thus hearing attentively step by step my taste for hearing the personality of Godhead became manifested.

Lord Shri Krishna the Absolute Personality of Godhead is not only attractive by personal feature but also He is attractive by His transcendental activities. It is so because the Absolute is Absolute by His Name, Fame, Form, Pastimes, Entourage, Paraphernalia etc. The Lord out of His causeless mercy descends on this material world and displays His various transcendental pastime as human being so that the human being attracted towards Him thus, become able to go back to Godhead. They are naturally apt to give aural reception to histories and narrations of various personalities of mundane activities without knowing that by such association of mundane affairs one can simply waste valuable time of one's life and also become addicted to the three qualities of mundane nature. Instead of wasting time in such mundane qualitative affairs one can get spiritual success by turning the attention to the transcendental pastimes of the Lord. By such aural reception of the narration of the pastimes of the Lord the hearer contacts directly the Personality of Godhead and as explained before, by hearing about the Personality of Godhead from within, it causes clearance of all accumulated sins of the mundane creature. Being cleared of all sins by such aural reception of the narration of pastimes of the Lord, the hearer gradually becomes liberated from the mundane association and become attracted in features of the Lord. Narada Muni has just explained this practical facts by his personal experience in the past. The whole idea is concentrated on the point that simply by hearing about the Lord's pastimes one can become one of the associates of the Lord. Narada Muni who has eternal life, unlimited knowledge and unfatomed bliss with access of travelling all over the material and spiritual worlds without any restriction. One can attain to the highest perfection of life simply by attentive hearing of the transcendental pastime of the Lord from the right sources, as Sri Narada heard it from the pure devotees Bhaktivedantas in His previous life. This process of hearing, in the association of the devotees, is specially recommended in this age of quarrel (Kali).

*Tasmins tada labdha ruchir mahamate
Priyasrabasi askhalita matir mama
Yaya aham etat sadasat swamayaya
pasye mayee brahmani kalpitam pare.*

Tasmins—it so being, Tada—at that time, Labdha—achieved, Ruchir—taste, mahamate—great sage, Priyasrabasi—upon the Lord, Askhalita mati—uninterrupted attention, Mama—mine, Yaya—by which, Aham—I, Etat—all these, Sadasat—gross and subtle, Swamaya—one's own ignorance, Pasye—see, Brahmani—the supreme, Kalpitam—is accepted, Para—in the transcendence.

Oh great Sage, as soon as I got some taste in the Personality of Godhead, at once my attention became uninterrupted in hearing about my Lord. And by such development of taste I could realise that by my ignorance only I had accepted the gross and subtle covering upon me and the Lord both of us being transcendental.

Ignorance in the material existence is compared with darkness and the Personality of Godhead is compared with the Sun in all the Vedic literatures. As such wherever there is light there cannot be darkness. Hearing of the Lord's pastimes means transcendental association of the Lord because there is no difference between the Lord and His transcendental pastime, To become associated with the Supreme light means dissipation of all ignorance. By ignorance only the conditioned soul wrongly thinks that he is a product of the material nature and so also the Personality of Godhead. But in fact all of them, the Personality of Godhead and the living being are transcendental and they have nothing to do with the material nature. When the ignorance is removed and it is perfectly realised that there is nothing existing without the Personality of Godhead the nescience is removed. The gross and the subtle bodies being emanations from the Personality of Godhead, the knowledge of light permits one to engage both of them in the service of the Lord. The gross body shall be engaged in acts of rendering service to the Lord as to bring about water in the pot, cleansing the temple or in the matter of obeisances etc. The path of Archan or worshipping the Lord in the temple is to engage one's gross body in the service of the Lord. Similarly the subtle mind should be engaged in the matter of hearing the transcendental pastimes of the Lord, thinking about them, chanting His name and all such activities are transcendental. None of the gross or subtle senses shall otherwise be engaged. Such realisation of transcendental activities by the devotee is made possible by many many years of apprenticeship in the devotional service, but simply by attraction of love in the Personality of Godhead as it was developed in Narada Muni, by hearing, is highly effective.

*Ittham sarat prabrisika ritu harer
Visrinwato me'anusavam yasomalam
samkirtomanam munibhir mahatmabhir
Bhakti pravritta atma rajas tamoapaha.*

Ittham—thus, Sarat—autumn, prabrisika—rainy season, Ritu—two seasons, Harer—of the Lord, Visrinwato—continuously hearing, Me—myself, Anusavam—constantly, Yasomalam—unadulterated glories, Samkirtomanam—chanted by, munibhir—the great sages, mahatmabhir—great souls, Bhakti—devotional service, Pravritta—began to flow on, Atma—living being, Rajas—mode of passion, Tamo—mode of ignorance, Apaha—vanishing.

Thus during the two seasons of the rainy as well as the autumn, myself got the opportunity of hearing the great-soul sages chanting constantly unadulterated glories of the Lord Hari,—the flow of my devotional service began, vanishing away coverings of the modes of passion and ignorance.

Transcendental loving service for the Supreme Lord is the natural inclination of every living being. The instinct is dormant in every living being but due to the association of material nature the modes of passion and ignorance cover them from time immemorial. If by the Grace of the Lord and the great soul devotees of the Lord, a living being becomes fortunate to associate with the unadulterated devotees of the Lord, and gets the chance of hearing unadulterated glories of the Lord, certainly the dormant instinct of devotional service become at once woke up and the flow of devotional service talks place like the flow of waves of a river. As the river flows on till she reaches the destination of the sea, similarly pure devotional service of devotee begins to flow by the association of pure devotees till such devotional service reaches the ultimate goal namely transcendental love of God. Such flow of devotional service cannot stop but on the contrary it increases more and more without any limitation. The flow of devotional service is so much potent that any onlooker of such flowing of transcendental service, also becomes as much liberated from the influence of the modes of passion and ignorance. These two qualities of nature is thus removed and living being is liberated, being situated in his original position.

*Tasya evam me anuraktasya prashritasya hata enasah
Shraddadhanasya valasya dantasya anucharasya cha*

Tasya—his, Evam—thus, Me—mine, Anuraktasya—attached to them, Prashritasya—obediently, Hata—freed from, Enasah—sins, Shraddadhanasya—of the faithful, Valasya—of the boy, Dantasya—subjugated, Anucharasya—strictly following the instructions.

I was very much attached to them, gentle in behaviour, and my all sins became eradicated by their service; in my heart I had strong faith in them, I had subjugated the senses and I was strictly following them with body and mind.

These are the necessary qualifications of a prospective candidate—who can expect to be elevated to the position of a pure unadulterated devotee. Such candidate must seek always the association of pure devotees. One should not be misled by a pseudo devotee. He himself must be plain and gentle to receive the instructions of such pure devotee. A pure devotee is a surrendered soul completely unto the Personality of Godhead. Such pure devotee knows the Personality of Godhead as the Supreme Proprietor and all others are His servitors. And by the association of such pure devotees only one can get rid of

all sins accumulated by mundane association. A neophyte devotee must faithfully serve the pure devotee and he should be very much obedient and strictly following the instructions of the pure devotee. These are the signs of a devotee who is determined to achieve success even in the existing duration of life.

*Jnanam guhyatamam yat tat sakshat bhagawatoditam
Anwavochochan gamisy antah kripaya deenavatsalah*

Jnanam—knowledge, Guhyatamam—most confidential, Yat—what is, Tat—that, Sakshat—directly, Bhagawatoditam—propounded by the Lord Himself, Anwavochochan—gave instruction, Gamisyanto—while departing from, Kripaya—by causeless mercy, Deenavatsalah—those who are very kind to the poor and meek.

The Bhaktivedantas who are very kind upon the poor hearted souls while leaving the place instructed me that most confidential subject which is instructed by the Personality of Godhead Himself.

A pure Vedantist or the Bhaktivedantas do instruct to followers exactly what is instructed by the Lord Himself. The Personality of Godhead both in the Bhagwat Geeta and in all other scriptures has definitely instructed to follow the Lord only. Because the Lord is the creator, maintainer and annihilator of everything. The whole manifestive creation is existing by His will and by His will when the whole show will be finished He will remain in His eternal abode with His all paraphernalia. This means, before the creation, He was there in the eternal abode and after the annihilation of everything He will continue to remain. He is not therefore one of the created beings. He is transcendental. In the Bhagwat Geeta the Lord says that long long before the instruction was imparted to Arjuna, the same was instructed to the Sun god and incurse of time, the same instruction being wrongly handled and being broken thereof, it was again reinstructed to Arjuna because he was His perfect devotee and friend. Therefore, the instruction of the Lord can be understood by the devotees only and nobody else. The impersonalist who has no idea of the transcendental Form of the Lord cannot understand this most confidential message of the Lord. The word 'most confidential' is significant here because knowledge of devotional service is far and far above the knowledge of impersonal Brahman. Jnanam means knowledge ordinary or any branch of knowledge. This knowledge develops up to the knowledge of impersonal Brahman. Above this when the same is partially mixed up with devotion such knowledge develops up to the knowledge of Paramatma or the all pervading Godhead. This is more confidential. But when such knowledge is turned into pure devotional service and the confidential part of transcendental knowledge is attained, it is called the most-confidential knowledge. This most confidential knowledge was imparted by the Lord to Brahma Arjuna, Uddhaba etc.

*Yena eva aham Bhagawato Vasudevasya vedhasah
Maya anubhavam avidam yena gachhanti tatpadam.*

Yena—by which, Eva—certainly, Aham—I, Bhagawato—of the Personality of Godhead, Vasudevasya—of Lord Sri Krishna, Vedhasah—of the Supreme creator, Maya—energy, Anubhavam—influence, Avidam—easily understood, Yena—by which, Gachhanti—they go, Tatpadam—at lotus feet of the Lord.

By that confidential part of knowledge, I could understand clearly the influence of the energy of the Lord Sri Krishna the creator maintainer and annihilator of everything and knowing that they can go back to Him or can personally meet Him.

By devotional service or by the most confidential knowledge, one can understand very easily how the different energies of the Lord is working. One part of energy is manifesting the material world, the other superior part of His energy is manifesting the spiritual world. And the via media energy is manifesting the living entities who are serving under either of the abovementioned energies. The living entities serving under the material energy are struggling hard for existence and happiness which is presented to them is illusion. But in the spiritual energy they are placed under the direct service of the Lord in eternal life, complete knowledge and perpetual bliss. The Lord desires, as He has directly said in the Bhagwat Geeta, that all conditioned souls, rotting in the kingdom of material energy, may come back to Him by giving up all engagements in the material world. This is the most confidential part of knowledge. But this can be understood only by the pure devotees and such devotees only are entered in the kingdom of God to see Him personally and serve Him personally. The concrete example is Narada Himself who has attained this stage of life of eternal knowledge and eternal bliss. And the ways and means are open to all like Narada Muni provided one agrees to follow the footprints of Sri Narada Muni. According to Suruti the Supreme Lord has unlimited energies without any effort by Him and the whole energy is described under three principal heading as above mentioned.

*Etat samsuchitam brahmans tapatraya chikitsitam
Yad isware bhagawati karma brahmani bhabitam*

Etat—this much, Samsuchitam—decided by the learned, Brahmans—oh Brahmin Vyasa, Tapatraya—three kinds of miseries, Chikitsitam—remedial

measures, Yad—what, Isware—the supreme controller, Bhagwati—unto the Personality of Godhead, Karma—one's prescribed activities, Brahmani—unto the great, Bhavitam—dedicated.

Oh Brahmin Vyasa, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities in the service of the Supreme Lord Personality of Godhead (Sri Krishna) .

Sri Narada Muni experienced it personally that the most feasible and practical way of opening the path of salvation or getting relief from all miseries of life is to hear submissively the transcendental activities of the Lord from the right and bonafide sources. This is the only remedial process. The whole material existence is full of miseries. The foolish people have manufactured, out of their tiny brain, many remedial measures for removing the threefold miseries pertaining to body and mind, pertaining to the natural disturbances and in relation with other living beings. The whole world is struggling very hard to exist out of these miseries but they do not know that without the sanction of the Lord no plan or no remedial measure can actually bring out the desired peace and tranquility. The remedial measure to cure a patient by medical treatment is useless if it is not sanctioned by the Lord. To cross the river or the ocean by suitable boat is no remedial measure if it is not sanctioned by the Lord. The parents cannot protect their children if it is not sanctioned by the Lord. We should know it certainly that the Lord is the ultimate sanctioning officer and we must therefore dedicate our attempts to the mercy of the Lord for ultimate success or to get rid of the obstacles on the path of success. The Lord is all pervading, all powerful, omniscient, omnipresent and he is the ultimate sanctioning Agent of all good or bad effects. We should, therefore, learn to dedicate our activities unto the mercy of the Lord, accept Him either as impersonal Brahman, localised Paramatma or the Supreme Personality of Godhead. It does not matter what you are or what you be but you must dedicate your everything for the service of the Lord. If you are a learned scholar, scientist, philosopher, poet or something like that then please employ your learning to establish the Supremacy of the Lord. Try to study the energy of the Lord in every spheres of life. Do not decry Him and try to become like Him or to take His position simply by your fragmental accumulation of knowledge. If you are administrator, statesman, warrior, politician or anything like that, then please try to establish the Lord's supremacy in your statesmanship, fight for the cause of the Lord as Sri Arjuna did. In the beginning Sri Arjuna the great fighter declined to fight for his own sense satisfaction but when he was convinced by the Lord that the fighting was necessary by His great will, Sri Arjuna changed his decision and fought for His cause. Similarly if you are a businessman, an industrialist, an agriculturist or something like that then please spend your hard-earned money for the cause of the Lord. Think always that the money which you have accumulated is the wealth of the Lord. Wealth is considered to be the Goddess of fortune (Lakshmi) and the Lord is Narayana or the husband of Lakshmi. Try to engage Lakshmi in the service of Lord Narayana and you will be happy. That is the way of realising the Lord in every sphere of life. The best thing is after all to get relief from all material activities and engage oneself completely in the business of hearing the transcendental pastimes of the Lord but in case of absence of such opportunity, we should try to engage everything, for which we have specific attraction, in the service of the Lord and that is the way of peace and prosperity and that is the way of remedial measure for all the miseries of material existence. The word Samsuchitam in this stanza is also significant. We should not think for a moment that the above realisation of Narada was childish imagination only. It is not like that. It is so realised by the expert and erudite scholars and that is the real import of the word Samsuchitam.

*Amayo yascha bhutanam jayate yena subrata
Tad evea amoya drabyam na punati chikitsitam*

Amayo—diseases, Yascha—whatever, Bhutanam—of the living being, Yena—by the agency, Jayate—become possible, Subrata—oh the goodsoul, Tad—that, Eva—very, Drabya—thing, Na—does it not, Punati—cure, Chikitsitam—treated with.

Oh the good soul, does not a thing therapeutically treated cure a disease which was caused by the same thing ?

Expert physician treat his patient with therapeutically treated diet. For example milk preparation sometimes causes disorder of the bowl but the very milk converted into curd and mixed up with some other remedial ingredients cure such disorder of the bowl. That is our daily experience. Similarly the threefold miseries of material existence cannot be mitigated simply by material activities. Such material activities have to be turned into spiritual force just like iron is made red hot and thereby the action of fire begins. Similarly the material conception of a thing is at once changed as soon as the same thing is made into use in relation with the service of the Lord. That is the secret of spiritual success. We should not try to Lord it over the material nature neither we shall reject it by material conception of the thing. The best way of making the best use of a bad bargain is to use everything in relation

Srimad Bhagawatam, First Canto, Part One

with the Supreme Spiritual Being. Every thing is emanation from the Supreme spirit and by His inconceivable power He can convert the spirit into matter and the matter into spirit. Therefore a material thing (so-called) is at once turned into spiritual force by the great will of the Lord Who is able to do so. The necessary condition for such change of matter into spirit is to employ the so called matter in the service of the spirit. That is the way of treating our material diseases and elevate ourselves up to the spiritual plane where there is no misery, no lamentation and no fear. When everything is thus employed in the service of the Lord we can experience that there is nothing except the Supreme Brahman. The vedic mantra that Everything is Brahman is thus realised by us.

*Evam nrinam kriayogah sarve samsriti hetavah
Ta evatma vinashaya kalpante kalpitah pare.*

Evam—thus, Nrinam—of the human being, Kriyayogah—all activities, sarve—everything, Samsriti—material existence, Hetava—causes, Ta—that, Eva—certainly, Atma—the tree of work, Vinashaya—killing, Kalpante—become competent, Kalpita—dedicated, Pare—unto the transcendence.

Thus when all activities of the human being become dedicated unto the service of the Lord, the activities which are causal to perpetual bondage, become the killing source of the tree of work.

Fruitive work which has perpetually engaged the living being in growing the tree of work, as it is compared with the banian tree in the Bhagwat Geeta, is certainly very much deep rooted. So long the propensity for enjoying the fruit of work is there one has to continue the condition of transmigration of the soul from one body or place to another body or place according to one's nature of work. The propensity for enjoyment may be turned into the desire for serving the mission of the Lord. By doing so one's activity is changed into Karmayoga or the way by which one can attain spiritual perfection even being engaged in his work for which he has natural tendency. Here the word Atma indicates the categories of all fruitive work. The conclusion is that when the result of all fruitive and other works is dovetailed with the service of the Lord, they will cease to generate further Karma and will gradually develop into transcendental devotional service which will not only cut off completely the root of the banian tree of work but also will carry the performer to the Lotus Feet of the Lord.

The summary is that one has to, first of all, seek the association of pure devotees who are not only learned in the Vedantas but also self realised souls and unalloyed devotees of Lord Sri Krishna The Personality of Godhead. In that association, the neophyte devotees must render loving service physically and mentally with out any reservation. This service attitude of the neophyte will induce the great souls more to be favourable for bestowing their mercy which infects the neophyte with all the transcendental qualities of such pure devotees. Gradually this is developed into the strong attachment for hearing the transcendental pastimes of the Lord, which makes him able to catch up the constitutional position of the two gross and subtle bodies and beyond them is the knowledge of pure soul and his eternal relation with the Supreme Soul the Personality of Godhead. After the relation is ascertained by establishment of the eternal relation, pure devotional service of the Lord begins gradually developing into perfect knowledge of the Personality of Godhead beyond the purview of impersonal Brahman and localised Paramatma. By such Purushottamyoga, as it is stated in the Bhagwat Geeta, one is made perfect even during the present corporal existence exhibiting all the good qualities of the Lord to the highest percentage. These are the gradual development by association of pure devotees.

*Yadatra kriyate karma bhagawat paritoshanam
Jnanam yadtaad adhinam hi bhaktiyoga samnwitam.*

Yad—whatever, Atra—in this life or world, Kriyate—does perform, Karma—work, Bhagawat—unto the Personality of Godhead, Paritoshanam—satisfaction of, Jnanam—knowledge, Yadtad—what is called so, Adhinam—dependant, Hi—certainly, Bhaktiyoga—devotional, Samanwitam—dovetailed with bhaktiyoga.

Whatever work is done here in this life for the satisfaction of the mission of the Lord is termed as bhaktiyoga or transcendental loving service of the Lord and as such what is called knowledge become a concomitant factor.

The general and popular notion is that by discharging fruitive work in terms of the direction of the scriptures one becomes perfectly able to acquire transcendental knowledge for spiritual realisation. Bhaktiyoga is considered by some as another form of Karma. But factually Bhaktiyoga is above both Karma and Jnanam. Bhaktiyoga is independant of Jnanam or Karma on the other hand Jnanam and Karma are dependant of Bhaktiyoga. This Kriya Yoga or Karma-yaga as recommended by Sri Narada to Vyasa is specifically recommended because the principle is to satisfy the Lord. The Lord wants that His sons the living being may not suffer the threefold miseries of life and desires that all of them should come to Him and live with Him but such going back to Godhead means one must purify himself from material infections. When work is, therefore, performed in terms of satisfaction of the Lord, the

performer of such work become gradually purified from the material affection. This purification means attainment of spiritual knowledge. Therefore Knowledge is dependant on such Karma or work which is done on behalf of the Lord. Other's knowledge, being devoid of Bhaktiyoga or satisfaction of the Lord, cannot lead one back to the kingdom of God which means cannot even offer salvation as it is already explained in connection with the stanza, NAISKARAMA EVA ACHYUTABHAVA VARJITA. etc. The conclusion is that a devotee engaged in the unalloyed service of the Lord specifically in hearing and chanting of His transcendental glories, becomes simultaneously spiritually enlightened by the Divine Grace as it is confirmed in the Bhagawat Geeta.

*Kurvana yatra karmani bhagawat ichhaya sakrit
Grinanti guna namani krishnasya anusmaranti cha*

Kurvana—while performing, Yatra—thereupon, Karmani—duties, Bhagabat—the Personality of Godhead, Ichhaya—by the will of, Sakrit—constantly, Grinanti—takes on, Guna—qualities, Namani—names, Krishnasya—of Krishna, Anusmaranti—constantly remembers, Cha—and.

While performing duties in pursuance of the order of Sri Krishna the Supreme Personality of Godhead, the performer certainly repeatedly takes into the mind the qualities, names of Him and constantly remembers of Him.

An expert devotee of the Lord can mould his life in such a way that while performing all kinds of duties either for this or the next life, he can constantly take and remember the Lord's Name, Fame, Qualities etc. without any stoppage. The order of the Lord is distinctly there in the Bhagwat Geeta that one should work only for the Lord in all spheres of life. In every sphere of life the Lord shall be fixed up as the Proprietor. According to the Vedic rites even in the worshipping process of some demigods like Indra, Brahma, Sarswati, Ganesh, the system is that in all circumstances the representation of Vishnu must be there as the Yajneswar or the controlling power of such sacrifices. It is recommended that a particularly named demigod may be worshipped for serving a particular purpose but still the presence of Vishnu is compulsory in order to make the function properly done.

Apart from such Vedic duties even in our ordinary dealings also say for example in our household affairs, in our business or profession also we must consider that the result of all such activities must be given over to the Supreme Enjoyer Lord Krishna. In the Bhagwat Geeta the Lord has declared Himself as the Supreme Enjoyer of everything as the Supreme proprietor of every planet and the supreme friend of all beings. Except Lord Sri Krishna no one else can claim to be the proprietor of anything within His creation. A pure devotee remembers this constantly and in doing so he repeats the transcendental name, fame and qualities of the Lord which means He is constantly in touch with the Lord. The Lord is identical with His Name, Fame, etc and therefore to be associated with His Name Fame etc. constantly, means actually associating with the Lord.

The major portion of our monetary income, not less than 50 per cent must be spent for the purpose of carrying out the order of Lord Krishna. We should not only give over the profit of our earning to the cause as above mentioned, but also we must arrange for preaching this cult of devotion to others because that is also one of the orders of the Lord. On the other hand the Lord definitely says that no body is more dear to Him than one who is always engaged in the preaching work of the Lord's Name, Fame all over the world. The scientific discoveries of the material world can also be equally engaged in the matter of carrying out His order. He wants that message of the Bhagwat Geeta shall be preached amongst His Devotees and it may not be so done amongst those who have no credit of austerities, charity, education etc. Therefore the attempt must go on to convert the unwilling men to become His devotees. Lord Chaitanya has taught us a very simple method in this connection. He has taught us the lesson for preaching transcendental message through singing, dancing and refreshment. As such 50 per cent of our income may be spent up for this purpose. In this fallen age of quarrel and dissension if only the leading and well to do persons of the society agree to spend 50 percent of their income in the service of the Lord as it is taught by Lord Sri Chaitanya Mahaprabhu, there is absolute certainty of converting this hell of pandemonium to the transcendental abode of the Lord. No body will disagree to partake in a function where good singing, dancing and refreshment are administered. Every one will attend such function and in that auspicious spiritual function everyone is sure to feel individually about the transcendental presence of the Lord and this alone will help the attendants associating with the Lord and thereby purifying oneself in the matter of spiritual realisation. The only condition for successfully executing such spiritual activities, is that it must be conducted under the guidance of a pure devotee who is completely free from all sorts of mundane desires, fruitive activities and dry speculation about the nature of the Lord. No body has to discover the nature of the Lord. It is already spoken by the Lord Himself in the text of the Bhagwat Geeta specially and in all other vedic literatures generally. We have simply to accept them in toto and abide by the orders of the Lord. That will guide us to the path of perfection. One can remain in his own position. No body has to change his

position specially in this age of variegated difficulties but only one condition is that he must give up the habit of dry speculation in the matter of becoming one with the Lord. And after giving up such lofty puffed up vanities, one may very submissively receive by aural reception the orders of the Lord as it is said in the Bhagwat Geeta or Bhagwat from the lips of a bonafide devotee whose qualification is mentioned above. That will make everything successful without any doubt.

*Om namo bhagabate tubhyam vasudevaya dheemahi
Pradyumnaya aniruddhyaya namah samk arshanaya cha*

Om—the sign of chanting transcendental glory of the Lord, Namō—offering obeisances unto the Lord, Bhagabate—unto the Personality of Godhead, Tubhyam—unto you, Vasudevaya—unto the Lord the son of Vasudeva, Dheemahi—let us chant, Pradyumna, Aniruddha and Samkarsha—all plenary expansions of Vasudeva.

Let us all chant the glories of the Vasudeva along with His plenary expansions Pradyumna, Aniruddha and Samkarshan.

According to Pancharatra, Narayana is the Primeval Cause of all expansions of Godhead. They are Vsudeva, Samkarsha, Pradyumna and Aniruddha. Vasudeva and Samkarshan are in the middle left and right, Pradyumna is on the right of Samkarshana and Aniruddh is on the left of Vasudeva and thus the four deities are situated. They are known as the four aide-e-camp of Lord Srikrishna.

This is a Vedic hymn or mantra beginning with Omkar pranava and as such the Mantra is established by the transcendental-chanting process namely Om Namō Dheemahi etc.

The purport is that any transaction, either in the field of fruitive work or empiric philosophy, which is not ultimately aimed at transcendental realisation of the Supreme Lord,—is considered as useless endeavours. Naradji has therefore explained the nature of unalloyed devotional service by His personal experience in the development of intimacy between the Lord and the living entity by gradual process of progressive devotional activities. Such progressive march of transcendental devotion for the Lord culminates in the attainment of loving service of the Lord which is called Prema in different transcendental variegatedness called Rasas (Mellows). Such devotional service is also executed in mixed forms namely mixed up with fruitive work or empiric philosophical speculations.

Now the question which was raised by the great Rishis headed by Sounaka about the confidential part of Suta's achievement through the spiritual masters,—is explained herein by chanting hymn consisting of thirty three letters. And this Mantra is addressed to the four deities or the Lord with His plenary expansions. The central figure is Lord Sri Krishna because the plenary portions are His aide-e-camps. The most confidential part of the instruction is that one should always chant and remember the glories of the Lord Shri Krishna the Supreme Personality of Godhead along with His different plenary portion expanded as Vasudeva Samkarshan Pradyumna and Aniruddha. These expansions are the original deities for all other truths namely either Vishnu Tatwa or Sakti Tatwas.

*Iti murti abhidhanena mantra murtim amartikam
Yajate yajna purusham sa samyak darshanah puman.*

Iti—thus, Murti Form—representation, Abhidhanena—in sound, mantramurtim—Form representation of transcendental sound, Amartikam—the Lord who has no material formd, Yajate—worship, Yajna—Vishnu, Purusham—the Personality of Godhead, Sa—he alone, Samyak—perfectly, Darshana—one who has seen, Purusha—person.

As such one who worships the Supreme Personality of Godhead Vishnu who has no material Form,—in the Form of transcendental sound representation is the actual seer.

Our present senses are all made of material elements and therefore they are imperfect to realise the transcendental Form of Lord Vishnu. He is therefore worshipped by sound representation in the way of transcendental method of chanting. Anything which is beyond the scope of experience by our imperfect senses can be realised fully simply by the sound representation. A person transmitting sound from a far distant place can be factually experienced. If this is materially become possible why not spiritually about Lord Vishnu. This experience is not a vague experience of impersonalist. But it is actually experience of the transcendental Personality of Godhead Who possesses the Pure Form of eternity bliss and knowledge. In the Amrkosh Sanskrit Dictionary the diction Murti carries import in two fold meanings namely Form and difficulty.

Therefore Amurtikam is explained by Acharya Sri Vishwanath Chakravarty Thakur as without difficulty. The transcendental Form of eternal bliss and knowledge can be experienced by our original spiritual senses which can be revived by chanting of the holy Mantras or transcendental sound representation. Such sound should be received from the transparent agency of the bonafide spiritual master and the chanting may be practised by the direction of the spiritual master. That will gradually lead us nearer to the Lord. This method of worship is recommended in the Pancharatrik system

which is both recognised and authorised. The Pancharatrik system is the most authorised codes for transcendental devotional service and without the help of such codes no body can approach the Lord simply by dry philosophical speculation. The Pancharatrik system is both practical and most suitable for this age of quarrel. The Pancharatra is more important than the Vedanta with special reference to the modern age.

*Imam swanigamam brahman avetya mad anusthitam
Adat me jnanam aishairyam swasmin bhavam cha Keshavah.*

Imam—Thus, Swanigamam—confidential knowledge of the Vedas in respect of the Supreme Personality of Godhead, Brahman—oh the Brahmin (Vyasadeva), Avetya—knowing it well, mad—by me, Anusthitam—executed, Adat—bestowed upon me, me—me, Jnaanam—knowledge transcendental, Aisharyam—opulence, Sasmin—personal, Bhavam—intimate affection and love, Keshavah—Lord Krishna.

(Sri Narada Muni said) Oh Brahmin, thus I was endowed with first the transcendental knowledge of the Lord as they are inculcated in the confidential part of the Vedas, then spiritual opulences and then His intimate loving service, by the Supreme Lord Krishna.

Communion with the Lord by transmission of the sound transcendental is non-different from the Whole Spirit Lord Sri Krishna. It is completely perfect method for approaching the Lord. By such pure contact with the Lord without any offence of material conceptions numbering ten, the devotee can rise above the material plain to understand the inner meaning of the Vedic literatures inculcating the Lord's existence in the transcendental realm. Lord reveals His identity gradually to one who has unflinching devotional mode both upon the spiritual master as well as the Lord. After this the devotee is endowed with mystic opulences which are eight in number. And above all the devotee is accepted as the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the Spiritual master. A pure devotee is more interested in the matter of service of the Lord than showing an exhibition of the mystic powers dormant in him. Sri Narada has explained all these from His personal experience and one can obtain all the facilities which Sri Narada obtained perfecting the chanting process of the symbolic sound representation of the Lord. There is no bar for chanting this transcendental sound by any one provided the same is received through the agency of Narada's representative coming down by the chain of disciplic succession or the Parampara system.

*Twam api adabhra shruta vishrutam vibhoh
Samapyate yena vidam bubhutsitam
Prakhyahi dukhahih muhur arditanam
Samklesha nirvanam ushanti nanyatha*

Twam—Your good soul, Api—also, Adabhra—vast, Shruta—vedic literatures, Vishrutam—have heard also, Vibhoh—of the almighty, Samapyate—satisfied, Vidam—of the learned, Bubhutsitam—who are always after learning transcendental knowledge, Prakhyahi—describe, Dukhair—by miseries, Muhur—always, Arditom—suffering mass of people, Samklesha—sufferings, Nirvanam—mitigation, Ushanti—do not get out of, Nanyatha—by other means.

Please therefore, describe the Almighty Lord's activities which you have learnt by your vast knowledge of the Vedas; because that will satisfy the hankerings of the great learned men and at the same time will mitigate the miseries of the common mass of people suffering from the material pang's always and there is no other way to get out of them.

Sri Narada Muni from practical experience of His life asserts it definitely that the prime solution of all problems of material work is to broadcast very widely the transcendental glories of the Supreme Lord. There are four classes of good men and there are four classes of bad men also. The four classes of good men acknowledge the authority of the Almighty God and therefore such goodmen when 1. they are in difficulty, 2. when they are in need money 3. when they are advanced in knowledge and 4. when they are inquisitive to know more and more about God, intuitively they take shelter of the Lord and as such Naradji advises Vyasdeva to broadcast the transcendental knowledge of God in terms of the vast Vedic knowledge which he had already attained.

So far the bad men are concerned they are also four in number. They are 1. Those who are simply addicted to the mode of progressive fruitive work and thus are subjected to the accompanying miseries. 2. Those who are simply addicted to viceous work for sense satisfaction and also suffering the consequence. 3. Those who are materially very much advanced in knowledge but have no sense to acknowledge the authority of the almighty Lord and thus suffering a lot. And 4 there is a class of men who are known as atheist and therefore purposely hate the very name of God although they are always in difficulty.

Sri Naradji advised Vyasdeva to describe the glories of the Lord just to do good to all the above mentioned eight classes of men both good and bad. Srimad Bhagwat is therefore not meant for any particular class of men or sect. It is for the sincere soul who wants actually his own welfare and peace of the mind.

Srimad Bhagawatam, First Canto, Part One

Thus end the Bhaktivedanta Purports of the first canto—fifth chapter of Srimad Bhagwatam in the matter of Sri Narada's Instructions on Srimad Bhagwatam to Vyasdeva.

SIXTH CHAPTER

Conversation Between Narada & Vyasa

Suta uvacha

*Evam nisamya bhagaban devarse janma karma cha
Bhuyah paprachha tam brahman vyasah satyabati sutah*

Suta uvacha—Suta said, Evam—thus, Nisamya—hearing, Bhagaban—the powerful incarnation of God, Devarse—of the great sage amongst the gods, Janma—birth, Karma—work, Paprachha—asked, Tam—him, Brahman—oh the brahmins, Vyasa—Vyasa-deva, Satyabati suta—the son of Satyabati.

(Suta said) Thus hearing all about Sri Narada's birth and activities, Vyasa Deva the incarnation of God and son of Satyavati asked as follows oh the Brahmins.

Vyasa-deva was further inquisitive to know about the perfection of Naradaji and therefore he wanted to know about Him more and more. In this chapter Naradaji will describe how he was able to have flash of audience of the Lord while he was absorbed in the transcendental thought of separation from the Lord and when it was too much painful for him.

Sri Vyasa uvacha

*Bhikshubhir vipravasite vijnana adestribhis tava
Bartamana vayasya adye tatah kim akorad bhaban*

Sri Vyasa uvacha—Sri Vyasa-deva said, Bhikshubhir—by the great mendicants, Vipravasite—having departed from there for other places, Vijnana—scientific knowledge in transcendence, Adestribhis—those who had instructed, Tava—of your, Bartamana—present, Vayasya—of the duration of life, Adye—before the beginning of, Tatah—after that, Kim—what, Akorad—did do, Bhavan—your goodself.

Sri Vyasa-deva asked Sri Naradaji, what did he do after the departure of the great sages who had instructed him about scientific transcendental knowledge before the beginning of the present birth.

Vyasa-deva himself was the disciple of Naradaji and therefore it is natural to be anxious to hear from him what did he do after initiation from the spiritual masters. He wanted to follow Narad's foot prints in order to attain to the same perfect stage of life. This inquisitiveness of the disciple to enquire from the spiritual master is an essential factor to march progressively on the spiritual path. This process is technically known as 'Satdharma Prichha.

*Swayambhuba kaya vrittya vartitam te param vayah
Katham vedam udashrakshi kale prapte kalebaram*

Swayambhuba—the son of Brahma, Kaya—under what condition, Vrittya—occupation, Te—you, Param—after the initiation, Vayah—duration of life, Katham—how, Vedam—how that, Udashrakshi—did you quit, Kale—in due course, Prapte—having attained, Kalebaram—body.

Oh the son of Brahma, how did you pass your duration of life after the initiation and how did you quit your body having attained the time in due course.

Sri Narada Muni in His previous life was just an ordinary maid-servant's son and how he became so perfectly transformed into the spiritual body of eternal life bliss and knowledge, was certainly an important query. Sri Vyasa-deva desired Him to disclose the facts for every one's satisfaction.

*Prak kalpa visayam etam smritim te munisattama
Nahi esha byabadhat kala esha sarva nirakriti*

Prak—prior, Kalpa—the duration of Brahma's day, Visayam—subject matter, Etam—all these, Smritim—remembrance, Te—your, Munisattama—oh the great sage, Na—not, Esha—all these, Hi—certainly, Byabadhat—made any difference, Kala—course of time, Esha—all these, Sarva—all, Nirakriti—annihilation.

Oh the great sage, the time annihilates everything in due course and how it so happened that subject matter which happened prior to this duration of Brahma's day is still afresh in your remembrance without being disturbed by time.

As spirit does not annihilate ever after the annihilation of the material body so also spiritual consciousness does not annihilate. Sri Narada developed this spiritual consciousness even when he had the material body in the previous Kalpa. Consciousness of the material body means spiritual consciousness expressed, through the medium of material body. This consciousness is inferior, destructible and perverted. But super consciousness of the supramind in the spiritual plane is as good as the spirit soul and is never annihilated.

Sri Narda Uvacha,

*Bhikshubhir vipravasite vijnana drestivir mama
Vartamano Vaysyadye tato etad akarosham*

Sri Narada Uvacha—Sri Narada said, Bhikshubhir—by the great sages, Vipravasite—having departed for other places, Vijnana—scientific spiritual knowledge, Adestribhis—those who imparted upon me, Mama—mine, Vartamano—present, Vaysyadye—before this duration of life, Tato—there after, Etad—this much, Akarosham—performed.

Sri Naradaji said

The great sages who had imparted upon me scientific knowledge in transcendence, having departed from me for other places I had to pass on my life like this.

In His previous life when Naradaji was impregnated with spiritual knowledge by the Grace of the great sages, there was a tangible change in his life although he was only a boy of five years only. That is an important symptom visible after initiation from the bonafide spiritual master. Actual association of devotee brings about quick change in life for spiritual realisation and how it so acted upon the previous life of Sri Narada Muni is described by and by in this chapter.

Ekatmja me janani yoshit mudha cha kinkari

Moyee atmaje ananya gatou chakre sneha anubandhanam

Ekatmaja—having only one son. Me—mine, Janani—mother, Yoshit—woman by class, Mudha—foolish, Cha—and, Kinkari—maid servant, moyee—un to me, Atmaje—being her offspring, Ananyagatou—ono who has no alternative protection, Chakre—did it, Snehanubandhanam—tied up by affectionate bondage.

I was the only son of my mother who not only belonged to the simple woman class but also she was only a maid servant. And I being her only offspring having no other alternative protection, she bound me with tie of affectionate bondage.

*Sa aswatantra na klapa asit yoga kashemam moma echhati
Ishasya hi bashe loka yosha darumoyee yatha*

Sa—she, Aswatantra—was dependant, Na—not, Kalpa—able, Asit—was, Yogakshemam—maintenance, Mamo—mine, Echhati—although desirous, Ishasya—of the Providence, Bashe—under the control of, Loka—everyone, Yosha—doll, Darumoyee—made of wood, Yath—as much as.

She wanted to look after my maintenance properly but because she was not independent she was unable to do any thing for me. The world is under full control of the Supreme Lord and therefore every one is like the woodeu doll in the hands of the dancing master.

*Aham cha tad brahma kule ushibans tad apekshaya
Digdesha kala abyut panna valakah pancha hayannah*

Aham—I, Cha—also, Tad—her, Apekshaya—being dependant on, Tad—that, Brahmakule—in the school of the brahmins, Ushiban—lived, Digdesha—direction and country, Kala—time, Abyutpanna—having no experience, Valakah—mere a child, Pancha—five, Hayannah—years old.

I also lived in that school of the brahmins being dependant on my mother's affection while I was a mere child of five years old without any experience of the countries and different directions.

*Ekada nirgatam gehat duhantim nishi gam pathi
Sarpa adashat pada spristam kripnam kalachoditam*

Ekada—once upon a time, Nirgatam—having gone out, Gehat—from home, Duhantim—for milking, Gam—the cow, Nishi—at night, Sarpa—snake, Adashat—bitten, Pada—on the leg, Spristam—thus stroken, Krip nam—the poor woman, Kalachoditam—influenced by the supreme time.

Once upon a time the poor woman my mother while engaged in milching cow at night was on the road bitten by a serpent striking on the leg as it was influenced by the Supreme Time.

That is the way of dragging a sincere soul nearer to God. The poor boy was being looked after by the only affectionate mother and yet the mother was withdrawn from the world by the Supreme Will, in order to put the sincere soul completely at the mercy of the Lord. That was actually to happen in the life of Narada in His previous birth.

*Tada tad aham ishasya bhaktanam sam abhispitah
Anugraham manyamanah pratistham dishauttaram*

Tada—at that time, Tad—that, Aham—I, Ishasya—of the Lord, Bhaktanam—of the devotees, Sam—mercy, Abhispitah—desiring, Anugraham—special benediction, Manyamana—thinking like that, Pratistham—departed, Dishi uttaram—on the northern direction.

I took it as special mercy of the Lord who always desires benediction for His devotees and thinking like that I started for the northern side after that.

Confident devotees of Lord see in every step a benedictory direction of the Lord. What is considered as odd moment in the mundane sense is accepted as a special mercy of the Lord. Mundane prosperity is a kind of material fever and by the Grace of the Lord temperature of such material fever of devotee is gradually diminished and spiritual health is obtained step by step. Mundane people misunderstand it.

*Sphtan janapadans tatra pura grama braja akaran
Khetakharbata batis cha vanani upavanani*

Sphtan—very flourishing, Janapadan—metropolises, Tatra—there, Pura—towns, Grama—villages, Braja—big farms, Akaran—mineral fields, (mines)

Srimad Bhagwatam, First Canto, Part One

Khetra—agricultural lands, Kharbata—vallis, Batis—flower gardens, Cha—and, Vanani—forests, Upavanani—nursery gardens.

After his departure Sri Narada Muni (in his previous life) began to pass on through many flourishing metropolis, towns villages, animal farms, mines, agricultural lands, vallis, flower gardens and natural forests as well as nursery gardens.

Man's activities in the fields of agriculture mining farming industries gardening all were in the same scale, as they are now, even previous to the present creation and the same activities will remain as they are even in the next creation. After many hundreds of crores of years one creation is annihilated and after many hundreds of crores of years another creation is started by the law of nature and the history of universe repeats itself practically on the same level but the mundane wranglers waste time in the matter of archeological excavations without any search into the vital necessities of life. Sri Narada Muni, even though he was a mere child, after getting an impetus of spiritual renaissance did not waste time for a single moment in the matter of economic development although he passed on through the societies of towns and villages, mines and industries but continually went on for progressive spiritual emancipation. Srimad Bhagwatam is nothing but another repetition of history which happened some hundredes of crores of years before. As it is said herein before that in Srimad Bhagwatam only the most important factors of history, historical narration are picked up so it is recorded in this transcendental piece of literature.

*Chitra dhatu Vichitra adrin iva bhagnan bhujadruman
Jalasan shiva jalan nalini surasevita
chitraswanai Patrarathair vibhramad bhramarashriha.*

Chtradhathu—valuable minerals like gold, silver, copper etc. Vichitra—full of variegatedness, Adrin—hills and mountains, Ivabhagnan—broken by the giant elephants, Bhuja—branches, Druman—trees, Shiva—health giving, Jalan—reservoirs of water, Nalini—lotus flowers, Surasevita—aspired by the denizens of heaven, Chitraswanai—pleasing to the heart, Patrarathai—by the birds, Vibhramad—bewildering, Bhramarashriha—decorated by drones.

He passed through hills and mountains full of reservoirs of variagated minerals like gold, silver and copper. Tracts of land with reservoirs of water full of beautiful lotus flowers deserving to be used by the denizens of heaven and decorated with bewildered drones by the singing birds upon them.

*Nala venu sharas tanwa kusha keechaka gahvaram
Eka evatiyato aham adraksham vipinam mahat
Ghoram pratibhayakaram byalo oluka Shivajiram.*

Nala—pipes, Venu—bamboo, Saras—pens, Tanwa—full of, Kusha—sharp grass, Keechaka—weeds, Gahvaram—caves, Eka—alone, Eva—only, Atiyato—difficult to go through, Aham—I, Adraksham—visited, Vipinam—deep forests, Mahat—great, Ghoram—fearful, Pratibhayakaram—dangerously, Byalo—snakes, Uluka—owls, Shiva—jackels, Ajiram—playgrounds.

I alone then passed through many forests full of pipe, bamboo, pens, sharp-grass, weeds, caves which are very difficult to go through alone and still I visited those dangerously fearful forests deep and dark and the play-yards of the snakes, owls, jackels etc.

It is the duty of a mendicant to have experienc of all varieties of God's creation as Paribrajakacharya or travelling alone through all forests, hills, towns, villages etc. to gain faith in God and strength of mind as well as to enlighten the inhabitants of the message of God. A Sannyasi is duty bound to take all these risks without any fear and the most typical Sannyasi of the present age is Lord Chaitanya Who travelled in the same manner through the central India jungles enlightening even the tigers, bears, snakes, deers, elephants and many others jungle animals. In this age of Kali Sannyas is forbidden for ordinary men and one who change the dress for making propaganda face is a different man from the original ideal Sannyasi. One should however take the vow of complete stopage of social intercourse and devote life exclusively for the service of the Lord and the change of dress is but only formal. Lord Chaitanya did not accept the name of Sannyasi and in this age of Kali the so called Sannysins may not change their former names following the footprints of Lord Chaitanya. In this age devotional service of hearing and repeating the holy glories of the Lord is strongly recommended and one who may take the vow of renunciation of family life may not imitate the Paribrajakacharya like Narada or Lord Chaitanya but may sit down at some holy place and devote the whole time and energy in hearing and repeatedly chanting the holy scriptures left by the great Acharyas like the six Goswamins of Vrindaban.

*Parishranta indriya atama aham tritparito bubhukhito
Snatwa pitwa hrade nadya upaspristo gatah shramah*

Parishranta—being tired of, Indriya—bodily, Atma—mentally, Aham—I, Tritparito—being thirsty, Bubhukhito—and hungry, Snatwa—taking a bath, Pitwa—and drinking water also, Hrade—in the lake, Nadya—of a river. Upaspristo—being in contact with, Gatah—got relief from, Shramah—tiredness.

Thus travelling I felt tired both bodily and mentally and I was both thirsty and hungry. So I took bath in the lake of a river and drunk water also. I got relief from tiredness by such contact of water.

A travelling mendicant can meet the needs of body namely thirst and hunger by the gifts of nature without being a beggar at the door of the householders. The mendicant therefore does not go at the house of householder for begging but for enlightening him spiritually.

*Tasmin nirmanuje aranye pippal upastha ashritah
Atmana atmastham atmanam yathashrutam achintayam.*

Tasmin—in that, Nirmanuje—without any human habitation, Aranye—in the forest, Pippal—banian tree, Upastha—sitting under it, Ashritah—taking shelter of, Atmana—by intelligence, Atmanam—the supersoul, Atmastham—situated within myself, Yathashrutam—as I did hear it from the liberated souls, Achintayam—thought over.

After that under the shadow of a banian tree in the forest without any human habitation I began to meditate upon the Supersoul situated within myself by my intelligence as I heard it from liberated souls.

One should not meditate according to one's personal whims. One should know perfectly well from the authoritative sources of Scriptures through the transparent medium of bonafide spiritual master and by proper use of one's trained intelligence for meditating upon the Super Soul dwelling within every living being. This consciousness is firmly developed by a devotee who has rendered loving service un to the Lord by carrying the orders of spiritual master. Shri Naradji got contact of bonafide spiritual master served them sincerely and got the enlightenment rightly. Thus he began to meditate upon.

*Dhayatos charnambhojan bhavanirjita chetasa
Outkantha ashrukala ahshsyn hridi asit me shanaibr hari*

Dhayatos—thus meditating upon, Charnambhojan—lotus feet of the Personality of Godhead localised, Bhavanirjita—mind transformed into transcendental love for the Lord, Chetasa—all mental activities (thinking feeling and willing), Outkantha—eagerness, Ashrukala—tears rolled down, Akshsya—of the eyes, Hridi—within my heart, Asit—appeared, Me—mine, Shanair—without delay, Hari—the personality of Godhead.

As soon as I began to meditate upon the lotus feet of the Personality of Godhead with my mind transformed into transcendental love, tears rolled down from eyes and after that the Lord Personality of Godhead Sri Krishna appeared on the lotus of my heart.

The word Bhava is significant here. This Bhava stage is attained after transcendental affection for the Lord. The first initial stage is called Shraddha or liking for the Supreme Lord and in order to increase that liking one has to associate with pure devotees of the Lord. The third stage is to practise the prescribed rules and regulations in the matter of devotional service and this will perfect in dissipation of all sorts of misgivings and removal of all personal deficiencies in the matter of progress in devotional service.

When all misgivings and personal deficiencies are removed there is a standard faith in the transcendental matter and the taste for it increases in greater proportion. This stage leads to attraction and after this there is Bhava or the prior stage of unalloyed love for God. All the above different states are but different stages of development of transcendental love. The mind being surcharged with transcendental love there is strong feeling of separation which leads eight different kinds of ecstasies. Tears from the eyes of a devotee is an automatic reaction of such separation and because Shri Narada Muni in his previous birth attained that stage very quickly after his departure from home, it was quite possible for him to perceive actual presence of the Lord which he tangibly experienced by his developed spiritual senses without any material tinge.

*Prema atibhara nirbhinna pulaka anga atinirbrihah
Ananda samplabe leena na apasyam ubhaya mune.*

Prema—love, Atibhara—excessive, Nirbhinna—extra distinguished, Pulaka—feelings of happiness, Anga—different parts of body, Atinirbrihah—being fully overwhelmed, Ananda—ecstasy, Samplabe—in the ocean of, Leena—absorbed in, Na—not, Apasyam—could see, Ubhaya—both, Mune—oh Vyasdeva.

Oh Vyasdeva, at that time being excessively over powered by feelings of happiness, every part of my body became distinguished being absorbed in the ocean of ecstasy, I could not see both myself and the Lord.

Spiritual feelings of happiness and intense ecstasies have no mundane comparison. Therefore it is very difficult to give expression to such feelings. We can just have a glympse of such ecstasy in the words of Shri Narada Muni. Each and every part of the body or senses have their particular part of

function. After seeing the Lord all the sense became fully awakened to render service unto the Lord because in the liberated state of the senses from mundane contingency, they are fully efficient in serving the Lord. As such in that transcendental ecstasy it so happened as if the senses have become separately enlivened to serve the Lord. It being so Narad Muni lost himself to see both himself and the Lord simultaneously.

*Rupam bhagavato jat manah kantam suchapaham
apasyan sahaya uttasthe baiklabyad durmanaiva.*

Rupam—form, Bhagavato—of the Personality of Godhead, Jat—as it is, Tat—that, Manah—of the mind, Kantam—as it desires, Suchapaham—vanishing all disparity, Apasyan—with out seeing, Sahaya—all of a sudden, Uttasthe—got up. Baiklabyat—being perturbed, Durmana—having lost the desirable, Iva—as it were.

The transcendental form of the Lord, as it is, is just apt to the mind by its desire and is at once vanishing all disparity of the mind. Having not seen that form again all of a sudden I got up being perturbed in the mind as it happens after losing the desirable.

The Lord is not Formless is experienced by Narada Muni. But His Form is completely different from all forms of our material experience. For the whole duration of our life we go on seeing different cut and forms in the material world but none of them is just apt to the mind neither any one of them could vanish all disparity of the mind. These are the special features of the transcendental form of the Lord and one who has once seen that Form is satisfied for good and no Form of the material world can any more satisfy the seer. Therefore Formless or impersonal means nothing like the material form neither He is like any one of the material Personality.

As spiritual beings, having eternal relation with that transcendental Form of the Lord we are, life after life, searching after that Form of the Lord and we are not satisfied by any form of material appeasement. Narada Muni got a glimpse of this and he got the desirable of life but having not seen the same again he became perturbed in the mind and stood up all of a sudden to search out the lost desirable. What we desire life after life was obtained by Narada Muni and having lost sight of Him again was certainly a great sock for Him.

*Didikshustad aham bhuyah pranidhaya mano hridi
Bikshomano api na apasyam avitripta iva aturah.*

Didikshu—desiring to see, tad—that, Aham—I, Bhuyah—again, Pranidhya—having concentrated the mind, mano—mind, Hridi—upon the heart, Bikshomano—awaiting to see, Api—in spite of, Na—never, Apasyat—saw Him, Avitripta—without being satisfied, Iva—like, Aturah—agrieved.

I desired to see again that transcendental Form of the Lord but in spite of my attempting to concentrate the mind upon the heart with eagerness of reviewing the Form, I could not see any more and thus without being satisfied, I was like one very much agrieved.

There is no mechanical process to see the Form of the Lord. It completely depends on the causeless mercy of the Lord. We cannot demand the Lord to be present before our vision just like we cannot demand the sun to rise up whenever we like. The surises out of His own accord so also the Lord is pleased to be present out of His causeless mercy. One should simply await for the opportune moment and may go on discharging the prescribed duty in the matter of devotional service of the Lord. Narada Muni thought that the Lord could be seen again by the same mechanical process which was successful in the first attempt but in spite of his utmost endeavour he could not make the second attempt successful again. The Lord is completely independant of all obligations. He can simply be bound up by the tie of devotion unalloyed. Neither he is visible or perceivable by our material senses. When He pleases being satisfied with the sincere attempt of devotional service depending completely on the mercy of the Lord, then the Lord may be seen out of His own accord.

*Evam yatantam vijane mam aha agocharo giram
Gambhira slkshnaya vacha suchah prashamaynniva*

Evam—thus, Yatantam—one who is engaged in attempting, Vijane—in that lonely place, Mam—unto me, Aha—said, Agocharo—beyond the range of physical sound, Giram—utterances, Gambhira—grave, Slakshnaya—pleasing to hear, Vacha—words, Sucha—grief, Prashamayan—mitigating, Iva—like.

Thus seeing myself so attempting in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, said unto me in gravity and with pleasing words just to mitigate my grief.

In the Vedas it is said that God is beyond the approach of mundane words and intelligence. And yet by His causeless mercy one can have suitable senses to hear Him or to speak to Him. This is the Lord's inconceivable energy. One can hear Him upon whom His mercy is bestowed. The Lord was too much pleased with Narada Muni and therefore the necessary strength was invested in Him so that he could hear the Lord. It is not however possible for others to perceive directly the touch of the Lord during the probationer stage of regulative devotional service. It was a special gift for Narada. When he heard

the pleasing words of the Lord the feelings of separation was to some extent mitigated. A devotee in love with God feels always the pangs of separation and is therefore always enwrapped in transcendental ecstasy.

*Hant asmin janmani bhavan ma drastum iha ahrati
Avipakka kashayanam durdarsha aham kuyoginam*

Hant—oh Narada, Asmin—this, Janmani—duration of life, Bhavan—yourself, Ma—not, Ma—me, Drastum—to see, Ahrati—deserve, Avipakka—immature, Kasaya—material dirt, Durdarsha—difficult to be seen, Kuyoginam—incomplete in service.

Oh Narada I regret very much that during this span of life you shall no more be able to see me. Those who are incomplete in service and is still immature in being freed from all material dirt can see Me.

The Personality of Godhead is described in the Bhagwat Geeta as the Most Pure the Supreme and the Absolute Truth. There is no trace of a tinge of materiality in His Person and as such no body can approach Him—who has the slightest tinge of material affection. The beginning of devotional service starts from the point when one is freed from at least two forms of material modes namely the modes of passion and the modes of ignorance. The result is exhibited by the signs of being freed from Kama lust and Lova covetousness. That is to say one must be freed from the desires of sense satisfaction and avarice of sense gratification. The balance modes of nature is goodness. And to be completely freed from all material tinges is to become free from the modes of goodness also. To search the audience of God in the lonely forest is considered as the modes of goodness. One can go out into the forest for attaining spiritual perfection but that does not mean one can see the Lord Personally there. One must be completely freed from all material attachment, be situated on the plane of transcendence which alone will help the devotee to be in personal touch with the Personality of Godhead. The best method is therefore one should live at a place where the Transcendental Form of the Lord is worshipped. The temple of the Lord is transcendental place, whereas the forest is materially good habitation. A neophyte devotee is always recommended to worship the Deity of the Lord (Archan) than to go into the forest for searching out the Lord. Devotional service begins from the process of Archan better than the process of going out in the forest. In His present life which is completely freed from all material hankering, Sri Narada Muni does not go into the forest although He can turn every place into Vaikuntha by His presence only. He travels from one planet to another to convert men, gods, kinnara, gandharvas, rishis, munis and every one into becoming the devotees of the Lord. By His such activities He has engaged many devotees like Prahlad Moharaj, Dhruva Mohara and many others in the transcendental service of the Lord. A pure devotee of the Lord, therefore, follows the foot prints of the great devotees like Narada, Prahlada etc. and engages his whole time service in the business of glorifying the Lord by the process of Kirtan in different manners. Such preaching process is transcendental to all material qualities.

*Sakrid jad darshitam rupam etad kamaya te anagha
Mat kamah shanakaih sadhuh sarvan munchati Hritchhayan.*

Sakrid—once only, Jad—that, Darshitam—shown, Rupam—form, Etad—this is, Kamaya—for the matter of hankering, Te—your, Anagha—oh the virtuous, Mat—mine, Kamah—desire, Sanakaih—by increasing, Sadhu—devotee, Sarvan—all, Munchati—gives away, Hritchhayan—material desires.

Oh the virtuous, as you have once only seen My Person, it is just for your increasing the hankering for Me. Because the more your hankering for Me, the more you be freed from all material desires.

A living being cannot be vacuum from desires. He is not a dead stone. He must be working with thinking feeling and willing. But when he thinks, feels and wills, materially he becomes entangled one after another and conversely when he thinks feels and wills for the service of the Lord he becomes gradually freed from all entanglement. The more a person is engaged in the transcendental loving service of the Lord the more he acquires a hankering after it. That is the transcendental nature of Godly service. Material service has satiation whereas spiritual service of the Lord has no satiation neither any finishing goal. You may go on increasing your hankering after the loving transcendental service of the Lord, and yet you will not find any satiation nor the end of it. By intense service of the Lord one can experience the presence of the Lord transcendently in the direction of such service. Therefore seeing the Lord means being engaged in His service because His service and His person all are identical. The sincere devotee may go on with sincere purpose of service of the Lord and the Lord will give proper direction as to how and where it has to be done. There was no material desire of Narada and yet just to increase the intense desire for Lords audience He was so advised.

*Satsevaya adirghaya api jata mayi dridha matih
Hitwa avadyam idam lokam ganta majjantam asi.*

Satsevaya—by service of the Absolute Truth, Adirghaya—for some days, Api—even, Jata—having attained, Mayi—unto Me, Dridha—firm, Matih—intelligence, Hitwa—having given up, Avadyam—deplorable, Idam—this,

Srimad Bhagawatam, First Canto, Part One

Lokam—material worlds, Ganta—going to, Majjanatam—My associates, Asi—become.

"By service of the Absolute Truth even for some days a devotee attains firm and fixed up intelligence unto Me. As such he goes to become My associate in the transcendental world after having given up the present deplorable material worlds".

Service of the Absolute Truth means to render service unto the Absolute Personality of Godhead under the direction of the bonafide spiritual master who is transparent via media between the Lord and the neophyte devotee. The neophyte devotee has no capacity to approach the Absolute Personality of Godhead by the strength of his present imperfect material senses and therefore under the direction of the spiritual master he is made upto such transcendental service of the Lord. And by doing so even for some days the neophyte devotee gets a fixed up intelligence in such transcendental service which leads him ultimately to get free from perpetual inhabitation in the material worlds and be promoted in the transcendental world to become one of the liberated associates of the Lord in the kingdom of God.

*Motir moyi nibaddha iyam na vipadyeta kahrhi chit
Praja sarga nirodhe api smritis cha mad anugrahat.*

Motir—intelligence, Moyi—devoted to Me, Nibaddha—engaged, Iyam—thus, Na—never, Vepadyeta—separate, Karhichit—at any time, Praja—living beings, Sarge—at the time of creation, Nirodhe—also at the the time of annihilation, Api—even, Smritis—remembrance. Cha—and, Mad—mine, Anugrahat—by the mercy of.

Thus intelligence engaged in my devotion can never be separated at any time. Even at the time of creation as well as at the time of annihilation of the living beings your remembrance will continue by my mercy.

Any devotional service rendered to the cause of Personality of Godhead never goes in vain. The Personality of Godhead being eternal, intelligence applied in His service or anything done in His relation is also permanent. In the Bhagwat Geeta it is said that such transcendental service rendered unto the Personality of Godhead accumulates birth after birth of the devotees and when they are fully matured the total service counted together makes one eligible to enter into the association of the Personality of Godhead. Snch accumulation of God's service never vanquishes but increases till fully matured.

*Etabad uktao upaprama tat mahat
Adbhutam nabholingam alingam iswaram
Ahanancha tasmai mahatam mohiyase
Shirshna abanamam bidhadhe anukampitah*

Etabad—thus, Ukta—spoken, Upararama—stopped, Tat—that, mahat—great, Adbhutam—wonderful, Nabholingam—personified by sound, Alingam—unseen by the eyes, Iswaram—the supreme authority, Aham—I, Cha—also, Tasmai—unto Him, mahatam—the great, mohiyase—unto the glorified, Shirshna—by the head, Bidhadhe—executed, Abanamam—obeisances, Anukampitah—being favoured by Him.

Thus spoken, that Supreme Authority personified by sound and unseen by the eyes but wonderful, stopped speaking and myself on my part feeling a sense of gratitude offered my obeisances unto Him by my head.

The Personality of Godhead although He was not seen but heard only that does not make any difference. The Personality of Godhead produced the four Vedas by His breathing and he is seen and realised through the transcendental sound of the Vedas. Similarly is the Bhagwat Geeta. Geeta is the sound representation of the Lord and there is no difference in identity. The conclusion is that the Lord can be seen and heard persistently by chanting the transcendental sound.

*Namani anantasya hatatrapah pathan
Guhyani bhadrani kritani cha smaran
Gam paryatan stustamana gatasprihah
Kalam pratikshan vimada vimatsarah.*

Namani—the holy Name, Fame etc., Anantasya—of the ulimited, Hatatrapah—being freed from all formalities of the material world, Pathan—by recitation like repeated reading, Guhyani—mysterious, Kritani—activities, Bhadrani—all benedictory, Smaran—constantly remembering, Gam—on the earth, Paryatan—travelling allthrough, Stustamona—fully satisfied, Gataspriha—completely freed from all material desires, Kalam—time, Pratikshan—awaiting, Vimada without being proud, Vimatsara—without being envious also.

Thus I began chanting the holy name and fame of the Lord by repeated recitation and without any formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are all benedictory and so doing I travelled all over the earth fully satisfied and without being proud or envious.

The life of a sincere devotee of the Lord is thus explained in nutshell by Narada Muni by His personal example. Such devotee after his initiation from the Lord or by His bonafide representative, takes very seriously chanting of

the glories of the Lord and travelling all over the world so that others may also hear the glories of the Lord. Such devotees have no other desire for anything like material gain but they are conducted by one and single desire for going Back to Godhead which awaits them in due course on quitting the material body. Because they have the highest aim of life for going Back to Godhead they are never envious of any body neither they are proud of being eligible for going Back to Godhead. Their only business is to chant and remember the holy Name, Fame, Pastimes of the Lord and according to one's personal capacity to distribute the message for other's welfare without any motive of material gain.

*Evam Krishnamateh brahman asaktyasya amalatmanah
Kalah pradur abhut kale tadit soudamini yatha*

Evam—thus, Krishnamater—one who is fully absorbed in thinking of Krishna, Brahman—oh Vyasadeva, Na—not Asaktyasya—of one who is attached, Amalatmah—of one who is completely free from all material dirt, Kalah—death, Pradurabhut—become visible, Kale—in the course of time, Tadit—lightening, Soudamini—illuminating, Yatha—as it is.

Thus oh Brahmin Vyasadeva, in due course of time I, who was fully absorbed in thinking Krishna and therefore had no material attachment having been completely freed from all material dirt, met with death exactly like the lightning and illumination occur simultaneously.

To be fully absorbed in the thought of Krishna means clearance of material dirt or hankering. As a very rich man has no hankering for small petty things so also a devotee of Lord Krishna who is guaranteed to pass on to the kingdom of God where life is eternal fully cognisant and blissful,—has naturally no hankering for petty material things which are dolls like shadow of the reality without any permanent value. That is the sign of spiritually enriched persons. And in due course of time when a pure devotee is completely prepared all of a sudden the change of body occurs which is commonly called death. And for the pure devotee such change takes place exactly like the lightning and illumination follows simultaneously. That is to say a devotee simultaneously changes his material body and develops a spiritual body by the Will of the Supreme. Even before death a pure devotee has no material affection on account of his body being spiritualised like the red hot iron acts like fire in contact with fire.

*Prayujyamane moyi tam sudham bhagvatim tanum
Arabdha karma nirvano nyapatat panchbhoutikam.*

Prayujyamane—having been awarded upon, Moyi—on me, Tam—that, Suddham—transcendental, Bhagavatim—fit for being associated with the Personality of Godhead, Tanum—body, Arabdha—acquired, Karma—fruitive work, Nirvano—prohibitive, Nyapatat—acquitted of, Panchabhoutikam—body made of five material elements.

Having thus the transcendental body befitting an associate of the Personality of Godhead, been awarded upon me, I was acquitted of the body made of five material elements and thus all acquired fruitive results of work was prohibited.

As informed by the Personality of Godhead that Narada would be awarded with transcendental body befitting the Lord's association, so it was done simultaneously along with acquittal of the material body. This transcendental body means free from material affinity and invested with three primary transcendental qualities namely eternity without any tinge of the material modes and without any reaction of fruitive activities. The material body is always afflicted with the above mentioned three inebrieties and a devotee's body becomes at once surcharged with such transcendental qualities as soon as he is engaged in the devotional service of the Lord. It acts like magnetic influence of a touch stone upon iron. The influence of transcendental devotional service is like that. Therefore change of the body means stoppage of the reaction of three qualitative modes of material nature upon the person of a pure devotee and there are many instances like that in the revealed scriptures. Dhruva Maharaj and Prahlad Maharaj and many other devotees were able to see the Personality of Godhead face to face apparently in the same body. This means the quality of a devotee's body changes from material affinity to transcendence. That is the opinion of the authorised Goswamins in terms of authentic scriptures. In the Brahma Samhita it is said that beginning from the Indragopa germ up to the great Indra king of the heaven all living beings are subjected to the law of Karma and are bound to suffer and enjoy the fruitive results of their own work. But only the devotee is exempt from such reaction of Karma by the causeless mercy of the Supreme Authority Personality of Godhead.

*Kalpanta idam adaya shayane ambhasi udanwatah
Shishaisor anupranam vivishe antar aham vibhoh,*

Kalpanta—at the end of Brahma's one day, Idam—this, Adaya—taking together, Shayane—having gone to lie down, Ambhasi—in the causal world, Udanwatah—devastation, Shishaisor—lying of the Personality of Godhead, (Narayana), Anupranam—breathing, Vivishe—entered into, Antar—within, Aham—I, Vibhoh—of the Lord Brahma,

At the end of millennium when the Lord Personality of Godhead Narayana lie down within the water of devastation, at that time when Brahma began to enter into Him along with all creative elements, I also entered within through his breathing.

Narada is known as the son of Brahma as much as Lord Krishna is the son of Vasudeva. The Personality of Godhead and His liberated devotees like Narada appear on the material world by the same process. As is said in the Bhagwat Geeta that the birth and activities of the Lord are all transcendental. Therefore, according to authorised opinion the birth of Narada as the son of Brahma is also transcendental pastime of the devotee. His appearance and disappearance are practically on the same level as that of the Lord. The Lord and His devotees are therefore simultaneously one and different as spiritual entities. They belong to the same category of transcendence.

*Sahasra yuga paryanta uthaya idam sisrikshatah
Morichi mishra rishaya pranevyo ahancha jajnire*

Sahasra—one thousand, Yuga—43 lacs of years, Paryanta—at the end of duration, Uthaya—having expired, Idam—this, Sisrikshatah—desired to create again, Morichi mishra—rishis like morichi, Atri, angira, Rishaya—all the rishis, Pranevyo—out of His senses, Aham—I, Cha—also, Jajnire—appeared.

After expiry of a peiod of one thousnds times of fortythree lacs of solar years, when Brahma awoke to create again by the will of the Lord, all the rishis like morichi, angira atri etc. were created from the transcendental body of the Lord and myself also appeared along with them.

The duration of day in the life of Brahmaji is four hundred and thirty two crores of solar years. It is stated also in the Bhagwat Geeta. So far another four hundred and thirty two crores of years Brahmaji rests in Yoganidra within the body of Garbhodaksayee Vishnu the generator of Brahma. Thus after the sleeping period of Brahma when there was again creation by the will of the Lord through the agency of Brahma, all the great Rishis again appeared from different parts of the transcendental body and Narada also appeared. This means Narada appeared in the same transcendental body just like a man awakes from sleep in the same body. Sri Narada is eternally free to move in any part of the transcendental and material creation of the Almighty. He appears and disappears in His own transcendental body without any difference of body and soul unlike it is in the case of other conditioned beings.

*Antar bahis cha lokam strin paryemi skandita bratah
Anugrahan mahavishnor abighatagatih kwachit*

Antar—in the transcendental world, Bahis—in the material world, Cha—and, Lokam—planets, Strin—three (divisions); Paryemi—travel, Skandita—unbroken, Bratah—vow, Anugrahan—by the causeless mercy, Mahavishnor—of the Mahavishnu (Karnarvasayee Vishnu) Abibghata—without any restriction, Gatih—entrance, Kwachit—at any time.

Since then, I do travel everywhere, by the Grace of the Almighty Vishnu either in the transcendental world or in the three divisions of the material world without any restriction because I am fixed up unbroken in the devotional service of the Lord.

As stated in the Bhagwat Geeta there are three divisions of the material spheres namely the Urdhaloka, (topmost planets) Madhyaloka (midway planets) and Adhaloka (downward planets). And beyond the Urdhaloka planets that is to say above the Brahmaloaka there is material coverings of the universes and above that there is the spiritual sky which is unlimited in expansion containing unlimited self illuminated Vaikuntha planets resided by God Himself along with His associates who are all eternally liberated living entities. Sri Narada Muni could enter all the above mentioned planets both in the material and spiritual spheres without any restriction as much as the Almighty Lord is free to move personally in either part of His creation. In the material world the living beings are influenced by either of the—three material modes of nature namely goodness, passion and ignorance. But Sri Narada Muni is transcendental to all these material modes and as such He can travel everywhere unrestricted. He is a liberated space man Causeless mercy of Lord Vishnu is unparallel and such mercy is perceived by the devotees only by the Grace of the Lord. As such the devotees never fall down but the materialist i.e. the fruitive workers and the speculative philosophers do fall down being forced by the respective modes of nature. The Rishis as above mentioned cannot enter into the transcendental world like Narada. This fact is disclosed in the Narasingha Purana. Rishis like Morichi are authorities of the fruitive work and Rishis like Sanak Sanatan are authorities of the philosophical path of speculations. But Sri Narada Muni is the Prime Authority for transcendental devotional service of the Lord. All the great authorities in the devotional service of the Lord follow the foot prints of Narada Muni in the order of Narada Bhaktisutra and therefore all the devotees of the Lord are unhesitatingly qualified to enter into the kingdom of God Vaikuntha.

*Deva duttam imam vinam swara brahman bibhushitam
Murchhayitwa harikatham gayamanas charami aham*

Deva—the Supreme Personality of Godhead (Sri Krishna) Duttam—gifted by, Imam—this, Vinam—a musical instrument of string, Swara—singing meter, Brahman—transcendental, Bibhushitam—decorated with, murchhayitwa—vibrating Harikatha—transcendental message, Gayamana—singing constantly, Charami—do move, Aham—I.

I do travel as abovementioned by constantly singing the glories of the Lord in transcendental message by vibrating this instrument of Vina charged with transcendental sound and given to Me by Lord Krishna.

The musical instrument of string called Vina which was handed over to Narada by Lord Sri Krishna is described in the Linga Puranam as confirmed by Srila Jiva Goswami. This transcendental instrument is identical with Lord Sri Krishna and also Narada because all of them are of the same transcendental category. Sound vibrated by the instrument cannot be any thing material and therefore the glories and pastimes which are broadcast by the instrument of Narada are also transcendental without any tinge of material inebriety. The seven singing meter namely Sa (Swaraj) Ri (Rishava) Ga (Gandhar) Ma (Madhyam) Pa (Panchama) Dha (Dhaivata) Ni (Nishada) are also transcendental and specifically meant for being utilised in the matter of transcendental songs. As a pure-devotee of the Lord Srila Narada Deva is always fulfilling His obligation unto the Lord for His gift of the instrument and thus He is always engaged in singing His transcendental glories and is therefore infallible from his exalted position. Following the foot prints of Srila Narada Muni a self realised soul in the material World also do properly use the sound meters namely Sa, Ri, Ga, Ma, etc. in the service of the Lord by constantly singing the glories of the Lord as it is confirmed in the Bhagwat Geeta. The Mohatmas have no other business in life save and except singing the transcendental Glories of the Lord following the foot prints of Srila Narada Deva.

*Pragayatah swaviryani tirthapadah priyashravah
Ahuta iva me shighram darshanam yati chetasi*

Pragayatah—thus singing, Swaviryani—Own activities, Tirthapadah—Lord Whose Lotus feet is the source of all virtues or holiness, Priyashrava—pleasing to hear, Ahuta—called for, Iva—just like, me—to me, Shighram—very soon, Yati—appears, Chetasi—on the seat of the heart.

The Supreme Lord Sri Krishna whose glories and activities are all pleasing to hear does at once appear on the seat of my heart as if he is called for,—as soon as I begin to chant His holy activities.

The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibration thereof. As soon as a pure devotee engages himself in the pure devotional service of hearing chanting remembering the name fame and activities of the Lord at once He becomes visible to the transcendental eyes of such pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in the terms of loving transcendental service can experience the presence of the Lord at every moment. It is a natural psychology in every individual case that a person likes to hear and enjoy his personal glories enumerated by others. That is a natural instinct and the Lord being also an individual Personality like others He is not an exception to this psychology because psychological characteristic visible in the individual souls are but reflections of the same psychology in the Absolute Lord. The only difference is that the Lord is the greatest Personality of all other personalities and Absolute in His all affairs. If therefore, The Lord is attracted by the pure devotee's chanting of His glories there is nothing astonishing and as He is Absolute He can appear Himself in the picture of His glorification, the two things being identical. Srila Narada chants the glorification of the Lord not for His personal benefit but because the glorifications being identical with the Lord, Narada Muni forces penetration of the presence of the Lord by the transcendental chanting.

*Etadhatur-chittanam matra sparsa ichhaya muhuh
Bhavasindhu plava dsisto haricharya anuvarnanam.*

Etad—this, Hi—certainly, Aturachittanam—of those whose mind is always full with cares and anxieties, matra—objects of sense enjoyment, Sparsa—senses, Ichhaya—by desires, Muhu—always, Bhavasindhu—the ocean of nescience, Plava—boat, Dristo—experienced, Haricharya—activities of Hari the Personality of Godhead, Anuvarnanam—constant recitation.

It is personally experienced by Sri Narada Muni that for persons who are always full with cares and anxieties on account of desiring contact of the senses with sense object,—constant chanting of the transcendental activities of the Personality of Godhead (Hari) is just the suitable boat for crossing the ocean of nescience.

The symptom of a living being is that he cannot remain silent even for some time. He must be doing something, thinking of something or talking about something. Generally the materialistic men do work do think and do discuss on subjects which satisfy their senses. But as these things are exercised under the influence of the external illusory energy, such activities of sense satisfaction do not actually give them any sort of satisfaction but on the

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contrary they become full with cares and anxieties. This called Maya or what is not. The thing which cannot give them is satisfaction is accepted as a thing for satisfaction. So Narada Muni by His personal experience desires to express it that satisfaction for such frustrated beings engaged in sense satisfaction, is to chant always the activities of the Lord. The point is that the subject matter only shall be changed. No body can check the thinking activities of a living being; similarly the feeling and willing or practically working process, but if they want actual happiness they must change the subject matter only. Instead of talking in politics of a dying man, one may discuss the politics administered by the Lord Himself. Instead of relishing activities of the cinema artists one may turn the attention to the activities of the Lord with His eternal associates like the Gopis and Luxmis. The almighty Personality of Godhead by His causeless mercy descends on the earth and manifests activities almost on the line of the worldly men, but at the same time extraordinarily, because He is Almighty, He does so for the benefit of all conditioned souls so that they can turn their attention on transcendence. By doing so the conditioned soul will gradually be promoted to the transcendental position and cross easily the ocean of nescience the source of all miseries. This is stated by personal experience of an authority like Sri Narada Muni and we can have the same experience also if we begin to follow the foot prints of the great sage dearmost devotee of the Lord.

*Yamadivir yogapathaih kamalobha hato muhuh
Mukunda savaya yadbat tatha addha atmana shamyati.*

Yamadivir—by the process of practising self restraint; Yogapathaih—by the Yoga (mystic power of the body to attain Godly stage) system, Kama—desires for sense satisfaction, Lobha—lust for satisfaction of the senses, Hato—curbed down, muhuh—always, mukunda—the personality of Godhead, Sevaya—by the service of, Yadbat—as it is, Tatha—like that, Addha—for all practical purposes, Atma—the soul, Na—does not, Shamyati—be satisfied.

It is true that by practising restraint of the senses by Yoga system one can get relief from the disturbances of desires and lust but as it is the same is not sufficient to give satisfaction to the soul as it is derived from the devotional service of the Personality of Godhead.

The system of Yoga means controlling the senses. By practice of the mystic process of bodily exercise in the matter of sitting, thinking, feeling, willing, concentrating, meditating and at last being merged into transcendence, are certainly useful for controlling the senses. The senses are considered like the venomous serpents and the Yoga system is just to control them as if by chanting mantra and herbal efficacy. On the other hand Narada Muni recommends another method for controlling the senses in the transcendental loving service of Mukunda the Personality of Godhead. Rather by His experience He says that devotional service of the Lord is more effective and practical than the system of artificially controlling senses. In the service of the Lord Mukunda the senses are transcendently engaged as such there is no chance of being engaged in the matter of sense satisfaction. The senses want some engagement. To check them artificially is no check at all because as soon as there will be some opportunity for enjoyment the serpent like senses will certainly take advantage of it. There are many such instances in the history just like Viswamitra Muni fell a victim of the beauty of Menaka. But for Thakur Hari Das who was allured at midnight by the well dressed Maya and still she could not induce the great devotee in her trap.

The whole idea is that without being administered with devotional service of the Lord neither the Yoga system nor dry philosophical speculative way of searching out the truth, can become ever successful. Pure devotional service of the Lord without being tinged with fruitive work, mystic yoga or speculative philosophy is the foremost procedure to attain self realisation. Such pure devotional service is transcendental in nature and the system of Yoga and Jnana are subordinate to such process. When transcendental devotional service is mixed up with the other subordinate process, it is no longer transcendental but it is called mixed up devotional service. Srila Vyasdeva the author of Srimad Bhagwatam will gradually develop all these different system of transcendental realisation pure and mixed up, in the text.

*Sravam tad idam akhyatam yat prista aham twaya anagha
Janma karma rahasyam me bhabatas cha atma toshanam.*

Sravam—all, Tad—that, Idam—this, Akhyatam—described, Yat—whatever, Pristo—asked by, Aham—myself, Twoya—by your self, Anagha—without any sins, Janma—birth, Karma—activities, Rahsayam—mysteries, Me—mine, Bhavatas—your, Atma—self, Tosnanam—satisfaction.

Oh Vyasadeva you are freed from all sins and thus I have explained all about my birth and activities for self realisation as it was asked by you and as it will be conducive for your personal self satisfaction also.

The process of devotional activities from beginning to the stage of transcendence all are duly explained to satisfy the enquiries of Vyasdeva. He has explained how the seeds of devotional service was sown by transcendental association, how it gradually developed by hearing the sages and the result of such hearing is detachment from worldyness so much even a small boy could

receive the death news of his mother, who was the only care taker, as blessings of God. And at once he took the opportunity of searching out the Lord. A sincere urge for having an interview of the Lord was also granted to Him although it is not possible for any one to see the Lord with the mundane eyes. He also explained how by execution of pure transcendental service one can get rid of fruitive action of accumulated work and how He transformed His material body into spiritual one. The spiritual body is alone able to enter into the spiritual realm of the Lord and nobody except a pure devotee is eligible to enter into the Kingdom of God. All the mysteries of transcendental realisation are duly experienced by Narada Muni Himself and therefore by hearing such authority one can have some idea of the result of devotional life which is hardly available even in the original text of the Vedas. In the Vedas and Upanishad there is only indirect hints to all these informations. Nothing is directly explained there and therefore Srimad Bhagwatam is the mature fruit of all the Vedic trees of literatures.

Suta Uvacha

*Ebam sambhasya bhagaban narada vasavi sutam
Amantrya vinam ranayan yayou yadrik icchiko muni*

Suta—Suta Goswami, Uvacha—said. Ebam—thus, Sambhasya—addressing, Bhagaban—transcendently powerful, Narada—Narad Muni, Vasavi—of the name, Sutam—son, Amantrya—inviting, Vinam—instrument, Ranayan—vibrating, Yayou—went, Yadrik—wherever, Icchiko—willing, muni—sage.

Suta Goswami said, thus addressing Vyasadeva, Srila Narada Muni—took leave from him and vibrating on His instrument Veena left the spot for wondering at His free will.

Every living being is anxious for full freedom because that is his transcendental nature. And this freedom of life is obtained only through the transcendental service of the Lord. Illusioned by the external energy everyone thinks that he is free but actually he is bound up by the laws of nature. A conditioned soul cannot freely move from one place to another even on this earth and what to speak of one planet to another. But a full fledged free soul like Narada always engaged in the matter of chanting the Lord's glory is free to move not only on the earth but also in any part of the universe as well as in any part of the spiritual sky also. We can just imagine the extent and unlimitedness of freedom as good as that of the Supreme Lord. There is no reason or obligation for His travelling and no body can stop Him from His freedom movement. Similarly the transcendental system of devotional service is also free. It may or may not develop in some particular person even by under going all the detailed formulas. Similarly the association of the devotee is also free. One may be fortunate to have it or one may not have it even by thousands of endeavour. Therefore, in all spheres of devotional service freedom is the main pivot. Without freedom there is no execution of devotional service. The freedom surrendered to the Lord does not mean that the devotee becomes dependant in every respect. To surrender unto the Lord through the transparent medium of spiritual master means to attain complete freedom of life.

*Aho devarshir dhanya ayam yah kirtim sharan gadhanwanah
Gayan madyan idam tantrya ramayati aturam jagat*

Aho—all glory to, Devarshi—the sage of the gods. Dhanya—all success, Yah—one who, Kirtim—glories, Shrangadhanwanah—of the Personality of Godhead, Gayan—singing, madyan—taking pleasure in, Idam—this, Tantrya—by means of the instrument, Ramayati—enlivenes, Aturam—distressed, Jagat—world.

All glory and success to Srila Narada Muni because He glorifies the activities of the Personality of Godhead and doing so He Himself takes pleasure in it and also enlivenes all the distressed people of the universe.

Sri Narada Muni plays on His instrument for glorifying the transcendental activities of the Lord for giving relief to all miserable living entities of the universe. No body is happy here within the universe and what is felt as happiness by mistake is Maya. The illusory energy of the Lord is so strong that even the hog who lives on filthy stool, feels also happy in the material world. No body can be happy within the material world and srila Narada Muni in order to enlighten the miserable inhabitants wonders every where to get them back to home Back To Godhead. That is the mission of Srila Narada Muni and all genuine devotees of the Lord following the foot prints of the great Sage.

Thus end the Bhaktivedanta Purports of the first canto—Sixth Chapter of Srimad Bhagwatam in the matter of Sri Narada's instruction on Srimad Bhagwatam to Vyasdeva.

SEVENTH CHAPTER The Son of Drona Punished

Sri Sounaka uvacha
Nirgate narade suta bhagawan vadarayanah
Shrutavans tad abhipretam tatah kim akorad bibhu

Sri Sounaka—of the name, Uvacha—said, Nirgate—having gone out, Narade—Narada Muni, Suta—oh suta, Bhagawan—the transcendently powerful, Vadarayanah—Vedavyasa, Shrutavan—who heard, Tad—his, Abhipretam—desire of the mind, Tatah—thereafter, Kim—what, Akorad—did do, Bibhu—the great.

Rishi Sounaka asked, "Oh Suta, Vyasdeva the great and transcendently powerful heard everything from Sri Narada Muni. So after His departure, what did he do".

In this chapter the clue for describing Srimad Bhagwatam is picked up in the matter of miraculously saving the Maharaj Parikshit in the womb of his mother. This was caused by Drouni (Aswathwama) son of Acharya Drona, who killed the five sons of Droupadi while asleep and for which he was punished by Arjuna. And before commencing the great epic literature Srimad Bhagwatam Sri Vyasdeva realised the whole truth by trance in devotion.

Sri Suta uvacha
Brahmanadyam saraswatyam ashramah paschime tate
Shamyaprasha it prokta rishinam satravardhanah

Sri Suta—of the name, Uvacha—said, Brahmanadyam—on the bank of the river intimately related with Vedas, Brahmins—saints and The Lord. Saraswatyam—of the name, Ashrama—cottage for meditation. Pashchime—on the west, Tate—bank, Shamyaprasha—the name of the place, Iti—thus, Prokta—said to be, Rishinam—of the sages, Satravardhana—that which enlivens activities.

On the western bank of the river Saraswati which is very much related with transcendental subjects like the Vedas etc., there is a cottage for meditation at Shamyamyaprahas which enlivens the transcendental activities of the sages.

For spiritual advancement of knowledge a suitable place and atmosphere is definitely required. The place on the western bank of Saraswati is specially suitable for this purpose. And there is the Ashram of Vyasdeva at Shamyaprasha. Srila Vyasdeva was a householder and still his residential place is called Ashram. An ashrama means the place where the spiritual culture is continuedly made. It does not matter whether the place belongs to a householder or to a mendicant. The whole Varnashrama system is so designed that each and every status of life is called an Ashrama. This means that spiritual culture is the common factor for all. The Brahmachari, The Grihasthas, The Vanaprasthas or The Sannyasins all of them belonged to the same mission of life namely realisation of the Supreme. Therefore none of them were less important so far spiritual culture is concerned. The difference was a matter of formality on the strength of renunciation. The Sanuyasins were held in high estimation on the strength of practical renunciation.

Tasmins swa ashrame vyaso vadari sanda mandite
Asinopa upasprisyva pranidadhyou manah swayam

Tasmin—in that (Ashrama), Swa—own, Ashrame—in the cottage, Vyaso—Vyasdeva, Vadari—berry, Sanda—trees, Mandite—surrounded by, Ashinopa—sitting, Upasprisyva—touching water, Pranidadhyou—concentrated, Manah—the mind, Swayam—himself.

In that place Srila Vyasdeva in His own Ashrama which was surrounded by trees of berries, sat down on meditation of mind after touching water for purification.

Under instruction of His spiritual master Srila Narada Muni Vyasdeva concentrated His mind in that nice and transcendently situated place of meditation.

Bhakti yogena manasi samyak pranihite amale
Apasyat purusham purnam mayam cha tad apashrayam

Bhakti—devotional service, Yogena—by the process of linking up, manasi—upon the mind, Samyak—perfectly, Pranihite—engaged in fixed up, Amale—without any thing of matter, Apasyat—saw, Purusham—the Personality of Godhead, Purnam—absolute, mayam—energy, Cha—also, Tad—His, Apashrayam—under full control.

Thus He fixed up His mind perfectly engaged in the linking up process of devotional service without any tinge of material affection and He saw the Absolute Personality of Godhead along with His external energy under full control.

Perfect vision of the Absolute Truth is possible only by the linking process of devotional service. This is also confirmed in the Bhagwat Geeta that one can perfectly realise the Absolute Truth Personality of Godhead only by the process of devotional service and one can enter into the Kingdom of God by such perfect knowledge. Imperfect realisation of the Absolute by partial approach of impersonal Brahman or localised Paramatma does not permit any

one to enter into the Kingdom of God. Sri Narada advised Srila Vyasdeva to become absorbed in transcendental thinking of the Personality of Godhead and His activities. Srila Vyasdeva did not take any notice of the effulgence of Brahman because that is not Absolute vision. The Absolute Vision is the Personality of Godhead as it is confirmed in the Bhagwat Geeta Vasudeva Sarvam iti. In the Upanishads also it is confirmed that Vasudeva the Personality of Godhead is covered by golden glowing Hiranmoyena patrena veil of Impersonal Brahman and when that curtain is removed by the mercy of the Lord the real Face of the Absolute is seen. The Absolute is mentioned here as the Purusha or the Person. The Absolute Personality of Godhead is mentioned in so many Vedic literatures and in the Bhagwat Geeta the Purusha is confirmed as eternal and the Original Person. The Absolute Personality of Godhead is the Perfect Person. The Supreme Person has manyfold energies out of which the internal external and the marginal energies are specifically important. The energy mentioned here is the external energy as it will be clear from the statements of her activities. The internal energy is there along with the Absolute Person as the moon light is seen along with the moon. The External energy is compared with darkness because she keeps the living entities in the darkness of ignorance. The word Apashrayam suggests that this energy of the Lord has no inferior complex in comparison with the superior energy called by the name Internal Potency. The internal potency is also called Maya but it is spiritual Maya or energy exhibited in the Absolute realm. When one is under the shelter of this internal potency the darkness of material ignorance is at once dissipated. And even those who are Atmarama or fixed up in trance do also take shelter of this Maya or internal energy. Devotional service mentioned as Bhaktiyoga is the function of the internal energy; as such there is no place for the inferior energy or material energy as much as there is no place for darkness in the effulgence of spiritual light. Such internal energy works even superior to the spiritual bliss attainable in the conception of impersonal Brahman. As it is stated in the Bhagwat Geeta that such impersonal Brahman effulgence is also emanation from the Absolute Personality of Godhead Sri Krishna. The Parama Purusha cannot be any one except Sri Krishna Himself as it will be explained in the later slokas.

Yaya sanmohita jiva atmanam trigunatmakam
Para api manute anartham tat kritancha abhipadyate.

Yaya—by whom, Sanmohita—illusioned, Jiva—the living entities, Atmanam—self, Trigunatmakam—conditioned by the three modes of nature or a product of matter, Para—transcendental, Api—in spite of, Manute—takes it for granted, Anartham—things not wanted, Tat—by that, Kritancha—reaction, Abhipadyate—undergoes thereof.

By whom the living entity, although transcendental to the three modes of material nature, thinks of himself as one of material product and thus undergoes the reaction of material miseries.

The root cause of suffering by the materialistic living beings is pointed out herewith with remedial measures which are to be undertaken by the suffering living beings as also the ultimate perfection gained thereof,—all are mentioned in this particular statement. The living being is by constitution transcendental to material engagement but he is now imprisoned by the external energy and therefore he thinks himself as one of the material products due to such unholy contact. And due to this unholy contact of the pure spiritual entity, he suffers all material miseries under the modes of material nature. Here is a suggestion that the living entity misunderstands himself as material product. This means that the present perverted way of thinking, feeling and willing of the living being under material conditions is not natural for him but he has his normal way of thinking feeling and willing as much as there is difference between a normal healthy man and the diseased man. The living being in his original state is not without any thinking willing and feeling power. This is also confirmed in the Bhagwat Geeta that actual knowledge of the conditioned soul is now covered by nescience. As such the theory that a living being is simply designated Absolute impersonal Brahman is refuted herein. This cannot be because the living entity has his own way of natural thinking in his original unconditional state also. The present conditional state is due to the influence of the external energy which means that the illusory energy takes the initiative while the Supreme Lord is aloof from such undesirable acts. The Lord does not desire that a living being should be illusioned by the external energy. The external energy is aware of this fact but still she accepted a thankless task of keeping the forgotten soul under illusion of fearfulness by her bewildering influence. The Lord also does not interfere with the task of the illusory energy because such performances of the illusory energy is also necessary for reformation of the conditioned soul. An affectionate father does not like that his children should be chastised by another agent still he puts his disobedient children under the custody of a severe man just to bring them in order. But the all-affectionate Almighty Father desires at the same time relief of the conditioned soul relief from the clutches of the illusory energy. The king puts in the disobedient citizens within the walls of the jail but sometimes the king desiring the prisoner's relief personally goes there and pleads for reformation of habit and on doing so the prisoners are set free. Similarly the Supreme Lord descends from His Kingdom upon the kingdom of illusory energy and personally gives them

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relief in the form of the Bhagwat Geeta wherein He personally suggests that the ways of the illusory energy is very much stiff to be overcome but one who surrenders unto the lotus feet of the Lord is set free by the order of the Supreme. This surrendering process is the remedial measures for getting relief from the bewildering ways of the illusory energy. The surrendering process is completed by the influence of association. The Lord has therefore suggested that by the influence of the speeches of saintly persons who have actually realised the Supreme they are engaged in His transcendental loving service. The conditioned soul gets taste for hearing about the Lord and by such hearing process only such conditioned soul is gradually elevated on the platform of respect, devotion and attachment for the Lord. The whole thing is completed by surrendering process. Herein also the same suggestion is made by the Lord in His incarnation of Vyasadeva. This means that the conditioned souls are being reclaimed by the Lord both ways namely by the process of punishment by the external energy of the Lord as well as by Himself as the spiritual master within and without. Within the heart of every living being the Lord Himself as the Super Soul Paramatma becomes the spiritual—master and from without He becomes the same spiritual master in the shape of scriptures, saints and initiator spiritual master. This remedial measure is still more explicitly explained in the next sloka.

Personal superintendence of the illusory energy is confirmed in the Vedas like the Kena Upanishad in the matter of the demigod's controlling power. Herein also it is clearly stated that the living entity is controlled by the external energy in personal capacity. The living being thus subject to the control of External energy is differently situated. It is clear, however, from the present statement of Bhagwat that the same External Energy is situated in the inferior complex before the Personality of Godhead or the Perfect Being. The Perfect Being or the Lord cannot be even approached by the illusory energy. She can only work on the living entities. As such it is sheer imagination that the Supreme Lord is illusioned by the illusory energy and thus become a living being. If the living being and the Lord would have been in the same category then it was quite possible for Vyasadeva to see it and there would have been no question of material distress on the part of the illusioned being because the Supreme Being is fully cognisant. So there are so many unscrupulous imaginations on the part of the monists to endeavour to put in the same category both the Lord and the living being. Had it been so then Srila Sukadeva Goswami would not have taken the trouble of describing the transcendental pastimes of the Lord if they were all manifestation of the illusory energy.

Srimad Bhagwatam is the summum bonum remedy for the suffering humanity in the clutches of Maya. Srila Vyasadeva therefore first of all diagnosed the actual disease of the conditioned souls i.e. to say their being illusioned by the external energy. He also saw the perfect Supreme Being from whom illusory energy is far off situated, though He saw both the diseased conditioned souls and also the cause of the disease. And the remedial measures are suggested in the next. Both the Supreme Personality of Godhead and the living beings are undauntedly qualitatively one but the Lord is the controller of the illusory energy while the living entity is controlled by the illusory energy. As thus the Lord and the living beings are simultaneously one and different from the Lord. Another point is distinct herein that eternal relation between the Lord and the living being is of transcendental affection otherwise the Lord would not have taken the trouble of reclaiming the conditioned souls from the clutches of Maya. In the same way the living entity is also required to revive his natural love and affection for the Lord and that is the highest perfection of the living entity. Srimad Bhagwatam will treat the conditioned soul with an aim to that goal of life.

*Anartha upashamam sakshat bhaktiyogam adbhokshaje
Lokasya ajanato vidwans chakre satwate samhitam.*

Anartha—things which are superfluous, Upashamam—mitigation Sakshat—directly, Bhaktiyogam—the linking up process of devotional service, Adbhokshaje—unto the Transcendence, Lokasya—of the general mass of men, Ajanatah—those who are unaware of, Vidwan—the supreme learned, Chakre—compiled, Satwata—in relation with the Supreme Truth, Samhita—vedic literature.

Material miseries of the living entity, which are superfluous for him can be directly mitigated by the linking process of devotional service. But the mass of people do not know this and therefore the learned Vyasadeva compiled this vedic literature which is in relation with the Supreme truth.

Srila Vyasadeva saw the All perfect Personality of Godhead. This statement suggests the complete unit of the Personality of Godhead includes His parts and parcels also. He saw, therefore, His different energies namely the internal energy, the marginal energy as well as the external energy. He saw also His different plenary portions and part of plenary portions namely His different incarnations also and He specifically observed the unwanted miseries of the conditioned souls who are bewildered by the external energy. And at last He saw the remedial measure for the conditioned souls namely the linking up process of devotional service. It is a great transcendental science and begins with the process of hearing and chanting of the Name, Fame, Glory, etc of the

Supreme Personality of Godhead. Revival of the dormant affection or love of Godhead does not depend on the mechanical system of hearing and chanting but is solely and wholly depends on the causeless mercy of the Lord. When the Lord is fully satisfied with the sincere efforts of the devotees, He may endow such pure devotee with His loving transcendental service. But even in the prescribed forms of hearing and chanting there is at once mitigation of the superfluous and unwanted miseries of material existence. Such mitigation of material affection does not wait for development of transcendental knowledge. Rather knowledge is dependant on devotional service for ultimate realisation of the Supreme Truth.

*Yasyam bai suryamanayam krishne parama puruse
Bhaktir utpadyate pumsah sokamoha bhaya apaha*

Yasyam—this vedic literature, Suryamanayam—simply by giving aural reception, Krishne—unto Lord Krishna, Parama—supreme, Puruse—unto the Personality of Godhead, Bhaktir—feelings of devotional service, Utpadyate—sprouts up, Pumsah—of the living being, Loka—lamentation, Moha—illusion, Bhaya—fearfulness, Apaha—that which extinguishes.

Simply giving an aural reception to this vedic literature the feelings for loving devotional service of the Lord Krishna the Supreme—Personality of Godhead, sprouts up at once for extinguishing the fire of lamentation illusion and fearfulness.

There are various senses of the living being of which the ear is the most effective. This sense works even when a man is deep asleep. One can protect himself from the hands of enemy while asleep but while asleep one is protected by the ear only. As such partimatter cular importance of the organ for hearing is mentioned here in the of attaining the highest perfection of life namely to get free from three material pangs. Every one is full of lamentation at every moment, he is after the mirage of illusory things and is always afraid of his supposed enemy. These are the primary symptoms of material diseases. And it is definitely suggested herein that simply by hearing the message of Srimad Bhagwatam one gets attachment for the Supreme Personality of Godhead Sri Krishna and as soon as this is effected the symptoms of the material diseases disappear. Srila Vyasadeva saw the All Perfect Personality of Godhead and in this statement the All Perfect Personality of Godhead Sri Krishna is clearly confirmed,

The ultimate result of devotional service is to develop genuine love for the Supreme Personality. Love is a word which is strictly used in relation with man and woman. That is the etymological order in English language. And therefore love is the only word that can be properly used in relation with Lord Krishna and the living entities. The living entities are mentioned as Prakriti in the Bhagwat Geeta and in Sanskrit Prakriti is a feminine object. The Lord is always described as the Parama Purusha or the Supreme Male Personality. As such the affection between the Lord and the living entities are of exactly like the male and the female. Therefore the word Love of Godhead by the living entities is quite appropriate.

Such loving devotional service of the Lord begins with hearing about the Lord. There is no difference between the Lord and the subject matter heard about Him. The Lord is Absolute in all respect and as such there is no difference between Him and the subject matter heard about Him. As such hearing about Him means immediate contact with Him by the process of vibration of the transcendental sound. And the transcendental sound is so effective that it acts at once in the matter of removing all material affections mentioned above. As mentioned hereinbefore, a living entity develops a sort of complexity by material association and the illusory engagement of material body is accepted as actual fact. Under such false complexity only the living beings under different categories of life become illusioned in different ways. Even in the most developed stage of human life the same illusion prevail in the form of a many isms and divide the loving relation with the Lord and thereby dividing the loving relation between man to man. By hearing the subject matter of Srimad Bhagwatam this false complexity of materialism is removed and the real peace of society begins which politicians aspire after so eagerly in so many political and fearful situation. The politician wants peaceful situation between man to man, nation to nation but at the same time, on account of too much attachment for material domination, there are the illusion and fearfulness. Therefore the politicians' peace conferences cannot bring about peace in society. It can only be done by hearing the subject matter described in the Srimad Bhagwatam about the Supreme Personality of Godhead Sri Krishna. The foolish politician may go on holding peace and summit conferences for hundreds of years still they will fail to achieve success. Because till we reach to the stage of establishing our lost relation with Krishna the illusion of accepting the body as the self will prevail and as such the complexity of fearfulness will also prevail. So far validity of Sri Krishna as the Supreme Personality of Godhead there are hundreds and thousands of evidences from revealed scriptures and there are hundreds and thousands of evidences from personal experience of devotees in various places like Vrindaban, Nabadwipa, Puri and other places. Even in the Koumadi Dictionary the synosyms of Krishna is given as the son of Jasoda and the Supreme Personality of Godhead Prambrahman. The conclusion is

Seventh Chapter – The Son of Drona Punished

that simply by hearing the Vedic literature Srimad Bhagwatam one can have direct connection with the Supreme Personality of Godhead Sri Krishna and thereby one can attain the highest perfection of life in the form of dessipation of worldly miseries, illusion and fearfulness. These are practical tests for the one who has actually given a submissive aural reception to the readings of the Srimad Bhagwatam.

(To be continued)

Thus end the Bhaktivedanta Purports of the First Canto—part of the Seventh chapter of Srimad Bhagwatam in the matter of The Son of Drona punished.

Glossary

A

Acharya—Authorised teacher of a particular cult.
Ahankara—The meeting point of matter and spirit.
Annaprashan—A ceremony or Samskara of offering solid food to a teething child at the age of six to seven months.
Apara—Material inferiority.
Archa—The Form of the Lord manifested through material agency such as mind, metal, earth, painting, wood, stone, jewel, drawing etc accepted as incarnation of God and worshipped by regulations.
Archan—The procedures followed in connection with worshipping the Archa.
Ashrama—Orders of life in connection with self realisation.
Ashura—Person against the service of the Lord.
Astasiddhi—Eight fold perfections by mystic powers.
Atmarama—Self satisfied in spiritual values.
Avesha—Incarnation of Godhead partially empowered.

B

Bhakti—Activities of the purified senses.
Bhagwat—In relation with the Personality of Godhead.
Brahman—The Absolute Truth.
Brahmin—A person in the mode of goodness.
Brahma—The first created being head of an Universe.
Bibhuti—Specific power deputed to a living being.

D

Devata—Person obedient to the service of the Lord.

J

Jnanam—Knowledge transcendental.

K

Kazi—A Muslim Magistrate.
Karcha—Authorised notes recorded.
Karma—Material activities subjected to reaction.
Kartal—Handy bell used by the devotee.
Kali—The age in which quarrel is a common affair.
Kalpa—Millennium or material manifestation during the day of Brahma.
Kshatriya—The martial caste in the mode of passion.

L

Leela—Transcendental pastime of the Lord.

M

Mantras—Sound transcendental or Vedic hymns.
Mayavada—The system of philosophy propounded by the impersonalists.
Mukti—Recovery from material existence and be re-instated in the original form.
Mohatma—A devotee of the Lord constantly engaged in the service of the Lord.
Muktipada—Lord Vishnu whose lotus feet are worshipped by the liberated souls.
Mridanga—A particular type of drum specially made in Bengal.

P

Parampara—Disciplic succession.
Para—Transcendental superiority.
Pasandi—An offender to the Lord.
Paramatma—The supersoul localised aspect of the Lord.
Phalguni Purnima—The full moon night in the month of Phalgun (Feb.—March).
Prakriti—Energy or Nature.
Prema—Spontaneous attraction of Love.
Purusha—Incarnation of Godhead for material manifestations.
Puranas—Supplements of the Vedas.

R

Rasa—Spiritual humour by spiritual sense perception.

S

Satwam—Mode of material nature in goodness. Sannyas—Renounced order of life for spiritual culture.
Sattwatas—Eternal devotees of the Lord. Samadhi—Trance or being absorbed in the service of the Lord.
Shakabda—Year since the birthday of Maharaj Saka (79 B.C.)
Shastras—Revealed scriptures of Vedic literatures.
Shalagram Shila—Specific Archa of Vishnu (See Archa)
Sikshastak—Eight stanzas composed by Lord Chaitanya.
Suddha satwa—Purified state of the soul freed from matter.
Sudra—Person in the mode of ignorance the labourer class.
Sruti—Direction of the Vedas directly.
Sudarshan Chakra—The weapon-wheel used by Lord Krishna.
Swarupa—Original spiritual Form.

T

Tamas—Darkness or ignorance of undeveloped mind.
Tatwa—Substance.
Taraka Brahman—Transcendence that delivers the soul.
Tirtha—Holy place or the saint able to deliver fallen soul.

U

Uttamadhikari—Advanced devotee of the Lord.

V

Vaishya—The merchantile class in the mode of passion and ignorance.
Vasudeva—Perfect spiritual being free from matter.
Vishnu Tatwa—Status of Godhead.
Varnas—Castes or section in terms of qualification and occupation.
Vaishnaras—The devotees of the Lord.

Y

Yoga—That which connects link with the Supreme.