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His Divine Grace
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Sukadeva Gosvami said: Under the protection of Magadharaja, Jarasandha, the powerful Kamsa began persecuting the kings of the Yadu dynasty. In this he had the cooperation of demons like Pralamba, Baka, Canura, Trnavarta, Aghasura, Mustika, Arista, Dvidida, Putana, Kesi, Dhenuka, Banasura, Narakasura and many other demoniac kings on the earth.

Persecuted by the demoniac kings, the Yadavas left their own kingdom and entered various others, like those of the Kurus, Pascalas, Kekayas, Salvass, Vidarbhas, Nisadhass, Videhas and Kosalass. Some of their relatives, however, began to follow Kamsa's principles and act in his service. After Kamsa, the son of Ugrasena, killed the six sons of Devaki, a plenary portion of Krishna entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Krishna's second quadruple expansion.

To protect the Yadus (His personal devotees) from Kamsa's attack, the Personality of Godhead, Visvatma, the Supreme Soul of everyone, ordered *Yoga-māyā* as follows.

The Lord ordered *Yoga-māyā*: O My potency, who are worshipable for the entire world and whose nature is to bestow good fortune upon all living entities, go to Vraja, where there live many cowherd men and their wives. In that very beautiful land, where many cows reside, Rohini, the wife of Vasudeva, is living at the home of Nanda Maharaja. Other wives of Vasudeva are also living there incognito because of fear of Kamsa. Please go there. Within the womb of Devaki is My partial plenary expansion known as Sankarsana or Sesa. Without difficulty, transfer Him into the womb of Rohini. O all-auspicious *Yoga-māyā*, I shall then appear with My full six plenitudes as the son of Devaki, and you will appear as the daughter of mother Yasoda, the queen of Maharaja Nanda. By sacrifices of animals, ordinary human beings will worship you grandly, with various paraphernalia, because you are supreme in fulfilling the material desires of everyone. Lord Krishna blessed *Māyādevī* by saying: In different

places on the surface of the earth, people will give you different names, such as Durga, Bhadrakali, Vijaya, Vaisnavi, Kumuda, Candika, Krishnaa, Madhavi, Kanyaka, Maya, Narayani, Isani, Sarada and Ambika.

The son of Rohini will also be celebrated as Sankarsana because of being sent from the womb of Devaki to the womb of Rohini. He will be called Rama because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.

Having been instructed thus by the Supreme Personality of Godhead, *Yoga-māyā* immediately agreed. With the *Vedic mantra om*, she confirmed that she would do what He asked. Thus, having accepted the order of the Supreme Personality of Godhead, she circumambulated Him and started for the place on earth known as Nanda-gokula. There she did everything that she had been asked. When the child of Devaki was attracted and transferred into the womb of Rohini by *Yoga-māyā*, Devaki seemed to have a miscarriage. Due to this all the inhabitants of the palace loudly lamented, "Alas, Devaki has lost her child!"

Thus, the Supreme Personality of Godhead, who is the Supersoul of all living entities and who vanquishes all the fear of His devotees, entered the mind of Vasudeva with His full opulence. While carrying the form of the Supreme Personality of Godhead within the core of his heart, Vasudeva bore the Lord's transcendently illuminating effulgence, and thus he became as bright as the sun. He was therefore very difficult to see or approach through sensory perception. Indeed, he was unapproachable and unperceivable even for such formidable men as Kamsa, and what to speak of for ordinary living entities. Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devaki. Devaki, having thus been initiated by Vasudeva, became beautiful by carrying Lord Krishna, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon. Devaki then kept within herself the Supreme Personality of Godhead, the cause of all

causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kamsa, she was like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but is not allowed to distribute it to the world for the benefit of human society. Because the Supreme Personality of Godhead was within her womb, Devaki illuminated the entire atmosphere in the place where she was confined. Seeing her jubilant, pure and smiling, Kamsa thought, “The Supreme Personality of Godhead, Visnu, who is now within her, will kill me. Devaki has never before looked so brilliant and jubilant.” Kamsa thought: What is my duty now? The Supreme Lord, who knows His purpose will not give up His prowess. Devaki is a woman, she is my sister, and moreover she is now pregnant. If I kill her, my reputation, opulence and duration of life will certainly be vanquished. A person who is very cruel is regarded as dead even while living, for while he is living or after his death, everyone condemns him. And after the death of a person in the bodily concept of life, he is undoubtedly transferred to the hell known as Andhatama.

Sukadeva Gosvami said: Deliberating in this way, Kamsa, although determined to continue in enmity toward the Supreme Personality of Godhead, refrained from the vicious killing of his sister. He decided to wait until the Lord was born and then do what was needed. While sitting on his throne or in his sitting room, while lying on his bed, or, indeed, while situated anywhere, and while eating, sleeping or walking, Kamsa saw only his enemy, the Supreme Lord, Hrsikesa. In other words, by thinking of his all-pervading enemy, Kamsa became Krishna conscious although in an unfavorable manner.

Lord Brahma and Lord Siva, accompanied by great sages like Narada, Devala and Vyasa and by other demigods like Indra, Candra and Varuna, invisibly approached the room of Devaki, where they all joined in offering their respectful obeisance and prayers to please the Supreme Personality of Godhead, who can bestow blessings upon everyone.

The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation, creation, maintenance and annihilation, You are the Supreme Truth. Indeed, unless one is completely

truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as *antaryami*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisance, we surrender unto You. Kindly give us protection. The body [the total body and the individual body are of the same composition] may figuratively be called “the original tree.” From this tree, which fully depends on the ground of material nature, come two kinds of fruit the enjoyment of happiness and the suffering of distress. The cause of the tree, forming its three roots, is association with the three modes of material nature goodness, passion and ignorance. The fruits of bodily happiness have four tastes religiosity, economic development, sense gratification and liberation which are experienced through five senses for acquiring knowledge in the midst of six circumstances: lamentation, illusion, old age, death, hunger and thirst. The seven layers of bark covering the tree are skin, blood, muscle, fat, bone, marrow and semen, and the eight branches of the tree are the five gross and three subtle elements earth, water, fire, air, ether, mind, intelligence and false ego. The tree of the body has nine hollows the eyes, the ears, the nostrils, the mouth, the rectum and the genitals and ten leaves, the ten airs passing through the body. In this tree of the body there are two birds: one is the individual soul, and the other is the Supersoul. The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, as theirs is not the vision of learned devotees. O Lord, You are always in full knowledge, and to bring all good fortune to all living entities, You appear in different incarnations, all of them transcendental to the material creation. When You appear in these incarnations, You are pleasing to the pious and religious devotees, but for non-devotees You are the annihilator. O lotus-eyed Lord, by concentrating one’s meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the

ocean of nescience, one follows in the footsteps of *mahājānas* [great saints, sages and devotees]. By this simple process, one can cross the ocean of ignorance as easily as one can step over the hoof-print of a calf. O Lord, who resemble the shining sun, You are always ready to fulfil the desire of Your devotee, and therefore You are known as a desire tree [*vāñchā-kalpataru*]. When *ācāryas* completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You endorse this method to help them. [Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahma and the other demigods said:] O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet. O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like non-devotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service. O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, naturally beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform *Vedic* activities such as ritualistic ceremonies, mystic *yoga*, austerities, penances, and ultimately *samādhi*, ecstatic absorption in thoughts of You. You are thus worshiped by the *Vedic* principles. O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, no one could understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the complete controller of material nature. Your transcendental nature is very difficult to understand unless one

is influenced by the presence of Your transcendental form. O Lord, Your transcendental name and form are not ascertained by those who merely speculate in of imaginary ways. Your name, form and attributes can be accurately ascertained only through devotional service. Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand You, the Supreme Personality of Godhead. O Lord, we are fortunate because the heavy burden of the demons upon this earth is immediately removed by Your appearance. Indeed, we are most fortunate, for we shall be able to see upon this earth and in the heavenly planets the marks of lotus, conch shell, club and disc that adorn Your lotus feet. O Supreme Lord, You are certainly not an ordinary living entity appearing in this material world as a result of fruitive activities. Therefore, it must be understood that Your appearance or birth in this world has no other cause than Your pleasure potency. Similarly, the living entities, who are part of You, have no cause for miseries like birth, death and old age, except when these living entities are conducted by Your external energy. O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Ramacandra, Parasurama and, among the demigods, Vamanadeva, to protect the entire world by Your mercy. Now please show such mercy and protect us again by diminishing the disturbances in this world. O Krishna, best of the Yadus, we respectfully offer our obeisance unto You. O mother Devaki, by your good fortune and ours, the Supreme Personality of Godhead Himself, with all His plenary portions, such as Baladeva, is now within your womb. Therefore, you need not fear Kamsa, who has by his actions decided to be killed by the Lord. Your eternal son, Krishna, will become the protector of the entire Yadu dynasty.

After thus offering prayers to the Supreme Personality of Godhead, Lord Visnu, the Transcendence, all the demigods, with Lord Brahma and Lord Siva before them, returned to their homes in the heavenly planets.

- Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter Two » Verses 1-42 » Translations by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.

THE SIX SONS OF MARICI

His Divine Grace

A.C.Bhaktivedanta Swami Prabhupada

The first plenary expansion of Krishna is Baladeva, also known as Sesa. The Sesa incarnation of the Supreme Personality of Godhead supports the entire universe, and the eternal mother of this incarnation is mother Rohini. "Because I am going into the womb of Devaki," the Lord told *Yogamāyā*, "the Sesa incarnation has already gone there and made suitable arrangements so that I may live there. Now He should enter the womb of Rohini, His eternal mother."

In this connection, one may ask how the Supreme Personality of Godhead, who is always situated transcendently, could enter the womb of Devaki, which had previously been entered by the six *asuras*, the *ṣaḍ-garbhās*. Does this mean that the *ṣaḍ-garbhāsuras* were equal to the transcendental body of the Supreme Personality of Godhead? The following answer is given by Srila Visvanatha Cakravarti Thakura.

The entire creation, as well as its individual parts, is an expansion of the energy of the Supreme Personality of Godhead. Therefore, even though the Lord enters the material world, He does not do so. This is explained by the Lord Himself in *Bhagavad-gītā* (9.4-5):

*mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ
na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanah*

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities,

and although I am everywhere, My Self is the very source of creation." *Sarvaṁ khalv idaṁ brahma*. Everything is an expansion of Brahman, the Supreme Personality of Godhead, yet everything is not the Supreme Godhead, and He is not everywhere. Everything rests upon Him and yet does not rest upon Him. This can be explained only through the *acintya-bhedābheda* philosophy. Such truths cannot be understood, however, unless one is a pure devotee, for the Lord says in *Bhagavad-gītā* (18.55), *bhakti-yā mām abhijānāti yāvān yaś cāsmi tattvataḥ*: "One can understand the Supreme Personality as He is only by devotional service." Even though the Lord cannot be understood by ordinary persons, this principle should be understood from the statement of the *śāstras*.

A pure devotee is always transcendently situated because of executing nine different processes of *bhakti-yoga* (*śravaṇam kīrtanam viṣṇoḥ smaranam pāda-sevanam/ arcanam vandanam dāsyam sakhyam ātma-nivedanam* [SB 7.5.23]). Being thus situated in devotional service, a devotee, although in the material world, is not in the material world. Yet, out of humility, a devotee always fears, "Because I am associated with the material world, so many contaminations affect me." Therefore, he is always alert in fear, which gradually diminishes his material association.

Symbolically, mother Devaki's constant fear of Kamsa was purifying her. A pure devotee should always fear material association, and in this way all the *asuras* of material association will be killed, as the *ṣaḍ-garbhāsuras* were killed by Kamsa. It is said that from the mind, Marici appears. In other words, Marici is an incarnation of the mind. Marici has six sons: *Kāma*, *Krodha*, *Lobha*, *Moha*, *Mada* and *Mātsarya* (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead appears in pure devotional service. This is confirmed in the *Vedas*: *bhaktir evainam darśayati*. Only *bhakti* can bring one in contact with the Supreme Personality of Godhead. The Supreme Personality of Godhead appeared from the womb of Devaki, and therefore Devaki symbolically represents *bhakti*, and Kamsa symbolically represents material fear. When a pure devotee always fears material association, his real position of *bhakti* is manifested, and he naturally becomes uninterested in material enjoyment. When the six sons of Marici are killed

by such fear and one is freed from material contamination, within the womb of *bhakti* the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devaki signifies the appearance of the Supreme Personality of Godhead. After the six sons *Kāma*, *Krodha*, *Lobha*, *Moha*, *Mada* and *Mātsarya* are killed, the Sesa incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Krishna consciousness, Lord Krishna appears. This is the explanation given by Srila Visvanatha Cakravarti Thakura.

- *Śrīmad-Bhāgavatam* (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum
» Chapter Two » Verse: 9 » Purport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

THERE IS NO END TO LORD'S PASTIMES

Srila Bhaktisiddhanta Saraswati Thakura

*e saba līlāra kabhu nāhi pariccheda
'āvīrbhāva' 'tīrobhāva' mātra kahe veda
caitanya-kathāra ādi, anta nāhi dekhi
tānhāna kṛpāya ye bolāna, tāhā likhi*

Although the *Vedas* describe the Lord's "appearance" and "disappearance," there is actually no end to His pastimes. I don't see any beginning or end of the topics of Sri Caitanya. I simply write down whatever He mercifully induces me to speak.

In the *Caitanya-caritāmṛta* (Madhya 20.382-391, 393, 395) it is stated: "The consecutive pastimes of Krishna are manifest in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifest at every moment in one universe or another. Thus the Lord's pastimes are like flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Maharaja. Lord Krishna exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His *rāsa* dance and other pastimes. Descriptions of Krishna's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally. Let me give an example by which people may understand Lord Krishna's eternal pastimes. An example can be found in the zodiac. The sun moves across

the zodiac day and night and crosses the oceans between the seven islands one after the other. According to *Vedic* astronomical calculations, the rotation of the sun consists of sixty *daṇḍas*, and it is divided into thirty-six hundred *palas*. The sun rises in steps consisting of sixty *palas*. Sixty *palas* equal one *daṇḍa*, and eight *daṇḍas* comprise one *prahara*. Day and night are divided into eight *praharas*—four belonging to the day and four belonging to the night. After eight *praharas*, the sun rises again. Just like the sun, there is an orbit to Krishna's pastimes, which are manifest one after the other. During the lifetime of fourteen *Manus*, this orbit expands through all the universes, and gradually it returns. Thus Krishna moves with His pastimes through all the universes, one after another. The cycle of His pastimes turns like a wheel of fire. Thus Krishna exhibits His pastimes one after the other in every universe. Since all Krishna's pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the *Vedas* and *Purāṇas*."

In the *Laghu-bhāgavatāmṛta* (Pūrva 363, 385, 392, and 421) it is stated: "Just as Śrī Krishna is the primeval Lord and thus unborn, His pastimes of appearance and disappearance are beginningless. By His own supreme will, Lord Mukunda repeatedly manifests His pastimes of appearance and disappearance in this world. He is *aja*, unborn, yet He takes birth. One may ask how a person who is unborn can take birth; it appears completely contradictory. In order to reconcile this contradiction, one may reply that the Supreme Lord is inconceivable, full of opulence, and completely spiritual. Since there is no tinge of transformation in the Supreme Lord and His devotees, they are both unborn; and though their birth is not due to sexual intercourse, they appear in a pure heart as the sun appears in the east and are therefore also 'born'. As the fire, present in the form of heat within jewels and wood, manifests due to a particular cause, Lord Krishna manifests His wonderful pastimes of appearance and disappearance at a particular time due to a particular cause. The principle cause of His manifesting pastimes of appearance and disappearance is His desire to bless His devotees and spread the glories of His famous pastimes. Another principle cause for His appearance is to exhibit mercy on His dear devotees like Vasudeva,

who are constantly being tortured by formidable demons. Brahma and other demigods' prayers to the Lord for diminishing the burden of the earth, even today, are secondary causes for the Lord's appearance. If His dear devotees are eager to see Him, then Lord Krishna, who is an ocean of mercy, immediately exhibits His pastimes to them. Even today some most fortunate devotees who are overwhelmed with love and devotion happily see the sporting pastimes of Krishna in Vṛndavana. Therefore the fully independent Supreme Lord manifests before one's eyes by His own sweet will; but since He is not the object of material vision, He is not seen by material eyes." Elsewhere in *Laghu-bhāgavatāmṛta* (Pūrva 427) it is stated: "It is clearly stated in the *Śrīmad Bhāgavatam* and other *Purāṇas* that the pastimes of Krishna are eternal."

In his commentary on the above quoted verse from *Laghu-bhāgavatāmṛta*, Srila Baladeva Vidyābhūṣana has stated: "Since the pastimes of the Lord are activities, there must be a beginning and an end, otherwise the pastimes cannot be complete. But if the pastimes have a beginning and an end, how can they be considered eternal? In answer to this it is replied in the *Gopāla-tāpanī*: *eko 'pi san bahudhā yo 'vabhāti*—'Although Lord Visnu is one, He manifests in many forms,' and in the *Viṣṇu Purāṇa*: *ekāneka-svarūpāya*—'Lord Visnu is one as well as many.' These two statements prove the unlimitedness of the Supreme Lord. The *Chāndogya Upaniṣad* describes the devotees of the Lord as follows: *sa ekadhā bhavati tridhā*—'He is one kind and three kinds.' From this statement of the *Chāndogya Upaniṣad* it is understood that each of Lord Visnu's associates are also unlimited. Also in the *R̥g Veda* (1.54.6) it is said: *paramam padam avabhāti bhūri*—'The supreme abode of Krishna is unlimitedly manifested.' From this statement of the *R̥g Veda* the unlimitedness of the pastime places of the Supreme Lord is also confirmed. From these statements that establish the unlimitedness of the Supreme Lord, His devotees, and His abode, it is understood that the pastimes of the Supreme Lord are not temporary. Despite the beginning and end of the various pastimes of the Lord's various incarnations, all such pastimes are factually eternally enacted; they simply appear to begin in one place while ending in another. In this way, because there is no gap in the pastimes, they are called eternal. If one accepts that the pas-

times of the Lord are eternal, the doubt may still arise that since His pastimes have a beginning, they must certainly end. In reply, it is understood that although the pastimes of a particular form of the Lord take place at a particular time, they are, nevertheless, eternal. Sankarācārya has stated in his commentary on the *Brahma-sūtras* (1.3.28): 'If someone says, "He has cooked, he has cooked," that does not mean he has cooked twice.' In the *Govinda-bhāṣya* on the *Brahma-sūtras* (3.3.11) it is stated: 'If someone utters "Cow, cow," that does not mean two cows.' Therefore even though the Supreme Lord has multiple forms, They are all one. There is no doubt about it. In the *Vedas* it is stated: *eko devo nitya-līlānurakto bhakta-vyāpī bhakta-hṛdy antar-ātmā*—'The one Supreme Lord Visnu is eternally engaged in diverse pastimes and situated in the hearts of His devotees as the Supersoul.'

One may consult the *Śrīmad Bhāgavatam* (3.2.15, 10.9.13, 10.14.22, 1.10.26) as well as the *Bṛhad-vaiṣṇava-toṣaṇī*, wherein it is stated:

*nityāvātāro bhagavān nitya-mūrtir jagat-patiḥ
nitya-rūpo nitya-gandho nityaiśvarya sukhānub-
hūh*

"The Supreme Personality of Godhead constantly appears as an *avatāra*. The Lord of the universe has an eternal form, eternal fragrance, eternal plenitudes, and is full of eternal bliss." The *Padma Purāṇa* (*Pātāla-khaṇḍa*) gives the following evidence: *paśya tvām darśayisyāmi svarūpam veda-gopitam*—"I will show you My personal form, which is unknown to the *Vedas*."

*idam eva vadanty ete vedāḥ kāraṇa-kāraṇam
satyam vyāpi parānandam cid-ghanam śāśvatam
śivam*

"The *Vedas* confirm that this form of Mine is the cause of all causes, the all-pervasive, supremely blissful, full of knowledge, eternal, all-auspicious Absolute Truth."

*anāma-rūpa evāyam bhagavān harir īśvaraḥ
akarteti ca yo vedaiḥ smṛtibhiś cābhidhīyate*

"It is the Personality of Godhead, Lord Hari, whom

the *Vedas* and *smṛtis* describe as having no name or form and having nothing to do.”

*sac-cid-ānanda-rūpatvāt syāt kṛṣṇo ’dhokṣajo ’py
asau
nija-śakteḥ prabhāveṇa svam bhaktān darśayet
prabhuh*

“Lord Krishna is called Adhoksaja because He has an eternal form full of knowledge and bliss. He shows Himself to His devotees by the influence of His own energy.” In the *Mahābhārata* (*Śānti* 339.44-45) it is stated:

*etat tvayā na vijñeyam rūpavān iti drśyate
icchan muhūrtāt naśyeyam īśo’haṁ jagatām guruḥ
māyā hy eṣā mayā sṛṣṭā yan mām paśyasi nārada
sarva-bhūta-guṇair yuktam naiva tvarṁ jñātum
arhasi*

“Do not consider that I am visible because I have a material form. If I wish I can disappear within a second. I am the controller and spiritual master of the universe. O Narada, the form of Mine that you are now seeing is the creator of the illusory energy, therefore you should know that I am completely unaffected by the three modes of material nature.” The *Vāsudeva Upaniṣad* (6.5) states:

*sad-rūpam advayam brahma madhyādy-anta-vi-
varjitam
sva-prabham sac-cid-ānandaṁ bhaktyā jānati
cāvyayam*

“[The Lord’s] transcendental form is the Absolute Truth, devoid of duality or of beginning, middle, or end. It is self-effulgent, eternal, and full of knowledge and bliss. Only through devotional service can one understand that form to be infallible.” It is further stated in the *Vāsudevādhyātma*:

*aprasiddhes tad-guṇānām anāmo ’sau prakīrtitaḥ
aprākṛtatvād rūpasyāpy arūpo ’sāv udīryate
sambandhena pradhānasya harer nāsty eva kartatā
akartāram atah prāhuḥ purāṇam taṁ purā vidah*

“Because His qualities are generally unknown, He is said to have no name. Because His form is not

material, He is said to be formless. And because Lord Hari does nothing in relationship with the material nature, He is said to be inactive.” In the *Nārāyaṇādhyātma* it is also stated:

*nityāvyakto ’pi bhagavān īkṣyate nija-śaktitaḥ
tāmṛte paramātmānam kaḥ paśyatāmitam pra-
bhum*

“The Lord, though He is eternally unmanifested, is visible by His own energy. Without the assistance of His energy, who can see the immeasurable Lord, the Supersoul?”

Regarding the appearance and disappearance of the Lord, the *Brahmāṇḍa Purāṇa* says:

*anādeyam aheyam ca rūpam bhagavato hareḥ
āvīrbhāva-tirobhāvāv asyokte graha-mocane*

“The form of Lord Hari is neither abominable nor meant for rejection. His manifestation in this world is called ‘appearance,’ and the ending of His manifest pastimes is called ‘disappearance.’” In his commentary on the *Śrīmad Bhāgavatam* (4.23.11) Sri Madhvacharya writes as follows:

*āvīrbhāva-tirobhāvau jñānasya jñānino ’pi tu
apekṣyājñas tathā jñānam utpannam iti cocyate*

“The Lord appears and disappears for the sake of the wise, but He also appears to enlighten the ignorant.”

Evidence for the words *kahe veda*—“the *Vedas* describe” in verse 52 may be seen in the following statements from the *Gopāla-tāpanī Upaniṣad* (1.21): *Eko vaśī sarva-gaḥ kṛṣṇa īdyah*—“That one Krishna is the Supreme Personality of Godhead, and He is worshipable,” and *eko ’pi san bahudhā yo ’vabhāti*—“Krishna is one, but He is manifested in unlimited forms and expanded incarnations;” the *Kaṭha Upaniṣad* (2.2.13): *nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti kāmān*—“There are innumerable eternal living entities who are eternally and totally dependent upon the supreme singular living entity, the Supreme Lord;” the *Chāndogya Upaniṣad* (7.26.1): *sa ekadhā bhavati tridhā*—“He is one kind and three kinds;” and also the *Bhagavad-gītā* (4.6):

ajo 'pi sann avyayātmā—“Although I am unborn and My transcendental body never deteriorates.”

The pastimes of the Supreme Lord are uninterrupted just like a wheel of fire; they are not products of fruitive workers' temporary imagination that fade away in due course of time. By stating that the eternal Absolute Truth appears in and then disappears from this world in His complete spiritual form, the Vedic literatures confirm that the eternal pastimes of the Lord are displayed in this temporary material world. Sri Caitanyadeva is unlimited and complete. Since the topics related with Sri Caitanyadeva are non-different from Him, such topics are also without beginning or end. He is fully independent and the controller of the living entities, therefore following the process of disciplic succession I write whatever He inspires me.

- Chaitanya Bhagavata, Ādi-khaṇḍa 3.54, Edited and Published by Pundarika Vidyanidhi dasa, Vrajraj Press

MY ONLY PROTECTOR AND MAINTAINER

Srila Bhaktivinoda Thakura

tumi sarveśvareśvara, brajendra-kumāra!
tomāra icchāya viśve sṛjana saṁhāra

O youthful son of the King of Vraja, You are Lord of all lords. According to Your will, creation and destruction take place in the universe.

tava icchā-mato brahmā korena sṛjana
tava icchā-mato viṣṇu korena pālana

According to Your will Lord Brahma creates, and according to Your will Lord Visnu maintains.

tava icchā-mate śiva korena saṁhāra
tava icchā-mate māyā sṛje kārāgāra

According to Your will Lord Siva destroys, and according to Your will Māyā constructs the prison house of this world.

tava icchā-mate jīver janama-maraṇa
saṁṛddhi-nipāte duḥkha sukha-saṁghātana

According to Your will the living beings take birth and die, and according to Your will they meet with prosperity and ruin, happiness and sorrow.

miche māyā-baddha jīva āsā-pāṣe phire'
tava icchā binā kichu korite nā pāre

The tiny soul bound up by Māyā vainly struggles in the fetters of worldly desire. Without Your sanction he is unable to do anything.

tumi to' rākhaka ār pālaka āmāra
tomāra caraṇa binā āsā nāhi āra

You are my only protector and maintainer. Except for Your lotus feet there is no other hope for me.

nija-bala-ceṣṭā-prati bharasā chāḍiyā
tomāra icchāya āchi nirbhara koriyā

No longer confident of my own strength and endeavour, I have become solely dependent on Your will.

bhaktivinoda ati dīna akiñcana
tomāra icchāya tā'r jīvana maraṇa

Bhaktivinoda is most poor, and his pride has been levelled. Now in accordance with Your will he lives and dies.

(Śrī Maṇaḥ-śikṣā)

!! Sri Sri Nitai Gaurchandra Jayati !!

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