

Canto Six - Chapter Four

The Hamsa Guhya Prayers
offered to the Lord By Daksa
Prajapati

**Theme I – Pariksit asks
about creation of other
species (6.4.1-2)**

Theme I – Pariksit asks about creation of other species (6.4.1-2)

|| 6.4.1-2 ||

śrī-rājovāca

devāsura-nṛṇām sargo
nāgānām mṛga-pakṣiṇām
sāmāsikas tvayā prokto
yas tu svāyambhuve 'ntare

tasyaiva vyāsam icchāmi
jñātum te bhagavan yathā
anusargam yayā śaktyā
sasarja bhagavān paraḥ

The King said: My dear Lord (**bhagavan**)! I wish to know in detail (**vyāsam jñātum icchāmi**) about the devatās, demons, human beings (**deva-asura-nṛṇām**), Nāgas, beasts and birds (**nāgānām mṛga-pakṣiṇām**) created during the reign of Svāyambhuva Manu (**sargah svāyambhuve antare**), which you described (**yah tu tvayā prokto**) briefly in the Third Canto (**sāmāsikah**). I also wish to know about the śakti (**śaktyā**) by which (**yayā**) Brahmā produces (**bhagavān paraḥ sasarja**) the secondary creation (**anusargam**).

Poṣaṇa (protection) concerning Indra, who killed his guru, will be explained.

The guru Viśvarūpa was born from the son (Tvaṣṭā) of Dakṣa's daughter (Aditi).

The birth of Dakṣa was described briefly at the end of the Fourth Canto.

Now in the Sixth Canto Dakṣa will be described in three chapters.

Parīkṣit asks about the creation after hearing about the descendents of Svāyambhuva Manu's daughters.

The present chapter described how Dakṣa, born from the Pracetas, recited the Hamsa-guhya prayers in praise of the Lord in order to create progeny.

**Theme II – Events that lead
to birth of Daksa, who
eventually created the other
species (6.4.3-17)**

Theme II – Events that lead to birth of Dakṣa, who eventually created the other species (6.4.3-17)

|| 6.4.3 ||

śrī-sūta uvāca
iti sampraśnam ākarṇya
rājarseṣa bādarāyaṇiḥ
pratinandya mahā-yogī
jagāda muni-sattamāḥ

Sūta Gosvāmī said: O great sages (**muni-sattamāḥ**)! After the great yogī Śukadeva Gosvāmī (**mahā-yogī bādarāyaṇiḥ**) heard King Parīkṣit's inquiry (**iti rājarseṣa sampraśnam ākarṇya**), he praised it (**pratinandya**) and replied (**jagāda**).

Theme II – Events that lead to birth of Daksa, who eventually created the other species (6.4.3-17)

|| 6.4.4 ||

śrī-śuka uvāca

yadā pracetasah putrā

daśa prācīnabarhiṣah

antaḥ-samudrād unmagnā

dadṛśur gām drumair vṛtām

Śukadeva Gosvāmī said: When the ten sons of Prācīnabarhi (yadā prācīnabarhiṣah daśa putrā pracetasah) emerged from the waters (antaḥ-samudrād unmagnā), they saw (dadṛśuh) that the entire world was covered with trees (gām drumair vṛtām).

In order to explain how creation was carried out by Dakṣa, first the way in which Dakṣa took birth again, after he gave up the body with a goat's head that he received as an insult.

The sons of Prācīnabarhi saw that the earth was covered with trees.

When King Prācīnabarhi had become detached and had gone to the forest, the earth was covered trees because of lack of agriculture caused by absence of a king.

Theme II – Events that lead to birth of Daksa, who eventually created the other species (6.4.3-17)

|| 6.4.5 ||

**drumebhyaḥ krudhyamānās te
tapo-dīpita-manyavaḥ
mukhato vāyum agniṁ ca
sasṛjus tad-didhakṣayā**

Because of having undergone long austerities, the Pracetās were filled with anger (**te tapo-dīpita-manyavaḥ**). Angry at the trees (**drumebhyaḥ krudhyamānāḥ**), desiring to burn the trees to ashes (**tad-didhakṣayā**), they generated wind and fire from their mouths (**mukhato vāyum agniṁ ca sasṛjuh**).

Theme II – Events that lead to birth of Daksa, who eventually created the other species (6.4.3-17)

|| 6.4.6 ||

tābhyām nirdahyamānāms tān
upalabhya kurūdvaha
rājovāca mahān somo
manyuṁ praśamayann iva

O King Parīkṣit (**kurūdvaha**)! When Soma, the king of the trees (**mahān rājā somah**), saw the fire and wind (**tān upalabhya**) burning all the trees to ashes (**tābhyām nirdahyamānām**), in order to appease the anger of the Pracetās (**manyuṁ praśamayann iva**), he spoke as follows (**uvāca**).

Soma was the presiding deity of the trees and the king of the trees.

The word iva is used because it was impossible to appease the Pracetās by kind words.

Theme II – Events that lead to birth of Daksa, who eventually created the other species (6.4.3-17)

|| 6.4.7 ||

na drumbhyo mahā-bhāgā
dīnebhyo drogdhum arhatha
vivardhayiṣavo yūyam
prajānām patayaḥ smṛtāḥ

O greatly fortunate ones (**mahā-bhāgā**)! You who desire to increase the population (**yūyam vivardhayiṣavaḥ**) and are known as the protectors of the citizens (**prajānām patayaḥ smṛtāḥ**) should not burn (**na drogdhum arhatha**) these helpless trees (**dīnebhyah drumbhyah**).

Theme II – Events that lead to birth of Daksa, who eventually created the other species (6.4.3-17)

|| 6.4.8 ||

aho prajāpati-patir
bhagavān harir avyayaḥ
vanaspatīn oṣadhīś ca
sasarjorjam iṣam vibhuḥ

The powerful (**vibhuḥ**), indestructible Supreme Lord (**bhagavān harih avyayaḥ**), the master of the progenitors (**prajāpati-patih**), has created (**sasarja**) the trees and grass (**vanaspatīn oṣadhīh**) with fruits and grains (**ūrjam iṣam**).

Ūrjam refers to eatables other than grains, such as fruits from the trees.

Iṣam refers to grains like wheat coming from the grasses (oṣadhīḥ).

Theme II – Events that lead to birth of Daksa, who eventually created the other species (6.4.3-17)

|| 6.4.9 ||

annam carāṇām acarā
hy apadaḥ pāda-cāriṇām
ahastā hasta-yuktānām
dvi-padām ca catuṣ-padaḥ

Non-moving plants are food for the moving beings (**carāṇām acarā annam**). Beings without legs are food for those with legs (**apadaḥ pāda-cāriṇām**). Animals without hands are food for animals with hands (**ahastā hasta-yuktānām**). The animals with four legs and plants are food for the human being (**dvi-padām ca catuṣ-padaḥ**).

Flowers and creepers are food for moving creatures like bees with wings.

Grass and other plants, without feet, are food for animals such as cows and buffalo with feet.

The animals with feet are food for those with grasping front legs such as tigers.

Animals like deer with four legs are food for the human being.

Ca indicates also the non-moving entities like grains.

Theme II – Events that lead to birth of Dakṣa, who eventually created the other species (6.4.3-17)

|| 6.4.10 ||

yūyaṁ ca pitrānvādiṣṭā
deva-devena cānaghāḥ
prajā-sargāya hi katham
vṛkṣān nirdagdhum arhatha

O sinless ones (**anaghāḥ**)! Your father, Prācīnabarhi (**pitrā**), and the Supreme Lord (**deva-devena ca**) have ordered you (**yūyaṁ anvādiṣṭā**) to generate population (**prajā-sargāya**). Therefore how can you (**katham arhatha**) burn to ashes these trees (**vṛkṣān nirdagdhum**)?

Theme II – Events that lead to birth of Daksa, who eventually created the other species (6.4.3-17)

|| 6.4.11 ||

ātiṣṭhata satām mārgam
kopam yacchata dīpitam
pitrā pitāmahenāpi
juṣṭam vaḥ prapitāmahaiḥ

Follow the path (**ātiṣṭhata satām mārgam**) traversed (**juṣṭam**) by your father, grandfather and great-grandfathers (**vaḥ pitrā pitāmahenā api prapitāmahaiḥ**). Control your intense anger (**dīpitam kopam yacchata**).

Follow the path of patience employed by your father and ancestors.

Theme II – Events that lead to birth of Dakṣa, who eventually created the other species (6.4.3-17)

|| 6.4.12 ||

tokānām pitarau bandhū
dṛśaḥ pakṣma striyāḥ patiḥ
patiḥ prajānām bhikṣūṇām
gṛhy ajñānām budhaḥ suhṛt

The king protects the citizens (**prajānām patiḥ**) just as the parents protect the children (**tokānām pitarau bandhū**), the eyelid protects the eye (**dṛśaḥ pakṣma**), the husband protects his wife (**striyāḥ patiḥ**), the householder protects those who beg food (**gṛhy bhikṣūṇām**), and the intelligent person protects the ignorant (**ajñānām budhaḥ suhṛt**).

You are the protectors of the population.

The trees and other entities are the population.

The population should be protected.

You must protect them.

You cannot destroy them.

Five examples are given.

Tokānām means children.

Striyāḥ patiḥ is a husband.

Prajānām patiḥ is a king.

Theme II – Events that lead to birth of Dakṣa, who eventually created the other species (6.4.3-17)

|| 6.4.13 ||

antar deheṣu bhūtānām
ātmāste harir īśvaraḥ
sarvaṁ tad-dhiṣṇyam īkṣadhvam
evaṁ vaś toṣito hy asau

The Lord (**harir īśvaraḥ**) is the soul (**ātmā**) situated (**āste**) in the bodies of all beings (**antar deheṣu bhūtānām**). See all beings (**īkṣadhvam sarvaṁ**) as his abode (**tad-dhiṣṇyam**). In this way (**evaṁ**) he (**asau**) will be satisfied with you (**vaś toṣitaḥ**).

Since all living beings are the abode of the Lord, it is improper to kill them.

Do you not remember that the Lord (asau), who is merciful to all beings, will be pleased with you (vah)?

Theme II – Events that lead to birth of Dakṣa, who eventually created the other species (6.4.3-17)

|| 6.4.14 ||

yaḥ samutpatitaṁ deha
ākāśān manyum ulbaṇam
ātma-jijñāsayā yacchet
sa guṇān ativartate

He who pacifies (**yaḥ yacchet**) powerful anger (**ulbaṇam manyum**) which appears suddenly (**ākāśāt samutpatitaṁ**) in the body (**deha**) by inquiry about the Lord (**ātma-jijñāsayā**) surpasses the guṇas (**sah guṇān ativartate**).

“When anger arises, how can one deliberate in this way?”

Ākāśāt means suddenly.

One should pacify anger by deliberation on the ātmā.

One will surpass the guṇas by doing this, but otherwise one will be destroyed by the guṇas.

Having spoken the technique of pacification (sāma), he then speaks using the technique of dissension (bheda).

Theme II – Events that lead to birth of Daksa, who eventually created the other species (6.4.3-17)

|| 6.4.15 ||

alam dagdhair drumair dīnaiḥ
khilānām śivam astu vaḥ
vārksī hy eṣā varā kanyā
patnīve pratigr̥hyatām

Enough has been said about the burned trees (**alam dīnaiḥ dagdhair drumair**). Let the remaining trees stand (**khilānām śivam astu**). Accept (**pratigr̥hyatām**) the excellent daughter of the trees (**vārksī hy eṣā varā kanyā**) as your wife (**patnīve**).

Having seen that bheda did not pacify their anger, he then uses dāna, giving gifts.

She was considered the daughter of the trees (vārksī) because she was raised by the trees.

Theme II – Events that lead to birth of Dakṣa, who eventually created the other species (6.4.3-17)

|| 6.4.16 ||

ity āmantrya varārohām
kanyām āpsarasīm nṛpa
somo rājā yayau dattvā
te dharmeṇopayemire

Advising them in this way (**ity āmantrya**), Soma (**somo rājā**), after giving them (**dattvā**) the Apsarā's daughter (**kanyām āpsarasīm**) with fine hips (**vara ārohām**), departed (**yayau**). They married her according to religious principles (**te dharmeṇa upayemire**).

She was the daughter of the Apsarā Pramlocā.

Theme II – Events that lead to birth of Dakṣa, who eventually created the other species (6.4.3-17)

॥ 6.4.17 ॥

tebhyas tasyām samabhavad
dakṣaḥ prācetasah kila
yasya prajā-visargeṇa
lokā āpūritās trayah

In the womb of that girl (**tasyām**), Dakṣa was born (**dakṣaḥ prācetasah samabhavad**) to the Pracetās (**tebhyah**). He filled the three worlds with living entities (**yasya prajā-visargeṇa lokā trayah āpūritāh**).

Being in the dynasty of Svāyambhuva Manu, Dakṣa was born during his Manvantara.

Creation of the progeny by Dakṣa took place however during the Cākṣuṣa Manvantara since it has been said:

**cākṣuṣe tv antare prāpte prāk-sarge kāla-vidrute
yaḥ sasarja prajā iṣṭāḥ sa dakṣo daiva-coditaḥ**

His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa Manvantara. SB 4.30.49

It should be understood that for five Manvantara periods he performed austerities to regain his powers in order to carry out creation during Cākṣuṣa Manvantara.

**Theme III – Daksa performs
austerities after his attempts
to increase the population
fails (6.4.18-22)**

Theme III – Dakṣa performs austerities after his attempts to increase the population fails (6.4.18-22)

॥ 6.4.18 ॥

yathā sasarja bhūtāni
dakṣo duhitṛ-vatsalaḥ
retasā manasā caiva
tan mamāvahitaḥ śṛṇu

Please hear from me with great attention (**mama avahitaḥ śṛṇu**) how Prajāpati Dakṣa (**yathā dakṣah**), who was very affectionate to his daughters (**duhitṛ-vatsalaḥ**), created the living entities (**sasarja bhūtāni**) through his semen and through his mind (**retasā manasā ca**).

By mentioned that he was affectionate to his daughters, it is understood that he did not have sons.

Theme III – Dakṣa performs austerities after his attempts to increase the population fails (6.4.18-22)

|| 6.4.19 ||

manasaivāsrjat pūrvam
prajāpatir imāḥ prajāḥ
devāsura-manuṣyādīn
nabhaḥ-sthala-jalaukaśaḥ

With his mind (**manasā eva**), Prajāpati Dakṣa (**prajāpatih**) first created (**pūrvam asrjat**) the devatās, demons, human beings, and others (**imāḥ prajāḥ deva asura-manuṣya ādīn**) situated in the sky, land and water (**nabhaḥ-sthala-jala okasaḥ**).

Theme III – Dakṣa performs austerities after his attempts to increase the population fails (6.4.18-22)

॥ 6.4.20 ॥

tam abṛmhitam ālokya
prajā-sargaṃ prajāpatiḥ
vindhya-pādān upavrajya
so 'carad duṣkaram tapaḥ

But when Prajāpati Dakṣa (**prajāpatiḥ**) saw (**ālokya**) that the population was not increasing (**tam prajā-sargaṃ abṛmhitam**), he went to the foothills of Vindhya mountain range (**sah vindhya-pādān upavrajya**), and there executed difficult austerities (**acarad duṣkaram tapaḥ**).

Vindya-pādān means small hills near the Vindya Mountains.

Theme III – Dakṣa performs austerities after his attempts to increase the population fails (6.4.18-22)

|| 6.4.21 ||

tatrāghamarṣaṇam nāma
tīrtham pāpa-haram param
upasprśyānusavanam
tapasātoṣayad dharim

Performing ācamana with the water of the excellent holy place (**tatra upasprśya param tīrtham**) named Aghamarṣaṇa (**aghamarṣaṇam nāma**), which destroys sin (**pāpa-haram**), Dakṣa satisfied the Supreme Lord (**harim atoṣayad**), by regularly engaging in great austerities (**anusavanam tapasā**).

Theme III – Dakṣa performs austerities after his attempts to increase the population fails (6.4.18-22)

॥ 6.4.22 ॥

astauṣīd dhamsa-guhyena
bhagavantam adhokṣajam
tubhyaṁ tad abhidhāsyāmi
kasyātuṣyad yathā hariḥ

I shall explain to you (**tubhyaṁ tad abhidhāsyāmi**) how Dakṣa praised (**kasya astauṣīd**) the Lord beyond the senses (**bhagavantam adhokṣajam**) by the Hamsa-guhyā prayers (**hamsa-guhyena**) and how the Lord was satisfied with him (**ātuṣyad yathā hariḥ**).

The prayers were previously composed, not made by Dakṣa.

**Theme IV – Daksa offers the
Hamsa Guhya Prayers
(6.4.23-34)**

Theme IV – Dakṣa offers the Hamsa Guhya Prayers (6.4.23-34)

|| 6.4.23 ||

śrī-prajāpatir uvāca
namaḥ parāyāvitathānubhūtaye
guṇa-trayābhāsa-nimitta-bandhave
adr̥ṣṭa-dhāmne guṇa-tattva-buddhibhir
nivṛtta-mānāya dadhe svayambhuve

Dakṣa said: I offer respects (**namaḥ dadhe**) to the self-born Lord (**svayambhuve**), superior to the jīva and to māyā and its products (**parāya**), who is real knowledge (**avitatha anubhūtaye**), who inspires to act (**nimitta-bandhave**) the jīva and matter (**guṇa-traya ābhāsa**), who has a form unseen (**adr̥ṣṭa-dhāmne**) by the jīva whose intelligence is absorbed in material objects (**guṇa-tattva-buddhibhir**), and who cannot be known (**nivṛtta-mānāya**).

Parāya means “unto the Lord who is superior to the jīva, māyā and the products of māyā.”

How is that?

He has true perception (avitathānubhūṭaye).

He is the instigator of the jīva (guṇa-trayābhāsa) and māyā (nimitta).

He has a form which is unseen (adr̥ṣṭa-dhamne) by the jīvas who think that sense objects are real (guṇa-tattva-buddhibhiḥ).

That form is not understood by others.

It cannot be measured (nivṛtta-mānāya).

No one can say the extent of his qualities or powers.

Brahmā has said:

guṇātmanas te 'pi guṇān vimātuṁ
hitāvatīrnasya ka īsire 'sya
kālena yair vā vimitāḥ su-kalpair
bhū-pāṁśavaḥ khe mihikā dyu-bhāsaḥ

In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by you, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities? SB 10.14.7

If the version with nivṛtta-mañāya dadhe is taken (instead of nivṛtta-mānāvadhaye) then namaḥ dadhe means “offer respects.”

Nivṛtta-mānāya means “to the Lord whom no one can know.”

Theme IV – Dakṣa offers the Hamsa Guhya Prayers (6.4.23-34)

|| 6.4.24 ||

na yasya sakhyam puruṣo 'vaiti sakhyuḥ
sakhā vasan samvasataḥ pure 'smin
guṇo yathā guṇino vyakta-dṛṣṭes
tasmai maheśāya namaskaromi

I offer respects to the great Lord (**tasmai maheśāya namah karomi**), the friend (**sakhā**) residing (**vasan**) within the body of the jiva (**asmin pure**), who allows the jīva to manifest knowledge (**vyakta-dṛṣṭeh**), and whom (**yasya**) the jīva (**puruṣah**), though living with him (**samvasataḥ**), does not recognize as a friend (**navaiti sakhyuḥ**), just as the sense objects do not know the revealing power of the senses (**yathā guṇo guṇinah**).

This verse elaborates on the unseen form of the Lord.

The jīva (puruṣaḥ) does not know that the Lord is his friend, the person who allows his senses to operate.

The Lord lives in the body as a friend.

Though he is ātmārāma, he allows the jīva to enjoy sense objects out of his friendship.

And the jīva, though his friend, living in the body and experiencing the Lord's friendship, does not know him.

The Lord reveals knowledge of sense objects to the jīva through manifesting his intelligence and senses (vyakta-dr̥ṣṭeh).

Another version is vyakta-dr̥ṣṭih.

Then it refers to the jīva by whom knowledge is revealed.

It is like the sense objects which do not know the senses' ability to reveal sweetness and other qualities of the sense objects.

Theme IV – Dakṣa offers the Hamsa Guhya Prayers (6.4.23-34)

|| 6.4.25 ||

deho 'savo 'kṣā manavo bhūta-mātrām
ātmanam anyam ca viduḥ param yat
sarvam pumān veda guṇāṁś ca taj-jño
na veda sarva-jñam anantam iḍe

The body, life airs, senses (**dehah asavah akṣā**), internal senses, gross elements and sense objects (**manavo bhūta-mātrām**) do not know (**na viduḥ**) themselves or other things (**ātmanam anyam ca**) or the jīva (**yat param**). The jīva knows all of these items (**sarvam pumān veda**) and the guṇas which cause them (**guṇāṁś ca**). He also can know Paramātmā (**tad-jñah**), but does not really know the omniscient Lord (**na veda sarva-jñam**). I worship (**iḍe**) that Lord with infinite qualities (**anantam**).

“The sense objects cannot know since they are material. But the jīva is conscious. Why does the jīva not know the Lord?”

Though the jīva is conscious, he is unconscious of the Lord.

The body, the life airs in the body, the sense and the internal senses (manavaḥ), the five gross elements (bhūta) and the sense objects (mātrām), do not know their own form or the form of other things, or the form of the jīva different from all other ātmās.

The jīva however, because it is conscious, knows everything—the self, the body and the guṇas of matter, which are the root of all those items.

In the liberated state the jīva also knows the Paramātmā (taj-jñāḥ).

But he does not know the Supreme Lord.

“But you said the jīva knows the Paramātmā. Why do you say he does not know the Lord?”

He does not know because the Lord’s spiritual qualities are unlimited (anantam).

It is said:

**dyupataya eva te na yayur antam anantatayā
tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ
kha iva rajāmsi vānti vayasā saha yac chrutayas
tvayi hi phalanty atannirasanena bhavan-nidhanāḥ**

My Lord, you are unlimited, and no one has estimated the extent of your potencies. I think that even you do not know the range of your potential energies. Unlimited planets float in the sky just like atoms, and great Vedāntists, who are engaged in research to find you, discover that everything is different from you. Thus they finally decide that you are everything. SB 10.87.41

Theme IV – Dakṣa offers the Hamsa Guhya Prayers (6.4.23-34)

॥ 6.4.26 ॥

yadoparāmo manaso nāma-rūpa-
rūpasya dr̥ṣṭa-smṛti-sampramoṣāt
ya īyate kevalayā sva-saṁsthayā
hamsāya tasmai śuci-sadmane namaḥ

I offer respects to the pure Lord (**tasmai hamsāya namaḥ**), perceived by the pure mind (**śuci-sadmane**), who is perceived as impersonal (**yah īyate kevalayā**) when the mind (**yadā manasaḥ**) which defines names and forms (**nāma-rūpa-rūpasya**) enters samādhi (**uparāmaḥ**) because of complete destruction (**sampramoṣāt**) of seeing and remembering material objects (**dr̥ṣṭa-smṛti**).

“You have said that the person who knows him does not know him. In that matter, there are two types of known object: that which is easily understood and that which is difficult to understand.”

This verse will speak of the impersonal form of the Lord which is easily understood.

Uparāmaḥ manasaḥ (cessation of mind) here means the state of samādhi, not the dissolution produced in the state of deep sleep, and not the agitation in the waking or dream states.

What is the mind?

It defines names and forms (nāma-rūpa-rūpasya).

What is the cause of the mind's samādhi?

It arises from complete destruction (sampramoṣāt) of seeing and remembering.

At that time the Lord is perceived as a form without qualities, as a spiritual substance only (kevalayā svasamsthayā).

I offer respects to the Lord who is pure (hamsāya), who is perceived in the pure heart.

Brahmā has said that this form of the Lord is easy to understand:

**tathāpi bhūman mahimāguṇasya te
viboddhum arhaty amalāntar-ātmabhiḥ
avikriyāt svānubhavād arūpato
hy ananya-bodhyātmatayā na cānyathā**

Nondevotees, however, cannot realize you in your full personal feature. Nevertheless, it may be possible for them to realize your expansion as the impersonal Supreme by cultivating direct perception of the self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will your impersonal feature manifest itself to them. SB 10.14.6

Theme IV – Dakṣa offers the Hamsa Guhya Prayers (6.4.23-34)

|| 6.4.27-28 ||

manīṣiṇo 'ntar-hṛdi sanniveśitam
sva-śaktibhir navabhiś ca trivṛdbhiḥ
vahniṁ yathā dāruṇi pāñcadaśyam
manīṣayā niṣkarṣanti gūḍham

sa vai mamāśeṣa-viśeṣa-māyā-
niṣedha-nirvāṇa-sukhānubhūtiḥ
sa sarva-nāmā sa ca viśva-rūpaḥ
prasīdatām aniruktātma-śaktiḥ

Just as persons manifest fire from wood (**yathā vahniṁ dāruṇi**) through mantras (**pāñcadaśyam**), the pure devotees (**manīṣiṇah**), after bringing the personal form of Lord into the heart by hearing (**gūḍham antar-hṛdi sanniveśitam**), manifest him before their eyes (**niṣkarṣanti**) along with his nine and three spiritual śaktis (**sva-śaktibhiḥ navabhiḥ ca trivṛdbhiḥ**) by their prema-bhakti (**manīṣayā**). May that Lord (**sah**) who is realized (**anubhūtiḥ**) as bliss without material suffering (**nirvāṇa-sukhah**), devoid of the unlimited varieties of māyā (**aśeṣa-viśeṣa-māyā-niṣedha**), who is all names and all forms in the universe by his external energy (**sah sarva-nāmā sah ca viśva-rūpaḥ**), and who has his spiritual energy beyond mind and words (**anirukta ātma-śaktiḥ**), be pleased with me (**mama prasīdatām**).

Now the form with qualities, difficult to understand is described.

The pure devotees (manīṣinaḥ), by the process of prema-bhakti, extract the Lord who has entered the heart by the process of hearing, and is hidden there.

**praviṣṭaḥ karṇa-randhrena svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ salilasya yathā carat**

Kṛṣṇa, entering the lotus of the heart through the ears of the devotees, washes away all contamination until it is completely pure like the pools of water in the autumn seasons. SB 2.8.5

Pulling the Lord from the heart, the devotees taste his sweetness and beauty by the eye and other senses.

They pull the Lord out along with his cit-śakti (sva-śaktibhiḥ).

There are nine śaktis starting with Vimalā. [Note: The śaktis are mentioned in Hari-bhakti-vilāsa 6.19 commentary in relation to pīṭhā-pūja: Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā]

There are also three śaktis: hlādinī, sandhinī and samvit.

Viṣṇu Purāṇa says:

**hlādinī-sandhinī-saṁvit tvayii ekā sarva-saṁśraye
hlāda-tāpakarī miśrā tvayi no guṇa-varjite**

In you who are the shelter of all spiritual qualities exist the energies of hlādinī, sandhinī and saṁvit. In you who are devoid of material qualities, the mixture of happiness and distress found in the material world do not exist.

Viṣṇu Purāṇa 1.9.45

Just as priests draw out extraordinary fire through fifteen sāmīdhenī mantras from wood, devotees draw the Lord out of the heart.

May that Lord be pleased with us.

This form with unlimited spiritual qualities is difficult to understand because it can only be realized by bhakti, and because, even though realized by bhakti, one cannot know the extent of the Lord's sweetness and powers.

Brahmā has said:

**guṇātmanas te 'pi guṇān vimātuṃ
hitāvatīrṇasya ka īsire 'sya
kālena yair vā vimitāḥ su-kalpair
bhū-pāṁśavaḥ khe mihikā dyu-bhāsaḥ**

In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by you, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities? SB

10.14.7

That form with qualities is without material qualities.

Nirvāṇa-sukha means happiness without the arrows (vāṇa) of bodily and mental sufferings which pierce the heart.

The Lord is realized with happiness devoid of suffering, and without the unlimited varieties of māyā.

The Viṣṇu Purāṇa has said hlāda-tāpakarī miśrā tvayi no guṇa-varjite: in you who are devoid of material qualities, the mixture of happiness and distress found in the material world do not exist.

The Lord is all names and the form of the universe from Brahmā to a blade of grass.

This means that whatever names and forms exist, they belong to him.

Though the universe is his form--since māyā is the Lord's śakti and thus non-different from him, his svarūpa-śakti is completely different from the material universe made by the māyā-śakti: he has his own śakti (ātma-śakti) which are not the subject of material words and mind (anirukta).

Theme IV – Daksa offers the Hamsa Guhya Prayers (6.4.23-34)

॥ 6.4.29 ॥

yad yan niruktaṁ vacasā nirūpitaṁ
dhiyākṣabhir vā manasota yasya
mā bhūt svarūpaṁ guṇa-rūpaṁ hi tat tat
sa vai guṇāpāya-visarga-lakṣaṇaḥ

I offer respects to the Lord (**implied**) whose form (**yasya svarūpaṁ**) cannot be defined (**mā bhūt nirūpitaṁ**) by words, intelligence, senses or mind (**vacasā dhiyā akṣabhir vā manasā**), since their products are material (**yad guṇa-rūpaṁ hi tat tat**), and who is the cause of creation and destruction of all matter (**sa vai guṇāpāya-visarga-lakṣaṇaḥ**).

Whatever is concluded by them is also māyā.

That cannot be the Lord's form.

That is expressed in this verse.

What is indicated by words, what is distinguished by the intelligence, what is perceived by the senses, and even (uta) what is imagined by the mind, is not the form of the Lord.

This verse is connected with verse 31: I offer respects to the Lord whose form is not what is indicated by words.

This is because (hi) all these forms are made of the guṇas, whereas the Lord is beyond the guṇas.

He creates and destroys the guṇas.

He who creates and destroys is the Lord.

He exists before and after creation and destruction.

However there are many contrary statements in the śruti and smṛti:

atra dr̥śyate tv agryayā buddhyā

The Lord is seen by concentrated intelligence. Katha Upaniṣad
1.3.12.2

manasā evānudraṣṭavya

The Lord is to be seen by the mind. Bṛhad-āraṇyaka Upaniṣad
4.4.20

tam eva viditvā atimṛtyum eti

Knowing the Lord one surpasses death. Śvetāśvatara Upaniṣad
3.8

ātmā vā are mantavyaḥ

The Lord should be contemplated. Brhad-āraṇyaka
Upaniṣad 4.5.6

**tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā |
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām ||**

O King! Therefore, at all times and all places without
restriction men should hear about, glorify and remember
the Supreme Lord with full concentration of mind.
SB 2.2.36

Thus when it says the Lord cannot be explained by word it means “by words which are not favored by the Lord.”

Thus the śruti says the Lord is realized by “concentrated” intelligence not by mere intelligence. It is said:

**ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eve sphuraty adaḥ**

The Lord’s name and form are not revealed by material senses, but appear spontaneously on the tongue and in other senses when one has faith in the Lord.

BRS 1.2.234

Some persons however say that the Lord cannot really be defined since he cannot be completely defined.

Here is another example: *yato vāco nivartante aprāpya manasā saha*: words along with mind return without attaining the Lord. (Taittirīya Upaniṣad 2.4.1)

The ablative case (*yataḥ*) is used to show that words and mind cannot understand the Lord.

This is because of internal greed in the words and mind.

Theme IV – Dakṣa offers the Hamsa Guhya Prayers (6.4.23-34)

॥ 6.4.30 ॥

**yasmin yato yena ca yasya yasmai
yad yo yathā kurute kāryate ca
parāvareṣām paramam prāk prasiddham
tad brahma tad dhetur ananyad ekam**

Brahman is the supreme cause (**brahma paramam hetuh**), ever existing (**prāk prasiddham**), of all lower and higher causes (**parāvareṣām**), in which (**yasmin**), from which (**yato**), by which (**yena**), of which (**yasya**), unto which everything occurs (**yasmai**), who does everything (**yah kurute**), and who is the desired object of all action (**kāryate ca**). Brahma alone (**tad ekam**), and nothing else exists (**ananyad**).

“But if you say that material forms are not the svarūpa of the Lord, then the Lord is incomplete.”

Locative case (yasmin) ablative case (yataḥ), instrumental case (yena), possessive case (yasya), dative case (yasmai), accusative case (yat), and nominative case (yah) are all used to express everything in relation to the Lord.

It is Brahman who does everything and in whom, from whom, by whom, of whom, unto whom, everything is done.

By seven words seven grammatical cases are related to the Lord are expressed.

Yathā indicates indeclinables used to express relationships with the verb.

Kurute and kāryate indicate actions for the self and for others.

Ca indicates affixes used to form words.

All of this is Brahman. Why?

He is the cause of all of them. How is that?

Brahman has always existed.

“Brahman and other things are said to be causes. Are inferior things also seen as causes?”

Brahman is the supreme cause of all causes higher and lower.

“Though Brahman is the final cause, does Brahman have some assistance?”

No, Brahman is alone (ekam), not dependent on anything else.

“How can Brahman be called the only cause since one hears of time, māyā, jīva, and karma being the cause of the universe, and one hears of the eternal existence of the nine spiritual energies, the three spiritual energies and their actions, the associates of the Lord and his expansions like Vāsudeva and Saṅkarṣaṇa?”

Nothing else exists except the Lord (ananyat).

They are all the Lord, because the energies arise from his svarūpa.

His expansions like Vāsudeva are his amśas, and time, jīva and māyā are also his śaktis, but they do not arise from his svarūpa.

Theme IV – Daksa offers the Hamsa Guhya Prayers (6.4.23-34)

|| 6.4.31 ||

yac-chaktayo vadatām vādinām vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣām muhur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne

I offer respects to the great Lord of eternal qualities (**tasmai namah ananta-guṇāya bhūmne**), whose material energy (**yat-śaktayah**) is the cause of agreement and disagreement (**vivāda-saṁvāda-bhuvah**) among those who make philosophies and then argue with others (**vadatām vādinām**), and whose material energy continually bewilders them as to the real nature of ātmā (**kurvanti eṣām muhuh ātma-mohaṁ**).

“Others will contest this.

There are the Advaita-vādis who cannot tolerate any type of difference.

The logicians, Dvaita-vādis, who speak of sixteen different substances, argue with them.

The Vaiśeṣika argue with the logicians.

The Mīmāṃsakas, who proclaim that this world is not dissimilar to what others say, still argue with all of them.

The Svabhāva-vādis argue with them.

Why are all these persons bewildered, even though taking knowledge for learned persons?”

The actions of māyā are the cause of disagreement and sometimes agreement among those who make philosophies and criticize others.

The purpose is explained.

They are forever (muhuh) bewildered about ātmā, even though they desire to know.

I offer respects to the Lord who has unlimited qualities or indestructible qualities.

The earth speaks of the Lord's eternal qualities:

ete cānye ca bhagavan
nityā yatra mahā-guṇāḥ |
prārthyā mahattvam icchadbhir
na viyanti sma karhicit ||

In you reside the following eternal, great qualities, which do not disappear at any time. SB 1.16.27

Sūta speaks of the non-material qualities of the Lord:

**ko nāma tṛpyed rasavit kathāyām
mahattamaikānta-parāyaṇasya |
nāntaṁ guṇānām aguṇasya jagmur
yogeśvarā ye bhava-pādma-mukhyāḥ ||**

What knower of rasa could be satisfied with the topics of the Lord without material, who is the sole, supreme shelter of the greatest devotees? Even those who are masters of yoga, the devatās headed by Brahmā and Śiva, cannot find an end to the spiritual qualities of the Lord who is without material qualities. SB 1.18.14

Parāśara says:

**jñāna-śakti-balaiśvarya-
vīrya-tejāmsy aśeṣataḥ
bhagavac chabda-vācyāni
vinā heyair guṇaḍibhiḥ**

The word bhagavān means that he is filled with knowledge, energies, strength, powers, potency and glory, and devoid of all inferior qualities. Viṣṇu Purāṇa 6.5.79

He has mentioned that the Lord's qualities are devoid of inferior qualities.

From these statements it is understood that the Lord has many spiritual qualities.

Those who claim that these qualities are unreal are offenders.

How can they not be bewildered by māyā?

Theme IV – Dakṣa offers the Hamsa Guhya Prayers (6.4.23-34)

|| 6.4.32 ||

astīti nāstīti ca vastu-niṣṭhayaḥ
eka-sthayaḥ bhinna-viruddha-dharmaṇoḥ
avekṣitaṁ kiñcana yoga-sāṅkhyayoḥ
samaṁ paraṁ hy anukūlaṁ bṛhat tat

The same supreme Brahman (**samaṁ paraṁ bṛhat tat**) without contradiction (**anukūlaṁ**) is perceived (**avekṣitaṁ**) by bhakti and jñāna (**astīti nāstīti yoga-sāṅkhyayoḥ**) with contrary qualities (**bhinna-viruddha-dharmaṇoḥ**) because the followers are fixed in a particular faith directed to the same object (**vastu-niṣṭhayaḥ eka-sthayaḥ**).

“Why do you criticize the knowers of scripture?

They argue because there are different opinions stated in the scriptures.”

That is not so.

Both bhakti (yoga) and jñāna (sāṅkhya) perceive the same brahman (bṛhat) without disagreement.

In studying these two different scriptures there is no disagreement.

They seem to have contrary ideas concerning what exists and what does not exist.

In the bhakti scriptures the object of worship is described as a person with dark complexion, with yellow cloth, lotus eyes, four arms, holding a bow, club and other weapons. He has forms, qualities, limbs, associates and abodes.

In the jñāna scriptures the object of attainment has no name form, qualities, hands, feet, eyes, ears.

It alone exists.

But there is no contradiction in these two different objects with different qualities.

They both exist within one Brahman.

Both processes have Brahman as their object of perception.

“But how can there be no contradiction or disagreement?”

The particular qualities of each realization arise from fixing one’s faith in the same real object.

The form with qualities promoted in bhakti scriptures is a real form, not a false object.

The form without qualities promoted in jñāna scriptures is a real form.

The names and forms of the Lord such as Kṛṣṇa and Rāma described in the bhakti scriptures are not forbidden in the jñāna scriptures even though a person may be fixed in that particular realization of Brahman.

Only the material forms are rejected.

The bhakti scriptures also do not worship the universal form, which is also forbidden in the jñāna scriptures.

amunī bhagavad-rūpe
mayā te hy anuvarṇite |
ubhe api na gr̥hṇanti
māyā-sṛṣṭe vipaścitaḥ ||

The wise do not accept these two forms of the Lord described by me since they are composed of matter. SB 2.10.25

Meditation on this form is recommended only for some persons in the initial state for purification of the heart, and not for all types of worship.

Thus the bhakti and jñāna scriptures are not contradictory.

Those who argue over differences in scripture, not knowing the real conclusion, are condemned.

Theme IV – Dakṣa offers the Hamsa Guhya Prayers (6.4.23-34)

|| 6.4.33 ||

yo 'nugrahārtham bhajatām pāda-mūlam
anāma-rūpo bhagavān anantaḥ
nāmāni rūpāṇi ca janma-karmabhir
bheje sa mahyam paramaḥ prasīdatu

May the unlimited Supreme Lord (**bhagavān paramaḥ anantaḥ**) who (**yaḥ**), without material name and form (**anāma-rūpaḥ**), manifests (**bheje**) names and forms (**nāmāni rūpāṇi ca**) by his birth and activities in this world (**janma-karmabhiḥ**) to show mercy (**anugraha artham**) to those who worship his lotus feet (**pāda-mūlam bhajatām**), be pleased with me (**mahyam prasīdatu**)!

After showing that the two scriptures which proclaim the Lord with qualities and without qualities are not contrary, he prays for the Lord's mercy since the Lord is affectionate to his devotees.

Śrīdhara Svāmī explains “The Lord, devoid of material name and form (anāma-rūpaḥ), assumes names by his actions and forms of viśuddha-sattva through avatāras.”

Bheje means “he manifests in the material world.”

Theme IV – Daksa offers the Hamsa Guhya Prayers (6.4.23-34)

|| 6.4.34 ||

yaḥ prākṛtair jñāna-pathair janānām
yathāśayaṁ deha-gato vibhāti
yathānilaḥ pāṛthivam āśrito guṇam
sa īśvaro me kurutām manoratham

That Lord (**īśvarah**), who (**yaḥ**), entering the bodies (**deha-gatah**) of persons following an immature path of knowledge (**prākṛtair jñāna-pathaih janānām**), appears to be a jīva according to the nature of their hearts (**yathāśayaṁ vibhāti**), just as air appears various after taking shelter of various fragrances (**yathā anilaḥ pāṛthivam guṇam āśritah**), should fulfill my desires (**kurutām me manoratham**).

It is understood that there is a great difference between the Lord and the jīva.

The Lord has all knowledge and the jīva has little knowledge.

This is expressed in verses 24 and 25.

It has also been shown in verses 26 and 27 that the one Lord has a personal and impersonal form which can be realized as such according to one's preference.

It has also been stated in verse 28-30 that though the material forms are also the Lord, they do not arise from his svarūpa.

It has been shown in verses 31 and 32 that the statements of bhakti and jñāna scriptures are not contradictory.

Now Dakṣa shows that those who claim that the difference between the jīva and the Lord is illusory and not real are not following the path of real jñāna.

He then prays for fulfillment of his desire.

The Lord enters the body of person through the path of immature jñāna and according to their heart, either gross or elevated, overcoming his own nature, appears to be a jīva, just as air, taking up a earthly particles either foul or fine, or taking up fragrance, appears to have various fragrances.

**Theme V – Lord appears and
astonished Daksa becomes
speechless (6.4.35-42)**

|| 6.4.35-39 ||

śrī-śuka uvāca

iti stutaḥ saṁstuvataḥ
sa tasminn aghamarṣaṇe
prādurāsīt kuru-śreṣṭha
bhagavān bhakta-vatsalaḥ

kṛta-pādaḥ suparṇāṁse
pralambāṣṭa-mahā-bhujāḥ
cakra-śaṅkhāsi-carmeṣu-
dhanuḥ-pāśa-gadā-dharaḥ

pīta-vāsā ghana-śyāmaḥ
prasanna-vadanekṣaṇaḥ
vana-mālā-nivītaṅgo
lasac-chrīvatsa-kaustubhaḥ

mahā-kirīṭa-kāṭakaḥ
sphuran-makara-kuṇḍalaḥ
kāñcy-aṅgulīya-valaya-
nūpurāṅgada-bhūṣitaḥ

trailokya-mohanaṁ rūpaṁ
bibhrat tribhuvaneśvaraḥ
vṛto nārada-nandādyaiḥ
pārṣadaiḥ sura-yūthapaiḥ
stūyamāno 'nugāyadbhiḥ
siddha-gandharva-cāraṇaiḥ

|| 6.4.35-39 ||

Śukadeva said: O Mahārāja Parīkṣit (**kuru-śreṣṭha**)! The Supreme Lord, affectionate to his devotees (**bhagavān bhakta-vatsalah**), on being praised by Dakṣa (**iti stutaḥ samstuvataḥ**), appeared at that holy place (**tasminn prādur āsīt**) known as Aghamarṣaṇa (**aghamarṣaṇe**). The Lord's lotus feet rested on the shoulders of Garuḍa (**kr̥ta-pādaḥ suparṇa amse**), and he appeared with eight long, powerful arms (**pralamba aṣṭa-mahā-bhujah**). In his hands he held a disc, conch-shell, sword, shield, arrow, bow, rope and club (**cakra-śaṅkha-asi-carma-iṣu-dhanuḥ-pāśa-gadā-dharah**). His garments were yellow (**pīta-vāsā**) and his bodily hue deep bluish (**ghana-śyāmah**). His eyes and face were very cheerful (**prasanna-vadana ikṣaṇah**). His body was covered with a garland of flowers (**vana-mālā-nivīta aṅgah**) and his chest was decorated with the shining Kaustubha jewel and the mark of Śrīvatsa (**lasat-śrīvatsa-kaustubhah**). On his head was a huge crown (**mahā-kirīṭa**), on his feet were anklets (**kaṭakah**), and on his ears were shining earrings resembling makaras (**sphurat-makara-kuṇḍalah**). The Lord wore a golden belt on his waist, bracelets on his arms, rings on his fingers, and ankle bells on his feet (**kāñcy-aṅgulīya-valaya-nūpura-aṅgada-bhūṣitah**). Having a form attractive the three worlds (**bibhrat trailokya-mohanam rūpaṁ**), the Lord of the three worlds (**tribhuvana īśvarah**) was accompanied by great devotees like Nārada, Nanda (**vṛtah nārada-nanda ādyaiḥ pārṣadaiḥ**) and groups of devatās (**sura-yūthapaiḥ**). He was praised by the Siddhas, Gandharvas and Cāraṇas (**stūyamānah anugāyadbhiḥ siddha-gandharva-cāraṇaiḥ**).

Theme V – Lord appears and astonished Daksa becomes
speechless (6.4.35-42)

|| 6.4.40 ||

rūpaṁ tan mahad-āścaryam
vicakṣyāgata-sādhvasaḥ
nanāma daṇḍavad bhūmau
prahr̥ṣṭātmā prajāpatiḥ

Seeing that astonishing form (**vicakṣya tad mahad-āścaryam rūpaṁ**), Prajāpati Dakṣa (**prajāpatiḥ**), somewhat afraid (**āgata-sādhvasaḥ**) but pleased (**prahr̥ṣṭa ātmā**), fell to the ground like a stick (**daṇḍavad bhūmau**) to offer his respects to the Lord (**nanāma**).

Theme V – Lord appears and astonished Daksa becomes speechless (6.4.35-42)

|| 6.4.41 ||

na kiñcanodīrayitum
aśakat tīvrayā mudā
āpūrita-manodvārain
hradinya iva nirjharaiḥ

Because his senses (**manah dvārain**) were filled (**āpūrita**) with intense bliss (**tīvrayā mudā**), like waterfalls filling up rivers (**hradinya iva nirjharaiḥ**), he could not speak at all (**na kiñcana udīrayitum aśakat**).

Just as rivers are filled by waterfalls his senses were filled with intense bliss.

Because of that bliss he could not speak, see or hear.

Theme V – Lord appears and astonished Dakṣa becomes
speechless (6.4.35-42)

॥ 6.4.42 ॥

**taṁ tathāvanataṁ bhaktaṁ
prajā-kāmaṁ prajāpatim
citta-jñāḥ sarva-bhūtānām
idam āha janārdanaḥ**

The Lord (**janārdanaḥ**) who knows the heart of all beings (**sarva-
bhūtānām citta-jñāḥ**) then spoke to his devotee Dakṣa (**taṁ
bhaktaṁ prajāpatim idam āha**), who was bowing before him
(**avanataṁ**) with a desire to produce progeny (**prajā-kāmaṁ**).

Theme VI – Lord benedicts Daksa (6.4.43-54)

Theme VI – Lord benedicts Daksa (6.4.43-54)

|| 6.4.43 ||

śrī-bhagavān uvāca
prācetasā mahā-bhāga
samsiddhas tapasā bhavān
yat śraddhayā mat-parayā
mayi bhāvaṁ param gataḥ

The Lord said: O fortunate son of the Pracetas (**prācetasā mahā-bhāga**)! You have become perfect by austerities (**samsiddhas tapasā bhavān**) because you have attained the highest conception of me (**mayi bhāvaṁ param gataḥ**) through faith directed to me (**yat śraddhayā mat-parayā**).

Param bhāvam means the best conception with the thought, “That is Paramātmā.”

Theme VI – Lord benedicts Dakṣa (6.4.43-54)

|| 6.4.44 ||

prīto 'haṁ te prajā-nātha
yat te 'syodbṛmhaṇaṁ tapaḥ
mamaiṣa kāmo bhūtānāṁ
yad bhūyāsur vibhūtayaḥ

Master of the progeny (**prajā-nātha**)! I am pleased with you (**prītaḥ ahaṁ te**), since your austerity (**yat te tapaḥ**) for increasing the population (**asya bhūtānāṁ udbṛmhaṇaṁ**) is also my desire (**mama eṣaḥ kāmaḥ**)---that the increase of living entities take place (**yad bhūyāsur vibhūtayaḥ**).

Since your austerity for increasing the population of the earth is my desire, your austerity has become successful.

“What is the nature of your desire?”

“May the population increase!”

Theme VI – Lord benedicts Dakṣa (6.4.43-54)

|| 6.4.45 ||

**brahmā bhavo bhavantaś ca
manavo vibudheśvarāḥ
vibhūtayo mama hy etā
bhūtānām bhūti-hetavaḥ**

Lord Brahmā, Lord Śiva (**brahmā bhavaḥ**), you Prajāpatis, the Manus (**bhavantaś ca manavaḥ**), and the leaders of the devatās (**vibudha īśvarāḥ**), who are all my expansions (**mama vibhūtayah**), strive to increase the living entities (**etā bhūtānām bhūti-hetavaḥ**).

Persons doing this work are not low class.

Theme VI – Lord benedicts Dakṣa (6.4.43-54)

॥ 6.4.46 ॥

tapo me hr̥dayam brahmaṁs
tanur vidyā kriyākṛtiḥ
aṅgāni kratavo jātā
dharma ātmāsavaḥ surāḥ

O brāhmaṇa (**brahman**)! Austerity is my heart (**tapah me hr̥dayam**), Vedic knowledge in the form of hymns and mantras (**vidyā**) constitutes my body (**tanuh**), and daily and occasional rites are my form (**kriyā ākṛtiḥ**). Sacrifices are the various limbs of my body (**aṅgāni kratavaḥ**). The unseen good fortune proceeding from sacrifice constitutes my mind (**jātā dharma ātmā**), and the devatās are my life airs (**asavaḥ surāḥ**).

Hear of my form according to karma-yoga.

Austerity in the form of yama and niyama is my heart.

Knowledge with chanting of mantras is my body.

Daily and occasional rites are my form.

Sacrifices are (jātāḥ) my limbs or head.

The results generated from sacrifice are my mind.

My life airs are the devatās.

All these actions such as austerity are vibhūtis of my body of eternity, knowledge and bliss.

Theme VI – Lord benedicts Daksa (6.4.43-54)

|| 6.4.47 ||

aham evāsam evāgre
nānyat kiñcāntaram bahiḥ
samjñāna-mātram avyaktam
prasuptam iva viśvataḥ

I alone existed before the creation, I alone will exist after the creation, and I alone exist now (**aham eva āsam eva agre**). Nothing exists outside of me or inside of me (**na anyat kiñca antaram bahiḥ**). I am also pure consciousness (**samjñāna-mātram**), imperceptible by the senses (**avyaktam**), quiet as if sleeping (**prasuptam iva**), and all-pervading (**viśvataḥ**).

Now hear about my form according to bhakti-yoga.

This form that you see with ornaments, cloth, Garuda, associates existed before the creation.

I will exist after the destruction of the universe as well.

Agre means both previous and in the future.

And I exist now.

That is self evident.

This statement thus shows that the Lord exists in all three aspects of time.

I have no interior or exterior.

My limited form pervades everything.

This shows the Lord's inconceivable power.

na cāntar na bahir yasya na pūrvaṁ nāpi cāparam
pūrvāparam bahiś cāntar jagato yo jagac ca yaḥ

taṁ matvātmajam avyaktaṁ martya-liṅgam adhokṣajam
gopikolūkhale dāmnā babandha prākṛtaṁ yathā

The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, he is all-pervading. Because he is not under the influence of the element of time, for him there is no difference between past, present and future; He exists in his own transcendental form at all times. Being absolute, beyond relativity, he is free from distinctions between cause and effect, although he is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering him her own ordinary child, bound him to the wooden mortar with a rope. SB

10.9.13-14

Now hear about my form according to jñāna-yoga.

I am consciousness alone (samjñānam-mātram).

I am not perceivable by the senses.

I pervade everything.

Theme VI – Lord benedicts Daksa (6.4.43-54)

॥ 6.4.48 ॥

mayy ananta-guṇe 'nante
guṇato guṇa-vigrahaḥ
yadāsīt tata evādyah
svayambhūḥ samabhūd ajaḥ

When the universe came into existence (**yadā guṇa-vigrahaḥ āsīt**) from my material energy (**mayy guṇato**) within the unlimited Lord (**anante**) of unlimited qualities (**ananta-guṇe**), then Brahmā (**ajaḥ svayambhūḥ**) and others (**ādyah**) took birth (**samabhūd**) within the universe (**tatah**).

Having told of his svarūpa, the Lord now speaks of how he begins the creation.

Guṇataḥ means from māyā.

The totality of all matter, the universe (guṇa-vigrahaḥ) came into existence.

Then within the universe Brahmā and you took birth.

Theme VI – Lord benedicts Dakṣa (6.4.43-54)

|| 6.4.49-50 ||

sa vai yadā mahādevō
mama vīryopabṛmhitāḥ
mene khilam ivātmānam
udyataḥ svarga-karmaṇi

atha me 'bhihito devas
tapo 'tapyata dāruṇam
nava viśva-sṛjo yuṣmān
yenādāv asṛjad vibhuḥ

When the chief lord of the universe, Lord Brahmā (**yadā sah mahādevah**), endowed with my energy (**mama vīrya upabṛmhitāḥ**), was attempting to create (**udyataḥ svarga-karmaṇi**), and thought himself incapable (**mene ātmānam khilam iva**), he underwent extreme austerities (**dāruṇam tapah atapyata**) as advised by me (**me abhihitah**). Because of these austerities (**yena**), Brahmā (**vibhuḥ**) created nine persons (**nava viśva-sṛjah asṛjad**), including you (**yuṣmān**), to help him in the functions of creation (**implied**).

Khilam means incapable.

I told him to perform austerities.

By that austerity (yena) he created nine persons.

Theme VI – Lord benedicts Dakṣa (6.4.43-54)

॥ 6.4.51 ॥

eṣā pañcajanasyāṅga
duhitā vai prajāpateḥ
asiknī nāma patnīve
prajeśa pratigr̥hyatām

O My dear son Dakṣa (**aṅga**)! O master of the progeny (**prajeśa**)!
Please accept in marriage (**patnīve pratigr̥hyatām**) the daughter
of Prajāpati Pañcajana (**prajāpateḥ pañcajanasya duhitā**) named
Asiknī (**asiknī nāma**).

You should make all efforts to increase the population by all means.

Theme VI – Lord benedicts Daksa (6.4.43-54)

॥ 6.4.52 ॥

**mithuna-vyavāya-dharmas tvam
prajā-sargam imam punaḥ
mithuna-vyavāya-dharminyam
bhūriśo bhāvayisyasi**

Having a natural quality of sex life (**mithuna-vyavāya-dharmah**), you will increase (**tvam bhūriśo bhāvayisyasi**) the population (**prajā-sargam**) through this woman (**imam**), who has a similar nature (**mithuna-vyavāya-dharminyam**).

You, having the quality of sex life between man and woman, will produce population in her.

Though the Lord mercifully showed Dakṣa his form after Dakṣa had praised him, and had given him instructions, he cast Dakṣa onto the path of karma and material enjoyment, and not into the sweet ocean of his prema.

That is because the influence of his offense to his great devotee Śiva had not been completely removed.

In the next chapter Śukadeva says that Dakṣa, impelled by the illusory energy of Lord Viṣṇu, begot ten thousand sons in the womb of Asiknī. (SB 6.5.1)

Because of his offense, he also criticizes Nārada.

One should not say “The Lord also put Kardama into material enjoyment.”

The Lord gave Kardama limited enjoyment on seeing slight desire in him, and did not give unlimited enjoyment.

tvam ca samyag anuṣṭhāya
nideśam ma uśattamaḥ
mayi tīrthī-kṛtāśeṣa-
kriyārtho mām prapatsyase

Obeying my instructions, offer the results of your actions to me. Becoming pure, finally you will attain me. SB 3.21.30

Kardama also prayed for bhakti:

**naitad batādhīśa padam tavepsitam
yan māyayā nas tanuṣe bhūta-sūkṣmam
anugrahāyāstv api yarhi māyayā
lasat-tulasyā bhagavān vilakṣitaḥ**

O Lord! I offer repeated respects to you, who destroy the desire to enjoy by giving realization of your sweetness, and who cover us with the results of karma through the inspiration of your material māyā, who give material benedictions to low persons such as me, and whose lotus feet are worthy of worship. SB 3.21.20

All the devotees like Dhruva, though having material desires, desired bhakti.

But Dakṣa did not desire bhakti.

Therefore the Lord did not give him bhakti.

This is the nature of traces of offense.

Theme VI – Lord benedicts Dakṣa (6.4.43-54)

|| 6.4.53 ||

tvatto 'dhastāt prajāḥ sarvā
mithunī-bhūya māyayā
madīyayā bhaviṣyanti
hariṣyanti ca me balim

After this (**adhastāt**), captivated by my illusory energy (**māyayā madīyayā**), all the offspring (**prajāḥ sarvā**) will engage in intercourse and increase (**mithunī-bhūya bhaviṣyanti**). They will also offer me presentations in devotion (**hariṣyanti ca me balim**).

Bhaviṣyanti means they will be born as many sons and daughters.

Theme VI – Lord benedicts Daksa (6.4.43-54)

|| 6.4.54 ||

śrī-śuka uvāca

ity uktvā miṣatas tasya
bhagavān viśva-bhāvanah
svapnopalabdhārtha iva
tatraivāntardadhe hariḥ

Śukadeva said: After speaking (**ity uktvā**), the creator of the universe (**bhagavān hariḥ viśva-bhāvanah**), like a figure in a dream (**svapna-upalabdha-ārtha iva**), disappeared (**tatra eva antardadhe**) while Dakṣa looked on (**tasya miṣatah**).