

ज्ञातोऽसि मेघ सुचिरात्रनु देहभाजां
न ज्ञायते भगवतो गतिरित्यवधम् ।
नान्यत्वदस्ति भगवत्रपि तत्र शुद्धं
मायागुणव्यतिकराघदुरुर्विभासि ॥ १ ॥

Lord Brahma said: O my Lord, today, after many, many years of penance, I have come to know about You. Oh, how unfortunate the embodied living entities are that they are unable to know Your personality! My Lord, You are the only knowable object because there is nothing supreme beyond You. If there is anything supposedly superior to You, it is not the Absolute. You exist as the Supreme by exhibiting the creative energy of matter.

रूपं यदेतदवबोधरसोदयेन
शङ्खत्रिवृततमसः सदनुग्रहाय ।
आदौ गृहीतमवतारशतैकवीजं
यत्राभिपन्नभवनादहमाविरासम् ॥ २ ॥

The form which I see is eternally freed from material contamination and has adverted to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.

नातः परं परम् यद्वदतः स्वरूप-
मानन्दमात्रमविकल्पमविवर्चः ।
पश्यामि विद्वसृजमेकमविवर्चमात्मन्
भूतेन्द्रियात्मकमदस्त उपाश्रितोऽस्मि ॥ ३ ॥

O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation and yet You are untouched by matter.

तद्वा इदं भुवनमद्भुत मद्भुलाय
ध्याने स्म नो दर्शितं त उपासकानाम् ।
तस्मै नमो भगवते नुविधेम तुभ्यं
यो नाध्त्तो नरकभागिमरसत्प्रसङ्गैः ॥ ४ ॥

This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Sri Krishna, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisance's unto You. These who are destined to be dispatched to the path of hell neglect Your personal form because of speculation on material topics.

ये तु त्वदीयचरणाम्बुजकोशगन्धं
जिघ्रान्ति कर्णविवरैः श्रुतिवातनीतम् ।
भक्त्या गृहीतचरणः परयाच तेषां
नापैषि नाथ हृदयाम्बुरुहात्स्वपुंसाम् ॥ ५ ॥

O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts.

तावद्वयं द्रविणदेहसुहृन्निमित्तं
शोकः स्पृहा परिभवो विपुलश्च लोभः ।
तावन्ममेत्यसदवग्रह आर्तिमूलं
यावन्नतेऽङ्घ्रिमभयं प्रवृणीत लोकः ॥ ६ ॥

O my Lord, the people of the world are embarrassed by all material anxieties – they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and the avariciously base their undertakings on the perishable conceptions of "my" and "mine." As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

दैवेन ते हतधियो भवतः प्रसङ्गा
त्सर्वाशुभोपशमनाद्धिमुखेन्द्रिया ये ।
कुर्वन्ति कामसुखलेशलवाय दीना
लोभाभिभूतमनसोऽकुशलानिशश्चत् ॥ ७ ॥

O my Lord, persons who are bereft of the all – auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortunate and are also bereft of good sense, They engage in inauspicious activities, enjoying sense gratification for a very little while.

क्षुत्त्रिधातुभिरिमा मुहुरर्घमानाः
शीतोष्णवातवरषैरितरेतराच्च !
कामाग्निनाच्युत रुषा च सुदुर्भरेण
सम्पश्यतो मन उरकृम सीदते मे ॥ ८ ॥

O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them.

यावत्पृथक्त्वमिदं मात्मन इन्दियार्थं
मायावलं भगवतो जन ईश पश्येत् !
तावत्र संसृतिरसौ प्रतिसंक्रमेत्
व्यर्थापि दुःखनिवहं वहती क्रियार्था ॥ ९ ॥

O my Lord, the material miseries are without factual existence for the soul. Yet as long as the conditioned soul sees the body as meant for sense enjoyment, the cannot get out of the entanglement of material miseries, being influenced by Your external energy.

अहथापृतार्तकरणा निशि निःशयाना
नानामनोरेथधिया क्षणभग्रनिद्राः !
दैवाहतार्थरचना ऋपयोऽपि देव
युष्मत्प्रसङ्गिमुखा इह संसरन्ति ॥ १० ॥

Such no devotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rot in this material world.

त्वं भक्तियोगपरिभाषितहृत्सरोज
आस्से श्रुतेक्षितपथो ननु नाथ पुंसाम् !
यद्यद्विया त उरुगाय विभावयन्ति
तत्तदपुः प्रणयसे सदनुग्रहाय ॥ ११ ॥

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

नातिप्रसीदति तथोपचितोपचारै
राराधितः सुरगणैर्हृदिवद्वकामैः !
यत्सर्वभूतदययासदलभ्ययैको
नानाजनेष्ववहितः सुहृदन्तरात्मा ॥ १२ ॥

My Lord, You are not very much satisfied by the worship of the demigods, who arrange for Your worship very pompously, with various paraphernalia, but who are full of material hankerings. You are situated in everyone's heart as the Supersoul just to show Your causeless mercy, and You are the eternal well-wisher, but You are unavailable for the nondevotee.

पुंसामतो विविधकर्मभिरध्वराद्यै-
र्दानेन चोग्रतपसा परिचर्यया च !
आराधनं भगवतस्तव सत्क्रियार्थो
धर्मोऽर्पितः कर्हिचिदग्नियते न यत्र ॥ १३ ॥

But the pious activities of the people, such as performance of Vedic rituals, charity, austere penances, and transcendental service, performed with a view to worship You and satisfy You by offering You the fruitive results, are also beneficial. Such acts of religion never go in vain.

शङ्खत्स्वरुपमहसैव निपीतभेद-
मोहाय बोधधिषणाय नमः परस्मै !
क्विद्रवस्थितिलयेषु निमित्तलीला
रासाय ते नम इदं चक्रेमेध्वराय ॥ १४ ॥

Let me offer my obeisance's unto the Supreme Transcendence, who is eternally distinguished by His internal potency. His indistinguishable impersonal feature is realized by intelligence for self-realization. I offer my obeisances unto Him who by His pastimes enjoys the creation, maintenance and dissolution of the cosmic manifestation.

यस्यावतारगुणकर्मविडम्बनानि
नामानि येऽसुविगमे विवशा गृणन्ति !
तेऽनैकजन्मशमलं सहसैव हित्वा
संयान्त्यपावृतामृतं तमजं प्रपद्ये ॥ १५ ॥

Let me take shelter of the lotus feet of Him whose incarnations, qualities and activities are mysterious imitations of worldly affairs. One who invokes His transcendental name, even unconsciously, at the time he quits this life, is certainly washed immediately of the sins of many, many births and attains Him without fail.

नाभिहृदादिह सतोऽम्भसि यस्य पुंसो
 क्षिानशक्तिरहमासमनन्तशक्तेः ।
 रुपं विचित्रमिदमस्य विवृण्वतो मे
 मा रीरिषीष्ट निगमस्य गिरां विसर्गः ॥ २४ ॥

The Lord's potencies are innumerable, As He lies down in the water of devastation, I am born as the total universal energy from the navel take in which the lotus sprouts. I am now engaged in manifesting His diverse energies in the form of the cosmic manifestation. I therefore pray that in the course of my material activities I may not be deviated from the vibration of the Vedic hymns.

सोऽसावदभ्रकरुणो भगवान् विवृद्ध-
 प्रेमस्मितेन नयनाम्बुरुहं विजृम्भन् ।
 उत्थाय विध्वविजयाय च नो विषादं
 माध्व्या गिरापनयतात्पुरुषः पुराणः ॥ २५ ॥

The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions.

स्वसम्भवं निशाम्यैवं तपोविघासमाधिभिः ।
 यावन्मनोवचः स्तुत्वा विरराम स खिन्नवत् ॥ २६ ॥

The sage Maitreya said: O Vidura, after observing the source of his appearance, namely the Personality of Godhead, Brahma prayed for His mercy as far as his mind and word would permit him. Thus having prayed, he became silent, as if tired from his activities of penance, knowledge and mental concentration.

अथाभिप्रेतमन्वीक्ष्य ब्रह्मणो मधुसूदनः ।
 विषण्णचेतसं तेन कल्पव्यतिकराम्भसा ॥ २७ ॥
 लोकसंस्थानविज्ञान आत्मनः परिखिद्यतः ।
 तमाहागाधया वाचा कश्मलं शमयन्निव ॥ २८ ॥

The Lord saw that Brahma was very anxious about the planning and construction of the different planetary systems and was depressed upon seeing the devastation water. He could understand the intention of Brahma, and thus He spoke in deep, thoughtful words, removing all the illusion that has arisen,

मा वेदगर्भं गास्तन्दीं सर्ग उघममावह ।
 तन्मयापादितंहाग्रे यन्मां प्रार्थयते भवान् ॥ २९ ॥

The Supreme Personality of Godhead then said: O Brahma, O depth of Vedic wisdom, by neither depressed nor anxious about the execution of creation. What you are begging from Me has already been granted before.

भूयस्त्वं तप आतिष्ठ विघां चैव मदाश्रयाम् ।
 ताभ्यामन्तर्हृदि वह्नन् लोकान्द्रक्ष्यस्यपावृतान् ॥ ३० ॥

O Brahma, situate yourself in penance and meditation and follow the principles of knowledge to receive My favor. By these actions you will be able to understand everything from within your heart.

तत् आत्मनि लोके च भक्तियुक्तः समाहित ।
 द्रष्टासि मां तत्तं ब्रह्मन्मयि लोकांस्त्वमात्मनः ॥ ३१ ॥

O Brahma, when you are absorbed in devotional service, in the course of your creative activities, you will see Me in you and throughout the universe, and you will see that you yourself, the universe and the living entities are all in Me.

यदा तु सर्वभूतेषु दारुष्यग्रिमिव स्थितम् ।
प्रतिचक्षीत मां लोको जह्नातर्ह्येव कश्मलम् ॥ ३२ ॥

You will see Me in all living entities as well as all over the universe, Just as fire is situated in wood. Only in that state of transcendental vision will you be able to be free from all kinds of illusion.

यदा रहितमात्मानं भूतेन्द्रियगुणाशयैः ।
स्वरूपेण मयोपेतं पश्यन् स्वाराज्यमृच्छति ॥ ३३ ॥

When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness.

नानाकर्मवितानेन प्रजा वहीः सिसृक्षतः ।
नात्मावसीदत्यस्मिंस्ते वर्षीयान्मदनुग्रहः ॥ ३४ ॥

Since you have desired to increase the population innumerable and expand your varieties of service, you shall never be deprived in this matter because My causeless mercy upon you will always increase for all time.

ऋषिमाद्यं न वधाति पापीयांस्त्वां रजोगुणः ।
यन्मनो मयि निर्वद्धं प्रजाः संसृजतोऽपि ते ॥ ३५ ॥

You are the original rsi, and because your mind is always fixed on Me, even though you will be engaged in generation various progeny, the vicious mode of passion will never encroach upon you.

ज्ञातोऽहं भवता त्वद्य दुर्विज्ञेयोऽपि देहिनाम् ।
यन्मां त्वं मन्यसेऽयुक्तं भूतेन्द्रियगुणात्मभि ॥ ३६ ॥

Although I am not easily knowable by the conditioned soul, you have known Me today because you know that My personality is not constituted of anything material, and specifically not of the five gross and three subtle elements.

तुभ्यं मद्विचिकित्सायामात्मा मे दर्शितोऽवहिः ।
नालेन सलिले मूलं पुष्करस्य विचिन्वतः ॥ ३७ ॥

When you were contemplating whether there was a source to the stem of the lotus of your birth and you even entered into that stem, you could not trace out anything. But at that time I manifested My form from within.

यच्चकर्थाद् मत्स्तोत्रं मत्कथाभ्युदयाङ्कितम् ।
यद्वा तपसि ते निष्ठा स एष मदनुग्रहः ॥ ३८ ॥

O Brahma, the prayers that you have chanted praising the glories of My transcendental activities, the penances you have undertaken to understand Me, and your firm faith in Me – all these are to be considered My causeless mercy.

प्रीतोऽहमस्तु भद्रं ते लोकानां विजयेच्छया ।
यदस्तौषीर्गुणमयं निर्गुणं मानुवर्णयन् ॥ ३९ ॥

I am very much pleased by your description of Me in terms of My transcendental qualities, which appear mundane to the mundane. I grant you all benedictions in your desire to glorify all the planets by your activities.

य एतेन पुमान्भित्यं स्तुत्वा स्तोत्रेण मां भजेत् ।
तस्याशु सम्प्रसीदेयं सर्वकामवन्द्यम् ॥ ४० ॥

Any human being who prays like Brahma, and who thus worships Me, shall very soon be blessed with the fulfillment of all his desires, for I am the Lord of all benediction.

पूर्तेन तपसा यज्ञैर्दानैर्योगसमाधिना ।
राट्वं निःश्रेयसं पुंसा मत्प्रीतिस्तत्त्वविन्मतम् ॥ ४१ ॥

It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction.

अहमात्मात्मनां धातःप्रेष्ठःसन् प्रेयसामपि ।
अतो मयि रतिं कुर्याद्दिहादिर्यत्कृते प्रियः ॥ ४२ ॥

I am the Super soul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only.

योवाअहं च गिरिशञ्च विभुःस्वयं च
स्थित्युद्रवप्रलयहेतव आत्ममूलम् ।
भित्त्वा त्रिपाद्वृध एक उरुप्ररोह-
स्तस्मै नमो भगवते भुवनद्रुमाय ॥ १६ ॥

Your Lordship is the prime root of the tree of the planetary systems. This tree has grown by first penetrating the material nature in three trunks-as me, Siva and You, the Almighty – for creation, maintenance and dissolution, and we three have grown with many branches Therefore I offer my obeisance's unto You, the tree of the cosmic manifestation.

लोको विकर्मनिरतः कुशलेप्रमत्तः
कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।
यस्तावदस्य बलवानिह जीविताशां
सद्यश्छिनत्यनिमिषाय नमोऽस्तु तस्मै ॥ १७ ॥

People in general all engage in foolish acts, not in the really beneficial activities enunciated directly by You for their guidance. As long as their tendency for foolish work remains powerful, all their plans in the struggle for existence will be cut to pieces. I therefore offer my obeisance's unto Him who acts as e t e r n a l t i m e .

यस्माद्विभेम्यहमपि द्विपरार्धधिष्य-
मध्यासितः सकललोकनमस्कृतं यत् ।
तेपे तपो बहुसवोऽवरुरुत्समान
स्तस्मै नमो भगवतेऽधिमखाय तुभ्यम् ॥ १८ ॥

Your Lordship, I offer my respectful obeisance's unto You who are indefatigable time and the enjoyer of all sacrifices. Although I am situated in an abode which will continue to exist for a time duration of two parardhas, although I am the leader of all other planets in the universe, and although I have undergone many, many years of penance for self - realization, still I offer my r e s p e c t s u n t o Y o u .

तिर्यञ्चनुष्यविवुधादिषु जीवयोनि-
ष्वात्मेच्छयात्मकृतसेतुपरीप्सया यः ।
रेमे निरस्तविषयोऽप्यवरुद्धदेह-
स्तस्मै नमो भगवते पुरुषोत्तमाय ॥ १९ ॥

O my Lord, by Your own will You appear in the various species of living entities, among animals lower than human beings as well as among the demigods, to perform Your transcendental pastimes. You are not affected by material contamination. You come just to fulfill the obligations of Your won principles of religion, and therefore, O Supreme Personality, I offer my obeisance's unto You for manifesting such different forms.

योऽक्वियायानुपहतोऽपि दशार्धवृत्त्या
निद्रामुवाह जठरीकृतलोकयात्रः ।
अन्तर्जलेऽहिकशिपुस्पर्शानुकूलां
भीमोर्भिमालिनि जनस्य सुखं विवृण्वन् ॥ २० ॥

My Lord, You accept the pleasure of sleeping in the water of devastation, where there are violent waves, and You enjoy pleasure on the bed of snakes, showing the happiness of Your sleep to intelligent persons. At that time, all the universal planets are statione d w i t h i n Y o u r a b d o m e n .

यन्नाभिपञ्जवनादहमासमीञ्ज
लोकत्रयोपकरणो यदनुग्रहेण ।
तस्मै नमस्त उदरस्थभवाय योग-
निद्रावसानविकसत्रलिनेक्षणाय ॥ २१ ॥

O object of my worship, I am born from the house of Your lotus navel for the purpose of creating the universe by Your mercy. All these planets of the universe were statione d w i t h i n Y o u r t r a n s c e n d e n t a l a b d o m e n w h i l e Y o u w e r e e n j o y i n g s l e e p . N e w , Y o u r s l e e p h a v i n g e n d e d , Y o u r e y e s a r e o p e n l i k e b l o s s o m i n g l o t u s e s i n t h e m o r n i n g .

सोऽयं समस्तजगतां सुहृदेक आत्मा
सत्त्वेन यन्मुडयते भगवान् भगेन ।
तेनैव मेऽशमनुस्पृशताद्यथाहं
स्त्रक्ष्यामि पूर्ववदिदं प्रणतप्रियोऽसौ ॥ २२ ॥

Let the Supreme Lord be merciful towards me. He is the one friend and soul of all living entities in the world, and He maintains all, for their ultimate happiness, by His six transcendental opulence's. May He be merciful towards me so that I, as before, may be empowered with the introspection to create, for I am also one of the surrendered souls who are d e a r t o t h e L o r d .

एष प्रपञ्चवरदो रमयात्मशक्त्या
यद्यत्करिष्यति गृहीतगुणावतारः ।
तस्मिन् स्वविक्रममिदं सृजतोऽपि चेतो
युञ्जीत कर्मशमलं च यथा विजह्याम ॥ २३ ॥

The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.

सर्ववेदमयेनेदमात्मनात्मात्मयोनिना !
प्रजाः सृज यथापूर्व याश्च मय्यनुशेरते ॥ ४३ ॥

By following My instructions you can now generate entities as before, by dint of your complete Vedic wisdom body you have directly received from Me, the supreme everything.

तस्मा एवं जगत्स्त्रष्ट्रे प्रधानपुरुषेष्ट्वरः !
व्यज्येदं स्वेन रूपेण कञ्जनाभस्तिरोदये ॥ ४४ ॥

The sage Maitreya said: After instructing Brahma, the the universe, to expand, the primeval Lord, the Pers Godhead in His personal form as Narayana, disappearance