

1. O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth

1. Why Vyasadeva offers obeisances specifically unto Vasudeva.

- Vasudeva directly indicates Lord Śrī Kṛṣṇa, who is the divine son of Vasudeva and Devaki.
- Asserts herein that Śrī Kṛṣṇa is the original Personality of Godhead, and all others are His direct or indirect plenary portions or portions of the portion.
- In Bhagavad-gita, in many places, the Lord asserts Himself to be the original Personality of Godhead, and this is confirmed by Arjuna, and also by great sages like Narada, Vyasa, and many others.
- In the Padma Purana, it is also stated that out of the innumerable names of the Lord, the name of Kṛṣṇa is the principal one.
- Lord Śrī Kṛṣṇa is the primeval Lord, and if any transcendental nomenclature is to be understood as belonging to the Absolute Personality of Godhead, it must be the name indicated by the word Kṛṣṇa, which means the all-attractive.
- Vasudeva indicates the plenary portion of the Personality of Godhead, and all the different forms of the Lord, being identical with Vasudeva, are indicated in this text.
- Śrī Kṛṣṇa is always meditated upon by the paramahansas, who are the perfected ones among those in the renounced order of life.

2. He is the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes.

1. Because man has developed consciousness, he will inquire about the origin of the creation. One can perform research or accept it from shastras about the origin. Either case one will come to same person Śrī Kṛṣṇa as the origin.

- **Analogy:** Given a gold ring, one can accept it as gold based on the authority of father, mother etc. or do chemical analysis and look at its composition and come to the same conclusion.
- Research / acceptance based on authority both lead to same conclusion, but the latter one is quicker.

2. The author of Srimad Bhagavatam gives a direct answer to such inquiries. He says that the Lord Śrī Kṛṣṇa is the origin of all creations, maintainer and destroyer. Therefore, the supreme will is behind all cosmic activities.

3. **Analogy:** The modern scientist, for example, has created space satellites, and by some arrangement or other, these satellites are thrown into outer space to fly for some time at the control of the scientist who is far away. Similarly, all the universes with innumerable stars and planets are controlled by the intelligence of the Personality of Godhead.

3. He is directly and indirectly conscious of all manifestations,

1. Abhijnah - fully cognizant.

- Directly - Everything is His energy and Supersoul is present everywhere.
- Indirectly - Through demigods who conduct the universal affairs.
- **Analogy:** The chief engineer of a complicated construction does not personally take part in the construction, but he knows every nook and corner because everything is done under his direction. He knows everything about the construction, both directly and indirectly. Similarly, the Personality of Godhead, who is the supreme engineer of this cosmic creation, knows every nook and corner, although affairs are being carried out by demigods.

- Whatever happens to the body quickly becomes known to the embodied. Similarly, the creation is the body of the absolute whole. Therefore, the Absolute knows everything directly and indirectly that happens in the creation.
- Srila Prabhupada in one lecture says, "I need to be aware of everything that happens in ISKCON; else I cannot be called the 'founder acharya'".

1. He is independent because there is no other cause beyond Him.

1. Swarat - Fully independent. No one is either fully cognizant or fully independent.
 - Even Brahma has to meditate upon the Supreme Lord in order to create.
 - The brains of great scientists like Einstein are certainly not the products of any human being.
 - Foolish atheists who defy the authority of the Lord are given intelligence by the Lord to defy Him.
 - Mayavadi impersonalists undergo severe austerities to acquire knowledge to become one with the Lord. But ultimately they become dependent on some rich disciple who supplies them with money to build monasteries and temples.
 - Atheists like Ravana or Hiranyakashipu had to undergo severe penances before they could flout the authority of the Lord. But ultimately, they were rendered helpless when the Lord appeared before them as cruel death.

2. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being.

1. One may argue that Brahma, being the original living being, could not be inspired because there was no other being living at that time. Herein it is stated that the Supreme Lord inspired the secondary creator, Brahma from within his heart.
2. In second canto when Narada enquires from Brahma, though originally thinking him to be Supreme Lord, when he saw Brahma performing austerities, he becomes doubtful. Brahma happily admits he is secondary creator, the original one being the Supreme Lord Śrī Kṛṣṇa.
3. Srila Prabhupada in his lecture says if we become as qualified as brahma (pure devotee), we can also get instructions from Kṛṣṇa directly (*tesam satata yuktanam, BG 10.10*)
4. In Bhagavad-gita, Lord Śrī Kṛṣṇa states that it is He only who superintends the creative energy, prakriti, which constitutes the totality of matter.
5. Therefore, Sri Vyasadeva does not worship Brahma, but the Supreme Lord, who guides Brahma in his creative activities.

3. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water.

1. Great demigods are placed into illusion.
 - Brahma vimohana lila.
 - Indra govardhan lila.
 - Lord Siva becomes attracted to Lord appearing as Mohini-murti.
2. Kṛṣṇa says in (*daivi hy esa, BG 7.14*) His material energy is divine and very difficult to overcome by the conditioned soul. The only way is to surrender to the Supreme Lord. Such a soul is very rare and is called mahatma (*bahunam janamanam, BG 4.19*)
3. Only the mahatmas can understand that the Supreme Lord is the primeval cause of all creations. He is parama or ultimate truth because all other truths are relative to Him. He is omniscient. For Him, there is no illusion.

4. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal.

1. Sri Vyasadeva says herein that the manifested internal potency is real, whereas the external manifested energy in the form of material existence is only temporary and illusory like the mirage in the desert.
2. However huge life of the universe appears, it lasts as much as breathe of Maha-Vishnu, hence not eternal.
3. In **BG chapter 15**, Kṛṣṇa talks about inverted banyan tree.
4. **Analogy:** In the desert mirage there is no actual water. There is only the appearance of water. Real water is somewhere else. Similarly the manifested cosmic creation appears as reality. But reality, of which this is but a shadow, is in the spiritual world.
5. **Analogy:** There is movement in the tree by birds eating fruits, hence we see the same in reflection, but one cannot enjoy the fruits in the reflection – unreal.
6. **Analogy:** Kids play with bubbles, they appear to be real, and the moment kid tries to touch it disappears.

5. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world.

1. Lord resides in Goloka in the spiritual world, where there is no effect of material modes (*goloka eva nivasaty akhilātma-bhūto*, **BS 5.37**)
2. Absolute truth is a person.
 - The material sex life is but a perverted reflection of the original fact. The original fact is in the Absolute Truth, and thus the Absolute Truth cannot be impersonal. It is not possible to be impersonal and contain pure sex life.

6. I meditate upon Him, for He is the Absolute Truth.

1. Why dhimahi?
 - Only the liberated persons who have gradually attained to the stage of paramahansa can transcendently relish this rasa dance. Else one can misunderstand the Lord's worshipable transcendental pastimes.
 - Srila Vyasadeva therefore gives the reader the chance to gradually develop spiritual realization by invoking a Gayatri mantra, dhimahi.
 - This Gayatri mantra is meant for spiritually advanced people. When one is successful in chanting the Gayatri mantra by acquiring brahminical qualities, he can attain to the stage of transcendently realizing the Lord, His name, His fame, His qualities and so on.
2. Param satyam - He who has no equal or superior (asamaurdhva)
 - It is said that before the creation of the material universe there existed the Lord only, who is master of everyone. That Lord instructed Brahma in Vedic knowledge.
 - No one can create as well as God.
 - o He can create machines in duplicate male and female forms. The male and female forms of different types of machineries go on producing innumerable similar machines without God's further attention.
 - o If a man could manufacture such a set of machines that could produce other machines without his attention, then he could approach the intelligence of God. But that is not possible, for each machine has to be handled individually.