About the Author

His Divine Grace AC Bhaktivedanta Swami Prabhupada, the world’s most distinguished teacher of Vedic religion and thought, is the author of Bhagavad-gita As It Is, Srimad-Bhagavatam, The Sri Isopanisad and many other English versions of Vedic literature. He is the Founder-Arcarya of the International Society for Krishna Consciousness, which has hundreds of centers throughout the world.

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First of all, let me offer my humble, respectful obeisances unto the lotus feet of my spiritual master, His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. Sometime in the year 1935 when His Divine Grace was staying at Rādhā-kuṇḍa, I went to see him from Bombay. At that time, he gave me many important instructions in regard to constructing temples and publishing books. He personally told me that publishing books is more important than constructing temples. Of course, those same instructions remained within my mind for many years. In 1944 I began publishing my *Back to Godhead*, and when I retired from family life in 1958 I began publishing *Śrīmad-Bhāgavatam* in Delhi. When three parts of *Śrīmad-Bhāgavatam* had been published in India, I then started for the United States of America on the thirteenth of August, 1965.

I am continuously trying to publish books, as suggested by my spiritual master. Now, in this year, 1976, I have completed the Seventh Canto of *Śrīmad-Bhāgavatam*, and a summary of the Tenth Canto has already been published as *Kṛṣṇa, the Supreme Personality of Godhead*. Still, the Eighth Canto, Ninth Canto, Tenth Canto, Eleventh Canto and Twelfth Canto are yet to be published. On this occasion, therefore, I am praying to my spiritual master to give me strength to finish this work. I am neither a great scholar nor a great devotee; I am simply a humble servant of my spiritual master, and to the best of my ability I am trying to please him by publishing these books, with the cooperation of my disciples in America. Fortunately, scholars all over the world are appreciating these publications. Let us cooperatively publish more and more volumes of *Śrīmad-Bhāgavatam* just to please His Divine Grace...
This First Chapter of the Eighth Canto may be summarized as a description of four Manus, namely Svāyambhuva, Svārociṣa, Uttama and Tāmasa. After hearing descriptions of the dynasty of Svāyambhuva Manu until the end of the Seventh Canto, Mahārāja Parikṣit desired to know about other Manus. He desired to understand how the Supreme Personality of Godhead descends—not only in the past but at the present and in the future—and how He acts in various pastimes as Manu. Since Parikṣit Mahārāja was eager to know all this, Śukadeva Gosvāmī gradually described all the Manus, beginning with the six Manus who had appeared in the past.

The first Manu was Svāyambhuva Manu. His two daughters, namely Ākūti and Devahūti, gave birth to two sons, named Yajña and Kapila respectively. Because Śukadeva Gosvāmī had already described the activities of Kapila in the Third Canto, he now described the activities of Yajña. The original Manu, along with his wife, Śatarūpā, went into the forest to practice austerities on the bank of the River Sunandā. They practiced austerities for a hundred years, and then Manu, in a trance, formed prayers to the Supreme Personality of Godhead. Rākṣasas and asuras then attempted to devour him, but Yajña, accompanied by his sons the Yāmas and the demigods, killed them. Then Yajña personally took the post of Indra, the King of the heavenly planets.

The second Manu, whose name was Svārociṣa, was the son of Agni, and His sons were headed by Dyumat, Sušena and Rocīṣmat. In the age of this Manu, Rocana became Indra, the ruler of the heavenly planets, and there were many demigods, headed by Tuṣita. There were also many saintly persons, such as Ūrja and Stambha. Among them was Vedaśīrā, whose wife, Tuṣitā, gave birth to Vibhū. Vibhū instructed eighty-eight thousand dṛḍha-vratas, or saintly persons, on self-control and austerity.

Uttama, the son of Priyavrata, was the third Manu. Among his sons were Pavana, Sṛṇjaya and Yajñaḥotra. During the reign of this Manu, the sons of Vasiṣṭha, headed by Pramada, became the seven saintly persons. The Satyas, Devasrutas and Bhadras became the demigods, and Satyajit became Indra.
From the womb of Sunṛtā, the wife of Dharma, the Lord appeared as Satyasena, and He killed all the Yakṣas and Rākṣasas who were fighting with Satyajit.

Tāmasa, the brother of the third Manu, was the fourth Manu, and he had ten sons, including Prthu, Khyāti, Nara and Ketu. During his reign, the Satyakas, Haris, Vīras and others were demigods, the seven great saints were headed by Jyotirdhāma, and Triśikha became Indra. Harimedhā begot a son named Hari in the womb of his wife Harinī. This Hari, an incarnation of God, saved the devotee Gajendra. This incident is described as gajendra-mokṣaṇa. At the end of this chapter, Parīśit Mahārāja particularly asks about this incident.

TEXT 1

श्रीराजोवाच
स्वायम्भुवस्येह गुरो वंशोऽयं विस्तराच्छुतः।
यत्र विश्वसुजां सगोऽ मनूनन्यान्वदस्त्व नः॥ ७ ॥

śrī-rājovāca
svāyambhuvasyeha guro
vaṁśaḥ 'yaṁ viśtarāc chrutaḥ
yatra viśva-sṛjām sargo
manūn anyān vadasva nah

SYNONYMS
śrī-rājā uvāca—the King (Mahārāja Parīśit) said; svāyambhuvasya—of the great personality Svāyambhuva Manu; iha—in this connection; guro—O my spiritual master; vaṁśaḥ—dynasty; ayam—this; viśtarāc—extensively; śrutaḥ—I have heard (from you); yatra—wherein; viśva-sṛjām—of the great personalities known as the prajāpatis, such as Marīci; sargaḥ—creation,
involving the birth of many sons and grandsons from the daughters of Manu; 
*manūn*—Manus; *anyān*—other; *vadasva*—kindly describe; *naḥ*—to us.

### TRANSLATION

King Parīkṣit said: O my lord, my spiritual master, now I have fully heard from Your Grace about the dynasty of Svāyambhuva Manu. But there are also other Manus, and I want to hear about their dynasties. Kindly describe them to us.

### TEXT 2

\[
\text{मन्भ्यते हरेर्ज्ञम कर्मणि च महीयसः } \parallel \\
\text{गृण्ति कवयो ब्रह्मान्तनि नो बद श्रुण्वताम् } \parallel 2 \parallel
\]

\[\text{manvantare harer janma} \]
\[\text{karmāṇi ca mahīyasaḥ} \]
\[\text{grñantī kavayo brahmaṁs} \]
\[\text{tāni no vada śṛṇvatāṁ} \]

### SYNONYMS

*manvantare*—during the change of *manvantaras* (one Manu following another); *hareḥ*—of the Supreme Personality of Godhead; *janma*—appearance; *karmāṇi*—and activities; *ca*—also; *mahīyasaḥ*—of the supremely glorified; *grñantī*—describe; *kavayaḥ*—the great learned persons who have perfect intelligence; *brahman*—O learned *brāhmaṇa* (Śukadeva Gosvāmī); *tāni*—all of them; *naḥ*—to us; *vada*—please describe; *śṛṇvatāṁ*—who are very eager to hear.
TRANSLATION

O learned brähmaṇa, Śukadeva Gosvāmī, the great learned persons who are completely intelligent describe the activities and appearance of the Supreme Personality of Godhead during the various manvantaras. We are very eager to hear about these narrations. Kindly describe them.

PURPORT

The Supreme Personality of Godhead has different varieties of incarnations, including the guṇa-avatāras, manvantara-avatāras, lilā-avatāras and yuga-avatāras, all of which are described in the śāstras. Without reference to the śāstras there can be no question of accepting anyone as an incarnation of the Supreme Personality of Godhead. Therefore, as especially mentioned here, grnanti kavayaḥ: the descriptions of various incarnations are accepted by great learned scholars with perfect intelligence. At the present time, especially in India, so many rascals are claiming to be incarnations, and people are being misled. Therefore, the identity of an incarnation should be confirmed by the descriptions of the śāstras and by wonderful activities. As described in this verse by the word mahīyasah, the activities of an incarnation are not ordinary magic or jugglery, but are wonderful activities. Thus any incarnation of the Supreme Personality of Godhead must be supported by the statements of the śāstra and must actually perform wonderful activities. Parīkṣit Mahārāja was eager to hear about the Manus of different ages. There are fourteen Manus during a day of Brahmā, and the age of each Manu lasts for seventy-one yugas. Thus there are thousands of Manus during the life of Brahmā.

TEXT 3

यद्यस्मिन्नरः ब्रह्मन्मण्वान्विन्द्रभावः ।
O learned brähmaṇa, kindly describe to us whatever activities the Supreme Personality of Godhead, who created this cosmic manifestation, has performed in the past manvantaras, is performing at present, and will perform in the future manvantaras.

PURPORT

In Bhagavad-gītā the Supreme Personality of Godhead said that both He and the other living entities present on the battlefield had existed in the past, they existed at present, and they would continue to exist in the future. Past, present and future always exist, both for the Supreme Personality of Godhead and for ordinary living entities. Nityo nityānāṁ cetanaś cetanānāṁ (Kaṭha Upaniṣad 2.2.13). Both the Lord and the living entities are eternal and sentient, but the difference is that the Lord is unlimited whereas the living entities are limited. The Supreme Personality of Godhead is the creator of
everything, and although the living entities are not created but exist with the Lord eternally, their bodies are created, whereas the Supreme Lord's body is never created. There is no difference between the Supreme Lord and His body, but the conditioned soul, although eternal, is different from his body.

**TEXT 4**

श्रीक्रिष्णवाच  
मनवोष्मिन्यतीता: षट् कल्पे स्वायम्भुवादयः ||  
आद्यते कथितो यत्र देवादीनां च सम्भवः || ४ ॥

śrī-ṛṣir uvāca  
manavo ’smin vyatītāḥ śaṭ  
kalpe svāyambhuvādayāḥ  
ādyas te kathito yatra  
devādīnām ca sambhavaḥ

**SYNONYMS**

śrī-ṛṣih uvāca—the great saint Śukadeva Gosvāmī said; manavaḥ—Manus; asmin—during this period (one day of Brahmā); vyatītāḥ—already past; śaṭ—six; kalpe—in this duration of Brahmā's day; svāyambhuva—Śvāyambhuva Manu; ādayāḥ—and others; ādyāḥ—the first one (Śvāyambhuva); te—unto you; kathitaḥ—I have already described; yatra—wherein; deva-ādīnām—of all the demigods; ca—also; sambhavaḥ—the appearance.

**TRANSLATION**

Śukadeva Gosvāmī said: In the present kalpa there have already been six Manus. I have described to you Śvāyambhuva Manu and the appearance of
many demigods. In this kalpa of Brahmā, Svāyambhuva is the first Manu.

TEXT 5

आकृत्यां देवहूत्यां च दुहित्रोत्सत्वै मनोः ।
धर्मज्ञानोपदेशार्थं भगवानुपत्तां गतः ॥ ५ ॥

äkūtyām devahūtyām ca
duḥitros tasya vai manoḥ
dharma-jñānopadeśārtham
bhagavān putratām gataḥ

SYNONYMS
äkūtyām—from the womb of Äkūti; devahūtyām ca—and from the womb of Devahūti; duḥitros—of the two daughters; tasya—of him; vai—indeed; manoḥ—of Svāyambhuva Manu; dharma—religion; jñāna—and knowledge; upadeśa-artham—for instructing; bhagavān—the Supreme Personality of Godhead; putratām—sonhood under Äkūti and Devahūti; gataḥ—accepted.

TRANSLATION

Svāyambhuva Manu had two daughters, named Äkūti and Devahūti. From their wombs, the Supreme Personality of Godhead appeared as two sons named Yajñamūrti and Kapila respectively. These sons were entrusted with preaching about religion and knowledge.

PURPORT

Devahūti's son was known as Kapila, and Äkūti's son was known as Yajñamūrti. Both of Them taught about religion and philosophical knowledge.
TEXT 6

O best of the Kurus, I have already described [in the Third Canto] the activities of Kapila, the son of Devahūti. Now I shall describe the activities of Yajñapati, the son of Ākūti.

SYNONYMS

kṛtam—already done; purā—before; bhagavataḥ—of the Supreme Personality of Godhead; kapilasya—Kapila, the son of Devahūti; anuvarṇitam—fully described; äkhyāsyey—I shall describe now; bhagavān—the Supreme Personality of Godhead; yajñaḥ—of the name Yajñapati or Yajñamūrti; yat—whatever; cakāra—executed; kuru-udvaha—O best of the Kurus.

TRANSLATION

TEXT 7

O best of the Kurus, I have already described [in the Third Canto] the activities of Kapila, the son of Devahūti. Now I shall describe the activities of Yajñapati, the son of Ākūti.
śatarūpā-patiḥ prabhuh
visṛjya rājyaṁ tapase
sabhāryo vanam āviṣat

SYNONYMS

viraktaḥ—without attachment; kāma-bhogeṣu—in sense gratification (in grhaṣṭha life); śatarūpā-patiḥ—the husband of Śatarūpā, namely Svāyambhuva Manu; prabhuh—who was the master or king of the world; visṛjya—after renouncing totally; rājyaṁ—his kingdom; tapase—for practicing austerities; sa-bhāryaḥ—with his wife; vanam—the forest; āviṣat—entered.

TRANSLATION

Svāyambhuva Manu, the husband of Śatarūpā, was by nature not at all attached to enjoyment of the senses. Thus he gave up his kingdom of sense enjoyment and entered the forest with his wife to practice austerities.

PURPORT

As stated in Bhagavad-gītā (4.2), evaṁ paramparā-prāptam imaṁ rājarṣayo viduh: "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." All the Manus were perfect kings. They were rājarṣis. In other words, although they held posts as kings of the world, they were as good as great saints. Svāyambhuva Manu, for example, was the emperor of the world, yet he had no desire for sense gratification. This is the meaning of monarchy. The king of the country or the emperor of the empire must be so trained that by nature he renounces sense gratification. It is not that because one becomes king he should unnecessarily spend money for sense gratification. As soon as kings became degraded, spending money for sense gratification, they were lost. Similarly, at the present moment, monarchy having been lost, the people have created democracy,
which is also failing. Now, by the laws of nature, the time is coming when dictatorship will put the citizens into more and more difficulty. If the king or dictator individually, or the members of the government collectively, cannot maintain the state or kingdom according to the rules of Manu-saṁhitā, certainly their government will not endure.

TEXT 8

सुनन्दायां वर्षशतं पदैकेन भूवं स्पृशन् ।
तप्यमानस्तपो घोरिदमन्नाह भारत ॥ ५ ॥

sunandāyāṁ varṣa-śatam
padaikenā bhuvaṁ spṛśan
tapyamānaṁ tapo ghoram
idam anvāha bhārata

SYNONYMS

sunandāyāṁ—on the bank of the River Sunandā; varṣa-śatam—for one hundred years; pada-ekena—on one leg; bhuvaṁ—the earth; spṛśan—touching; tapyamānaḥ—he performed austerities; tapaḥ—austerities; ghoram—very severe; idam—the following; anvāha—and spoke; bhārata—O scion of Bharata.

TRANSLATION

O scion of Bharata, after Svāyambhuva Manu had thus entered the forest with his wife, he stood on one leg on the bank of the River Sunandā, and in this way, with only one leg touching the earth, he performed great austerities for one hundred years. While performing these austerities, he spoke as follows.
PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments that the word *anvāha* means that he chanted or murmured to himself, not that he lectured to anyone.

TEXT 9

 śrī-*manur uvāca*  
yena *cetayate viśvam*  
viśvam *cetayate na yam*  
yo *jāgarti śayāne ’śmin*  
nāyam *tam veda veda saḥ*

SYNONYMS

śrī-*manuḥ uvāca*—Svāyambhuva Manu chanted; *yena*—by whom (the Personality of Godhead); *cetayate*—is brought into animation; *viśvam*—the whole universe; *viśvam*—the whole universe (the material world); *cetayate*—animates; *na*—not; *yam*—He whom; *yāḥ*—He who; *jāgarti*—is always awake (watching all activities); *śayāne*—while sleeping; *asmin*—in this body; *na*—not; *ayam*—this living entity; *tam*—Him; *veda*—knows; *veda*—knows; *saḥ*—He.

TRANSLATION

Lord Manu said: The supreme living being has created this material world of
animation; it is not that He was created by this material world. When everything is silent, the Supreme Being stays awake as a witness. The living entity does not know Him, but He knows everything.

**PURPORT**

Here is a distinction between the Supreme Personality of Godhead and the living entities. *Nityo nityänām cetanaś cetanānäm* (*Kāṭha Upaniṣad* 2.2.13). According to the Vedic version, the Lord is the supreme eternal, the supreme living being. The difference between the Supreme Being and the ordinary living being is that when this material world is annihilated, all the living entities remain silent in oblivion, in a dreaming or unconscious condition, whereas the Supreme Being stays awake as the witness of everything. This material world is created, it stays for some time, and then it is annihilated. Throughout these changes, however, the Supreme Being remains awake. In the material condition of all living entities, there are three stages of dreaming. When the material world is awake and put in working order, this is a kind of dream, a waking dream. When the living entities go to sleep, they dream again. And when unconscious at the time of annihilation, when this material world is unmanifested, they enter another stage of dreaming. At any stage in the material world, therefore, they are all dreaming. In the spiritual world, however, everything is awake.

**TEXT 10**

ॐ आत्मावास्यमिदं विशं यत् किंशिन्निगत्यां जगत्।
तेन त्यक्तेन भुजीथा मा गृहः कस्यस्यिद्दनम्॥ १० ॥

ātmāväsyam idām viśvam
yat kiṁcij jagatyām jagat
tenā tyaktena bhuñjīthā
SYNONYMS

ātma—the Supersoul; āvāsyam—living everywhere; idam—this universe; viśvam—all universes, all places; yat—whatever; kiṃcitr—all that exists; jagatyām—in this world, everywhere; jagat—everything, animate and inanimate; tena—by Him; tyaktena—allotted; bhuñjithāḥ—you may enjoy; mā—do not; grīḍhaḥ—accept; kasya svit—of anyone else; dhanam—the property.

TRANSLATION

Within this universe, the Supreme Personality of Godhead in His Supersoul feature is present everywhere, wherever there are animate or inanimate beings. Therefore, one should accept only that which is allotted to him; one should not desire to infringe upon the property of others.

PURPORT

Having described the situation of the Supreme Personality of Godhead as transcendental, Svāyambhuva Manu, for the instruction of the sons and grandsons in his dynasty, is now describing all the property of the universe as belonging to the Supreme Personality of Godhead. Manu's instructions are not only for his own sons and grandsons, but for all of human society. The word "man"—or, in Sanskrit, manuṣya—has been derived from the name Manu, for all the members of human society are descendants of the original Manu. Manu is also mentioned in Bhagavad-gītā (4.1), where the Lord says:

imam vivasvate yogam
proktavān aham avyayam
vivasvān manave prāha
"I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." Svāyambhuva Manu and Vaivasvata Manu have similar duties. Vaivasvata Manu was born of the sun-god, Vivasvān, and his son was Ikṣvāku, the King of the earth. Since Manu is understood to be the original father of humanity, human society should follow his instructions.

Svāyambhuva Manu instructs that whatever exists, not only in the spiritual world but even within this material world, is the property of the Supreme Personality of Godhead, who is present everywhere as the Superconsciousness. As confirmed in Bhagavad-gitā (13.3), kṣetra-jñam cāpi māṃ viddhi sarva-kṣetresu bhārata: in every field—in other words, in every body—the Supreme Lord is existing as the Supersoul. The individual soul is given a body in which to live and act according to the instructions of the Supreme Person, and therefore the Supreme Person also exists within every body. We should not think that we are independent; rather, we should understand that we are allotted a certain portion of the total property of the Supreme Personality of Godhead.

This understanding will lead to perfect communism. Communists think in terms of their own nations, but the spiritual communism instructed here is not only nationwide but universal. Nothing belongs to any nation or any individual person; everything belongs to the Supreme Personality of Godhead. That is the meaning of this verse. Ātmāvāsyam idaṁ viśvam: whatever exists within this universe is the property of the Supreme Personality of Godhead. The modern communistic theory, and also the idea of the United Nations, can be reformed—indeed, rectified—by the understanding that everything belongs to the Supreme Personality of Godhead. The Lord is not a creation of our intelligence; rather, He has created us. Ātmāvāsyam idaṁ viśvam. Īśāvāsyam idaṁ sarvam [Īśa mantra 1]. This universal communism can solve all the problems of the world.
One should learn from the Vedic literature that one's body is also not the property of the individual soul, but is given to the individual soul according to his karma. *Karmaṇā daiva-netreṇa jantur dehopapattaye* [SB 3.31.1]. The 8,400,000 different bodily forms are machines given to the individual soul. This is confirmed in *Bhagavad-gītā* (18.61):

\[
\text{iśvarah sarva-bhūtānāṁ} \\
\text{ḥṛd-deše 'ṛjuna tiṣṭhati} \\
\text{bhrāmayan sarva-bhūtāni} \\
\text{yantrārūdhāni māyāyā}
\]

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The Lord, as the Supersoul, sits in everyone's heart and observes the various desires of the individual soul. The Lord is so merciful that He gives the living entity the opportunity to enjoy varieties of desires in suitable bodies, which are nothing but machines (*yantrārūdhāni māyāyā* [Bg. 18.61]). These machines are manufactured by the material ingredients of the external energy, and thus the living entity enjoys or suffers according to his desires. This opportunity is given by the Supersoul.

Everything belongs to the Supreme, and therefore one should not usurp another's property. We have a tendency to manufacture many things. Especially nowadays, we are building skyscrapers and developing other material facilities. We should know, however, that the ingredients of the skyscrapers and machines cannot be manufactured by anyone but the Supreme Personality of Godhead. The whole world is nothing but a combination of the five material elements (*tejo-vāri-mṛdām yathā vinimayaḥ*). A skyscraper is a transformation of earth, water and fire. Earth and water are combined and burnt into bricks by fire, and a skyscraper is essentially a tall construction of bricks. Although the bricks may be manufactured by man, the ingredients of the bricks are not. Of course, man, as a manufacturer, may accept a salary from the Supreme Personality of Godhead. That is stated here: *tena tyaktena*
One may construct a big skyscraper, but neither the constructor, the merchant nor the worker can claim proprietorship. Proprietorship belongs to the person who has spent for the building. The Supreme Personality of Godhead has manufactured water, earth, air, fire and the sky, and one can use these and take a salary (tena tyaktena bhuñjītāh). However, one cannot claim proprietorship. This is perfect communism. Our tendency to construct great buildings should be used only for constructing large and valuable temples in which to install the Deity of the Supreme Personality of Godhead. Then our desire for construction will be fulfilled.

Since all property belongs to the Supreme Personality of Godhead, everything should be offered to the Lord, and we should take only prasāda (tena tyaktena bhuñjītāh). We should not fight among ourselves to take more than we need. As Nārada said to Mahārāja Yudhiṣṭhira:

\[
yāvad bhriyeta jaṭharam \\
tāvat svatvam hi dehinām \\
adhikaṁ yo ’bhimanyeta \\
sa steno daṇḍam arhati
\]

"One may claim proprietorship to as much wealth as required to maintain body and soul together, but one who desires proprietorship over more than that must be considered a thief, and he deserves to be punished by the laws of nature." (SB 7.14.8) Of course, we need to be maintained in eating, sleeping, mating and defending (āhāra-nidra-bhaya-maithuna), but since the Supreme Lord, the Personality of Godhead, has provided these necessities of life for the birds and bees, why not for mankind? There is no need for economic development; everything is provided. Therefore one should understand that everything belongs to Kṛṣṇa, and with this idea, one may take prasāda. However, if one interferes with the allotments of others, he is a thief. We should not accept more than what we actually need. Therefore, if by chance we get an abundance of money, we should always consider that it belongs to the Supreme Personality of Godhead. In Kṛṣṇa consciousness we are getting
sufficient money, but we should never think that the money belongs to us; it belongs to the Supreme Personality of Godhead and should be equally distributed to the workers, the devotees. No devotee should claim that any money or property belongs to him. If one thinks that any portion of property of this huge universe belongs to anyone, he is to be considered a thief and is punishable by the laws of nature. 

Daivī hy eśā guṇa-mayī mama māyā duratayā: [Bg. 7.14] no one can surpass the vigilance of material nature or hide his intentions from material nature. If human society unlawfully claims that the property of the universe, either partially or wholly, belongs to mankind, all of human society will be cursed as a society of thieves and will be punished by the laws of nature.

**TEXT 11**

यं पश्यति न पश्यतं च चक्षुर्यस्य न रिष्यति।
तं भूतनिलयं देवं सुपर्णसुपर्णावतः॥ ११ ॥

*yam paśyati na paśyantam
cakṣur yasya na riṣyati
tam bhūta-nilayam devaṁ
suparṇam upadhāvata*

**SYNONYMS**
yam—He who; paśyati—the living entity sees; na—not; paśyantam—although always seeing; cakṣuḥ—eye; yasya—whose; na—never; riṣyati—diminishes; tam—Him; bhūta-nilayam—the original source of all living entities; devam—the Supreme Personality of Godhead; suparṇam—who accompanies the living entity as a friend; upadhāvata—everyone should worship.
TRANSLATION

Although the Supreme Personality of Godhead constantly watches the activities of the world, no one sees Him. However, one should not think that because no one sees Him, He does not see, for His power to see is never diminished. Therefore, everyone should worship the Supersoul, who always stays with the individual soul as a friend.

PURPORT

Offering prayers to Kṛṣṇa, Śrīmati Kuntidevi, the mother of the Pāṇḍavas, said, alakṣyaṁ sarva-bhūtānāṁ antar bahir avasthitam: [SB 1.8.18] "Kṛṣṇa, You reside both inside and outside of everything, yet the unintelligent conditioned souls cannot see You." In Bhagavad-gītā it is said that one can see the Supreme Personality of Godhead through jñāna-cakṣusah, eyes of knowledge. He who opens these eyes of knowledge is called a spiritual master. Thus we offer our prayers to the spiritual master with the following śloka:

om ajñāna-timirāṇdhasya
jñānājñāna-śalākayā
caksur unmilitam yena
tasmai śrī-gurave namaḥ

"I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance." (Gautamiya Tantra) The guru’s task is to open the disciple's eyes of knowledge. When the disciple is awakened from ignorance to knowledge, he can see the Supreme Personality of Godhead everywhere because the Lord actually is everywhere. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. The Lord resides within this universe, He resides within the hearts of all living entities, and He resides even within the atom. Because we lack perfect knowledge, we cannot see God,
but a little deliberation can help us to see God everywhere. This requires training. With a little deliberation, even the most degraded person can perceive the presence of God. If we take into account whose property is the vast ocean, whose property is the vast land, how the sky exists, how the numberless millions of stars and planets are set in the sky, who has made this universe and whose property it is, we should certainly come to the conclusion that there is a proprietor of everything. When we claim proprietorship over a certain piece of land, whether individually or for our families or nations, we should also consider how we became the proprietors. The land was there before our birth, before we came to the land. How did it become our property? Such deliberation will help us understand that there is a supreme proprietor of everything—the Supreme Personality of Godhead.

The Supreme Godhead is always awake. In the conditioned stage we forget things because we change our bodies, but because the Supreme Personality of Godhead does not change His body, He remembers past, present and future. Kṛṣṇa says in Bhagavad-gītā (4.1), *imam vivasvate yogam proktavān aham avyayam*: "I spoke this science of God—Bhagavad-gītā—to the sun-god at least forty million years ago." When Arjuna inquired from Kṛṣṇa how He could remember incidents that had taken place so long ago, the Lord answered that Arjuna was also present at that time. Because Arjuna is Kṛṣṇa's friend, wherever Kṛṣṇa goes, Arjuna goes. But the difference is that Kṛṣṇa remembers everything, whereas the living entity like Arjuna, being a minute particle of the Supreme Lord, forgets. Therefore it is said, the Lord's vigilance is never diminished. This is also confirmed in Bhagavad-gītā (15.15). *Sarvasya cāham hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca*: the Supreme Personality of Godhead in His Paramātmā feature is always present within the hearts of all living entities, and from Him come memory, knowledge and forgetfulness. This is also indicated in this verse by the word *suparṇam*, which means "friend." In the Śvetāśvatara Upaniṣad (4.6) it is therefore said, *dvā suparṇa-sayujā sakhāyā samānaṁ vṛkṣaṁ pariṣasvajāte*: two birds are sitting on the same tree as friends. One bird is eating the fruit of the tree, and the other is simply observing. This
observing bird is always present as a friend to the eating bird and giving him remembrance of things he wanted to do. Thus if we take into account the Supreme Personality of Godhead in our daily affairs, we can see Him or at least perceive His presence everywhere.

The words *cakṣur yasya na riṣyati* mean that although we cannot see Him, this does not mean that He cannot see us. Nor does He die when the cosmic manifestation is annihilated. The example is given in this connection that the sunshine is present when the sun is present, but when the sun is not present, or when we cannot see the sun, this does not mean that the sun is lost. The sun is there, but we cannot see it. Similarly, although we cannot see the Supreme Personality of Godhead in our present darkness, our lack of knowledge, He is always present, seeing our activities. As the Paramātmā, He is the witness and adviser (*upadraṣṭā* and *anumāntā*). Therefore, by following the instructions of the spiritual master and studying authorized literatures, one can understand that God is present before us, seeing everything, although we have no eyes with which to see Him.

**TEXT 12**

न यस्याधन्ती मध्यं च स्वः परो नान्तरं बहिः ॥
विश्वस्यामुनियः यद यस्माद् विश्वं च तद्हूतं महत् ॥ १२ ॥

*na yasyādy-antau madhyam ca*
*svaḥ paro nāntaram bahiḥ*
*viśvasyāmūnī yad yasmād*
*viśvam ca tad ītām mahat*

**SYNONYMS**

*na*—neither; *yasya*—of whom (the Supreme Personality of Godhead); *ādi*—a beginning; *antau*—end; *madhyam*—middle; *ca*—also; *svaḥ*—own;
parah—others; na—nor; antaram—inside; bahiḥ—outside; viśvasya—of the whole cosmic manifestation; amūni—all such considerations; yat—whose form; yasmāt—from He who is the cause of everything; viśvam—the whole universe; ca—and; tat—all of them; rātam—truth; mahat—very, very great.

**TRANSLATION**

The Supreme Personality of Godhead has no beginning, no end and no middle. Nor does He belong to a particular person or nation. He has no inside or outside. The dualities found within this material world, such as beginning and end, mine and theirs, are all absent from the personality of the Supreme Lord. The universe, which emanates from Him, is another feature of the Lord. Therefore the Supreme Lord is the ultimate truth, and He is complete in greatness.

**PURPORT**

The Supreme Personality of Godhead, Kṛṣṇa, is described in the *Brahma-saṁhitā* (5.1):

\[
iśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
\]

"Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." For the Lord's existence there is no cause, for He is the cause of everything. He is in everything (mayā tatam idam sarvam [Bg. 9.4]), He is expanded in everything, but He is not everything. He is acintya-bhedābheda, simultaneously one and different. That is explained in this verse. In the material condition we have a conception of beginning, end and
middle, but for the Supreme Personality of Godhead there are no such things. The universal cosmic manifestation is also the virāt-rūpa that was shown to Arjuna in Bhagavad-gītā. Therefore, since the Lord is present everywhere and all the time, He is the Absolute Truth and the greatest. He is complete in greatness. God is great, and how He is great is explained here.

TEXT 13

स विश्वकायः पुरुषत ईशः
सत्यः स्वर्य्योपितिः पुराणः ।
धनंस्य जन्माध्यायात्मशक्ति
तां विद्योदथ निरीह आस्ते ॥ १३ ॥

sa viśva-kāyaḥ puru-hūta-īśaḥ
satyah svayam-joyotir ajah purāṇah
dhatte 'syasya janmādy-ajayātma-śaktyā
tāṁ vidyayodasya nirīha āste

SYNONYMS

saḥ—that Supreme Personality of Godhead; viśva-kāyaḥ—the total form of the universe (the whole universe is the external body of the Supreme Personality of Godhead); puru-hūtaḥ—known by so many names; īśaḥ—the supreme controller (with full power); satyaḥ—the ultimate truth; svayam—personally; jyotih—self-effulgent; ajah—unborn, beginningless; purāṇah—the oldest; dhatte—He performs; asya—of this universe; janma-ādi—the creation, maintenance and annihilation; ajayā—by His external energy; ātma-śaktyā—by His personal potency; tāṁ—that external material energy; vidyayā—by His spiritual potency; udasya—giving up; nirīhaḥ—without any desire or activity; āste—He is existing (untouched by the material energy).
TRANSLATION

The entire cosmic manifestation is the body of the Supreme Personality of Godhead, the Absolute Truth, who has millions of names and unlimited potencies. He is self-effulgent, unborn and changeless. He is the beginning of everything, but He has no beginning. Because He has created this cosmic manifestation by His external energy, the universe appears to be created, maintained and annihilated by Him. Nonetheless, He remains inactive in His spiritual energy and is untouched by the activities of the material energy.

PURPORT

Śrī Caitanya Mahāprabhu says in His Śikṣāṣṭaka, nāmnām akāri bahudhā nija-sarva-śaktih: the Supreme Personality of Godhead has many names, which are all nondifferent from the Supreme Person. This is spiritual existence. By chanting the Hare Kṛṣṇa mahā-mantra, consisting of names of the Supreme Lord, we find that the name has all the potencies of the person. The Lord's activities are many, and according to His activities He has many names. He appeared as the son of mother Yaśodā, and also as the son of mother Devakī, and therefore He is named Devakī-nandana and Yaśodā-nandana. Parāsya saktir vividhaiva śrūyate: [Cc. Madhya 13.65, purport] the Lord has a multitude of energies, and therefore He acts in multifarious ways. Yet He has a particular name. The āstras recommend which names we should chant, such as Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. It is not that we have to search for some name or manufacture one. Rather, we must follow the saintly persons and the āstras in chanting His holy name.

Although the material and spiritual energies both belong to the Lord, He is impossible to understand as long as we are in the material energy. And when we come to the spiritual energy, He is very easy to know. As stated in Śrīmad-Bhāgavatam (1.7.23): māyām vyudasya cic-chaktyā kaivalye sthita ātmani. Although the external energy belongs to the Lord, when one is in the
external energy (mama māyā duratyayā [Bg. 7.14]) He is very difficult to understand. However, when one comes to the spiritual energy, one can understand Him. Therefore in Bhagavad-gītā (18.55) it is said, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: one who wants to understand the Supreme Personality of Godhead in reality must take to the platform of bhakti, or Kṛṣṇa consciousness. This bhakti consists of various activities (śravaṇam kīrtanam viṣṇuḥ smaranam pāda-sevanam/ arcanam vandanam dāśyam sakhyam ātma-nivedanam [SB 7.5.23]), and to understand the Lord one must take to this path of devotional service. Even though the people of the world have forgotten God and may say that God is dead, this is not a fact. One can understand God when one takes to the Kṛṣṇa consciousness movement, and thus one can be happy.

TEXT 14

अधाग्रे ऋषयः कर्माणिहन्तेकर्महतवे ।
ईहमानो हि पुरुषः प्रायोजनीहां प्रपधते ॥ ५४ ॥

atha—therefore; agre—in the beginning; ṛṣayah—all learned ṛṣis, saintly persons; karmāṇi—fruitive activities; īhante—execute; akarma—freedom from fruitive results; hetave—for the purpose of; īhamānaḥ—engaging in such activities; hi—indeed; puruṣaḥ—a person; prāyaḥ—almost always; anihām—liberation from karma; prapadyate—attains.

SYNONYMS
TRANSLATION

Therefore, to enable people to reach the stage of activities that are not tinged by fruitive results, great saints first engage people in fruitive activities, for unless one begins by performing activities as recommended in the sāstras, one cannot reach the stage of liberation, or activities that produce no reactions.

PURPORT

In Bhagavad-gītā (3.9) Lord Kṛṣṇa advises, yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanah: "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." Generally, everyone is attracted to hard labor for becoming happy in this material world, but although various activities are going on all over the world simply for the sake of happiness, unfortunately only problems are being created from such fruitive activities. Therefore it is advised that active persons engage in activities of Kṛṣṇa consciousness, which are called yajña, because then they will gradually come to the platform of devotional service. Yajña means Lord Viṣṇu, the yajña-puruṣa, the enjoyer of all sacrifices (bhoktāram yajña-tapasāṁ sarva-loka-maheśvaram [Bg. 5.29]). The Supreme Personality of Godhead is actually the enjoyer, and therefore if we begin our activities for His satisfaction, we will gradually lose our taste for material activities.

Sūta Gosvāmī declared to the great assembly of sages at Naimiśāraṇya:

ataḥ pumbhir dvija-śreṣṭhā
varnāśrama-vibhāgaśah
svanusṣṭhitasya dharmasya
samsiddhir hari-toṣaṇam

"O best among the twice-born, it is concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please the Lord Hari." (SB 1.2.13) According to
Vedic principles, everyone must act according to his classification as brähmaṇa, kṣatriya, vaiśya, śūdra, brahmacāri, gṛhastha, vānaprastha or sannyāsi. Everyone should progress toward perfection by acting in such a way that Kṛṣṇa will be pleased (saṁsiddhir hari-toṣaṇam). One cannot please Kṛṣṇa by sitting idly; one must act according to the directions of the spiritual master for the sake of pleasing the Supreme Personality of Godhead, and then one will gradually come to the stage of pure devotional service. As confirmed in Śrīmad-Bhāgavatam (1.5.12):

\[
naiṣkarmyam apy acyuta-bhāva-varjitaṁ
da śobhate jñānam alam nirañjanam
\]

"Knowledge of self-realization, even though freed from all material affinity, does not look well if devoid of a conception of the infallible [God]." Jñānis recommend that one adopt naiṣkarmya by not doing anything but simply meditating and thinking of Brahman, but this is impossible unless one realizes Parabrahman, Kṛṣṇa. If there is no Kṛṣṇa consciousness, any kind of activity, be it philanthropic, political or social, simply causes karma-bandhana, bondage to material work.

As long as one is entangled in karma-bandhana, one must accept different types of bodies that spoil the human form of facility. Therefore, in Bhagavad-gītā (6.3) karma-yoga is recommended:

\[
ārurukṣor muner yogāṁ
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamah kāraṇam ucyate
\]

"For one who is a neophyte in the yoga system, work is said to be the means; and for one who has already attained to yoga, cessation of all material activities is said to be the means." Nonetheless:

\[
karmendriyāṇi samyamya
\]
"One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender." (Bg. 3.6) One should act for Kṛṣṇa very seriously in order to become fully Kṛṣṇa conscious and should not sit down to imitate such great personalities as Haridāsa Ṭhākura. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemned such imitation. Me said:

_duṣṭa mana! tumī kisera vaiṣṇava?_
_pratiṣṭhāra tare, nirjanera ghare,
   tava hari-nāma kevala kaitava_

"My dear mind, what kind of devotee are you? Simply for cheap adoration, you sit in a solitary place and pretend to chant the Hare Kṛṣṇa mahā-mantra, but this is all cheating." Recently at Māyāpur an African devotee wanted to imitate Haridāsa Ṭhākura, but after fifteen days he became restless and went away. Do not suddenly try to imitate Haridāsa Ṭhākura. Engage yourself in Kṛṣṇa conscious activities, and gradually you will come to the stage of liberation (muktir hitvānyathā rūpaṁ svarūpeṇa vyavasthītaḥ [SB 2.10.6]).

TEXT 15

ईहले भगवानीशो न हि तत्र विस्नाते ।
आत्मलाभेन पूर्णार्थो नावसीदन्ति येवनु तम ॥ १५ ॥

_ihate bhagavān īśo_
_na hi tatra visajjate_
_ātma-lābhena pūrṇārtho_
_nāvasidanti ye 'nu tam_
SYNONYMS

ɪhate—engages in activities of creation, maintenance and annihilation; bhagavān—the Supreme Personality of Godhead, Kṛṣṇa; īśaḥ—the supreme controller; na—not; hi—indeed; tatra—in such activities; visajjate—He becomes entangled; ātma-lābhena—because of His own gain; pūrṇa-arthah—who is self-satisfied; na—not; avasīdanti—are disheartened; ye—persons who; anu—follow; tam—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead is full in opulence by His own gain, yet He acts as the creator, maintainer and annihilator of this material world. In spite of acting in that way, He is never entangled. Hence devotees who follow in His footsteps are also never entangled.

PURPORT

As stated in Bhagavad-gītā (3.9), ｙａjñārthāt karmaṇo 'nyatra loko 'yam karma-bandhanah: "Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." If we do not act in Kṛṣṇa consciousness we shall be entangled, like silkworms in cocoons. The Supreme Personality of Godhead, Kṛṣṇa, appears in order to teach us how to work so that we will not be entangled in this material world. Our real problem is that we are entangled in materialistic activities, and because we are conditioned, our struggle continues through punishment in material existence in one body after another in different forms of life. As the Lord says in Bhagavad-gītā (15.7):

    mamaivāṁśo jīva-loke
    jīva-bhūtaḥ sanātanaḥ
    manah iva śaṣṭhānindriyāṇi
"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind." The living entities are actually minute forms who are part and parcel of the Supreme Lord. The Supreme Lord is full in everything, and the small particles of the Lord are also originally qualified like Him, but because of their minute existence, they are infected by material attraction and thus entangled. We must therefore follow the instructions of the Supreme Personality of Godhead, and then, like Kṛṣṇa, who is never entangled by His material activities of creation, maintenance and annihilation, we will have nothing for which to lament (nāvasidanti ye 'nu tam). Kṛṣṇa personally gives instructions in Bhagavad-gītā, and anyone who follows these instructions is liberated.

Following Kṛṣṇa's instructions is possible when one is a devotee, for Kṛṣṇa instructs that one should become a devotee. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: "Always think of Me and become My devotee. Worship Me and offer your homage unto Me." (Bg. 18.65) Always thinking of Kṛṣṇa means chanting the Hare Kṛṣṇa mantra, but unless one is an initiated devotee he cannot do this. As soon as one becomes a devotee, he engages in Deity worship (mad-yājī). A devotee's business is to offer obeisances to the Lord and the spiritual master constantly. This principle is the recognized way to come to the platform of bhakti. As soon as one comes to this platform, he gradually understands the Supreme Personality of Godhead, and simply by understanding Kṛṣṇa one is liberated from material bondage.

TEXT 16

तमीहमां निरहडङ्कृतं बुधं
निराशिष्टं पूर्णमन्यजोदितम्।
नृत्तं शिख्यतं निजनर्मसंस्थितं

32
The Supreme Personality of Godhead, Kṛṣṇa, works just like an ordinary human being, yet He does not desire to enjoy the fruits of work. He is full in knowledge, free from material desires and diversions, and completely independent. As the supreme teacher of human society, He teaches His own way of activities, and thus He inaugurates the real path of religion. I request everyone to follow Him.

PURPORT

This is the sum and substance of our Kṛṣṇa consciousness movement. We
are simply requesting human society to follow in the footsteps of the teacher of Bhagavat-gītā. Follow the instructions of Bhagavat-gītā As It Is, and your life will be successful. That is the summary of the Kṛṣṇa consciousness movement. The organizer of the Kṛṣṇa consciousness movement is teaching everyone how to follow Lord Rāmacandra, how to follow Lord Kṛṣṇa, and how to follow Śrī Caitanya Mahāprabhu. In this material world, we need a leader for a monarchy or good government. Lord Śrī Rāmacandra, by His practical example, showed how to live for the benefit of all human society. He fought with demons like Rāvaṇa, He carried out the orders of His father, and He remained the faithful husband of mother Sītā. Thus there is no comparison to Lord Rāmacandra's acting as an ideal king. Indeed, people still hanker for rāma-rājya, a government conducted like that of Lord Rāmacandra. Similarly, although Lord Kṛṣṇa is the Supreme Personality of Godhead, He taught His disciple and devotee Arjuna how to lead a life ending in going back home, back to Godhead (tyaktvā dehaṁ punar janma naiti māṁ eti so 'rjuna [Bg. 4.9]). All teachings—political, economic, social, religious, cultural and philosophical—are to be found in Bhagavad-gītā. One only has to follow them strictly. The Supreme Personality of Godhead also comes as Lord Caitanya just to play the part of a pure devotee. Thus the Lord teaches us in different ways just to make our lives successful, and Svāyambhuva Manu requests us to follow Him.

Svāyambhuva Manu is the leader of mankind, and he has given a book called Manu-saṁhitā to guide human society. Herein he directs us to follow the Supreme Personality of Godhead in His different incarnations. These incarnations are described in Vedic literature, and Jayadeva Gosvāmī has described ten important incarnations in summary (keśava dhṛta-mīna-śarīra jaya jagad-īśa hare, keśava dhṛta-nara-hari-rūpa jaya jagad-īśa hare, keśava dhṛta-buddha-śarīra jaya jagad-īśa hare, etc.). Svāyambhuva Manu instructs us to follow the instructions of God's incarnations, especially Kṛṣṇa's instructions of Bhagavad-gītā As It Is.

Appreciating bhakti-mārga as instructed by Śrī Caitanya Mahāprabhu,
Sārvabhauma Bhātṛcārya thus depicted the activities of Śrī Caitanya Mahāprabhu:

\[
\begin{align*}
\text{vairāgya-vidyā-nīja-bhakti-yoga-} & \\
\text{śikṣārtham ekaḥ puruṣaḥ purāṇaḥ} & \\
\text{Śrī-kṛṣṇa-caitanya-śārīra-dhārī} & \\
kṛpāmbudhir yas tam aham prapadye
\end{align*}
\]

[Cc. Madhya 6.254]

"Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service, and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet." (Caitanya-candrodaya-nāṭaka 6.74) In this age of Kali, people cannot follow the instructions of the Supreme Personality of Godhead, and therefore the Lord Himself takes the part of Śrī Kṛṣṇa Caitanya to teach personally how to become Kṛṣṇa conscious. He asks everyone to follow Him and to become a guru to deliver the fallen souls of Kali-yuga.

\[
\begin{align*}
yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa & \\
āṁāra ājñāya guru haṅṅa tāra' ei deśa
\end{align*}
\]

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land." (Cc. Madhya 7.128) The coherent purpose of Lord Rāmacandra, Lord Kṛṣṇa and Lord Caitanya Mahāprabhu is to teach human society how to be happy by following the instructions of the Supreme Lord.

TEXT 17
SYNONYMS

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; mantra-upaniṣadam—the Vedic mantra (uttered by Svāyambhuva Manu); vyāharantam—taught or chanted; samāhitam—concentrated the mind (without being agitated by material conditions); dṛṣṭvāsūrā yātudhānā—upon seeing (him); asuraḥ—the demons; yātudhānāḥ—the Rākṣasas; jagdhum—desired to devour; abhyadravan—running very fast; kṣudhā—to satisfy their appetite.

TRANSLATION

Śukadeva Gosvāmī continued: Svāyambhuva Manu was thus in a trance, chanting the mantras of Vedic instruction known as the Upaniṣads. Upon seeing him, the Rākṣasas and asuras, being very hungry, wanted to devour him. Therefore they ran after him with great speed.
tāṁs tathāvasitāṁ vikṣya
yajñāḥ sarva-gato hariḥ
yāmaḥ parivṛto devair
hatvāśasat tri-viṣṭapam

SYNONYMS
tāṁ—the demons and Rākṣasas; tathā—in that way; avasitāṁ—who were determined to devour Svāyambhuva Manu; vikṣya—upon observing; yajñāḥ—Lord Viṣṇu, known as Yajña; sarva-gataḥ—who is seated in everyone's heart; hariḥ—the Supreme Personality of Godhead; yāmaḥ—with His sons named the Yāmas; parivṛttaḥ—surrounded; devaiḥ—by the demigods; hatvā—after killing (the demons); aśasat—ruled (taking the post of Indra); tri-viṣṭapam—the heavenly planets.

TRANSLATION
The Supreme Lord, Viṣṇu, who sits in everyone's heart, appearing as Yajñapati, observed that the Rākṣasas and demons were going to devour Svāyambhuva Manu. Thus the Lord, accompanied by His sons named the Yāmas and by all the other demigods, killed the demons and Rākṣasas. He then took the post of Indra and began to rule the heavenly kingdom.

PURPORT
The various names of the demigods—Lord Brahmā, Lord Śiva, Lord Indra and so on—are not personal names; they are names of different posts. In this regard, we understand that Lord Viṣṇu sometimes becomes Brahmā or Indra when there is no suitable person to occupy these posts.
The son of Agni named Svārociṣa became the second Manu. His several sons were headed by Dyumat, Suṣeṇa and Rociṣmat.

There are many incarnations of the Supreme Personality of Godhead. Manu, the manu-putrāḥ (the sons of Manu), the king of the heavenly planets, and the seven great sages are all partial incarnations of the Supreme Lord. Manu himself, his sons Priyavrata and Uttānapāda, the demigods created by Dakṣa, and the ṛṣis like Marīci were all partial incarnations of the Lord during the
reign of Svāyambhuva Manu. During that time, the incarnation of the Lord as Yajña took charge of ruling the heavenly planets. The next Manu was Svārociṣa. The Manus and the sages and demigods are further described in the following eleven verses.

TEXT 20

तत्त्रेत्यं रोचनस्त्वासीय देवाश्र पुष्पादायः ।
ऊर्जस्तम्भादायः सप्त क्रष्यो ब्रह्मवादिनः ॥ २० ॥

tatrendro rocanas tv āśīd
devāś ca tuṣitādayah
ūrja-stambhādayah sapta
ṛṣayo brahma-vādinaḥ

SYNONYMS

tatra—in this manvantara; indraḥ—Indra; rocanah—Rocana, the son of Yajña; tu—but; āsīt—became; devāḥ—demigods; ca—also; tuṣita-ādayah—Tuṣita and others; ārja—Ūrja; stambha—Stambha; ādayah—and others; sapta—seven; ṛṣayaḥ—great saints; brahma-vādinaḥ—all faithful devotees.

TRANSLATION

During the reign of Svārociṣa, the post of Indra was assumed by Rocana, the son of Yajña. Tuṣita and others became the principal demigods, and Ěrja, Stambha and others became the seven saints. All of them were faithful devotees of the Lord.

TEXT 21
Vedaçirā was a very celebrated āñi. From the womb of his wife, whose name was Tuñitä, came the avatāra named Vibhu.
SYNONYMS

aṣṭāṣṭi—eighty-eight; sahasrāṇi—thousand; munayaḥ—great saintly persons; ye—those who; dhṛta-vratāḥ—fixed in vows; anvaśīkṣan—took instructions; vratam—vows; tasya—from him (Vibhu); kaumāra—who was unmarried; brahmacāriṇaḥ—and fixed in the brahmacāri stage of life.

TRANSLATION

Vibhu remained a brahmacāri and never married throughout his life. From him, eighty-eight thousand other saintly persons took lessons on self-control, austerity and similar behavior.

TEXT 23

तृतीय उत्तमो नाम प्रियव्रतसुतो मनुः ।
पवनं सुखरूपो यज्ञोत्त्राद्यात्मसुतमा नृपं ॥ २३ ॥

tṛtiya uttamo nāma
priyavrata-suto manuh
pavanah srñjayo yajña-
hotrādyās tat-sutā nṛpa

SYNONYMS

tṛtiyaḥ—the third; uttamaḥ—Uttama; nāma—named; priyavrata—of King Priyavrata; sutah—the son; manuh—he became the Manu; pavanah—Pavana; srñjayah—Srñjaya; yajñahotra-ādyāḥ—Yajñahotra and others; tat-sutāḥ—the sons of Uttama; nṛpa—O King.
TRANSLATION

O King, the third Manu, Uttama, was the son of King Priyavrata. Among the sons of this Manu were Pavana, Śrījaya and Yajñahotra.

TEXT 24

vasiṣṭha-tanayāḥ sapta
ṛṣayāḥ pramadādayāh
satyā vedaśrutā bhadrā
deva indras tu satyajit

SYNONYMS


vasiṣṭha-tanayāḥ—the sons of Vasiṣṭha; sapta—seven; ṛṣayāḥ—the sages; pramada-ādayāh—headed by Pramada; satyāḥ—the Satyas; vedaśrutāḥ—Vedaśrutas; bhadrāḥ—Bhadras; devāḥ—demigods; indrāḥ—the King of heaven; tu—but; satyajit—Satyajit.

TRANSLATION

During the reign of the third Manu, Pramada and other sons of Vasiṣṭha became the seven sages. The Satyas, Vedaśrutas and Bhadras became demigods, and Satyajit was selected to be Indra, the King of heaven.

TEXT 25

धर्मस्य सूनुतायां तु भगवानपुरुषोत्तमः ।
In this manvantara, the Supreme Personality of Godhead appeared from the womb of Sūṇṭā, who was the wife of Dharma, the demigod in charge of religion. The Lord was celebrated as Satyasena, and He appeared with other demigods, known as the Satyavratais.
SYNONYMS

saḥ—He (Satyasena); anṛta-vrata—who are fond of speaking lies; duḥśilān—misbehaved; asataḥ—miscreant; yakṣa-rākṣasān—Yakṣas and Rākṣasas; bhūta-druhāḥ—who are always against the progress of other living beings; bhūta-gaṇān—the ghostly living entities; ca—also; avadhīt—killed; satyajit-sakhāḥ—with His friend Satyajit.

TRANSLATION

Satyasena, along with His friend Satyajit, who was the King of heaven, Indra, killed all the untruthful, impious and misbehaved Yakṣas, Rākṣasas and ghostly living entities, who gave pains to other living beings.

TEXT 27

चतुर्थं उत्तमभ्रता मनुराम्या च तामसः ।
पृथुः रङ्गातिनः केतुरित्याद्या दशः तत्सुतः ॥ २७ ॥

caturtha uttama-bhrātā
manuḥ nāmnā ca tāmasāḥ
prthuḥ khyātir narah ketur
ity ādyā daśa tat-sutāḥ

SYNONYMS

caturtha—the fourth Manu; uttama-bhrātā—the brother of Uttama; manuḥ—became the Manu; nāmnā—celebrated by the name; ca—also; tāmasāḥ—Tāmasa; prthuḥ—Prthu; khyātiḥ—Khyāti; narah—Nara; ketuḥ—Ketu; iti—thus; ādyāḥ—headed by; daśa—ten; tat-sutāḥ—sons of
Tāmasa Manu.

TRANSLATION

The brother of the third Manu, Uttama, was celebrated by the name Tāmasa, and he became the fourth Manu. Tāmasa had ten sons, headed by Prthu, Khyāti, Nara and Ketu.

TEXT 28

satyaka harayo vīra
devās triśikha īśvaraḥ
jyotirdhāma-ādayaḥ saptā
ṛṣayas tāmase 'ntare

SYNONYMS

satyakāḥ—the Satyakās; harayaḥ—the Haris; vīraḥ—the Viras; devāḥ—the demigods; triśikhaḥ—Triśikha; īśvaraḥ—the King of heaven; jyotirdhāma-ādayaḥ—headed by the celebrated Jyotirdhāma; saptā—seven; ṛṣayaḥ—sages; tāmase—the reign of Tāmasa Manu; antare—within.

TRANSLATION

During the reign of Tāmasa Manu, among the demigods were the Satyakas, Haris and Viras. The heavenly King, Indra, was Triśikha. The sages in saptarṣi-dhāma were headed by Jyotirdhāma.
TEXT 29

देवा वैधृतयो नाम विधृतेष्टनया नृप ।
नष्टः कालेन वैवेदा विधृतः स्वेन तेजसा ॥ २९ ॥

devā vaidhṛtayo nāma
vidhṛtes tanayā nṛpa
naṣṭāḥ kālena yair vedā
vidhṛtāḥ svena tejasā

SYNONYMS

devā—the demigods; vaidhṛtayāḥ—the Vaidhṛtis; nāma—by the name;
vidhṛteḥ—of Vidhṛti; tanayāḥ—who were the sons; nṛpa—O King;
naṣṭāḥ—were lost; kālena—by the influence of time; yaiḥ—by whom;
vedāḥ—the Vedas; vidhṛtāḥ—were protected; svena—by their own;
tejasā—power.

TRANSLATION

O King, in the Tāmasa manvantara the sons of Vidhṛti, who were known as
the Vaidhṛtis, also became demigods. Since in course of time the Vedic
authority was lost, these demigods, by their own powers, protected the Vedic
authority.

PURPORT

In the Tāmasa manvantara there were two kinds of demigods, and one of
them was known as the Vaidhṛtis. The duty of the demigods is to protect the
authority of the Vedas. The word devatā refers to one who carries the authority
of the Vedas, whereas Rākṣasas are those who defy the Vedic authority. If the
authority of the Vedas is lost, the entire universe becomes chaotic. Therefore,
it is the duty of the demigods, as well as kings and aides of governments, to give full protection to the Vedic authority; otherwise human society will be in a chaotic condition in which there cannot be peace or prosperity.

TEXT 30

तत्रापि जजे भगवानहरिण्यां हरिमेधसः ॥
हरिरित्याहतो चेन गजेन्द्रो मोचितो ग्रहात ॥ ३० ॥

tatrāpi jajñe bhagavān
harinīyāṁ harimēdhasaḥ
harir ity āhrto yena
gajendro mocito grahāt

SYNONYMS

tatrāpi—in that period; jajñe—appeared; bhagavān—the Supreme Personality of Godhead; harinyāṁ—in the womb of Hariṇī; harimēdhasaḥ—begotten by Harimedhā; hariḥ—Hari; iti—thus; āhrtaḥ—called; yena—by whom; gaja-indraḥ—the King of the elephants; mocitaḥ—was freed; grahāt—from the mouth of a crocodile.

TRANSLATION

Also in this manvantara, the Supreme Lord, Viṣṇu, took birth from the womb of Hariṇī, the wife of Harimedhā, and He was known as Hari. Hari saved His devotee Gajendra, the King of the elephants, from the mouth of a crocodile.
śrī-rājovāca
bādarāyaṇa etat te
śrotum icchāmahe vayam
harir yathā gaja-patim
grāha-grastam amūmucat

SYNONYMS
śrī-rājā uvāca—King Parikṣit said; bādarāyaṇe—O son of Bādarāyaṇa (Vyāsadeva); etat—this; te—from you; śrotum icchāmahe—desire to hear; vayam—we; hariḥ—the Lord Hari; yathā—the manner in which; gaja-patim—the King of the elephants; grāha-grastam—when attacked by the crocodile; amūmucat—delivered.

TRANSLATION
King Parikṣit said: My lord, Bādarāyaṇi, we wish to hear from you in detail how the King of the elephants, when attacked by a crocodile, was delivered by Hari.

TEXT 32
tat-kathāsu mahat puñyaṁ
dhanyam svastyayanaṁ śubham
yatra yatrottamaśloko
bhagavān gīyate hariḥ

SYNONYMS

tat-kathāsu—in those narrations; mahat—great; punyam—pious; dhanyam—glorious; svastyayanam—auspicious; śūbham—all good; yatra—whenever; yatra—wherever; uttamaślokah—the Lord, who is known as Uttamaśloka (He who is described by transcendental literature); bhagavān—the Supreme Personality of Godhead; gīyate—is glorified; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

Any literature or narration in which the Supreme Personality of Godhead, Uttamaśloka, is described and glorified is certainly great, pure, glorious, auspicious and all good.

PURPORT

The Kṛṣṇa consciousness movement is spreading all over the world simply by describing Kṛṣṇa. We have published many books, including Śrī Caitanya-caritāmṛta in seventeen volumes, four hundred pages each, as well as Bhagavad-gītā and The Nectar of Devotion. We are also publishing Śrīmad-Bhāgavatam in sixty volumes. Wherever a speaker holds discourses from these books and an audience hears him, this will create a good and auspicious situation. Therefore the preaching of Kṛṣṇa consciousness must be done very carefully by the members of the Kṛṣṇa consciousness movement, especially the sannyāsīs. This will create an auspicious atmosphere.
Śrī-Sūta uvāca
parikṣitaivaṁ sa tu bādarāyaṇiḥ
prāyopaviśteṇa kathāsu coditaḥ
uvāca viprāḥ pratinandya pārthivaṁ
mudā munināṁ sadasi sma śṛṇvatāṁ

SYNONYMS
śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmi said; parikṣitā—by Mahārāja Parikṣit; evam—thus; saḥ—he; tu—indeed; bādarāyaṇiḥ—Śukadeva Gosvāmi; prāya-upaviśteṇa—Parikṣit Mahārāja, who was awaiting impending death; kathāsu—by the words; coditaḥ—being encouraged; uvāca—spoke; viprāḥ—O brāhmaṇas; pratinandya—after congratulating; pārthivaṁ—Mahārāja Parikṣit; mudā—with great pleasure; munināṁ—of great sages; sadasi—in the assembly; sma—indeed; śṛṇvatāṁ—who desired to hear.

TRANSLATION
Śrī Sūta Gosvāmi said: O brāhmaṇas, when Parikṣit Mahārāja, who was awaiting impending death, thus requested Śukadeva Gosvāmi to speak, Śukadeva Gosvāmi, encouraged by the King's words, offered respect to the King and spoke with great pleasure in the assembly of sages, who desired to hear him.

Thus end the Bhaktivedanta purports of the Eighth Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled "The Manus, Administrators of the Universe."
2. The Elephant Gajendra's Crisis

The Second, Third and Fourth Chapters of this canto describe how the Lord, during the reign of the fourth Manu, gave protection to the king of the elephants. As described in this Second Chapter, when the King of the elephants, along with his female elephants, was enjoying in the water, a crocodile suddenly attacked him, and the elephant surrendered to the lotus feet of the Personality of Godhead for protection.

In the midst of the ocean of milk, there is a very high and beautiful mountain that has an altitude of ten thousand yojanas, or eighty thousand miles. This mountain is known as Trikūṭa. In a valley of Trikūṭa there is a nice garden named Rūmat, which was constructed by Varuṇa, and in that area there is a very nice lake. Once the chief of the elephants, along with female elephants, went to enjoy bathing in that lake, and they disturbed the inhabitants of the water. Because of this, the chief crocodile in that water, who was very powerful, immediately attacked the elephant's leg. Thus there ensued a great fight between the elephant and the crocodile. This fight continued for one thousand years. Neither the elephant nor the crocodile died, but since they were in the water, the elephant gradually became weak whereas the power of the crocodile increased more and more. Thus the crocodile became more and more encouraged. Then the elephant, being helpless and seeing that there was no other way for his protection, sought shelter at the lotus feet of the Supreme Personality of Godhead.
śrī-śuka uvāca
aśīd girivaro rājaṁs
trikūṭa iti viśrūtaḥ
kṣīrodenāvṛtaḥ sṛīmān
yojanāyutam uccritaḥ

SYNONYMS
śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; aśīt—there was; girivaraḥ—a very big mountain; rājan—O King; tri-kūṭaḥ—Trikūṭa; iti—thus; viśrūtaḥ—celebrated; kṣīra-udena—by the ocean of milk; āvṛtaḥ—surrounded; sṛīmān—very beautiful; yojana—a measurement of eight miles; ayutam—ten thousand; uccritaḥ—very high.

TRANSLATION
Śukadeva Gosvāmī said: My dear King, there is a very large mountain called Trikūṭa. It is ten thousand yojanas [eighty thousand miles] high. Being surrounded by the ocean of milk, it is very beautifully situated.

TEXTS 2-3

SYNONYMS

tāvatā—in that way; vistṛtaḥ—length and breadth (eighty thousand miles); paryak—all around; tribhiḥ—with three; śṛṅgaiḥ—peaks; payo-nidhim—situated on an island in the ocean of milk; diśaḥ—all directions; kham—the sky; rocayan—pleasing; äste—standing; raupyāyasa—silver; hiraëmayaiḥ—and gold; anyaiḥ—with other peaks; ca—also; kakubhaḥ—directions; sarvāḥ—all; ratna—with jewels; dhātu—and minerals; vicitritaiḥ—decorated very nicely; nānā—with various; druma-latā—trees and creepers; gulmaiḥ—and shrubs; nirghoṣaiḥ—with the sounds of; nirjhara—waterfalls; ambhasām—of water.

TRANSLATION

The length and breadth of the mountain are of the same measurement [eighty thousand miles]. Its three principal peaks, which are made of iron, silver and gold, beautify all directions and the sky. The mountain also has other peaks, which are full of jewels and minerals and are decorated with nice trees, creepers and shrubs. The sounds of the waterfalls on the mountain create a pleasing vibration. In this way the mountain stands, increasing the beauty of all
TEXT 4

sa cāvanijamāṇāṅghriḥ
samantāt paya-ūrmibhiḥ
karoti śyāmalāṁ bhūmiṁ
harin-marakataśmabhiḥ

SYNONYMS

saḥ—that mountain; ca—also; avanijamāna-āṅghriḥ—whose foot is always washed; samantāt—all around; payāḥ-ūrmibhiḥ—by waves of milk; karoti—makes; śyāmalāṁ—dark green; bhūmiṁ—ground; harit—green; marakata—with emerald; aśmabhiḥ—stones.

TRANSLATION

The ground at the foot of the mountain is always washed by waves of milk that produce emeralds all around in the eight directions [north, south, east, west and the directions midway between them].

PURPORT

From Śrīmad-Bhāgavatam we understand that there are various oceans. Somewhere there is an ocean filled with milk, somewhere an ocean of liquor, an ocean of ghee, an ocean of oil, and an ocean of sweet water. Thus there are different varieties of oceans within this universe. The modern scientists, who have only limited experience, cannot defy these statements; they cannot give
us full information about any planet, even the planet on which we live. From this verse, however, we can understand that if the valleys of some mountains are washed with milk, this produces emeralds. No one has the ability to imitate the activities of material nature as conducted by the Supreme Personality of Godhead.

TEXT 5

सिद्धचारणगन्ध्रवेंविधाधरमहोरोऽः।
किन्नरसौमिध्य मणिन्जुष्ट्यकन्दरः॥ ५ ॥

siddha-cāraṇa-gandharvair
vidyādhara-mahoragaiḥ
kinnarair apsarobhiś ca
krīḍadbhir juṣṭa-kandaraḥ

SYNONYMS

siddha—by the inhabitants of Siddhaloka; cāraṇa—the inhabitants of Cāraṇaloka; gandharvaiḥ—the inhabitants of Gandharvaloka; vidyādhara—the inhabitants of Vidyādhara-loka; mahā-uragaiḥ—the inhabitants of the serpent loka; kinnaraiḥ—the Kinnaras; apsarobhiḥ—the Apsarās; ca—and; krīḍadbhiḥ—who were engaged in sporting; juṣṭa—enjoyed; kandaraḥ—the caves.

TRANSLATION

The inhabitants of the higher planets—the Siddhas, Cāraṇas, Gandharvas, Vidyādhara, serpents, Kinnaras and Apsarās—go to that mountain to sport. Thus all the caves of the mountain are full of these denizens of the heavenly planets.
PURPORT

As ordinary men may play in the salty ocean, the inhabitants of the higher planetary systems go to the ocean of milk. They float in the ocean of milk and also enjoy various sports within the caves of Trikūṭa Mountain.

TEXT 6

यत्र सरीतस्तन्नादैनंदद्गुहममर्या ।
अभिरवजन्ति हरयः श्वाधिनः परश्रया ॥ ६ ॥

yatra saṅgīta-sannādaiḥ
nadad-guham amarśayā
abhigarjanti harayāḥ
ślāghinaḥ para-śaṅkayā

SYNONYMS

yatra—in that mountain (Trikūṭa); saṅgīta—of singing; sannādaiḥ—with the vibrations; nadat—resounding; guham—the caves; amarśayā—because of unbearable anger or envy; abhigarjanti—roar; harayāḥ—the lions; ślāghināḥ—being very proud of their strength; para-śaṅkayā—because of suspecting another lion.

TRANSLATION

Because of the resounding vibrations of the denizens of heaven singing in the caves, the lions there, being very proud of their strength, roar with unbearable envy, thinking that another lion is roaring in that way.
PURPORT

In the higher planetary systems, there are not only different types of human beings, but also animals like lions and elephants. There are trees, and the land is made of emeralds. Such is the creation of the Supreme Personality of Godhead. Śrīla Bhaktivinoda Ṭhākura has sung in this regard, keśava! tuya jagata vicitra: "My Lord Keśava, Your creation is colorful and full of varieties." Geologists, botanists and other so-called scientists speculate about other planetary systems, but being unable to estimate the varieties on other planets, they falsely imagine that all planets but this one are vacant, uninhabited, and full of dust. Although they cannot even estimate the varieties existing throughout the universe, they are very proud of their knowledge, and they are accepted as learned by persons of a similar caliber. As described in Śrīmad-Bhāgavatam (2.3.19), śva-vid-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ: materialistic leaders are praised by dogs, hogs, camels and asses, and they themselves are also big animals. One should not be satisfied with the knowledge imparted by a big animal. Rather, one must take knowledge from a perfect person like Śukadeva Gosvāmī. Mahājano yena gataḥ sa panthāḥ: [Cc. Madhya 17.186] our duty is to follow the instructions of the mahājanas. There are twelve mahājanas, and Śukadeva Gosvāmī is one of them.

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
(SB 6.3.20)

Vaiyāsaki is Śukadeva Gosvāmī. Whatever he says we consider to be factual. That is perfect knowledge.

TEXT 7

57
SYNONYMS

nānā—with varieties of; arānyapaśu—jungle animals; vṛata—with a multitude; saṅkula—filled; droni—with valleys; alaṅkṛtaḥ—very beautifully decorated; citra—with varieties of; druma—trees; sura-udyāna—in gardens maintained by the demigods; kalakaṇṭha—sweetly chirping; vihaṅgamaḥ—birds.

TRANSLATION

The valleys beneath Trikūṭa Mountain are beautifully decorated by many varieties of jungle animals, and in the trees, which are maintained in gardens by the demigods, varieties of birds chirp with sweet voices.
saurabhāṃbva-nilair yutah

SYNONYMS
sarit—with rivers; sarobhīḥ—and lakes; acchodaiḥ—filled with crystal-clear water; pulinaiḥ—beaches; maṇi—with small gems; vālukaiḥ—resembling grains of sand; deva-strī—of the damsels of the demigods; majjana—by bathing (in that water); āmoda—bodily fragrance; saurabha—very fragrant; ambu—with the water; anilaiḥ—and the air; yutah—enriched (the atmosphere of Trikūṭa Mountain).

TRANSLATION

Trikūṭa Mountain has many lakes and rivers, with beaches covered by small gems resembling grains of sand. The water is as clear as crystal, and when the demigod damsels bathe in it, their bodies lend fragrance to the water and the breeze, thus enriching the atmosphere.

PURPORT

Even in the material world, there are many grades of living entities. The human beings on earth generally cover themselves with external fragrances to stop their bad bodily odors, but here we find that because of the bodily fragrance of the demigod damsels, the rivers, the lakes, the breeze and the entire atmosphere of Trikūṭa Mountain also become fragrant. Since the bodies of the damsels in the upper planetary systems are so beautiful, we can just imagine how beautifully formed are the bodies of the Vaikuṇṭha damsels or the damsels in Vṛndāvana, the gopīs.

TEXTS 9-13
उद्यानमृतमन्नाम आकर्षं सुरयोषिताम् || ९ ||
सर्वतोपलिकृतं दिव्यनिन्त्यपुष्पफलदुमे: ||
मन्दारेऽऽ पारिजातेऽऽ पाटलाशोकचंपके: || १० ||
चूते: पियाले: पनतेराय्रेराय्रातकरपी ||
क्रमुकैनारिकेतैः रख्जूररीर्ज्ञपूरके: || ११ ||
मधुकैः शार्लैः तमाहसेमन्नाजुः: ||
आर्योऽऽकबरपुष्कैः: किंशुकक्चन्दने: || १२ ||
पिन्चमदं: कोविदारे: सरके: सुरदारुम्: ||
द्राक्षेषुरभाजमज्जुिर्मिर्द्वक्षश्यामले: || १३ ||

tasya dronīyām bhagavato
tasya varuṇasya mahātmanah
udyānam ātmanānām
ākrīḍam sura-yoṣitām

sarvato 'laṅkṛtaṁ divyair
nitya-puṣpa-phala-drumpaiḥ
mandāraṁ pārijātaṁ ca
pāṭalāśoka-campkaiḥ

cūtaiḥ piyālaiḥ panasaśair
āmrar āmrātakair api
kramukair nārikelaiḥ ca
kharjūrair bijāpūrakaiḥ

madhukaih śala-tālaiḥ ca
tamālaiḥ asanārjunaiḥ
arīṣṭoḍumbara-plaksair
vaṭaiḥ kimśuka-candanaiḥ

picumardaiḥ kovidāraiḥ
In a valley of Trikūṭa Mountain there was a garden called Ṛtumat. This garden belonged to the great devotee Varuṇa and was a sporting place for the damsels of the demigods. Flowers and fruits grew there in all seasons. Among...
them were mandāras, pārijātas, pāṭalas, aśokas, campakas, cūtas, piyālas, 
panasas, mangoes, āmrātakas, kramukas, coconut trees, date trees and 
pomegranates. There were madhukas, palm trees, tamālas, asanas, arjunas, 
ariṣṭas, uḍumbaras, plakṣas, banyan trees, kimśukas and sandalwood trees. 
There were also picumardas, kovidāras, saralas, sura-dārus, grapes, sugarcane, 
bananas, jambu, badarīs, aṅkas, abhayas and āmalakīs.

**TEXTS 14-19**

\text{bilvaiḥ kapitthair jambīrair} 
\text{vr̥to bhallātakādibhiḥ} 
\text{tasmin sarāḥ suvipulam} 
\text{lasat-kāṇcana-paṁkajam}

\text{kumudotpala-kahlāra-} 
\text{satapatra-śriyorjitam}

62
matta-ṣaṭ-pada-nirghuṣṭam
śakuntaiś ca kala-svanaiḥ

haṁsa-kāraṇḍavākīrṇam
cakrāhvaiḥ sārasair api
jalakukkuṭa-koyaṣṭi-
dātyūha-kula-kūjitam

matsya-kacchapa-saṅcāra-
calat-padma-rajaḥ-payaḥ
kadamba-vetasa-nala-
nīpa-vañjulakair vṛtam

kundaiḥ kurubakāśokaiḥ
śīrṣaiḥ kūṭajengudaiḥ
kubjakaṇiḥ svarna-yūṭhībhir
nāga-punnāga-jātibhiḥ

mallikā-ṣatapatriś ca
mādhavi-jālakādibhiḥ
śobhitam tīrā-jaiś cāṇyair
nityartubhir alam drumaiḥ

SYNONYMS

bilvaiḥ—bilva trees; kapitthaiḥ—kapithha trees; jambīraiḥ—jambīra trees; vṛtaḥ—surrounded by; bhallātaka-ādibhiḥ—bhallātaka and other trees; tasmin—in that garden; saraiḥ—a lake; su-vipulam—which was very large; lasat—shining; kāṅcana—golden; paṅka-jam—filled with lotus flowers; kumuda—of kumuda flowers; utpala—utpala flowers; kahlāra—kahlāra flowers; śatapatra—and śatapatra flowers; śriyā—with the beauty; urjitam—excellent; matta—intoxicated; saṭ-pada—bees; nirghuṣṭam—hummed; śakuntaiḥ—with the chirping of birds; ca—and; kala-svanaiḥ—whose songs were very melodious; haṁsa—swans;
In that garden there was a very large lake filled with shining golden lotus flowers and the flowers known as kumuda, kahlära, utpala and śatapatra, which added excellent beauty to the mountain. There were also bilva, kapittha, jambīra and bhallātaka trees. Intoxicated bumblebees drank honey and hummed with the chirping of the birds, whose songs were very melodious. The lake was crowded with swans, kāraṇḍavas, cakrāvakas, cranes, and flocks of water chickens, dātyūhas, koyaṣṭis and other murmuring birds. Because of the agitating movements of the fish and tortoises, the water was decorated with pollen that had fallen from the lotus flowers. The lake was surrounded by kadamba flowers, vetasa flowers, nalas, nīpas, vañjulakas, kundas, kurubakas, aśokas, śirīṣas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthībhīṣ-svarṇa-yūthis, nāga-nāgas, punnāga-punnāgas, jātiḥīḥ-jāṭīs, mallikā-mallikās, śatapatraiḥ-śatapatras, ca—also, mādhavi—mādhavīṣ, jālakādibhīṣ-jālakās, śobhitam—adorned, tīrajaiḥ—growing on the banks; ca—and; anyaiḥ—others; nitya-ṛtubhīḥ—in all seasons; alam—abundantly; drumaiḥ—with trees (bearing flowers and fruits).

**TRANSLATION**

In that garden there was a very large lake filled with shining golden lotus flowers and the flowers known as kumuda, kahlära, utpala and śatapatra, which added excellent beauty to the mountain. There were also bilva, kapittha, jambīra and bhallātaka trees. Intoxicated bumblebees drank honey and hummed with the chirping of the birds, whose songs were very melodious. The lake was crowded with swans, kāraṇḍavas, cakrāvakas, cranes, and flocks of water chickens, dātyūhas, koyaṣṭis and other murmuring birds. Because of the agitating movements of the fish and tortoises, the water was decorated with pollen that had fallen from the lotus flowers. The lake was surrounded by kadamba flowers, vetasa flowers, nalas, nīpas, vañjulakas, kundas, kurubakas, aśokas, śirīṣas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthīṣ-svarṇa-yūthis, nāga-nāgas, punnāga-punnāgas, jātiḥīṣ-jāṭīṣ, mallikās, śatapatras, jālakās and mādhavi-latāṣ. The banks were also abundantly adorned with varieties of trees that yielded flowers and fruits in all seasons. Thus the entire mountain stood gloriously decorated.
PURPORT

Judging from the exhaustive description of the lakes and rivers on Trikūṭa Mountain, on earth there is no comparison to their super-excellence. On other planets, however, there are many such wonders. For instance, we understand that there are two million different types of trees, and not all of them are exhibited on earth. Śrīmad-Bhāgavatam presents the total knowledge of the affairs of the universe. It not only describes this universe, but also takes into account the spiritual world beyond the universe. No one can challenge the Śrīmad-Bhāgavatam’s descriptions of the material and spiritual worlds. The attempts to go from the earth to the moon have failed, but the people of earth can understand what exists on other planets. There is no need of imagination; one may take actual knowledge from Śrīmad-Bhāgavatam and be satisfied.

TEXT 20

तत्रायैकदा तद्गीरिैकनासरायः
करेण्भवायणकूर्यंभवन् ॥
सक्रण्टकं कीचकवेणुवेत्रवद
विशालङ्गुलम् प्रर्जन्वनस्पतिन् ॥ २० ॥

tatraiṇakadā tad-giri-kānanāśrayah
kareṇubhir vāraṇa-yūtha-paś caran
sakaṇṭakam kicaka-venu-vetravad
viśāla-gulmam prarujan vanaspatin

SYNONYMS

tatra—therein; ekadā—one upon a time; tat-giri—of that mountain (Trikūṭa); kānanā-āśrayah—who lives in the forest; kareṇubhiḥ—accompanied
by female elephants; vāraṇa-yūtha-paḥ—the leader of the elephants; caran—while wandering (toward the lake); sa-kaṇṭakam—a place full of thorns; kicaka-venu-vetra-vat—with plants and creepers of different names; viśāla-gulmam—many thickets; prarujan—breaking; vanah-patīn—trees and plants.

TRANSLATION

The leader of the elephants who lived in the forest of the mountain Trikūṭa once wandered toward the lake with his female elephants. He broke many plants, creepers, thickets and trees, not caring for their piercing thorns.

TEXT 21

\[
\text{yat-gandha-mātrād dharayo gajendrā} \\
\text{vyāghrādayo vyāla-mṛgāḥ sakhadgāḥ} \\
\text{mahoragāś cāpi bhayād dravanti} \\
\text{sagaura-kṛṣṇāḥ sarabhāś camaryāḥ}
\]

SYNONYMS

yat-gandha-mātrāt—simply by the scent of that elephant; harayaḥ—lions; gaja-indrāḥ—other elephants; vyāghra-ādayaḥ—ferocious animals like tigers; vyāla-mṛgāḥ—other ferocious animals; sakhadgāḥ—rhinoceroses; mahā-uragāḥ—big, big serpents; ca—also; api—indeed; bhayāt—because of fear; dravanti—running away; sa—with; gaura-kṛṣṇāḥ—some of them white,
some of them black; sarabhāḥ—sarabhas; camaryāḥ—also camarīs.

TRANSLATION

Simply by catching scent of that elephant, all the other elephants, the tigers and the other ferocious animals, such as lions, rhinoceroses, great serpents and black and white sarabhas, fled in fear. The camarī deer also fled.

TEXT 22

वृक्कावराहामहिषक्षत्या
गोपुच्छशालाबुकमर्कर्ताशः
अन्यत्रक्षुद्राहरि:श्रशाद्य-श्रनत्वभीता
यदनुग्रहेण ॥ २२ ॥

vrkā varāhā mahiṣarkṣa-śalyā
gopuccha-śālāvṛka-marakaṭāś ca
anyatra kṣudrā hariṇāḥ śaśādayaś
caranty abhītā yad-anugraheṇa

SYNONYMS

vrkā—foxes; varāhāḥ—boars; mahiṣa—buffalos; ṭkṣa—bears; śalyāḥ—porcupines; gopuccha—a type of deer; śālāvṛka—wolves; markaṭaḥ—monkeys; ca—and; anyatra—elsewhere; kṣudrāḥ—small animals; harināḥ—deer; śaśa-ādayaḥ—rabbits and others; caranti—roaming (in the forest); abhītā—without fear; yat-anugraheṇa—by the mercy of that elephant.

TRANSLATION
By the mercy of this elephant, animals like the foxes, wolves, buffalos, bears, boars, gopucchas, porcupines, monkeys, rabbits, the other deer and many other small animals loitered elsewhere in the forest. They were not afraid of him.

PURPORT

All the animals were practically controlled by this elephant, yet although they could move without fear, because of respect they did not stand before him.

TEXTS 23-24

sa gharma-taptaḥ karibhiḥ kareṇubhir
vṛto madacyut-karabhair anudrutaḥ
 girīṁ gariumṇā parītaḥ prakampayan
 niṣevyaṁāṇo 'likulair madāśanaṁ

saro 'nilaṁ pāṅkaja-reṇu-rūṣitam
jighran vidūrān mada-vihvalekṣāṇaṁ
 vṛtaḥ sva-yūthena tṛṣārditena tat
sarovārābhyaśam athāgamad drutam
SYNONYMS

sah—he (the leader of the elephants); gharma-taptah—perspiring; karibhih—by other elephants; kareṇubhih—as well as female elephants; vṛtaḥ—surrounded; mada-cyut—liquor dripping from his mouth; karabhaiḥ—by small elephants; anudrutaḥ—was followed; girim—that mountain; garimṇā—by the weight of the body; paritah—all around; prakampayan—causing to tremble; niṣevamāṇaḥ—being served; alikulaiḥ—by the bumblebees; mada-aśanaiḥ—who drank honey; saṁh—from the lake; anilam—the breeze; paṅkaja-reṇu-rūṣitam—carrying the dust from the lotus flowers; jighran—smelling; vidūrāt—from a distance; mada-vihvala—being intoxicated; ṭikṣaṇaḥ—whose vision; vṛtaḥ—surrounded; sva-yūthena—by his own associates; trṣārditena—who were afflicted by thirst; tat—that; sarovara-abhyāsam—to the bank of the lake; atha—thus; agamat—went; drutam—very soon.

TRANSLATION

Surrounded by the herd's other elephants, including females, and followed by the young ones, Gajapati, the leader of the elephants, made Trikūṭa Mountain tremble all around because of the weight of his body. He was perspiring, liquor dripped from his mouth, and his vision was overwhelmed by intoxication. He was being served by bumblebees who drank honey, and from a distance he could smell the dust of the lotus flowers, which was carried from the lake by the breeze. Thus surrounded by his associates, who were afflicted by thirst, he soon arrived at the bank of the lake.

TEXT 25

विगायथ तस्मिन्मृतम्बु निर्मलं
The King of the elephants entered the lake, bathed thoroughly and was relieved of his fatigue. Then, with the aid of his trunk, he drank the cold, clear, nectarean water, which was mixed with the dust of lotus flowers and water lilies, until he was fully satisfied.
SYNONYMS

sah—he (the leader of the elephants); puṣkareṇa—with his trunk; uddhṛta—by drawing out; śikara-ambubhiḥ—and sprinkling the water; nipāyayan—causing them to drink; saṁsnapayan—and bathing them; yathā—as; grhī—a householder; grhṛṇī—always kind (to the members of his family); kareṇuḥ—to his wives, the female elephants; karabhān—to the children; ca—as well as; durmado—who is too attached to the members of his family; na—not; ācaṣṭa—considered; kṛcchram—hardship; kṛpanoḥ—being without spiritual knowledge; aja-māyayā—because of the influence of the external, illusory energy of the Supreme Personality of Godhead.

TRANSLATION

Like a human being who lacks spiritual knowledge and is too attached to the members of his family, the elephant, being illusioned by the external energy of Kṛṣṇa, had his wives and children bathe and drink the water. Indeed, he raised water from the lake with his trunk and sprayed it over them. He did not mind the hard labor involved in this endeavor.
SYNONYMS

tam—him (Gajendra); tatra—there (in the water); kaścit—someone; nṛpa—O King; daiva-coditaḥ—inspired by providence; grāhah—crocodile; baliyān—very powerful; caraṇe—his foot; ruṣā—angrily; agrahīt—captured; yadṛcchayā—occurring due to providence; evam—such; vyasanam—a dangerous position; gataḥ—having obtained; gajaḥ—the elephant; yathā-balam—according to his strength; saḥ—he; ati-balāḥ—with great endeavor; vicakrame—tried to get out.

TRANSLATION

By the arrangement of providence, O King, a strong crocodile was angry at the elephant and attacked the elephant's leg in the water. The elephant was certainly strong, and he tried his best to get free from this danger sent by providence.

TEXT 28

tathāturū yathāpatiṁ kareṇāvō
vikṣuṣṭamāṇaṁ tarsa bhūyasa ।
vicuṇkṣuḥduśīnāṁ yodhpere gajāः
tathāturam yūtha-patim kareṇavo
vikṛṣyamānaṁ tarasā baliyasā
vicukruṣur dīna-dhiyo 'pare gajāḥ
pārṣṇi-grahās tārayitum na cāsakan

SYNONYMS

tathā—then; āturam—that grave condition; yūtha-patim—the leader of the elephants; kareṇavaḥ—his wives; vikṛṣyamānaṁ—being attacked; tarasā—by the strength; baliyasā—by the strength (of the crocodile); vicukruṣuh—began to cry; dīna-dhiyaḥ—who were less intelligent; apare—the other; gajāḥ—elephants; pārṣṇi-grahāḥ—grasping him from behind; tārayitum—to free; na—not; ca—also; aśakan—were able.

TRANSLATION

Thereafter, seeing Gajendra in that grave condition, his wives felt very, very sorry and began to cry. The other elephants wanted to help Gajendra, but because of the crocodile's great strength, they could not rescue him by grasping him from behind.

TEXT 29

niyudhyator evam ibhendra-nakrayor

73
vikarṣator antarato bahir mithāḥ
sahāḥ sahasram vyagaman mahī-pate
saprāṇayoś citram amaṁsatāmarāḥ

SYNONYMS

niyudhyatoḥ—fighting; evam—in this way; ibha-indra—of the elephant; nakrayoh—and the crocodile; vikarṣatoḥ—pulling; antarataḥ—in the water; baiḥ—outside the water; mithāḥ—one another; saṁāḥ—years; sahasram—one thousand; vyagaman—passed; mahī-pate—O King; sa-prāṇayoḥ—both alive; citram—wonderful; amaṁsata—considered; amarāḥ—the demigods.

TRANSLATION

O King, the elephant and the crocodile fought in this way, pulling one another in and out of the water, for one thousand years. Upon seeing the fight, the demigods were very surprised.

TEXT 30

tato gajendrasya mano-balaujasāṁ
kālena dīrghena mahān abhūd vyayaḥ
vikṛṣyamānasya jale 'vasīdato
viparyayo 'bhūt sakalam jalaukasah
SYNONYMS

tataḥ—thereafter; gaja-indrasya—of the King of the elephants; manaḥ—of the strength of enthusiasm; bala—the physical strength; ojasām—and the strength of the senses; kālena—because of years of fighting; dirgheṇa—prolonged; mahān—great; abhūt—became; vyayaḥ—the expenditure; vikṛṣyamāṇasya—who was being pulled (by the crocodile); jale—into the water (a foreign place); avasidataḥ—reduced (mental, physical and sensory strength); viparyayaḥ—the opposite; abhūt—became; sakalam—all of them; jala-okasaḥ—the crocodile, whose home is the water.

TRANSLATION

Thereafter, because of being pulled into the water and fighting for many long years, the elephant became diminished in his mental, physical and sensual strength. The crocodile, on the contrary, being an animal of the water, increased in enthusiasm, physical strength and sensual power.

PURPORT

In the fighting between the elephant and the crocodile, the difference was that although the elephant was extremely powerful, he was in a foreign place, in the water. During one thousand years of fighting, he could not get any food, and under the circumstances his bodily strength diminished, and because his bodily strength diminished, his mind also became weak and his senses less powerful. The crocodile, however, being an animal of the water, had no difficulties. He was getting food and was therefore getting mental strength and sensual encouragement. Thus while the elephant became reduced in strength, the crocodile became more and more powerful. Now, from this we may take the lesson that in our fight with māyā we should not be in a position in which our strength, enthusiasm and senses will be unable to fight vigorously. Our
Krṣṇa consciousness movement has actually declared war against the illusory energy, in which all the living entities are rotting in a false understanding of civilization. The soldiers in this Krṣṇa consciousness movement must always possess physical strength, enthusiasm and sensual power. To keep themselves fit, they must therefore place themselves in a normal condition of life. What constitutes a normal condition will not be the same for everyone, and therefore there are divisions of varṇāśrama-brāhmaṇa, kṣatriya, vaiṣya, śūdra, brahma-caryya, grha-stha, vānapraṣṭha and sannyāsa. Especially in this age, Kali-yuga, it is advised that no one take sannyāsa.

aśvamedham gavālambham
sannyāsaṁ pala-paitṛkam
devareṇa sutotpattiṁ
kalaṁ paṁca vivarjayaṁ
[Cc. Ādi 17.164]

(Brahma-vaivarta Purāṇa)

From this we can understand that in this age the sannyāsa-āśrama is forbidden because people are not strong. Śrī Caitanya Mahāprabhu showed us an example in taking sannyāsa at the age of twenty-four years, but even Sārvabhauma Bhāṭṭācārya advised Śrī Caitanya Mahāprabhu to be extremely careful because He had taken sannyāsa at an early age. For preaching we give young boys sannyāsa, but actually it is being experienced that they are not fit for sannyāsa. There is no harm, however, if one thinks that he is unfit for sannyāsa; if he is very much agitated sexually, he should go to the āśrama where sex is allowed, namely the grha-stha-āśrama. That one has been found to be very weak in one place does not mean that he should stop fighting the crocodile of māyā. One should take shelter of the lotus feet of Krṣṇa, as we shall see Gajendra do, and at the same time one can be a grha-stha if he is satisfied with sexual indulgence. There is no need to give up the fight. Śrī Caitanya Mahāprabhu therefore recommended, sthāne sthitāḥ śruti-gatāṁ tanu-vān-manobhiḥ. One may stay in whichever āśrama is suitable for him; it is
not essential that one take sannyāsa. If one is sexually agitated, he can enter the grhastra-āśrama. But one must continue fighting. For one who is not in a transcendental position, to take sannyāsa artificially is not a very great credit. If sannyāsa is not suitable, one may enter the grhastra-āśrama and fight māyā with great strength. But one should not give up the fighting and go away.

TEXT 31

इत्यं गजेन्द्रः स यदाप संक्तं
प्राणस्य देही विवशो यदुच्छया ।
अपारोद्यतामष्टिमोक्ष्ये चिरं
दश्याविमां बुद्धिमथाभ्यवं न ॥ ३१ ॥

ittham gajendraḥ sa yadāpa saṅkaṭaṁ
pṛāṇasya dehi vivaśo yadṛcchayā
apārayann ātma-vimokṣaṇe ciraṁ
dadhyāv imāṁ buddhim athābhyaṇḍaya
dadhyāv imāṁ buddhim athābhyaṇḍaya
dadhyāv imāṁ buddhim athābhyaṇḍaya
dadhyāv imāṁ buddhim athābhyaṇḍaya

SYNONYMS

ittham—in this way; gaja-indraḥ—the King of the elephants; saḥ—he; yadā—when; āpa—obtained; saṅkaṭaṁ—such a dangerous position; pṛāṇasya—of life; dehi—who is embodied; vivaśaḥ—circumstantially helpless; yadṛcchayā—by the will of providence; apārayan—being unable; ātma-vimokṣaṇe—to save himself; ciraṁ—for a long time; dadhyau—began to think seriously; imāṁ—this; buddhim—decision; atha—thereupon; abhyapadyata—reached.

TRANSLATION

When the King of the elephants saw that he was under the clutches of the
crocodile by the will of providence and, being embodied and circumstantially helpless, could not save himself from danger, he was extremely afraid of being killed. He consequently thought for a long time and finally reached the following decision.

**PURPORT**

Everyone in the material world is engaged in a struggle for existence. Everyone tries to save himself from danger, but when one is unable to save himself, if he is pious, he then takes shelter of the lotus feet of the Supreme Personality of Godhead. This is confirmed in *Bhagavad-gītā* (7.16):

\[
catur-vidhā bhajante mām
janāḥ sukṣṭino 'ṛjuna
ārto jijñāsūr arthārthī
jñānī ca bharatarṣabha
\]

Four kinds of pious men—namely, one who is in danger, one who is in need of money, one who is searching for knowledge and one who is inquisitive—begin to take shelter of the Supreme Personality of Godhead in order to be saved or to advance. The King of the elephants, in his condition of danger, decided to seek shelter of the lotus feet of the Lord. After considerable thought, he intelligently arrived at this correct decision. Such a decision is not reached by a sinful man. Therefore in *Bhagavad-gītā* it is said that those who are pious (*sukṛti*) can decide that in a dangerous or awkward condition one should seek shelter of the lotus feet of Kṛṣṇa.

**TEXT 32**

न मामिमे ज्ञातय आतुरं गजा:
कुतः करिष्यः प्रभवति मोचितुम् ।

78
na mām ime jñātaya āturam gajāḥ
kutāh karinyāḥ prabhavanti mocitum
grāheṇa pāśena vidhātur āvṛto
ˈpy aham ca tam yāmi param parāyaṇam

SYNONYMS

na—not; mām—me; ime—all these; jñātayaḥ—friends and relatives (the other elephants); āturam—in my distress; gajāḥ—the elephant; kutāḥ—how; karinyāḥ—my wives; prabhavanti—are able; mocitum—to deliver (from this dangerous position); grāheṇa—by the crocodile; pāśena—by the network of ropes; vidhātuḥ—of providence; āvṛtaḥ—captured; api—although (I am in such a position); aham—I; ca—also; tam—that (Supreme Personality of Godhead); yāmi—take shelter of; param—who is transcendental; parāyaṇam—and who is the shelter of even the exalted demigods like Brahmā and Śiva.

TRANSLATION

The other elephants, who are my friends and relatives, could not rescue me from this danger. What then to speak of my wives? They cannot do anything. It is by the will of providence that I have been attacked by this crocodile, and therefore I shall seek shelter of the Supreme Personality of Godhead, who is always the shelter of everyone, even of great personalities.

PURPORT

This material world is described as padaṁ padaṁ yad vipadām [SB 10.14.58], which means that at every step there is danger. A fool wrongly thinks that he
is happy in this material world, but in fact he is not, for one who thinks that way is only illusioned. At every step, at every moment, there is danger. In modern civilization one thinks that if he has a nice home and a nice car his life is perfect. In the Western countries, especially in America, it is very nice to possess a good car, but as soon as one is on the road, there is danger because at any moment an accident may take place and one will be killed. The record actually shows that so many people die in such accidents. Therefore if we actually think that this material world is a very happy place, this is our ignorance. Real knowledge is that this material world is full of danger. We may struggle for existence as far as our intelligence allows and may try to take care of ourselves, but unless the Supreme Personality of Godhead, Kṛṣṇa, ultimately saves us from danger, our attempts will be useless. Therefore Prahlāda Mahārāja says:

\[
\begin{align*}
& bālasya neha śaraṇaṁ pitarau nṛsiṁha \\
& nārtasya cāgadam udanvati majjato nauḥ \\
& taptasya tat-pratividhir ya ihāñjaseṣtas \\
& tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānāṁ
\end{align*}
\]

\( SB 7.9.19 \)

We may invent so many ways to be happy or to counteract the dangers of this material world, but unless our attempts are sanctioned by the Supreme Personality of Godhead, they will never make us happy. Those who try to be happy without taking shelter of the Supreme Personality of Godhead are mūḍhas, rascals. \( Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ \) [Bg. 7.15]. Those who are the lowest of men refuse to take to Kṛṣṇa consciousness because they think that they will be able to protect themselves without Kṛṣṇa's care. This is their mistake. The decision of the King of the elephants, Gajendra, was correct. In such a dangerous position, he sought shelter of the Supreme Personality of Godhead.
TEXT 33

yah kaścaneśo balino 'ntakoragāt
pracanḍa-vegād abhidhāvato bhṛṣam
bhitam prapannam paripāti yad-bhayān
mṛtyuḥ pradhāvaty arañam tam īmahi

SYNONYMS

yah—He who (the Supreme Personality of Godhead); kaścana—someone; īśaḥ—the supreme controller; balinaḥ—very powerful; antaka-uragāt—from the great serpent of time, which brings death; pracanḍa-vegāt—whose force is fearful; abhidhāvataḥ—who is chasing; bhṛṣam—endlessly (every hour and every minute); bhitam—one who is afraid of death; prapannam—who is surrendered (to the Supreme Personality of Godhead); paripāti—he protects; yat-bhayāt—from fear of the Lord; mṛtyuḥ—death itself; pradhāvati—runs away; arañam—the actual shelter of everyone; tam—unto Him; īmahi—I surrender or take shelter.

TRANSLATION

The Supreme Personality of Godhead is certainly not known to everyone, but He is very powerful and influential. Therefore, although the serpent of eternal time, which is fearful in force, endlessly chases everyone, ready to swallow him, if one who fears this serpent seeks shelter of the Lord, the Lord gives him protection, for even death runs away in fear of the Lord. I therefore
surrender unto Him, the great and powerful supreme authority who is the actual shelter of everyone.

PURPORT

One who is intelligent understands that there is a great and supreme authority above everything. That great authority appears in different incarnations to save the innocent from disturbances. As confirmed in Bhagavad-gītā, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: [Bg. 4.8] the Lord appears in His various incarnations for two purposes—to annihilate the duṣkṛtī, the sinful, and to protect His devotees. The King of the elephants decided to surrender unto Him. This is intelligent. One must know that great Supreme Personality of Godhead and surrender unto Him. The Lord comes personally to instruct us how to be happy, and only fools and rascals do not see by intelligence this supreme authority, the Supreme Person. In the śruti-mantra it is said:

bhīṣāsmād vātah pavate  
   bhīṣodeti sūryah  
bhīṣāsmād agniḥ candraḥ ca  
mṛtyur dhāvati pañcamah  
(Taittirīya Upaniṣad 2.8)

It is out of fear of the Supreme Personality of Godhead that the wind is blowing, that the sun is distributing heat and light, and that death is chasing everyone. Thus there is a supreme controller, as confirmed in Bhagavad-gītā (9.10): mayādhyaṁśenā prakṛtiḥ sūyate sacarācaram. This material manifestation is working so well because of the supreme controller. Any intelligent person, therefore, can understand that there is a supreme controller. Furthermore, the supreme controller Himself appears as Lord Kṛṣṇa, as Lord Caitanya Mahāprabhu and as Lord Rāmacandra to give us instructions and to show us by example how to surrender unto the Supreme
Personality of Godhead. Yet those who are duṣkṛtī, the lowest of men, do not surrender (na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamaḥ [Bg. 7.15]).

In Bhagavad-gītā the Lord clearly says, mṛtyuḥ sarva-haraś cāham: [Bg. 10.34] "I am all-devouring death." Thus mṛtyu, or death, is the representative who takes everything away from the living entity who has accepted a material body. No one can say, "I do not fear death." This is a false proposition. Everyone fears death. However, one who seeks shelter of the Supreme Personality of Godhead can be saved from death. One may argue, "Does the devotee not die?" The answer is that a devotee certainly must give up his body, for the body is material. The difference is, however, that for one who surrenders to Kṛṣṇa fully and who is protected by Kṛṣṇa, the present body is his last; he will not again receive a material body to be subjected to death. This is assured in Bhagavad-gītā (4.9). Tyaktvā dehaṁ punar janma naiti māṁ eti so'rjuna: a devotee, after giving up his body, does not accept a material body, but returns home, back to Godhead. We are always in danger because at any moment death can take place. It is not that only Gajendra, the King of the elephants, was afraid of death. Everyone should fear death because everyone is caught by the crocodile of eternal time and may die at any moment. The best course, therefore, is to seek shelter of Kṛṣṇa, the Supreme Personality of Godhead, and be saved from the struggle for existence in this material world, in which one repeatedly takes birth and dies. To reach this understanding is the ultimate goal of life.

Thus end the Bhaktivedanta purports of the Eighth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "The Elephant Gajendra's Crisis."
In this chapter, the prayers by Gajendra, the King of the elephants, are described. It appears that the King of the elephants was formerly a human being known as Indradyumna and that he learned a prayer to the Supreme Lord. Fortunately he remembered that prayer and began to chant it to himself. First he offered his respectful obeisances to the Supreme Personality of Godhead, and because of his awkward position in having been attacked by the crocodile, he expressed his inability to recite prayers nicely. Nonetheless, he tried to chant the mantra and expressed himself in appropriate words as follows.

"The Supreme Personality of Godhead is the cause of all causes, the original person from whom everything has emanated. He is the root cause of this cosmic manifestation, and the entire cosmos rests in Him, yet He is transcendental, for He does everything in relation to the material world through His external energy. He is eternally situated in the spiritual world-in Vaikuṇṭha or Goloka Vṛndāvana-where He engages in His eternal pastimes. The material world is a product of His external energy, or material nature, which works under His direction. It is thus that creation, maintenance and annihilation take place. The Lord exists at all times. This is extremely difficult for a nondevotee to understand. Although the transcendental Supreme Personality of Godhead is perceivable by everyone, only the pure devotees perceive His presence and activities. The Supreme Personality of Godhead is completely free from material birth, death, old age and disease. Indeed, if anyone in this material world takes shelter of Him, he also becomes situated in that transcendental position. For the satisfaction of the devotee (pariṣṭanāya sādhūnām [Bg. 4.8]), the Lord appears and exhibits His activities. His appearance, disappearance and other pastimes are not at all material. One who knows this secret can enter the kingdom of God. In the Lord, all opposing elements are adjusted. The Lord is situated in everyone's heart. He is the controller of everything, He is the witness of all activities, and He is the original source of all living entities. Indeed, all living entities are parts of Him,
for He is the origin of Mahā-Viṣṇu, who is the source of the living entities within this material world. The Lord can observe the activities of our senses, which can work and achieve material results because of His mercy. Although He is the original source of everything, He is untouched by any of His by-products. In this way He is like a gold mine, which is the source of gold in ornaments and yet is different from the ornaments themselves. The Lord is worshiped by the method prescribed in the Pañcarātras. He is the source of our knowledge, and He can give us liberation. Therefore it is our duty to understand Him according to the instructions of devotees, in particular the spiritual master. Although for us the mode of goodness is covered, by following the instructions of saintly persons and the spiritual master we can be freed from material clutches.

"The self-effulgent material form of the Supreme Personality of Godhead is adored by nondevotees, His impersonal form is adored by those advanced in spiritual knowledge, and His feature as the localized Supersoul is appreciated by yogīs. But His original form as a person is understood only by devotees. That Supreme Personality of Godhead is competent to dissipate the darkness of the conditioned soul through His instructions in Bhagavad-gītā. He is the ocean of transcendental qualities and can be understood only by liberated persons freed from the bodily concept of life. By His causeless mercy, the Lord can rescue the conditioned soul from the material clutches and enable him to return home, back to Godhead, to become His personal associate. Nonetheless, a pure devotee does not aspire to go back to Godhead; he is simply satisfied with executing his service in this material world. A pure devotee does not ask anything from the Supreme Personality of Godhead. His only prayer is to be freed from the material conception of life and to be engaged in the Lord's transcendental loving service."

In this way the King of the elephants, Gajendra, offered prayers directly to the Supreme Personality of Godhead, without mistaking Him for one of the demigods. None of the demigods came to see him, not even Brahmā or Śiva. Rather, the Supreme Personality of Godhead, Nārāyaṇa, seated on Garuḍa,
personally appeared before him. Gajendra, by lifting his trunk, offered obeisances to the Lord, and the Lord immediately pulled him from the water along with the crocodile who had captured his leg. Then the Lord killed the crocodile and thus rescued Gajendra.

**TEXT 1**

श्रीबादरायणिवाच
eवं व्यवसितो बुद्ध्या समाधाय मनो हर्दि ।
जजाप परमं जायं प्राणजन्मन्यनुशिक्षितम् ॥ ५ ॥

śrī-bādarāyāṇir uvāca
evam vyavasito buddhyā
samādhāya mano hṛdi
jajāpa paramām jāpyam
prāg-janmany anuśikṣitam

**SYNONYMS**

śrī-bādarāyāṇih uvāca—Śrī Śukadeva Gosvāmī said; evam—thus; vyavasitah—fixed; buddhyā—by intelligence; samādhāya—for concentration; manah—the mind; hṛdi—in consciousness or in the heart; jajāpa—he chanted; paramam—a supreme; jāpyam—mantra he had learned from great devotees; prāk-janmani—in his previous birth; anuśikṣitam—practiced.

**TRANSLATION**

Śrī Śukadeva Gosvāmī continued: Thereafter, the King of the elephants, Gajendra, fixed his mind in his heart with perfect intelligence and chanted a mantra which he had learned in his previous birth as Indradyumna and which he remembered by the grace of Kṛṣṇa.
PURPORT

Such remembrance is described in Bhagavad-gītā (6.43-44):

tatra tām buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyāḥ
sāṁsiddhau kuru-nandana

pūrvābhyaśena tenaiva
hriyate hy avaśo 'pi saḥ

In these verses it is assured that even if a person engaged in devotional service falls down, he is not degraded, but is placed in a position in which he will in due course of time remember the Supreme Personality of Godhead. As explained later, Gajendra was formerly King Indradyumna, and somehow or other in his next life he became King of the elephants. Now Gajendra was in danger, and although he was in a body other than that of a human being, he remembered the stotra he had chanted in his previous life. Yatate ca tato bhūyāḥ sāṁsiddhau kuru-nandana. To enable one to achieve perfection, Kṛṣṇa gives one the chance to remember Him again. This is proved here, for although the King of the elephants, Gajendra, was put in danger, this was a chance for him to remember his previous devotional activities so that he could immediately be rescued by the Supreme Personality of Godhead.

It is imperative, therefore, that all devotees in Kṛṣṇa consciousness practice chanting some mantra. Certainly one should chant the Hare Kṛṣṇa mantra, which is the mahā-mantra, or great mantra, and also one should practice chanting cintāmaṇi-prakara-sadmasu or the Nṛśimha stotra (ito nṛśimhaḥ parato nṛśimho yato yāmi tato nṛśimhaḥ). Every devotee should practice in order to chant some mantra perfectly so that even though he may be imperfect in spiritual consciousness in this life, in his next life he will not forget Kṛṣṇa.
consciousness, even if he becomes an animal. Of course, a devotee should try
to perfect his Kṛṣṇa consciousness in this life, for simply by understanding
Kṛṣṇa and His instructions, after giving up this body one can return home,
back to Godhead. Even if there is some falldown, practice of Kṛṣṇa
consciousness never goes in vain. For example, Ajāmila, in his boyhood,
practiced chanting the name of Nārāyaṇa under the direction of his father,
but later, in his youth, he fell down and became a drunkard, woman-hunter,
rogue and thief. Nonetheless, because of chanting the name of Nārāyaṇa for
the purpose of calling his son, whom he had named Nārāyaṇa, he became
advanced, even though he was involved in sinful activities. Therefore, we
should not forget the chanting of the Hare Kṛṣṇa mantra under any
circumstances. It will help us in the greatest danger, as we find in the life of
Gajendra.

TEXT 2

श्रीगजेन्द्र उवाच
ॐ नमो भगवते तस्मै यत एतत्विदात्मकम् ॥
पुरुषायादिबीजाय परेशायामिथिमहि ॥ २ ॥

śrī-gajendra uvāca
om namo bhagavate tasmai
yata etac cid-ātmakam
puruṣāyādi-bījāya
pareśāyābhidhīmahi

SYNONYMS

śrī-gajendraḥ uvāca—Gajendra, the King of elephants, said; om—O my Lord;
namaḥ—I offer my respectful obeisances unto You; bhagavate—unto the
Supreme Personality of Godhead; tasmai—unto Him; yataḥ—from whom;

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etat—this body and the material manifestation; cit-ātmakam—is moving due
to consciousness (the spirit soul); puruṣāya—unto the Supreme Person;
ādi-bijāya—who is the origin or root cause of everything; para-īśāya—who is
supreme, transcendental and worshipable for such exalted persons as Brahmā
and Śiva; abhidhīmahi—let me meditate upon Him.

TRANSLATION

The King of the elephants, Gajendra, said: I offer my respectful obeisances
unto the Supreme Person, Vāsudeva [ōṁ namo bhagavate vāsudevāya]. Because
of Him this material body acts due to the presence of spirit, and He is therefore
the root cause of everyone. He is worshipable for such exalted persons as
Brahmā and Śiva, and He has entered the heart of every living being. Let me
meditate upon Him.

PURPORT

In this verse the words etac cid-ātmakam are very important. The material
body certainly consists only of material elements, but when one awakens to
Kṛṣṇa conscious understanding, the body is no longer material but spiritual.
The material body is meant for sense enjoyment, whereas the spiritual body
engages in the transcendental loving service of the Lord. Therefore, a devotee
who engages in the service of the Supreme Lord and who constantly thinks of
Him should never be considered to have a material body. It is therefore
enjoined, guruṣu nara-matiḥ: one should stop thinking of the spiritual master
as an ordinary human being with a material body. Arcye viṣṇau śilā-dhiḥ:
everyone knows that the Deity in the temple is made of stone, but to think
that the Deity is merely stone is an offense. Similarly, to think that the body of
the spiritual master consists of material ingredients is offensive. Atheists think
that devotees foolishly worship a stone statue as God and an ordinary man as
the guru. The fact is, however, that by the grace of Kṛṣṇa's omnipotence, the
so-called stone statue of the Deity is directly the Supreme Personality of
Godhead, and the body of the spiritual master is directly spiritual. A pure devotee who is engaged in unalloyed devotional service should be understood to be situated on the transcendental platform (sa guṇān samātityaitān brahma-bhūyāya kalpate [Bg. 14.26]). Let us therefore offer our obeisances unto the Supreme Personality of Godhead, by whose mercy so-called material things also become spiritual when they are engaged in spiritual activity.

Oṁkāra (praṇava) is the symbolic sound representation of the Supreme Personality of Godhead. Oṁ tat sad iti nirdeśo brahmaṇas tri-vidhaḥ smṛtaḥ: the three words oṁ tat sat immediately invoke the Supreme Person. Therefore Kṛṣṇa says that He is oṁkāra in all the Vedic mantras (praṇavah sarva-vedeṣu). The Vedic mantras are pronounced beginning with oṁkāra to indicate immediately the Supreme Personality of Godhead. Śrīmad-Bhāgavatam, for example, begins with the words oṁ namaḥ bhagavate vāsudevāya. There is no difference between the Supreme Personality of Godhead, Vāsudeva, and oṁkāra (praṇava). We should be careful to understand that oṁkāra does not indicate anything nirākāra, or formless. Indeed, this verse immediately says, oṁ namaḥ bhagavate. Bhagavān is a person. Thus oṁkāra is the representation of the Supreme Person. Oṁkāra is not meant to be impersonal, as the Māyāvādī philosophers consider it to be. This is distinctly expressed here by the word puruṣāya. The supreme truth addressed by oṁkāra is puruṣa, the Supreme Person; He is not impersonal. Unless He is a person, how can He control the great, stalwart controllers of this universe? Lord Viṣṇu, Lord Brahmā and Lord Śiva are the supreme controllers of this universe, but Lord Viṣṇu is offered obeisances even by Lord Śiva and Lord Brahmā. Therefore this verse uses the word paresāya, which indicates that the Supreme Personality of Godhead is worshiped by exalted demigods. Paresāya means parameśvara. Lord Brahmā and Lord Śiva are īśvaras, great controllers, but Lord Viṣṇu is parameśvara, the supreme controller.
SYNONYMS

yasmin—the basic platform on which; idam—the universe rests; yataḥ—the ingredients from which; ca—and; idam—the cosmic manifestation is produced; yena—by whom; idam—this cosmic manifestation is created and maintained; yah—He who; idam—this material world; svayam—is Himself; yah—He who; asmāt—from the effect (this material world); parasmāt—from the cause; ca—and; parah—transcendental or different; tam—unto Him; prapadye—I surrender; svayambhuvam—unto the supreme self-sufficient.

TRANSLATION

The Supreme Godhead is the supreme platform on which everything rests, the ingredient by which everything has been produced, and the person who has created and is the only cause of this cosmic manifestation. Nonetheless, He is different from the cause and the result. I surrender unto Him, the Supreme Personality of Godhead, who is self-sufficient in everything.

PURPORT

In Bhagavad-gītā (9.4) the Lord says, mayā tatam idam sarvam jagad avyakta-mūrtinā: "I am the Supreme Personality of Godhead, but everything rests upon My energy, just as an earthen pot rests on the earth." The place where an earthen pot rests is also earth. Then again, the earthen pot is
manufactured by a potter, whose body is a product of earth. The potter's wheel with which the pot is made is an expansion of earth, and the ingredients from which the pot are made are also earth. As confirmed in the śruti-mantra, yato vā imāni bhūtāni jāyante. yena jātāni jīvantī yat prayanty abhisamāviṣānti. The original cause of everything is the Supreme Personality of Godhead, and after being annihilated, everything enters into Him (prakṛtim yānti māmikām).

Thus the Supreme Lord, the Personality of Godhead—Lord Rāmacandra or Lord Kṛṣṇa—is the original cause of everything.

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Bs. 5.1) The Lord is the cause for everything, but there is no cause for Him. Sarvam khalv idam brahma. Mat-sthāni sarva-bhūtāni na cāhaṁ tēṣu avasthitāḥ [Bg. 9.4]. Although He is everything, His personality is different from the cosmic manifestation.

TEXT 4

yah svātmanidām niṣa-māyārpaṇāṁ
kvacid vibhātam kva ca tat tirohitam
avidhā-ḍṛk sākṣy ubhayaṁ tad ikṣate
sa ātma-mūlo 'vatu mām ārāt-parāh

SYNONYMS

yah—the Supreme Personality of Godhead who; sva-ātmani—in Him; idam—this cosmic manifestation; nija-māyayā—by His own potency; arpitam—invested; kvacit—sometimes, at the beginning of a kalpa; vibhātam—it is manifested; kva ca—sometimes, during dissolution; tat—that (manifestation); tirohitam—not visible; aviddha-dṛk—He sees everything (in all these circumstances); sākṣī—the witness; ubhayam—both (manifestation and annihilation); tat īkṣate—sees everything, without loss of sight; saḥ—that Supreme Personality of Godhead; ātma-mūlaḥ—self-sufficient, having no other cause; avatu—please give protection; mām—unto me; parāt-parah—He is transcendental to transcendental, or above all transcendence.

TRANSLATION

The Supreme Personality of Godhead, by expanding His own energy, keeps this cosmic manifestation visible and again sometimes renders it invisible. He is both the supreme cause and the supreme result, the observer and the witness, in all circumstances. Thus He is transcendental to everything. May that Supreme Personality of Godhead give me protection.

PURPORT

The Supreme Personality of Godhead has multipotencies (parāsyā śaktir vividhaiva śṛūyate [Cc. Madhya 13.65, purport]). Therefore, as soon as He likes, He uses one of His potencies, and by that expansion He creates this cosmic manifestation. Again, when the cosmic manifestation is annihilated, it rests in Him. Nonetheless, He is infallibly the supreme observer. Under any circumstances, the Supreme Lord is changeless. He is simply a witness and is aloof from all creation and annihilation.
TEXT 5

$kālēṇa pañcatvam iteṣu kṛtsnaśo$
$lokeṣu pāleṣu ca sarva-hetuṣu$
$tamas tadāsid gahanam gabhīram$
$yas tasya pāre 'bhivirājate vibhuḥ$

SYNONYMS

$kālena—in due course of time (after millions and millions of years);$
$pañcatvam—when everything illusory is annihilated; iteṣu—all$
$transformations; kṛtsnaśah—with everything within this cosmic manifestation;$
$lokeṣu—all the planets, or everything that exists; pāleṣu—maintainers like$
$Lord Brahmā; ca—also; sarva-hetuṣu—all causative existences; tamaḥ—great$
darkness; tadā—then; āsīt—was; gahanam—very dense; gabhīram—very deep;$
yah—the Supreme Personality of Godhead who; tasya—this dark situation;$
pāre—over and above; abhivirājate—exists or shines; vibhuḥ—the Supreme.$

TRANSLATION

In due course of time, when all the causative and effective manifestations of
the universe, including the planets and their directors and maintainers, are
annihilated, there is a situation of dense darkness. Above this darkness,
however, is the Supreme Personality of Godhead. I take shelter of His lotus
feet.
PURPORT

From the Vedic mantras we understand that the Supreme Personality of Godhead is above everything. He is supreme, above all the demigods, including Lord Brahmā and Lord Śiva. He is the supreme controller. When everything disappears by the influence of His energy, the cosmic situation is one of dense darkness. The Supreme Lord, however, is the sunshine, as confirmed in the Vedic mantras: āditya-varṇāṁ tamasāḥ parastāt. In our daily experience, when we on earth are in the darkness of night, the sun is always luminous somewhere in the sky. Similarly, the Supreme Personality of Godhead, the supreme sun, always remains luminous, even when the entire cosmic manifestation is annihilated in due course of time.

TEXT 6

न यस्य देवा ऋषय: पदं विदु-
जन्तु: पुनः कोष्ठंति गन्तुमीरितम् ।
यथा नटस्याकृतिभिर्विचेेद्यतो
दुरस्यानुक्रमणं स मावतु ॥ ६ ॥

na yasya devā rśayāḥ padam vidur
jantuḥ punah ko ’rhati gantum īritum
yathā naṭasyākṛtyibhir viceṣṭato
durasyānukramaṇaḥ sa māvatu

SYNONYMS

na—neither; yasya—He of whom; devāḥ—the demigods; rśayāḥ—great sages; padam—position; vidūḥ—can understand; jantuḥ—unintelligent living beings like animals; punah—again; kaḥ—who; arhati—is able; gantum—to enter into
the knowledge; īritum—or to express by words; yathā—as; naṭasya—of the artist; ākṛtibhiḥ—by bodily features; viceṣṭataḥ—dancing in different ways; duratyaya—very difficult; anukramaṇah—His movements; saḥ—that Supreme Personality of Godhead; mā—unto me; avatu—may give His protection.

TRANSLATION

An artist onstage, being covered by attractive dresses and dancing with different movements, is not understood by his audience; similarly, the activities and features of the supreme artist cannot be understood even by the demigods or great sages, and certainly not by those who are unintelligent like animals. Neither the demigods and sages nor the unintelligent can understand the features of the Lord, nor can they express in words His actual position. May that Supreme Personality of Godhead give me protection.

PURPORT

A similar understanding was expressed by Kuntīdevī. The Supreme Lord exists everywhere, within and without. He even exists within the heart. Sarvasya cāham hṛdi sanniviṣṭo [Bg. 15.15]. Īśvaraḥ sarva-bhūtānām hṛd-deṣe 'ṛjuna tiṣṭhati [Bg. 18.61]. Thus it is indicated that one can find the Supreme Lord within one's heart. There are many, many yogīs trying to find Him. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yo guṇāh [SB 12.13.1]. Nonetheless, even great yogīs, demigods, saints and sages have been unable to understand the bodily features of that great artist, nor could they understand the meaning of His movements. What then is to be said of ordinary speculators like the so-called philosophers of this material world? For them He is impossible to understand. Therefore we must accept the statements given by the Supreme when He kindly incarnates to instruct us. We must simply accept the word of Lord Rāmacandra, Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu and follow in Their footsteps. Then it may be possible for us to know the purpose of Their incarnations.
If by the Lord's grace one can understand Him, one will immediately be delivered, even within his material body. The material body will no longer have any function, and whatever activities take place with the body will be activities of Kṛṣṇa consciousness. In this way one may give up his body and return home, back to Godhead.

**SYNONYMS**

*didṛkṣavaḥ*—those who desire to see (the Supreme Personality of Godhead); *yasya*—of Him; *padam*—the lotus feet; *su-maṅgalam*—all-auspicious; *vimukta-saṅgāḥ*—persons who are completely disinfected of material conditions; *munayaḥ*—great sages; *su-sādhavaḥ*—those who are highly elevated in spiritual consciousness; *caranti*—practice; *aloka-vratam*—vows of
**TRANSLATION**

Renunciants and great sages who see all living beings equally, who are friendly to everyone and who flawlessly practice in the forest the vows of brahmacarya, vānaprastha and sannyāsa desire to see the all-auspicious lotus feet of the Supreme Personality of Godhead. May that same Supreme Personality of Godhead be my destination.

**PURPORT**

This verse describes the qualifications for devotees or persons highly elevated in spiritual consciousness. Devotees are always equal to everyone, seeing no distinction between lower and higher classes. *paṇḍitāḥ sama-darśināḥ* [Bg. 5.18]. They look upon everyone as a spirit soul who is part and parcel of the Supreme Lord. Thus they are competent to search for the Supreme Personality of Godhead. Understanding that the Supreme Personality of Godhead is the friend of everyone (*suḥṛdam sarva-bhūtānām* [Bg. 5.29]), they act as friends of everyone on behalf of the Supreme Lord. Making no distinction between one nation and another or one community and another, they preach Kṛṣṇa consciousness, the teachings of Bhagavad-gītā, everywhere. Thus they are competent to see the lotus feet of the Lord. Such preachers in Kṛṣṇa consciousness are called *paramahaṁsa*. As indicated by the word *vimukta-saṅga*, they have nothing to do with material conditions. One must take shelter of such a devotee in order to see the Supreme Personality of Godhead.
TEXTS 8-9

न विद्यते यस्य च जन्म कर्म वा
न नामरूपे गुणदोष एव वा।
तथापि लोकायत्यसम्भवाय यः
स्वमायय तान्यनुकारमृच्छति ॥ ८ ॥
तस्मै नमः परेशाय ब्रह्मेऽनन्तशंकरे।
अरुपायोरुपाय नम आश्चर्यकर्मिने ॥ ९ ॥

na vidyate yasya ca janma karma vā
na nāma-rūpe guṇa-doṣa eva vā
tathāpi lokāpyaya-sambhavāya yah
sva-māyayā tāny anukālam ṛcchati
tasmai namah pareśāya
brahmaṇe ’nanta-śaktaye
arūpāyoru-rūpāya
nama āścarya-karmane

SYNONYMS

na—not; vidyate—there is; yasya—of whom (the Supreme Personality of Godhead); ca—also; janma—birth; karma—activities; vā—or; na—nor; nāma-rūpe—any material name or material form; guṇa—qualities; doṣa—fault; eva—certainly; vā—either; tathāpi—still; loka—of this cosmic manifestation; apyaya—who is the destruction; sambhavāya—and creation; yah—He who; sva-māyayā—by His own potency; tāni—activities; anukālam—eternally; ṛcchati—accepts; tasmai—unto Him; namah—I offer my obeisances; para—transcendental; īśāya—who is the supreme controller; brahmaṇe—who is the Supreme Brahman (Parabrahman); ananta-śaktaye—with unlimited potency; arūpāya—possessing no material
form; \textit{uru-rūpāya}—possessing various forms as incarnations; \textit{namah}—I offer my obeisances; \textit{āścarya-karmane}—whose activities are wonderful.

**TRANSLATION**

The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfill the purpose for which this material world is created and destroyed, He comes in the form of a human being like Lord Rāma or Lord Kṛṣṇa by His original internal potency. He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him.

**PURPORT**

In the \textit{Viṣṇu Purāṇa} it is said, \textit{guṇāṁś ca dosāṁś ca mune vyatīta samasta-kalyāṇa-guṇātmako hi}. The Supreme Personality of Godhead has no material form, qualities or faults. He is spiritual and is the only reservoir of all spiritual qualities. As stated in \textit{Bhagavad-gītā} (4.8) by the Supreme Personality of Godhead, \textit{paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām}. The Lord's activities of saving the devotees and annihilating the demons are transcendental. Anyone annihilated by the Supreme Personality of Godhead gets the same result as a devotee who is protected by the Lord; both of them are transcendently promoted. The only difference is that a devotee goes directly to the spiritual planets and becomes an associate of the Supreme Lord, whereas demons are promoted to \textit{brahmaloka}, the impersonal effulgence of the Lord. Both of them, however, are transcendently promoted. The Lord's killing or annihilating of the demons is not exactly like the killing of this material world. Although He appears to act within the modes of material nature, He is \textit{nirguṇa}, above the modes of nature. His name is not material; otherwise how could one get liberation by chanting Hare Kṛṣṇa, Hare Rāma? The names of the Lord like Rāma and Kṛṣṇa are nondifferent from the person Rāma and Kṛṣṇa. Thus by chanting the Hare Kṛṣṇa \textit{mantra} one constantly associates
with Rāma and Kṛṣṇa, the Supreme Personality of Godhead, and therefore becomes liberated. A practical example is Ajāmila, who always remained transcendental to his activities simply by chanting the name Nārāyaṇa. If this was true of Ajāmila, what is to be said of the Supreme Lord? When the Lord comes to this material world, He does not become a product of matter. This is confirmed throughout Bhagavad-gītā (janma-karma ca me divyam [Bg. 4.9], avajānanti mām mūḍhāḥ manuṣīm tanum āśritam [Bg. 9.11]). Therefore, when the Supreme Personality of Godhead—Rāma or Kṛṣṇa—descends to act transcendentally for our benefit, we should not consider Him an ordinary human being. When the Lord comes, He does so on the basis of His spiritual potency (sambhavāmy ātma-māyayā [Bg. 4.6]). Because He is not forced to come by the material energy, He is always transcendental. One should not consider the Supreme Lord an ordinary human being. Material names and forms are contaminated, but spiritual name and spiritual form are transcendental.

**TEXT 10**

नम आत्मप्रदीपाय साक्षिणे परमात्मने ।
नमो गिरां विदूर्य य मनसश्रेतसामपि ॥ १० ॥

_nama ātma-pradīpāya_
_sākṣiṇe paramātmane_
_namo girāṁ vidūrāya_
_manasaś cetasām api_

**SYNONYMS**

Namāḥ—I offer my respectful obeisances; ātma-pradīpāya—unto Him who is self-effulgent or who gives enlightenment to the living entities; sākṣiṇe—who is situated in everyone's heart as a witness; parama-ātmane—unto the Supreme
Soul, the Supersoul; namah—I offer my respectful obeisances; giram—by words; viduraya—who is impossible to reach; manasa—by the mind; cetasam—or by consciousness; api—even.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, the self-effulgent Supersoul, who is the witness in everyone's heart, who enlightens the individual soul and who cannot be reached by exercises of the mind, words or consciousness.

PURPORT

The Supreme Personality of Godhead, Krsna, cannot be understood by the individual soul through mental, physical or intellectual exercises. It is by the grace of the Supreme Personality of Godhead that the individual soul is enlightened. Therefore, the Lord is described here as atma-pradipa. The Lord is like the sun, which illuminates everything and cannot be illuminated by anyone. Therefore, if one is serious about understanding the Supreme, one must receive enlightenment from Him, as instructed in Bhagavad-gita. One cannot understand the Supreme Personality of Godhead by one's mental, physical or intellectual powers.

TEXT 11

sattvena pratilabhyaya
naiśkarmyeṇa vipaścita
namah kaivilya-nāthaye

102
nirvāṇa-sukha-saṁvide

SYNONYMS

sattvena—by pure devotional service; prati-labhya—a unto the Supreme Personality of Godhead, who is achieved by such devotional activities; naiśkarmyena—by transcendental activities; viśaścita—by persons who are sufficiently learned; namah—I offer my respectful obeisances; kaivalya-nāthāya—unto the master of the transcendental world; nirvāṇa—for one completely freed from material activities; sukha—of happiness; saṁvide—who is the bestower.

TRANSLATION

The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of bhakti-yoga. He is the bestower of uncontaminated happiness and is the master of the transcendental world. Therefore I offer my respect unto Him.

PURPORT

As stated in Bhagavad-gītā, the Supreme Personality of Godhead can be understood only by devotional service. Bhaktyā mām abhijānāti yāvān yaś cāsme tattvataḥ [Bg. 18.55]. If one wants to know the Supreme Personality of Godhead in truth, one must take to the activities of devotional service. These activities are called sattva or śuddha-sattva. In the material world, activities of goodness, which are symptomatic of a pure brāhmaṇa, are appreciated. But the activities of devotional service are śuddha-sattva; in other words, they are on the transcendental platform. Only by devotional service can one understand the Supreme.

Devotional service is called naiśkarmya. Mere negation of material activity will not endure. Naiśkarmyam apy acyuta-bhāva-varjitaṁ. Unless one performs
activities with reference to Kṛṣṇa consciousness, cessation of material activities will not be helpful. In hopes of achieving naiṣkarma, freedom from material action, many highly elevated sannyāsīs stopped their activities, yet they failed and returned to the material platform to act as materialistic persons. But once one is engaged in the spiritual activities of bhakti-yoga, one does not fall down. Our Kṛṣṇa consciousness movement is therefore an attempt to engage everyone always in spiritual activity, by which one becomes transcendental to material actions. The spiritual activities of bhakti-mārga-śravaṇam kīrtanaṁ viṣṇuḥ smaraṇam pāda-sevanam [SB 7.5.23]—lead one to understand the Supreme Personality of Godhead. Therefore, as stated here, sattvena pratilabhyāya naiṣkarmyeṇa vipaścitā: "The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of bhakti-yoga."

The Gopāla-tāpāṇi Upaniṣad (15) says, bhaktir asya bhajanāṁ tad ihāmutropādhi-nairāṣyaṇāivāmuṣmīn manasaḥ kalpanam etad eva ca naiṣkarmyam. This is a definition of naiṣkarma. One acts in naiṣkarma when he fully engages in Kṛṣṇa conscious activities without material desires to enjoy, either here or in the upper planetary systems, in the present life or in a future life (iha-amutra). Anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11(73)]. When one is freed from all contamination and he acts in devotional service under the direction of the spiritual master, one is on the platform of naiṣkarma. By such transcendental devotional service, the Lord is served. I offer my respectful obeisances unto Him.

TEXT 12

नमः शान्ताय घोराय मूढाय गुणधर्मिणे ।
निर्विरोधाय साम्याय नमो ज्ञानघनाय च ॥ १२ ॥

namaḥ śaṁtāya ghorāya
mūḍhāya guṇa-dharmiṇe
SYNONYMS

namaḥ—all obeisances; śāntāya—unto Him who is above all material qualities and completely peaceful, or unto Vāsudeva, the Supersoul in every living entity; ghorāya—unto the fierce forms of the Lord like Jāmadagnya and Nṛsiṁhadeva; mūḍhāya—the form of the Lord as an animal, such as the boar; guṇa-dharmine—who accepts different qualities within the material world; nirviṣeṣāya—who is without material qualities, being fully spiritual; sāmyāya—Lord Buddha, the form of nirvāṇa, wherein the material qualities stop; namaḥ—I offer my respectful obeisances; jñāna-ghanāya—who is knowledge or the impersonal Brahman; ca—also.

TRANSLATION

I offer my respectful obeisances to Lord Vāsudeva, who is all-pervading, to the Lord's fierce form as Lord Nṛsiṁhadeva, to the Lord's form as an animal [Lord Varāhadeva], to Lord Dattātreyya, who preached impersonalism, to Lord Buddha, and to all the other incarnations. I offer my respectful obeisances unto the Lord, who has no material qualities but who accepts the three qualities goodness, passion and ignorance within this material world. I also offer my respectful obeisances unto the impersonal Brahman effulgence.

PURPORT

In the previous verses it has been described that although the Supreme Personality of Godhead has no material form, He accepts innumerable forms to favor His devotees and kill the demons. As stated in Śrīmad-Bhāgavatam, there are so many incarnations of the Supreme Personality of Godhead that they are like the waves of a river. The waves of a river flow incessantly, and no
one can count how many waves there are. Similarly, no one can calculate when and how the different incarnations of the Lord appear according to the necessities of time, place and candidates. The Lord appears perpetually. As Kṛṣṇa says in Bhagavad-gītā (4.7):

\[
yadā yadā hi dharmasya \\
glānir bhavati bhārata \\
abhayuṭhānam adharmasya \\
tadātmānāṁ śṛjāmy aham
\]

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." In the material world there is always the possibility of deviation from Kṛṣṇa consciousness, and therefore Kṛṣṇa and His devotees always act in various forms to curb such godlessness.

Even impersonalists who stress the knowledge feature of the Supreme Personality of Godhead want to merge in the effulgence of the Lord. Therefore, here the word jñāna-ghanāya indicates that for atheists who disbelieve in the form and existence of the Lord, all these various incarnations appear. Since the Lord comes to teach in so many forms, no one can say that there is no God. The word jñāna-ghanāya is especially used here to refer to those whose knowledge has become solidified by dint of their searching for the Lord through speculative philosophical understanding. Superficial knowledge is useless for understanding the Supreme Personality of Godhead, but when one's knowledge becomes extremely intense and deep, one understands Vāsudeva (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]). A jñānī attains this stage after many, many births. Therefore the word jñāna-ghanāya is used here. The word śantāya indicates that Lord Vāsudeva is situated in everyone's heart but does not act with the living entity. Impersonalist jñānīs realize Vāsudeva when they are fully mature in knowledge (vāsudevaḥ samam iti sa mahātmā sudurlabhaḥ).
TEXT 13

kṣetra-jñāya nāmas tubhyam
sarvādhyakṣāya sākṣiṇe
puruṣāyatma-mūlāya
mūla-prakṛtaye namaḥ

SYNONYMS

kṣetra-jñāya—unto the one who knows everything of the external body; nāmaḥ—I offer my respectful obeisances; tubhyam—unto You; sarva—everything; adhyakṣāya—who are superintending, managing; sākṣiṇe—who are the witness, Paramātma, or antaryāmī; puruṣāya—the Supreme Person; ātma-mūlāya—who are the original source of everything; mūla-prakṛtaye—unto the puruṣa-avatāra, the origin of prakṛti and pradhāna; nāmaḥ—I offer my respectful obeisances.

TRANSLATION

I beg to offer my respectful obeisances unto You, who are the Supersoul, the superintendent of everything, and the witness of all that occurs. You are the Supreme Person, the origin of material nature and of the total material energy. You are also the owner of the material body. Therefore, You are the supreme complete. I offer my respectful obeisances unto You.

PURPORT

In Bhagavad-gītā (13.3) the Lord says, kṣetra-jñām ca pī māṁ viddhi
sarva-kṣetresu bhārata: "O scion of Bharata, you should understand that I am also the knower in all bodies." Every one of us is thinking, "I am this body" or "This is my body," but actually the truth is different. Our bodies are given to us by the supreme proprietor. The living entity, who is also kṣetra jña, or the knower of the body, is not the body's only proprietor; the actual proprietor of the body is the Supreme Personality of Godhead, who is the supreme kṣetra jña. For example, we may rent and occupy a house, but actually the owner of the house is the landlord. Similarly, we may be allotted a certain type of body as a facility with which to enjoy this material world, but the actual proprietor of the body is the Supreme Personality of Godhead. He is called sarvādhyakṣa because everything in the material world works under His supervision. This is confirmed in Bhagavad-gītā (9.10), wherein the Lord says, mayādhyakṣena prakṛtiḥ sūyate sacarācaram: "This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings." From prakṛti, or material nature, come so many varieties of living entities, including aquatics, plants, trees, insects, birds, animals, human beings and demigods. prakṛti is the mother, and the Supreme Personality of Godhead is the father (ahāṁ bija-pradāḥ pitā [Bg. 14.4]).

Prakṛti can give us material bodies, but as spirit souls we are parts and parcels of the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā (15.7): mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ. The living entity, being part and parcel of God, is not a product of this material world. Therefore the Lord is described in this verse as ātma-mūla, the original source of everything. He is the seed of all existences (bījaṁ māṁ sarva-bhūtānāṁ [Bg. 7.10]). In Bhagavad-gītā (14.4) the Lord says:

sarva-yoniṣu kaunteya
mūrtayah sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahāṁ bija-pradāḥ pitā

"It should be understood that all living entities, in all species of life, O son of
Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." Plants, trees, insects, aquatics, demigods, beasts, birds and all other living entities are sons or parts and parcels of the Supreme Lord, but because they are struggling with different mentalities, they have been given different types of bodies (manah saṣṭhānindriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]). Thus they have become sons of prakṛti, or material nature, which is impregnated by the Supreme Personality of Godhead. Every living entity in this material world is struggling for existence, and the only salvation or relief from the cycle of birth and death in the evolutionary process is full surrender. This is indicated by the word namah, "I offer my respectful obeisances unto You."

TEXT 14

सर्वेन्द्रियगुणद्र्श्च सर्वप्रत्ययेऽहेतवे ।
असताच्छययोक्ताय सदभासाय ते नमः ॥ ९४ ॥

sarvendriya-guṇa-draṣṭre
sarva-pratyaya-hetave
asatā cchāyayoktāya
sad-ābhāsāya te namaḥ

SYNONYMS

sarva-indriya-guṇa-draṣṭre—unto the seer of all objectives pursued by the senses; sarva-pratyaya-hetave—who is the solution to all doubts (and without whose help one cannot solve all doubts and inabilities); asatā—with the manifestation of unreality or illusion; chāyayā—because of the resemblance; uktāya—called; sat—of reality; ābhāsāya—unto the reflection; te—unto You; namaḥ—I offer my respectful obeisances.
TRANSLATION

My Lord, You are the observer of all the objectives of the senses. Without Your mercy, there is no possibility of solving the problem of doubts. The material world is just like a shadow resembling You. Indeed, one accepts this material world as real because it gives a glimpse of Your existence.

PURPORT

To paraphrase this verse: "The objectives of sensual activities are actually observed by You. Without Your direction, the living entity cannot take even a step forward. As confirmed in Bhagavad-gītā (15.15), sarvasya cāham hṛdi sanniviṣṭo mattaḥ smṛтир jñānam apohanaṁ ca. You are situated in everyone's heart, and only from You come remembrance and forgetfulness. Chāyeva yasya bhuvanāni bibharti durgā [Bs. 5.44]. The living entity under the clutches of māyā wants to enjoy this material world, but unless You give him directions and remind him, he cannot make progress in pursuing his shadowy objective in life. The conditioned soul wrongly progresses toward the wrong objective, life after life, and he is reminded of that objective by You. In one life the conditioned soul desires to progress toward a certain objective, but after his body changes, he forgets everything. Nonetheless, my Lord, because he wanted to enjoy something of this world, You remind him of this in his next birth. Mattaḥ smṛтир jñānam apohanaṁ ca [Bg. 15.15]. Because the conditioned soul wants to forget You, by Your grace You give him opportunities, life after life, by which he can almost perpetually forget You. Therefore You are eternally the director of the conditioned souls. It is because You are the original cause of everything that everything appears real. The ultimate reality is Your Lordship, the Supreme Personality of Godhead. I offer my respectful obeisances unto You."

The word sarva-pratyaya-hetave is explained by Śrīla Viśvanātha Cakravartī Ṭhākura, who says that a result gives one a glimpse of its cause. For example,
since an earthen pot is the result of the actions of a potter, by seeing the earthen pot one can guess at the existence of the potter. Similarly, this material world resembles the spiritual world, and any intelligent person can guess how it is acting. As explained in Bhagavad-gītā, mayādhyakṣena prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The activities of the material world suggest that behind them is the superintendence of the Lord.

TEXT 15

नमो नमस्तेखिलकारणाय
निष्कारणायाद्वृत्तकारणाय ।
सर्वगमान्ध्रमहार्णवाय
नमोद्पवर्गाय परायणाय ॥ ९५ ॥

namo namas te ‘khila-kāraṇāya
niśkāraṇāyādabhuta-kāraṇāya
sarvāgamāmnāya-mahārṇavāya
namo ‘pavargāya parāyanāya

SYNONYMS

namah—I offer my respectful obeisances; namah—again I offer my respectful obeisances; te—unto You; akhila-kāraṇāya—unto the supreme cause of everything; niśkāraṇāya—unto You who are causeless; adbhuta-kāraṇāya—the wonderful cause of everything; sarva—all; āgama-āmnāya—unto the source of the paramparā system of all Vedic knowledge; mahā-arṇavāya—the great ocean of knowledge, or the great ocean wherein all the rivers of knowledge merge; namah—I offer my obeisances; apavargāya—unto You who can give deliverance or liberation; para-ayaṇāya—the shelter of all transcendentalists.
TRANSLATION

My Lord, You are the cause of all causes, but You Yourself have no cause. Therefore You are the wonderful cause of everything. I offer my respectful obeisances unto You, who are the shelter of the Vedic knowledge contained in the śāstras like the Pañcarātras and Vedānta-sūtra, which are Your representations, and who are the source of the paramparā system. Because it is You who can give liberation, You are the only shelter for all transcendentalists. Let me offer my respectful obeisances unto You.

PURPORT

The Supreme Personality of Godhead is described herein as the wonderful cause. He is wonderful in the sense that although there may be unlimited emanations from the Supreme Personality of Godhead (janmādy asya yataḥ [SB 1.1.1]), He always remains complete (pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate [Īśo Invocation]). In our experience in the material world, if we have a bank balance of one million dollars, as we withdraw money from the bank the balance gradually diminishes until it becomes nil. However, the Supreme Lord, the Personality of Godhead, is so complete that although innumerable Personalities of Godhead expand from Him, He remains the same Supreme Personality of Godhead. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate. Therefore He is the wonderful cause. Govindam ādi-puruṣaṁ tam aham bhajāmi **.

iśvarah paramah kṛṣṇah
sac-cid-ānanda-vigrahaḥ
anādir ādir govindah
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is
the prime cause of all causes." (Bs. 5.1)

Even in this material world, we can understand that the sun has existed for millions of years and has given off heat and light since its creation, yet the sun still retains its power and never changes. What then is to be said of the supreme cause, *paraù brahma*, Kṛṣṇa? Everything emanates from Him perpetually, yet He maintains His original form (*sac-cid-ānanda-vigrahāḥ*). Kṛṣṇa personally says in *Bhagavad-gītā* (10.8), *mattaḥ sarvaṁ pravartate*: "Everything emanates from Me." Everything emanates from Kṛṣṇa eternally, yet He is the same Kṛṣṇa and does not change. Therefore He is the shelter of all transcendentalists who are eager to get free from material bondage.

Everyone must take shelter of Kṛṣṇa. It is therefore advised:

\[
\begin{align*}
\text{akāmaḥ sarva-kāmo vā} \\
\text{mokṣa-kāma udāra-dhīḥ} \\
\text{tīrveṇa bhakti-yogena} \\
\text{yajeta puruṣaṁ param}
\end{align*}
\]

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (SB 2.3.10) *Paraù brahma*, the Supreme Lord, and *paraù dhāma*, the supreme repose, is Kṛṣṇa. Therefore anyone who desires anything—whether he be a *karmī*, a *jñānī* or a *yogī*—should try to perceive the Supreme Personality of Godhead very seriously, and all of his desires will be fulfilled. The Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*: [Bg. 4.11] "As the living entities surrender unto Me, I reward them accordingly." Even the *karmī* who wants everything for his enjoyment can get it from Kṛṣṇa. For Kṛṣṇa, supplying what he wants is not at all difficult. Actually, however, one should worship Kṛṣṇa, the Supreme Personality of Godhead, for the sake of getting liberation.

*Vedaiś ca sarvair aham eva vedyāḥ* [Bg. 15.15]. By studying the Vedic
literature, one should understand Kṛṣṇa. As confirmed here, sarvāgamāmnāya-mahārṇavāya. He is the ocean, and all Vedic knowledge flows toward Him. Therefore, intelligent transcendentalists take shelter of the Supreme Personality of Godhead (sarva-dharmān parityajya mām ekaṁ śaraṇam vraja [Bg. 18.66]). This is the ultimate goal.

TEXT 16

गुणारणिच्छन्नचिदुष्मपाय
tat-kṣobha-visphūrjita-mānasāya
naiṣkarmya-bhāvena vivarjitāgama-
svayam-prakāśāya namas karomi

SYNONYMS

guṇa—by the three guṇās, the modes of material nature (sattva, rajas and tamas); arāṇi—by arāṇi wood; channa—covered; cit—of knowledge; uṣmapāya—unto Him whose fire; tat-kṣobha—of the agitation of the modes of material nature; visphūrjita—outside; mānasāya—unto Him whose mind; naiṣkarmya-bhāvena—because of the stage of spiritual understanding; vivarjita—in those who give up; āgama—Vedic principles; svayam—personally; prakāśāya—unto Him who is manifest; namah karomi—I offer my respectful obeisances.

TRANSLATION
My Lord, as the fire in araṇi wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the Vedic literatures. Because such advanced souls are transcendental, You personally appear in their pure minds. Therefore I offer my respectful obeisances unto You.

PURPORT

In Bhagavad-gītā (10.11) it is said:

\[
\text{teṣām evānukampārtham} \\
\text{aham ajñāna-jāṁ tamah} \\
\text{nāśayāmy ātma-bhāva stho} \\
\text{jñāna-dīpena bhāsvatā}
\]

For a devotee who has taken the lotus feet of the Lord within his heart, the Lord gives spiritual enlightenment, known as jñāna-dīpa, by special mercy from within. This jñāna-dīpa is compared to the fire hidden within araṇi wood. To perform fire sacrifices, great sages previously did not ignite a fire directly; the fire would be invoked from araṇi wood. Similarly, all living entities are covered by the modes of material nature, and the fire of knowledge can be ignited only by the Supreme Personality of Godhead when one takes Him within one's heart. Sa vai manah kṛṣṇa-padāravindayoh [SB 9.4.18]. If one takes seriously the lotus feet of Kṛṣṇa, who is seated within one's heart, the Lord eradicates all ignorance. By the torch of knowledge, one immediately understands everything properly by the special mercy of the Supreme Lord and becomes self-realized. In other words, although a devotee may externally not be very well educated, because of his devotional service the Supreme Personality of Godhead gives him enlightenment from within. If the Lord gives enlightenment from within, how can one be in ignorance? Therefore the
allegation of the Māyāvādīs that the devotional path is for the unintelligent or uneducated is untrue.

\[
yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
\]

[SB 5.18.12]

If one becomes an unalloyed devotee of the Supreme Lord, he automatically manifests all good qualities. Such a devotee is above the instructions of the Vedas. He is a paramahaṁsa. Even without going through the Vedic literature, a devotee becomes pure and enlightened by the mercy of the Lord. "Therefore, my Lord," the devotee says, "I offer my respectful obeisances unto You."

**TEXT 17**

मादुक्ष्र्यपत्रपुष्पाशिविमोक्ष्यनाय
मुक्ताय भुरिकरुणाय नमोद्भयाय ||
स्वांशेन सर्वतनुभूतमनसि प्रतीति-
प्रत्यगदृशे भगवते ब्रह्माण्डे नमस्ते || १७ ||

mādyāk prapanna-paśu-pāsa-vimokṣaṇāya
muktāya bhūri-karuṇāya namo 'layāya
svāṁśena sarva-tanu-bhṛṇ-manasi pratīta-
pratyag-dṛśe bhagavate bṛhate namas te

**SYNONYMS**

mādyāk—like me; prapanna—surrendered; paśu—an animal; pāsa—from entanglement; vimokṣaṇāya—unto Him who releases; muktāya—unto the Supreme, who is untouched by the contamination of material nature; bhūri-karuṇāya—who are unlimitedly merciful; namah—I offer my respectful
obeisances; alayāya—who are never inattentive or idle (for the purpose of my deliverance); sva-aṁśena—by Your partial feature as Paramātmā; sarva—of all; tanu-bhṛt—the living entities embodied in material nature; manasi—in the mind; pratīta—who are acknowledged; pratyak-dṛśe—as the direct observer (of all activities); bhagavate—unto the Supreme Personality of Godhead; bṛhate—who are unlimited; namah—I offer my respectful obeisances; te—unto You.

TRANSLATION

Since an animal such as me has surrendered unto You, who are supremely liberated, certainly You will release me from this dangerous position. Indeed, being extremely merciful, You incessantly try to deliver me. By your partial feature as Paramātmā, You are situated in the hearts of all embodied beings. You are celebrated as direct transcendental knowledge, and You are unlimited. I offer my respectful obeisances unto You, the Supreme Personality of Godhead.

PURPORT

The words bṛhate namas te have been explained by Śrīla Viśvanātha Cakravartī Thākura: bṛhate śrī-krṣṇāya. The Supreme Personality of Godhead is Kṛṣṇa. There are many tattvas, such as viṣṇu-tattva, jīva-tattva and śakti-tattva, but above everything is the viṣṇu-tattva, which is all-pervading. This all-pervading feature of the Supreme Personality of Godhead is explained in Bhagavad-gītā (10.42), wherein the Lord says:

athāvā bahunaitena  
kiṁ jñātena tavārjuna  
viṣṭabhyāham idaṁ kṛtsnam  
ekāṁśena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single
Thus Kṛṣṇa says that the entire material world is maintained by His partial representation as Paramātma. The Lord enters every universe as Garbhodakāśayī Viṣṇu and then expands Himself as Kṣīrodakāśayī Viṣṇu to enter the hearts of all living entities and even enter the atoms. Anđāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Every universe is full of atoms, and the Lord is not only within the universe but also within the atoms. Thus within every atom the Supreme Lord exists in His Viṣṇu feature as Paramātma, but all the viṣṇu-tattvas emanate from Kṛṣṇa. As confirmed in Bhagavad-gītā (10.2), aham ādir hi devānām: Kṛṣṇa is the ādi, or beginning, of the devas of this material world—Brahmā, Viṣṇu and Maheśvara. Therefore He is described here as bhagavate bhṛhate. Everyone is bhagavān—everyone possesses opulence—but Kṛṣṇa is bhṛhan bhagavān, the possessor of unlimited opulence. Īśvaraḥ paramāḥ kṛṣṇaḥ [Bs. 5.1]. Kṛṣṇa is the origin of everyone. Aham sarvasya prabhavaḥ [Bg. 10.8]. Even Brahmā, Viṣṇu and Maheśvara come from Kṛṣṇa. Matteḥ parataram naṁ yat kiṁcid asti dhanañjaya: [Bg. 7.7] there is no personality superior to Kṛṣṇa. Therefore Viśvanātha Cakravarti Ṭhākura says that bhagavate bhṛhate means "unto Śrī Kṛṣṇa."

In this material world, everyone is a paśu, an animal, because of the bodily conception of life.

\[
\begin{align*}
\text{yasyātmā-buddhiḥ kuṇape tri-dhātu ke} \\
\text{sva-dhīh kalatradīsu bhauma ijya-dhīh} \\
\text{yat tīrtha-buddhiḥ salile na karhīcij} \\
\text{janeśv abhiñēsu sa eva go-kharah}
\end{align*}
\]

"A human being who identifies the body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth to be worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there is to be considered like a cow or an ass." (SB 10.84.13) Practically everyone, therefore, is a paśu, an animal, and everyone is attacked by the crocodile of
material existence. Not only the King of the elephants but every one of us is being attacked by the crocodile and is suffering the consequences.

Only Kṛṣṇa can deliver us from this material existence. Indeed, He is always trying to deliver us. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'ṛjuna tiṣṭhāti [Bg. 18.61]. He is within our hearts and is not at all inattentive. His only aim is to deliver us from material life. It is not that He becomes attentive to us only when we offer prayers to Him. Even before we offer our prayers, He incessantly tries to deliver us. He is never lazy in regard to our deliverance. Therefore this verse says, bhūri-karunāya namo 'layāya. It is the causeless mercy of the Supreme Lord that He always tries to bring us back home, back to Godhead. God is liberated, and He tries to make us liberated, but although He is constantly trying, we refuse to accept His instructions (sarva-dharmān parityajya mām evaṁ śaṁ saraṇam vraja [Bg. 18.66]). Nonetheless, He has not become angry. Therefore He is described here as bhūri-karunāya, unlimitedly merciful in delivering us from this miserable material condition of life and taking us back home, back to Godhead.

**TEXT 18**

\begin{align*}
\text{ātmātmā-jāpta-grha-vitta-janeṣu saktair} \\
\text{duṣṭprāpaṇāya guṇa-saṅga-vivarjitāya} \\
\text{muktātmaṁ}s\text{va-hṛdaye paribhāvitaṁ} \\
\text{jñānātmāne bhagavate nama īśvarāya}
\end{align*}

**SYNONYMS**

119
ätma—the mind and body; ätma-ja—sons and daughters; äpta—friends and relatives; grha—home, community, society and nation; vitta—wealth; janesu—to various servants and assistants; saktaiḥ—by those who are too attached; dusprāpaṇāya—unto You, who are very difficult to achieve; guṇa-saṅga—by the three modes of material nature; vivarjītāya—who are not contaminated; mukta-ātmabhīḥ—by persons who are already liberated; sva-hṛdaye—within the core of the heart; paribhāvitāya—unto You, who are always meditated upon; jñāna-ātmane—the reservoir of all enlightenment; bhagavate—unto the Supreme Personality of Godhead; namaḥ—I offer my respectful obeisances; īśvarāya—unto the supreme controller.

TRANSLATION

My Lord, those who are completely freed from material contamination always meditate upon You within the cores of their hearts. You are extremely difficult to attain for those like me who are too attached to mental concoction, home, relatives, friends, money, servants and assistants. You are the Supreme Personality of Godhead, uncontaminated by the modes of nature. You are the reservoir of all enlightenment, the supreme controller. I therefore offer my respectful obeisances unto You.

PURPORT

Although the Supreme Personality of Godhead comes into the material world, He is unaffected by the modes of material nature. This is confirmed in Īsopaniṣad. Apāpa-viddham: He is not contaminated. This same fact is described here. Guṇa-saṅga-vivarjītāya. Although the Supreme Personality of Godhead appears as an incarnation within this material world, He is unaffected by the modes of material nature. As stated in Bhagavad-gītā (9.11), avajānantī mām mūḍhā mānuṣīṁ tanum āśritam: foolish men with insufficient knowledge deride the Personality of Godhead because He appears just like a human being. Therefore the Supreme Personality of Godhead can be
understood only by the muktātmā, the liberated soul. Muktātmabhiḥ sva-hṛdaye parirhāvitāya: only the liberated person can constantly think of Kṛṣṇa. Such a person is the greatest of all yogīs.

\[
yoginām api sarveṣām
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
\]

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47)

TEXT 19

yam dharma-kāmārtha-vimukti-kāmābhajantaḥ iṣṭām gatim āpnuvanti
kīṁ caśīṣo rāty api deham avyayāṁ
karotu me 'dabhra-dayo vimokṣaṇam

SYNONYMS

yam—the Supreme Personality of Godhead who;
dharma-kāma-artha-vimukti-kāmāḥ—persons who desire the four principles of religion, economic development, sense gratification and salvation;
bhajantaḥ—by worshiping; iṣṭām—the objective; gatim—destination;
After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What then is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers. May that Supreme Personality of Godhead, who is unlimitedly merciful, bestow upon me the benediction of liberation from this present danger and from the material world.

TRANSLATION

After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What then is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers. May that Supreme Personality of Godhead, who is unlimitedly merciful, bestow upon me the benediction of liberation from this present danger and from the materialistic way of life.

PURPORT

Some men within this material world are akāmi, free from material desire, some are ambitious to get more and more material profit, and some desire fulfillment in religious life, economic development, sense gratification and finally liberation.

\[ akāmaḥ sarva-kāmo vā \]
\[ mokṣa-kāma udāra-dhiḥ \]
\[ tivreṇa bhakti-yogena \]
\[ yajeta puruṣaṁ param \]

(SB 2.3.10)

It is recommended that whatever one's position—whether one demands no material profit, all material profit or ultimately liberation—one should offer...
his obedient devotional service to the Lord, and one will get what he desires. Kṛṣṇa is so kind. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham [Bg. 4.11]. The Lord reciprocates. Whatever even an ordinary living entity wants, Kṛṣṇa gives. Kṛṣṇa is situated in everyone's heart, and He gives that which is desired by the living entity.

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) The Lord gives everyone an opportunity to fulfill his ambitions. Even such a devotee as Dhruva Mahārāja wanted the material benediction of a kingdom greater than that of his father, and although he received a spiritual body, he also got the kingdom, for the Supreme Personality of Godhead does not disappoint anyone who takes shelter of His lotus feet. Therefore, since Gajendra, King of the elephants, had surrendered to the Supreme Personality of Godhead to get free from the present danger and, indirectly, from the present danger of materialistic life, why should the Supreme Personality of Godhead not fulfill his desire?

TEXTS 20-21

एकान्तिनो यस्य न कष्टवार्तः
वास्तवति ये वै भववत्प्रपन्नः ॥
अत्यदभुतं तश्चरितं सुपरां
गायनः आनन्दसमुद्रमयः ॥ २० ॥

tamkṣarān brhaṁ parṁ paryā-v-
SYNONYMS

ekāntinaḥ—unalloyed devotees (who have no desire other than Kṛṣṇa consciousness); yasya—the Lord, of whom; na—not; kañcana—some; artham—benediction; vāñchanti—desire; ye—those devotees who; vai—indeed; bhagavat-prapannāḥ—fully surrendered unto the lotus feet of the Lord; ati-adbhutam—which are wonderful; tat-caritam—the activities of the Lord; su-mañgalam—and very auspicious (to hear); gāyantaḥ—by chanting and hearing; ānanda—of transcendental bliss; samudra—in the ocean; magnāḥ—who are immersed; tam—unto Him; akṣaram—eternally existing; brahma—the Supreme; param—transcendental; para-īśam—the Lord of the supreme personalities; avyaktam—invisible or not able to be realized by the mind and senses; ādhyātmika—transcendental; yoga—by bhakti-yoga, devotional service; gamyam—obtainable (bhaktyā mām abhijānāti); ati-indriyam—beyond the perception of material senses; sūkṣmam—minute; iva—like; ati-dūram—very far away; anantam—unlimited; ādyam—the original cause of everything; paripūrṇam—completely full; īde—I offer my
obeisances.

TRANSLATION

Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction. I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahmā, and who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisances unto Him.

PURPORT

anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śilanaṁ bhaktir uttamā

[Cc. Madhya 19.167]

(Bhakti-rasāmṛta-sindhu 1.1.11)

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

Unalloyed devotees have nothing to ask from the Supreme Personality of Godhead, but Gajendra, the King of the elephants, was circumstantially asking for an immediate benediction because he had no other way to be rescued. Sometimes, when there is no alternative, a pure devotee, being fully dependent
on the mercy of the Supreme Lord, prays for some benediction. But in such a prayer there is also regret. One who always hears and chants about the transcendental pastimes of the Lord is always situated on a platform on which he has nothing to ask in terms of material benefits. Unless one is a completely pure devotee, one cannot enjoy the transcendental bliss derived from chanting and dancing in the ecstasy of the saṅkīrtana movement. Such ecstasy is not possible for an ordinary devotee. Lord Śrī Caitanya Mahāprabhu showed us how one can enjoy transcendental bliss simply by chanting, hearing and dancing in ecstasy. This is bhakti-yoga. Therefore the King of the elephants, Gajendra, said, ādhyātmika-yoga-gamyam, indicating that unless one is situated on this transcendental platform, one cannot approach the Supreme Lord. The benediction of being able to approach the Lord can be achieved after many, many births, yet Śrī Caitanya Mahāprabhu has awarded this benediction to everyone, even to the fallen souls who have no heritage of anything in spiritual life. That is actually being seen in the Kṛṣṇa consciousness movement. Therefore the path of bhakti-yoga is the spotless process by which to approach the Supreme Personality of Godhead. Bhaktyāham e kayā grāhyāḥ: only through devotional service can one approach the Supreme Lord. The Lord says in Bhagavad-gītā (7.1):

mayy āsakta-manāḥ pārtha
yogam yuñjan mad-āśrayah
asaṁśayaṁ samagram māṁ
yathā jñāsyasi tac chṛṇu

"Now hear, O son of Prthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." Simply by being attached to Kṛṣṇa consciousness and by thinking of the lotus feet of Kṛṣṇa constantly, one can fully understand the Supreme Personality of Godhead, without a doubt.
TEXTS 22-24

यस्य ब्रह्मादयो देवा वेदा लोकाश्राचरः ।
नामसहित्यमेदेन फल्व्या च कल्या कुतः ॥ २२ ॥

यथार्थस्वयाः सांवितुर्भास्योः
निर्यान्ति संयान्त्यसकृतू स्वरोचिषः ।

तथा यन्तीयं गुणसम्पवातः
बुद्धि मण: खानि शरीरसर्गोः ॥ २३ ॥

तस्मा न देवासुरभद्ध्यतियतः
न खी न षण्डो न पुमान् न जन्तुः ॥

नायं गुण: कर्म न सत्व चासन
निषेधशोषो जयतादशेहः ॥ २४ ॥

gasya brahmādayo devā
vedā lokāś carācarāḥ
nāma-rūpa-vibhedena
phalgvyā ca kalayā kṛtāḥ
yathārçiso 'gneḥ savitur gabhastayo
niryānti samyānty asakṛt sva-rociṣāḥ
tathā yato 'yaṁ guṇa-sampravāho
buddhir manah khāni śarīra-sargāḥ
da vai na devāsura-martya-tiryāṁ
na strī na śaṅdho na pumān na jantuḥ
nāyaṁ guṇaṁ karma na san na cāsan
niśedha-śeṣo jayatād aśeṣaḥ

SYNONYMS

gasya—of the Supreme Personality of Godhead who; brahma-ādayaḥ—the
great demigods, headed by Lord Brahmā; devāḥ—and other demigods; vedāḥ—the Vedic knowledge; lokāḥ—different personalities; cara-acarāḥ—the moving and the nonmoving (like trees and plants); nāma-rūpa—of different names and different forms; vibhedena—by such divisions; phalgvyā—who are less important; ca—also; kalayā—by the parts; kṛtāḥ—created; yathā—as; arciṣāḥ—the sparks; agneḥ—of fire; savitūḥ—from the sun; gabhastayaḥ—the shining particles; nirīyānti—emanate from; saṁyānti—and enter into; asakṛt—again and again; sva-rociṣāḥ—as parts and parcels; tathā—similarly; yatāḥ—the Personality of Godhead from whom; ayam—this; guṇa-sampravāhāḥ—continuous manifestation of the different modes of nature; buddhiḥ manah—the intelligence and mind; khāni—the senses; śarīra—of the body (gross and subtle); sargāḥ—the divisions; saḥ—that Supreme Personality of Godhead; vai—indeed; na—is not; deva—demigod; asura—demon; martya—human being; tiryak—bird or beast; na—neither; strī—woman; na—nor; śaṇḍhaḥ—neuter; na—neither; pumān—man; na—nor; jantuḥ—living being or animal; na ayam—nor is He; guṇah—material quality; karma—fruitive activity; na—is not; sat—manifestation; na—nor; ca—also; asat—nonmanifestation; niṣedha—of the discrimination of neti neti ("not this, not this"); śeṣah—He is the end; jayatāt—all glories unto Him; aṣeṣah—who is unlimited.

TRANSLATION

The Supreme Personality of Godhead creates His minor parts and parcels, the jīva-tattva, beginning with Lord Brahmā, the demigods and the expansions of Vedic knowledge [Sāma, Ṛg, Yajur and Atharva] and including all other living entities, moving and nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and
again merge into Him. He is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a frutitive activity, a manifestation or nonmanifestation. He is the last word in the discrimination of "not this, not this," and He is unlimited. All glories to the Supreme Personality of Godhead!

PURPORT

This is a summary description of the Supreme Personality of Godhead's unlimited potency. That supreme one is acting in different phases by manifesting His parts and parcels, which are all simultaneously differently situated by His different potencies (parāśya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]). Each and every potency is acting quite naturally (svābhāvikā jñāna-bala-kriyā ca). Therefore the Lord is unlimited. Na tat-samaś cābhyadhikaś ca dṛśyate: nothing is equal to Him, nor is anything greater than Him. Although He manifests Himself in so many ways, personally He has nothing to do (na tasya kāryaṁ karaṇaṁ ca vidyate), for everything is done by expansions of His unlimited energies.

TEXT 25

जिजीविषे नाहिमहामुया कि-
मन्तर्भिहिश्चाबूतेभयोत्यथा ।
इच्छामि कालेन न यस्य बिपूव-
स्त्त्वयात्मलोकावरणस्य मोक्षम् ॥ २५ ॥

jijīvīṣe nāham ihāmuyā kim
antar bahiś cāvṛtayebha-yonyā
icchāmi kālena na yasya viplavas
tasyātma-lokāvaraṇasya mokṣam
SYNONYMS

jiṣṭvíṣe—wish to live long; na—not; aham—I; iha—in this life; amūyā—or in the next life (I do not wish to live upon being saved from this dangerous position); kim—what is the value; antah—internally; bahīḥ—externally; ca—and; āvṛtayā—covered by ignorance; ibha-yonyā—in this birth as an elephant; icchāmi—I desire; kālena—because of the influence of time; na—there is not; yasya—of which; viplavaḥ—annihilation; tasya—that; ātma-loka-āvaraṇasya—from the covering of self-realization; mokṣam—liberation.

TRANSLATION

I do not wish to live anymore after I am released from the attack of the crocodile. What is the use of an elephant's body covered externally and internally by ignorance? I simply desire eternal liberation from the covering of ignorance. That covering is not destroyed by the influence of time.

PURPORT

In this material world, every living entity is covered by the darkness of ignorance. Therefore the Vedas enjoin that one should approach the Supreme Lord through the spiritual master, who is described and offered prayers in the Gautamiya-tantra as follows:

om ajñāna-timirandhasya
jñānānjana-śalākayā
cakṣur unṁilitam yena
tasmai śrī-gurave namah

"I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the
darkness of ignorance." Although one may struggle for existence in this material world, to live forever is impossible. One must understand, however, that this struggle for existence is due to ignorance, for otherwise every living being is an eternal part of the Supreme Lord. There is no need to live as an elephant or man, American or Indian; one should desire only to achieve liberation from the cycle of birth and death. Because of ignorance, we consider every life offered by nature to be happy and pleasing, but in the degraded life within this material world, from the life of Lord Brahmā down to that of an ant, no one can actually be happy. We are making so many plans to live happily, but there cannot be any happiness in this material world, however we may try to make a permanent settlement in this life or that.

TEXT 26

सोऽहं विश्वसुजं विश्वमविश्वं विश्ववेदसम्।
विश्वात्मानमजं ब्रह्म प्रणतोजसि परं पदम्॥ २६ ॥

so ’ham viśva-sṛjam viśvam
aviśvam viśva-vedasam
viśvātmānam ajāṁ brahma
praṇataৰ ’smi param padam

SYNONYMS

sah—that; aham—I (the person desiring release from material life); viśva-sṛjam—unto Him who has created this cosmic manifestation; viśvam—who is Himself the whole cosmic presentation; aviśvam—although He is transcendental to the cosmic manifestation; viśva-vedasam—who is the knower or ingredient of this universal manifestation; viśva-ātmānam—the soul of the universe; ajām—who is never born, eternally existing; brahma—the Supreme; praṇataḥ asmi—I offer my respectful obeisances; param—who is
Now, fully desiring release from material life, I offer my respectful obeisances unto that Supreme Person who is the creator of the universe, who is Himself the form of the universe and who is nonetheless transcendental to this cosmic manifestation. He is the supreme knower of everything in this world, the Supersoul of the universe. He is the unborn, supremely situated Lord. I offer my respectful obeisances unto Him.

PURPORT

Sometimes when bhakti-yoga, Kṛṣṇa consciousness, is preached to the common man, people argue, "Where is Kṛṣṇa? Where is God? Can you show Him to us?" In this verse the answer is given that if we are sufficiently intelligent, we must know that there is someone who has created the entire cosmic manifestation, who has supplied and has become the ingredients for this cosmic manifestation, who is eternally existing, but who is not within the cosmic manifestation. Simply on the basis of this suggestion, one can offer respectful obeisances unto the Supreme Lord. This is the beginning of devotional life.

TEXT 27

yoga-randhita-karmāṇo hṛdi yoga-vibhāvite
yogino yam prapaśyanti
yogeśaṁ taṁ nato 'smy aham

SYNONYMS

yoga-randhita-karmāṇaḥ—persons whose reactions to fruitive activities have been burnt up by bhakti-yoga; hṛdi—within the core of the heart; yoga-vibhāvite—completely purified and clean; yogināḥ—mystics who are competent; yam—unto the Personality of Godhead who; prapaśyanti—directly see; yoga-īśam—unto that Supreme Personality of Godhead, the master of all mystic yoga; tam—unto Him; nataḥ asmi—offering obeisances; aham—I.

TRANSLATION

I offer my respectful obeisances unto the Supreme, the Supersoul, the master of all mystic yoga, who is seen in the core of the heart by perfect mystics when they are completely purified and freed from the reactions of fruitive activity by practicing bhakti-yoga.

PURPORT

The King of the elephants, Gajendra, simply accepted that there must be someone who has created this cosmic manifestation and has supplied its ingredients. This should be admitted by everyone, even the most determined atheists. Why, then, do the nondevotees and atheists not admit this? The reason is that they are polluted by the reactions of their fruitive activities. One must be freed from all the dirt accumulated within the heart due to fruitive activities performed one after another. One must wash off this dirt by practicing bhakti-yoga. Yoga-randhita-karmāṇaḥ. As long as one is covered by material nature's modes of ignorance and passion, there is no possibility of understanding the Supreme Lord. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye [SB 1.2.19]. When one is freed from the modes of ignorance and passion, one becomes free from the lowest qualities-kāma and lobha, lust and greed.
Nowadays there are so many yoga schools to encourage people in developing their lusty desires and greed through the practice of yoga. People are therefore very much fond of so-called yoga practice. The actual practice of yoga, however, is described here. As authoritatively stated in the Śrīmad-Bhāgavatam (12.13.1), dhyānāvasthita-tad-gatena manasā paśyanti yam yoginah: a yogī is one who always meditates on the lotus feet of the Supreme Personality of Godhead. This is also confirmed in the Brahma-saṁhitā (5.38):

\[
\begin{align*}
\text{premāṇjana-cchurita-bhakti-vilocanena} \\
\text{santaḥ sadaiva hṛdayeṣu vilokayanti} \\
yam śyāmasundaram acintya-guṇa-svarūpaṁ \\
govindam ādi-puruṣaṁ tam aham bhajāmi
\end{align*}
\]

"I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself, with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." The bhakti-yogi constantly sees Śyāmasundara—beautiful Lord Kṛṣṇa with His blackish bodily hue. Because the King of the elephants, Gajendra, thought himself an ordinary animal, he thought himself unfit to see the Lord. In his humility, he thought that he could not practice yoga. In other words, how can those who are like animals in the bodily concept of life, and who have no purity of consciousness, practice yoga? In the present day, people who have no control over their senses, who have no understanding of philosophy and who do not follow religious principles or rules and regulations are nonetheless pretending to be yogīs. This is the greatest anomaly in the practice of mystic yoga.

**TEXT 28**

नमो नमस्तुभ्यमसद्यवेग- 
शक्तित्रयायाखिरुथ्रीगुणाय ।
namo namas tubhyam asahya-vega-
śakti-trayāyākhila-dhī-guṇāya
prapanna-pālāya duranta-śaktaye
kad-indriyāṇām anavāpya-vartmane

SYNONYMS

namaḥ—I offer my respectful obeisances; namaḥ—again I offer my respectful obeisances; tubhyam—unto You; asahya—formidable; vega—forces; śakti-trayāya—unto the Supreme Person, who has threefold potencies; akhila—of the universe; dhī—for the intelligence; guṇāya—who appears as the sense objects; prapanna-pālāya—unto the Supreme, who gives shelter to the surrendered; duranta-śaktaye—who possesses energies very difficult to overcome; kat-indriyāṇām—by persons unable to control their senses; anavāpya—who is unattainable; vartmane—on the path.

TRANSLATION

My Lord, You are the controller of formidable strength in three kinds of energy. You appear as the reservoir of all sense pleasure and the protector of the surrendered souls. You possess unlimited energy, but You are unapproachable by those who are unable to control their senses. I offer my respectful obeisances unto You again and again.

PURPORT

Attachment, greed and lust are three formidable forces that prevent one from concentrating upon the lotus feet of the Supreme Personality of Godhead. These forces act because the Supreme Lord does not like to be
realized by nondevotees and atheists. However, when one surrenders unto the lotus feet of the Lord, these impediments are withdrawn, and one can realize the Supreme Personality of Godhead. Therefore the Lord is the protector of the surrendered soul. One cannot become a devotee until one surrenders unto the Lord's lotus feet. Then the Lord gives one the intelligence from within by which one can return home, back to Godhead.

**TEXT 29**

नायं वेद स्वात्मानं यच्चक्त्यावहियं हतम् ।
तं दुरात्माहात्मं भगवत्मितोऽस्म्यहम् ॥ २९ ॥

*nāyam veda svam ātmānam
yac-chaktyāham-dhiyā hatam
tam duratyaya-māhātmyam
bhagavantam ito ‘ǝmy aham*

**SYNONYMS**

na—not; ayam—people in general; veda—know; svam—own; ātmānam—identity; yat-śaktyā—by whose influence; aham—I am independent; dhiyā—by this intelligence; hatam—defeated or covered; tam—unto Him; duratyaya—difficult to understand; māhātmyam—whose glories; bhagavantam—of the Supreme Personality of Godhead; itah—taking shelter; asmi aham—I am.

**TRANSLATION**

I offer my respectful obeisances unto the Supreme Personality of Godhead, by whose illusory energy the jīva, who is part and parcel of God, forgets his real identity because of the bodily concept of life. I take shelter of the Supreme
Personality of Godhead, whose glories are difficult to understand.

PURPORT

As stated in Bhagavad-gītā, every living entity—regardless of whether he be human, demigod, animal, bird, bee or whatever—is part and parcel of the Supreme Personality of Godhead. The Lord and the living entity are intimately related like father and son. Unfortunately, because of material contact, the living entity forgets this and wants to enjoy the material world independently, according to his own plan. This illusion (māyā) is very difficult to surmount. Māyā covers the living entity because of his willingness to forget the Supreme Personality of Godhead and make his own plan to enjoy this material world. As long as this contamination continues, the conditioned soul will be unable to understand his real identity and will perpetually continue under illusion, life after life. Ato grha-kṣetra-sutāpta-vittaṁ janasya mohō 'yam aham mameti (SB 5.5.8). As long as the living entity is not enlightened so that he may understand his real position, he will be attracted to materialistic life, to house, country or field, to society, sons, family, community, bank balance and so on. Covered by all this, he will continue to think, "I am this body, and everything related to this body is mine." This materialistic conception of life is extremely difficult to surmount, but one who surrenders to the Supreme Personality of Godhead, as did Gajendra, the King of the elephants, comes to enlightenment on the Brahman platform.

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samah sarvesu bhūteṣu
mad-bhaktiṁ labhate āparām

"One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure
devotional service unto Me." (Bg. 18.54) Since a devotee is completely on the Brahman platform, he is not jealous of any other living entity (samaḥ sarvēśu bhūteśu).

**TEXT 30**

श्रीभक्त उवाच
evaṃ gajendram upavarnīta-nirviṣeṣam
brahmādayo vividha-liṅga-bhidābhimānāḥ
naite yadopasṛpur nikhilātmakavat
tatrākhilāmara-mayo harir āvirāsit

**SYNONYMS**

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; gajendram—unto the King of the elephants, Gajendra; upavarnīta—whose description; nirviṣeṣam—not directed to any particular person (but to the Supreme, although he did not know who the Supreme is); brahmā-ādayaḥ—the demigods, beginning with Brahmā, Śiva, Indra and Candra; vividha—varieties; liṅga-bhidā—with separate forms; abhimānāḥ—considering themselves separate authorities; na—not; ete—all of them; yadā—when; upasṛpuḥ—approached; nikhila-ātmakatvāt—because the Supreme Personality of Godhead is the Supersoul of everyone; tatra—there; akhila—of the universe; amara-mayaḥ—consisting of the demigods (who are only external parts of the body); hariḥ—the Supreme
Personality of Godhead, who can take away everything; āvirāsīt—appeared (before the elephant).

TRANSLATION

Śrī Śukadeva Gosvāmī continued: When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahmā, Lord Śiva, Indra and Candra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Puruṣottama, the Personality of Godhead, He appeared before Gajendra.

PURPORT

From the description of Gajendra, he apparently was aiming at the supreme authority although he did not know who the supreme authority is. He conjectured, "There is a supreme authority who is above everything." Under the circumstances, the Lord's various expansions, such as Lord Brahmā, Lord Śiva, Candra and Indra, all thought, "Gajendra is not asking our help. He is asking the help of the Supreme, who is above all of us." As Gajendra has described, the Supreme Lord has various parts and parcels, including the demigods, human beings and animals, all covered by separate forms. Although the demigods are in charge of maintaining different aspects of the universe, Gajendra thought that they were unable to rescue him. Hariṁ vinā naiva mṛtiṁ taranti: no one can rescue anyone from the dangers of birth, death, old age and disease. It is only the Supreme Personality of Godhead who can rescue one from the dangers of material existence. Therefore an intelligent person, to get free from this dangerous existence, approaches the Supreme Personality of Godhead, not any demigod. As confirmed in Bhagavad-gītā (7.20), kāmaṁ tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ: those who are unintelligent approach the various demigods for temporary material benefits. Actually, however, these demigods cannot rescue the living entity from the dangers of
material existence. Like other living entities, the demigods are merely external parts of the Supreme Personality of Godhead's transcendental body. As stated in the Vedic mantras, sa ātmā-aṅgāny anyā devatāḥ. Within the body is the ātmā, the soul, whereas the various parts of the body like the hands and legs are external. Similarly, the ātmā of the entire cosmic manifestation is Nārāyaṇa, Lord Viṣṇu, and all the demigods, human beings and other living entities are parts of His body.

It may also be concluded that since a tree lives on the strength of its root and when the root is nourished with water all the parts of the tree are nourished, one should worship the Supreme Personality of Godhead, who is the original root of everything. Although the Supreme Personality of Godhead is very difficult to approach, He is very near to us because He lives within our hearts. As soon as the Lord understands that one is seeking His favor by fully surrendering, naturally He immediately takes action. Therefore although the demigods did not come to the aid of Gajendra, the Supreme Personality of Godhead immediately appeared before him because of his fervent prayer. This does not mean that the demigods were angry with Gajendra, for actually when Lord Viṣṇu is worshiped, all the other demigods are also worshiped. Yasmin tuṣṭe jagat tuṣṭam: if the Supreme Personality of Godhead is satisfied, everyone is satisfied.

\[
yathā taror mūla-niśecanena
tṛpyanti tat-skandha-bhujopāsākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇaṁ acyutejyā
\]

"As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, so simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality." (SB 4.31.14) When the Supreme Personality of Godhead is worshiped, all the demigods are satisfied.

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TEXT 31

tam tadvad ārtam upalabhya jagan-nivāsah
stotram niśamya divijaiḥ saha samstuvadbhīḥ
chandomayena garuḍena samuhyamānaś
cakrāyudho 'bhyagamad āśu yato gajendraḥ

SYNONYMS

tam—unto him (Gajendra); tadvat—in that way; ārtam—who was very depressed (because of being attacked by the crocodile);
upalabhya—understanding; jagat-nivāsah—the Lord, who exists everywhere;
stotram—the prayer; niśamya—hearing; divijaiḥ—the denizens of the heavenly planets; saha—with; samstuvadbhiḥ—who were offering their prayers also;
chandomayena—with the speed He desired; garuḍena—by Garuḍa;
samuhyamānaḥ—being carried; cakra—carrying His disc; āyudhaḥ—and other weapons, like the club; abhyagamat—arrived; āśu—immediately;
yataḥ—where; gajendraḥ—the King of the elephants, Gajendra, was situated.

TRANSLATION

After understanding the awkward condition of Gajendra, who had offered his prayers, the Supreme Personality of Godhead, Hari, who lives everywhere, appeared with the demigods, who were offering prayers to Him. Carrying His disc and other weapons, He appeared there on the back of His carrier, Garuḍa,
with great speed, according to His desire. Thus He appeared before Gajendra.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura specifically hints that since Gajendra was in such a difficult position and was praying for the mercy of the Supreme Personality of Godhead, the demigods, who could have immediately gone to his rescue, hesitated to go there. Since they considered Gajendra's prayer to be directed toward the Lord, they felt offended, and this in itself was offensive. Consequently, when the Lord went there, they also went and offered prayers to the Lord so that their offense might be excused.

TEXT 32

so ‘ntah-sarasy urubalena grhita ārto
ādṛṣṭvā garutmati hariṁ kha upāṭta-cakram
utkṣipya sāmbuja-karam giram āha kṛcchrāṁ
nārāyaṇākhila-guro bhagavan nāmas te

SYNONYMS

sah—he (Gajendra); antah-sarasi—in the water; uru-balena—with great force; grhītaḥ—who had been captured by the crocodile; ārtah—and severely suffering; dṛṣṭvā—upon seeing; garutmati—on the back of Garuḍa; harim—the Lord; khe—in the sky; upāṭta-cakram—wielding His disc; utkṣipya—raising; sa-ambuja-karam—his trunk, along with a lotus flower; giram-āha—uttered
the words; \( \text{kṛcchrāt} \)—with great difficulty (because of his precarious position);
\( \text{nārāyaṇa} \)—O my Lord Nārāyaṇa; \( \text{akhila-guro} \)—O universal Lord;
\( \text{bhagavan} \)—O Supreme Personality of Godhead; \( \text{namah te} \)—I offer my respectful obeisances unto You.

**TRANSLATION**

Gajendra had been forcefully captured by the crocodile in the water and was feeling acute pain, but when he saw that Nārāyaṇa, wielding His disc, was coming in the sky on the back of Garuḍa, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, he uttered the following words: "O my Lord, Nārāyaṇa, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisances unto You."

**PURPORT**

The King of the elephants was so very eager to see the Supreme Personality of Godhead that when he saw the Lord coming in the sky, with great pain and in a feeble voice he offered respect to the Lord. A devotee does not consider a dangerous position to be dangerous, for in such a dangerous position he can fervently pray to the Lord in great ecstasy. Thus a devotee regards danger as a good opportunity. Tat te ’nukampāṁ susamikṣamāṇaḥ. When a devotee is in great danger, he sees that danger to be the great mercy of the Lord because it is an opportunity to think of the Lord very sincerely and with undiverted attention. Tat te ’nukampāṁ susamikṣamāṇo bhuñjāna evātma-koṭtam vipākam (SB 10.14.8). He does not accuse the Supreme Personality of Godhead for having let His devotee fall into such a dangerous condition. Rather, he considers that dangerous condition to be due to his past misdeeds and takes it as an opportunity to pray to the Lord and offer thanks for having been given such an opportunity. When a devotee lives in this way, his salvation—his going back home, back to Godhead—is guaranteed. We can see this to be true from the example of Gajendra, who anxiously prayed to the Lord and thus
received an immediate chance to return home, back to Godhead.

TEXT 33

तं वीक्ष्यं पीडितमः सहसावतिर्यं
सम्राहमाशु सरसः कुष्योऽशाराः
ग्राहाद् विपातितमुक्तादिरिणः गजेन्द्रं
संपर्यवतं हरिरमूनुच्चुचिष्ठ्याणाम् || ३३ ||

tam vikşa ya pīditam ajah sahasāvatīrya
sa-grāham āsū sarasaḥ kṛpayojjāhāra
grāhād vīpāṭita-mukhād arinā gajendram
sampāśyatām harir amūmucad ucchriyānām

SYNONYMS
tam—him (Gajendra); vikṣya—after seeing (in that condition); pīditam—who was very aggrieved; ajah—the unborn, the Supreme Personality of Godhead; sahasā—all of a sudden; avatīrya—getting down (from the back of Garuḍa); sa-grāham—with the crocodile; āsū—immediately; sarasaḥ—from the water; kṛpayā—out of great mercy; ujjāhāra—took out; grāḥād—from the crocodile; vīpāṭita—separated; mukhād—from the mouth; arinā—with the disc; gajendram—Gajendra; sampāśyatām—who were looking on; hariḥ—the Supreme Personality of Godhead; amūm—him (Gajendra); ucat—saved; uchchriyānām—in the presence of all the demigods.

TRANSLATION

Thereafter, seeing Gajendra in such an aggrieved position, the unborn Supreme Personality of Godhead, Hari, immediately got down from the back of Garuḍa by His causeless mercy and pulled the King of the elephants, along with
the crocodile, out of the water. Then, in the presence of all the demigods, who were looking on, the Lord severed the crocodile's mouth from its body with His disc. In this way He saved Gajendra, the King of the elephants.

Thus end the Bhaktivedanta purports of the Eighth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled "Gajendra's Prayers of Surrender."

4. Gajendra Returns to the Spiritual World

This Fourth Chapter describes the previous birth of Gajendra and the crocodile. It tells how the crocodile became a Gandharva and how Gajendra became an associate of the Supreme Personality of Godhead.

There was a king on the Gandharva planet whose name was Hūhū. Once this King Hūhū was enjoying with women in the water, and while enjoying he pulled the leg of Devala Ṛṣi, who was also taking a bath in the water. Upon this, the sage became very angry and immediately cursed him to become a crocodile. King Hūhū was very sorry when cursed in that way, and he begged pardon from the sage, who in compassion gave him the benediction that he would be freed when Gajendra was delivered by the Personality of Godhead. Thus the crocodile was delivered when killed by Nārāyaṇa.

When Gajendra, by the mercy of the Lord, became one of the Lord's associates in Vaikuṇṭha, he got four hands. This achievement is called sārūpya-mukti, or the liberation of receiving a spiritual body exactly like that of Nārāyaṇa. Gajendra, in his previous birth, had been a great devotee of Lord Viṣṇu. His name was Indradyumna, and he was the King of the Tāmila country. Following the Vedic principles, this King retired from family life and
constructed a small cottage in the Malayācala Hills, where he always worshiped the Supreme Personality of Godhead in silence. Agastya Ṛṣi, along with many disciples, once approached King Indradyumna's āśrama, but because the King was meditating on the Supreme Personality of Godhead, he could not receive Agastya Ṛṣi properly. Thus the Ṛṣi became very angry and cursed the King to become a dull elephant. In accordance with this curse, the King was born as an elephant, and he forgot all about his previous activities in devotional service. Nonetheless, in his birth as an elephant, when he was dangerously attacked by the crocodile, he remembered his past life in devotional service and remembered a prayer he had learned in that life. Because of this prayer, he again received the mercy of the Lord. Thus he was immediately delivered, and he became one of the Lord's four-handed associates.

Śukadeva Gosvāmī ends this chapter by describing the good fortune of the elephant. Śukadeva Gosvāmī says that by hearing the narration of Gajendra's deliverance, one can also get the opportunity to be delivered. Śukadeva Gosvāmī vividly describes this, and thus the chapter ends.

TEXT 1

श्रीशुकु उवाच
तदा देवर्षिगन्धर्वो ब्रह्मेशानपुरोगमा: ।
मुमुचुः कुसुमासारं शंसन्त: कर्म तद्वरे: ॥ ५ ॥

śrī-śuka uvāca
tadā devarṣi-gandharvā
brahmeśāna-purogamāḥ
mumucuḥ kusumāsāraṁ
śamsantaḥ karma tad dhareḥ

SYNONYMS
Śrī-śukhā uvāca—Śrī Śukadeva Gosvāmī said; tadā—at that time (when Gajendra was delivered); deva-ṛṣi-gandharvāḥ—the demigods, sages and Gandharvas; brahma-īśāna-purogamāḥ—headed by Lord Brahmā and Lord Śiva; mumucuh—showered; kusuma-āsāram—a covering of flowers; śaṁsantah—while praising; karma—transcendental activity; tat—that (gajendra-mokṣaṇa); hareḥ—of the Supreme Personality of Godhead.

TRANSLATION

Śrī Śukadeva Gosvāmī said: When the Lord delivered Gajendra, King of the elephants, all the demigods, sages and Gandharvas, headed by Brahmā and Śiva, praised this activity of the Supreme Personality of Godhead and showered flowers upon both the Lord and Gajendra.

PURPORT

It is evident from this chapter that great sages like Devala Rṣi, Nārada Muni and Agastya Muni will sometimes curse someone. The curse of such a personality, however, is in fact a benediction. Both the crocodile, who had been a Gandharva in his previous life, and Gajendra, who had been a king named Indradyumna, were cursed, but both of them benefited. Indradyumna, in his birth as an elephant, attained salvation and became a personal associate of the Lord in Vaikuṇṭha, and the crocodile regained his status as a Gandharva. We find evidence in many places that the curse of a great saint or devotee is not a curse but a benediction.

TEXT 2

नेदुर्दृष्टवन्यो दिव्या गन्धर्वो नन्तुर्ज्जुः ।
ऋषयश्चारणः सिद्धास्तुष्ट्वुः पुष्पोत्सवम् ॥ २ ॥
nedur dundubhayo divyā
gandharvā nanṛtur jaguḥ
ṛṣayaḥ cāraṇāḥ siddhāḥ
tuṣṭuḥ puruṣottamam

SYNONYMS

deduḥ—vibrated; dundubhayah—kettledrums; divyāḥ—in the sky of the higher planetary system; gandharvāḥ—residents of Gandharvaloka; nanṛtuḥ—danced; jaguḥ—and sang; ṛṣayaḥ—all the saintly sages; cāraṇāḥ—the inhabitants of the Cāraṇa planet; siddhāḥ—the inhabitants of the Siddha planet; tuṣṭuḥ—offered prayers; puruṣa-uttamam—to the Supreme Personality of Godhead, Puruṣottama, the best of males.

TRANSLATION

There was a beating of kettledrums in the heavenly planets, the inhabitants of Gandharvaloka began to dance and sing, while great sages and the inhabitants of Cāraṇaloka and Siddhaloka offered prayers to the Supreme Personality of Godhead, Puruṣottama.

TEXTS 3-4

yo 'sau grāhah sa vai sadyah
paramāścaryā-rūpa-dhṛk
mukto devala-śāpena

SYNONYMS

yah—he who; asau—that; grahaḥ—became a crocodile; saḥ—he; vai—indeed; sadyaḥ—immediately; parama—very nice; aścarya—wonderful; rūpa-dhyāk—possessing the form (of his original Gandharva position); muktah—was delivered; devala-śāpena—by the cursing of Devala Ṛṣi; hūhūḥ—whose name was formerly Hūhū; gandharva-sattamaḥ—the best of Gandharvaloka; praṇamya—offering his obeisances; śirasā—by the head; adhiśam—unto the supreme master; uttama-ślokam—who is worshiped by the choicest verses; avyayam—who is the supreme eternal; agāyata—he began to chant; yaśāḥ-dhāma—the glories of the Lord; kirtanya-guṇa-sat-katham—whose transcendental pastimes and qualities are glorious.

TRANSLATION

The best of the Gandharvas, King Hūhū, having been cursed by Devala Muni, had become a crocodile. Now, having been delivered by the Supreme Personality of Godhead, he assumed a very beautiful form as a Gandharva. Understanding by whose mercy this had happened, he immediately offered his respectful obeisances with his head and began chanting prayers just suitable for the transcendental Lord, the supreme eternal, who is worshiped by the choicest verses.

PURPORT
The story of how the Gandharva had become a crocodile will be described later. The curse by which the Gandharva took this position was actually a blessing, not a curse. One should not be displeased when a saintly person curses someone, for his curse, indirectly, is a blessing. The Gandharva had the mentality of an inhabitant of the celestial planetary system, and for him to become an associate of the Supreme Lord would have taken millions of long years. However, because he was cursed by Devala Rsi, he became a crocodile and in only one life was fortunate enough to see the Supreme Personality of Godhead face to face and be promoted to the spiritual world to become one of the Lord's associates. Similarly, Gajendra was also delivered by the Supreme Personality of Godhead when he was freed from the curse of Agastya Muni.

**TEXT 5**

सो नुकंपिता ईसेनां
परिक्रम्या प्रणामयं तम
लोकस्य पश्यतो लोकं स्वमात्मात्किलिष्णं

so ‘nukampita īśena
parikramya praṇāmya tam
lokasya paśyato lokam
svam agāṁ mukta-kilīṣaḥ

**SYNONYMS**

saḥ—he (King Huhu); anukampitaḥ—being favored; īśena—by the Supreme Lord; parikramya—circumambulating; praṇāmya—offering his obeisances; tam—unto Him; lokasya—all the demigods and men; paśyataḥ—while seeing; lokam—to the planet; svam—his own; agāt—went back; mukta—being delivered; kilīṣaḥ—from the reactions of his sin.
TRANSLATION

Having been favored by the causeless mercy of the Supreme Personality of Godhead and having regained his original form, King Hūhū circumambulated the Lord and offered his obeisances. Then, in the presence of all the demigods, headed by Brahmā, he returned to Gandharvaloka. He had been freed of all sinful reactions.

TEXT 6

गजेन्द्रो भगवतस्पर्श्याद विमुक्तो ज्ञानबन्धनानात्
प्राप्तो भगवतो रूपं पीतवसाध्यतुर्भुजः

gajendraḥ bhagavat-sparśād
vimukto 'jñāna-bandhanāt
prāpto bhagavato rūpam
pīta-vāsāḥ catur-bhujaḥ

SYNONYMS

gajendraḥ—the King of the elephants, Gajendra; bhagavat-sparśāt—because of being touched by the hand of the Supreme Personality of Godhead; vimuktah—was immediately freed; ajñāna-bandhanāt—from all kinds of ignorance, especially the bodily concept of life; prāptaḥ—achieved; bhagavataḥ—of the Supreme Personality of Godhead; rūpam—the same bodily features; pīta-vāsāḥ—wearing yellow garments; catuḥ-bhujaḥ—and four-handed, with conchshell, disc, club and lotus.

TRANSLATION

Because Gajendra, King of the elephants, had been touched directly by the
hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sārūpya-mukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments and possessing four hands.

PURPORT

If one is favored by the Supreme Personality of Godhead by having his gross body touched by the Lord, his body turns into a spiritual body, and he can go back home, back to Godhead. Gajendra assumed a spiritual body when his body was touched by the Lord. Similarly, Dhruva Maharaja assumed his spiritual body in this way. Arcanā-paddhati, daily worship of the Deity, provides an opportunity to touch the body of the Supreme Personality of Godhead, and thus it enables one to be fortunate enough to get a spiritual body and go back to Godhead. Not only by touching the body of the Supreme Lord, but simply by hearing about His pastimes, chanting His glories, touching His feet and offering worship—in other words, by serving the Lord somehow or other—one is purified of material contamination. This is the result of touching the Supreme Lord. One who is a pure devotee (anyābhilāṣitā-śūnyam [Bhakti-rasāmṛta-sindhu 1.1.11(74)]), who acts according to the śāstra and the words of the Supreme Personality of Godhead, certainly becomes purified. Like Gajendra, he assumes a spiritual body and returns home, back to Godhead.

TEXT 7

स वै पूर्वमूद्र राजा पाण्डचो द्रविडसत्तम: ।
इन्द्रचुम्प इति रव्यातो विष्णुतपरायण: ॥ ७ ॥

sa vai pūrvaṁ abhūd rājā
pāṇḍyo draviḍa-sattamaḥ

152
indradyumna iti khyāto
viṣṇu-vrata-parāyaṇaḥ

SYNONYMS

sah—this elephant (Gajendra); vai—indeed; pūrvarṇa—formerly; abhūt—was; rāja—a king; pāṇḍyaḥ—of the country known as Pāṇḍya; dravīḍa-sat-tamaḥ—the best of those born in Dravīḍa-deśa, South India; indradyumnaḥ—by the name Mahārāja Indradyumna; iti—thus; khyātaḥ—celebrated; viṣṇu-vrata-parāyaṇaḥ—who was a first-class Vaiṣṇava, always engaged in the service of the Lord.

TRANSLATION

This Gajendra had formerly been a Vaiṣṇava and the king of the country known as Pāṇḍya, which is in the province of Dravīḍa [South India]. In his previous life, he was known as Indradyumna Mahārāja.

TEXT 8

Sa ekadārādhana-kāla ātmavān
gṛhīta-mauna-vrata īśvarāṁ harim
jaṭā-dharas tāpasa āpluto ‘cyutam
samarcayāṁ āsa kulācalāśramaḥ

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SYNONYMS

saḥ—that Indradyumna Mahārāja; ekadā—once upon a time; ārādhana-kāle—at the time of worshiping the Deity; ātmavān—engaged in devotional service in meditation with great attention; grhīta—taken; mauna-vrataḥ—the vow of silence (not talking with anyone); īśvaram—the supreme controller; harim—the Personality of Godhead; jaṭā-dharaḥ—with matted locks; tāpasaḥ—always engaged in austerity; āplutaḥ—always merged in love for the Supreme Personality of Godhead; acyutam—the infallible Lord; samarcayāṁ āsa—was worshiping; kulācala-āśramaḥ—he made his āśrama in Kulācala (the Malaya Hills).

TRANSLATION

Indradyumna Mahārāja retired from family life and went to the Malaya Hills, where he had a small cottage for his āśrama. He wore matted locks on his head and always engaged in austerities. Once, while observing a vow of silence, he was fully engaged in the worship of the Lord and absorbed in the ecstasy of love of Godhead.

TEXT 9

यदुच्छया तत्र महायात्रा मुनि:  
समागमच्छिष्यणेः परिश्रित: ।  
तं वीक्ष्य तूष्णिमकुताहर्णादिकं  
रहस्यपारितीनमुष्यिथुकोप ह ॥ ९ ॥

yadṛcchayā tatra mahā-yaśā muniḥ  
samāgamac chiṣya-ganaiḥ pariśritah  
tam vikṣya tūṣṇīṁ akṛtārhaṇādikam
rahasy upāsinam ṛṣiś cukopa ha

SYNONYMS
yadṛcchayā—out of his own will (without being invited); tatra—there; mahā-yaśāḥ—very celebrated, well-known; muniḥ—Agastya Muni; samāgamat—arrived; śiśya-gaṇaiḥ—by his disciples; pariṣrītaḥ—surrounded; tam—him; vikṣya—seeing; tūṣṇīm—silent; akṛta-arhaṇa-ādikam—without offering a respectful reception; rahasi—in a secluded place; upāsinam—sitting in meditation; ṛṣih—the great sage; cukopa—became very angry; ha—it so happened.

TRANSLATION
While Indradyumna Mahārāja was engaged in ecstatic meditation, worshiping the Supreme Personality of Godhead, the great sage Agastya Muni arrived there, surrounded by his disciples. When the Muni saw that Mahārāja Indradyumna, who was sitting in a secluded place, remained silent and did not follow the etiquette of offering him a reception, he was very angry.

TEXT 10

tasmā imaṁ śāpam adād asādhur
ayam durātmākṛta-buddhir adya
viprāvamantā viśatāṁ tamisram
yathā gajah stabdha-matiḥ sa eva
SYNONYMS

tasmai—unto Mahārāja Indradyumna; imam—this; śāpam—curse; adāt—he gave; asādhuh—not at all gentle; ayam—this; durātmā—degraded soul; akṣta—without education; buddhiḥ—his intelligence; adya—now; vipra—of a brāhmaṇa; āvamantā—insulter; viṣatām—let him enter; tamisram—darkness; yathā—as; gajah—an elephant; stabdha-matiḥ—possessing blunt intelligence; saḥ—he; eva—indeed.

TRANSLATION

Agastya Muni then spoke this curse against the King: This King Indradyumna is not at all gentle. Being low and uneducated, he has insulted a brāhmaṇa. May he therefore enter the region of darkness and receive the dull, dumb body of an elephant.

PURPORT

An elephant is very strong, it has a very big body, and it can work very hard and eat a large quantity of food, but its intelligence is not at all commensurate with its size and strength. Thus in spite of so much bodily strength, the elephant works as a menial servant for a human being. Agastya Muni thought it wise to curse the King to become an elephant because the powerful King did not receive Agastya Muni as one is obliged to receive a brāhmaṇa. Yet although Agastya Muni cursed Mahārāja Indradyumna to become an elephant, the curse was indirectly a benediction, for by undergoing one life as an elephant, Indradyumna Mahārāja ended the reactions for all the sins of his previous life. Immediately after the expiry of the elephant's life, he was promoted to Vaikuṇṭhaloka to become a personal associate of the Supreme Personality of Godhead, Nārāyaṇa, in a body exactly like that of the Lord. This is called sārūpya-mukti.
TEXTS 11-12

श्रीशुकु उवाच
eवं शप्त्वा गतोगस्त्यो भगवान् नुप सानुगः ||
इन्द्रधुप्रोपि राजर्षिदिः तदुपधारयन् || ११ ||
आपमः कौश्यरी योनिमात्मस्मृतिविनाशिनीम् ||
हर्षचन्द्रनाबावेन यद्मजतेऴपणुम् || १२ ||

śrī-śuka uvāca
evam śaptvā gato ‘gastyo
bhagavān nrpa sānugah
indradyumno ’pi rājarṣir
diṣṭam tad upadhārayan

āpannah kauṅjarīṁ yonim
ātma-smṛti-vināśinīṁ
hary-arcanaṇubhāvena
yad-gajatve ’py anusmṛtiḥ

SYNONYMS
śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—thus; śaptvā—after cursing; gataḥ—left that place; agastyaḥ—Agastya Muni; bhagavān—so powerful; nrpa—O King; sa-anugah—with his associates; indradyumnah—King Indradyumna; api—also; rājarṣiḥ—although he was a rājarṣi; diṣṭam—because of past deeds; tat—that curse; upadhārayan—considering; āpannah—got; kauṅjarīṁ—of an elephant; yonim—the species; ātma-smṛti—remembrance of one's identity; vināśinīṁ—which destroys; hari—the Supreme Personality of Godhead; arcana-annyaubhāvena—because of worshiping; yat—that; gajatve—in the body of
an elephant; *api*—although; *anusmṛtiḥ*—the opportunity to remember his past devotional service.

**TRANSLATION**

Śukadeva Gosvāmī continued: My dear King, after Agastya Muni had thus cursed King Indradyumna, the Muni left that place along with his disciples. Since the King was a devotee, he accepted Agastya Muni's curse as welcome because it was the desire of the Supreme Personality of Godhead. Therefore, although in his next life he got the body of an elephant, because of devotional service he remembered how to worship and offer prayers to the Lord.

**PURPORT**

This is the unique position of a devotee of the Supreme Personality of Godhead. Although the King was cursed, he welcomed the curse because a devotee is always aware that nothing can happen without the desire of the Supreme Lord. Although the King was not at fault, Agastya Muni cursed him, and when this happened the King considered it to be due to his past misdeeds. *Tat te 'nukampāṁ susamikṣamāṇaḥ* (SB 10.14.8). This is a practical example of how a devotee thinks. He regards any reverses in life as blessings of the Supreme Personality of Godhead. Therefore, instead of being agitated by such reverses, he continues his activities of devotional service, and Kṛṣṇa takes care of him and enables him to be promoted to the spiritual world, back to Godhead. If a devotee has to suffer the reactions of his past misdeeds, the Supreme Lord arranges for him to be given only a token of these reactions, and very soon he is freed from all the reactions of material contamination. One should therefore adhere to devotional service, and the Lord Himself will very soon see to one's promotion to the spiritual world. A devotee should not be disturbed by unfortunate circumstances, but must continue his regular program, depending on the Lord for everything. The word *upadhārayan*, "considering," is very significant in this verse. This word indicates that a
devotee knows what is what; he understands what is happening in material, conditional life.

**TEXT 13**

एवं विमोक्ष्य गजयूथपमब्जनाभ- 
स्तेनापि पार्षदगति गमितेन युक्तः। 
गन्धर्वसिद्धविबुधौरुणियमान- 
कर्मद्भुतं स्वभवनं गरुडासनोऽगात्॥ १३ ॥

evaṁ vimokṣya gaja-yūtha-pam abja-nābhās 
tenāpi pārśada-gatim gamitena yuktaḥ 
gandharva-siddha-vibudhair upagīyamāna- 
karmādbhutam sva-bhavanam garuḍāsano 'gāt

**SYNONYMS**

evam—thus; vimokṣya—delivering; gaja-yūtha-pam—the King of the elephants, Gajendra; abja-nābhāḥ—the Supreme Personality of Godhead, from whose navel sprouts a lotus flower; tena—by him (Gajendra); api—also; pārśada-gatim—the position of the Lord's associate; gamitena—who had already gotten; yuktaḥ—accompanied; gandharva—by the denizens of Gandharvaloka; siddha—the denizens of Siddhaloka; vibudhair—and by all great learned sages; upagīyamāna—were being glorified; karma—whose transcendental activities; adbhutam—all-wonderful; sva-bhavanam—to His own abode; garuḍa-āsanaḥ—sitting on the back of Garuḍa; agāt—returned.

**TRANSLATION**

Upon delivering the King of the elephants from the clutches of the crocodile, and from material existence, which resembles a crocodile, the Lord awarded him
the status of sārūpya-mukti. In the presence of the Gandharvas, the Siddhas and the other demigods, who were praising the Lord for His wonderful transcendental activities, the Lord, sitting on the back of His carrier, Garuḍa, returned to His all-wonderful abode and took Gajendra with Him.

PURPORT

In this verse the word vimokṣya is significant. For a devotee, mokṣa or mukti—salvation—means getting the position of the Lord's associate. The impersonalists are satisfied to get the liberation of merging in the Brahman effulgence, but for a devotee, mukti (liberation) means not to merge in the effulgence of the Lord, but to be directly promoted to the Vaikuṇṭha planets and to become an associate of the Lord. In this regard, there is a relevant verse in Śrīmad-Bhāgavatam (10.14.8):

\[
\begin{align*}
tat te 'nukampāṁ susamikṣamāṇo \\
bhuñjāna evātma-kṛtam vipākam \\
hrd-vāg-vapurbhir vidadhan namas te \\
jīveta yo mukti-pade sa dāya-bhāk
\end{align*}
\]

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You, is certainly a bona fide candidate for liberation." A devotee who tolerates everything in this material world and patiently executes his devotional service can become mukti-pade sa dāya-bhāk, a bona fide candidate for liberation. The word dāya-bhāk refers to a hereditary right to the Lord's mercy. A devotee must simply engage in devotional service, not caring about material situations. Then he automatically becomes a rightful candidate for promotion to Vaikuṇṭhaloka. The devotee who renders unalloyed service to the Lord gets the right to be promoted to Vaikuṇṭhaloka, just as a son inherits the property of his father.
When a devotee gets liberation, he becomes free from material contamination and engages as a servant of the Lord. This is explained in Śrīmad-Bhāgavatam (2.10.6): muktir hitvānyathā rūpam svarūpena vyavasthitiḥ. The word svarūpa refers to sārūpya-mukti—going back home, back to Godhead, and remaining the Lord's eternal associate, having regained a spiritual body exactly resembling that of the Lord, with four hands, holding the śāṅkha, cakra, gadā and padma. The difference between the mukti of the impersonalist and that of the devotee is that the devotee is immediately appointed an eternal servant of the Lord, whereas the impersonalist, although merging in the effulgence of the brahmajyoti, is still insecure and therefore generally falls again to this material world. Āruhya kṛcchreṇa param padam tataḥ patanty adho 'nādṛta-yuṣmad-aṅghrayah (SB 10.2.32). Although the impersonalist rises to the Brahman effulgence and enters into that effulgence, he has no engagement in the service of the Lord, and therefore he is again attracted to materialistic philanthropic activities. Thus he comes down to open hospitals and educational institutions, feed poor men and perform similar materialistic activities, which the impersonalist thinks are more precious than serving the Supreme Personality of Godhead. Anādṛta-yuṣmad-aṅghrayah. The impersonalists do not think that the service of the Lord is more valuable than serving the poor man or starting a school or hospital. Although they say brahma satyaṁ jagan mithyā—"Brahman is real, and the material world is false"—they are nonetheless very eager to serve the false material world and neglect the service of the lotus feet of the Supreme Personality of Godhead.

TEXT 14

एतन्महाराज तवेरिले मया
कृष्णानुभावो गजराजमोक्षणम्।
स्वर्ग्यं यश्यं कलिकक्षापहं

161
etan mahā-rāja taverito mayā
kṛṣṇānubhāvo gaja-rāja-mokṣanam
svargyam yaśasyaṁ kali-kalmaśāpahaṁ
duḥsvapna-nāśaṁ kuru-varya śṛṇvatām

SYNONYMS
etat—this; mahā-rāja—O King Parikṣit; tava—unto you; īritaḥ—described; mayā—by me; kṛṣṇa-anubhāvaḥ—the unlimited potency of Lord Kṛṣṇa (by which He can deliver a devotee); gaja-rāja-mokṣaṁ—delivering the King of the elephants; svargyam—giving elevation to higher planetary systems; yaśasyam—increasing one's reputation as a devotee; kali-kalmaśa-apaham—diminishing the contamination of the Kali-yuga; duḥsvapna-nāsaṁ—counteracting the causes of bad dreams; kuru-vaṁṣa—O best among the Kurus; śṛṇvatām—of persons who hear this narration.

TRANSLATION
My dear King Parikṣit, I have now described the wonderful power of Kṛṣṇa, as displayed when the Lord delivered the King of the elephants. O best of the Kuru dynasty, those who hear this narration become fit to be promoted to the higher planetary systems. Simply because of hearing this narration, they gain a reputation as devotees, they are unaffected by the contamination of Kali-yuga, and they never see bad dreams.

TEXT 15

SYNONYMS

yathā—without deviation; anukīrtayanti—they chant; etat—this narration of the deliverance of Gajendra; śreyah-kāmāḥ—persons who desire their own auspiciousness; dvi-jātayaḥ—the twice-born (brāhmaṇas, kṣatriyas and vaiśyas); śucayaḥ—especially the brāhmaṇas, who are always clean; prātaḥ—in the morning; utthāya—after getting up from sleep; duḥsvapna-ādi—beginning with sleeping badly at night; upaśāntaye—to counteract all troublesome positions.

TRANSLATION

Therefore, after getting up from bed in the morning, those who desire their own welfare—especially the brāhmaṇas, kṣatriyas, vaiśyas and in particular the brāhmaṇa Vaiṣṇavas—should chant this narration as it is, without deviation, to counteract the troubles of bad dreams.

PURPORT

Every verse in the Vedic literature, especially in the Śrīmad-Bhāgavatam and Bhagavad-gītā, is a Vedic mantra. Here the words yathānukīrtayanti are used to recommend that this literature be presented as it is. Unscrupulous persons, however, deviate from the actual narration and interpret the text in their own way with grammatical jugglery. Such deviations are to be avoided. This is a Vedic injunction supported by Śukadeva Gosvāmī, one of the
mahājanas, or authorities. He says, yathānukirtayanti: one should recite the mantra as it is, without deviation, for then one will be eligible to rise to the platform of all good fortune. Śukadeva Gosvāmī especially recommends that those who are brāhmaṇas (śucayah) recite all these mantras after rising from bed in the morning.

Because of sinful activities, at night we have bad dreams, which are very troublesome. Indeed, Mahārāja Yudhiṣṭhira was obliged to see hell because of a slight deviation from devotional service to the Lord. Therefore, duḥsvapna—bad dreams—occur because of sinful activities. A devotee sometimes accepts a sinful person as his disciple, and to counteract the sinful reactions he accepts from the disciple, he has to see a bad dream. Nonetheless, the spiritual master is so kind that in spite of having bad dreams due to the sinful disciple, he accepts this troublesome business for the deliverance of the victims of Kali-yuga. After initiation, therefore, a disciple should be extremely careful not to commit again any sinful act that might cause difficulties for himself and the spiritual master. Before the Deity, before the fire, before the spiritual master and before the Vaiṣṇavas, the honest disciple promises to refrain from all sinful activity. Therefore he must not again commit sinful acts and thus create a troublesome situation.

**TEXT 16**

इदमाह हरि: प्रीतो गजेन्द्रं कुर्सतम ||
श्रुण्वतां सर्वभूतानां सर्वभूतमयो विभुः ॥ १६ ॥

*idam āha hariḥ prīto*  
gajendraṁ kurusattama  
śṛṇvatāṁ sarva-bhūtānāṁ  
sarva-bhūta-mayo vibhuh*
SYNONYMS

idam—this; āha—said; hariḥ—the Supreme Personality of Godhead; prītaḥ—being pleased; gajendram—unto Gajendra; kuru-sat-tama—O best of the Kuru dynasty; śṛṇvatām—hearing; sarva-bhūtānām—in the presence of everyone; sarva-bhūta-mayaḥ—all-pervading Personality of Godhead; vibhuḥ—the great.

TRANSLATION

O best of the Kuru dynasty, the Supreme Personality of Godhead, the Supersoul of everyone, being thus pleased, addressed Gajendra in the presence of everyone there. He spoke the following blessings.

TEXTS 17-24

श्रीभगवानुवाच

ये मां त्वां च सर्वेऽदं गिरिकन्दरकाननम्।
वेत्रकीचकवेणूनां गुल्मानि सुरपादपान॥ १७॥
शुराणीमानि धिष्ण्यानि ब्रह्मणो मे शिवस्य च।
श्रीरोदं मे प्रियं धाम श्रेष्ठत्रीयं च भास्वरम्॥ १८॥
श्रीजनं कौस्तुभं मालं गदं कौमोदकरं मम।
सुरद्धेन पादजन्यं सुपर्णं पतजेश्वरम्॥ १९॥
शेरं च मतकरं सृष्टा त्रियं देवी मदाश्रयम्।
ब्रह्मणं नारदमृष्टं भवं प्रहादमेव च॥ २०॥
मत्स्यकुर्मराकाधैरवत्तारे: कृतानि मे।
कर्मण्यनन्त्यपुण्यानि सृष्टं सोंम स्वतं ताशनम्॥ २१॥
प्रणवं सत्यमत्यं गोविन्दनु धर्ममव्यम्॥

165
śrī-bhagavān uvāca
ye mām tvāṁ ca saras cedāṁ
giri-kandara-kānanam
vetra-kicaka-venūnāṁ
gulmāni sura-pādāpāṁ
śṛṅgāṇīṁīṁī dhīṣṇyāṁ
brahmano me śivasya ca
kṣirodāṁ me priyāṁ dhāma
śveta-dvīpaṁ ca bhāsvarām

śrīvatsaṁ kaustubham mālāṁ
gadāṁ kaumodakīṁ mama
sudarśanāṁ pāṇcajanyāṁ
suparṇaṁ patageśvaram

śeṣāṁ ca mat-kalāṁ sūkṣmaṁ
śriyāṁ devīṁ mad-āśrayāṁ
brahmāṇīṁ nāradam rṣīṁ
bhavāṁ prahrādam eva ca

matsya-kūrma-varāhādyair
avatāraṁ kṛtāṁ me
karmāṇy ananta-puṇyāṁ
śūryaṁ somaṁ hutāśanam

praṇavaṁ satyam avyaktam

166
śrī-bhagavān uvāca—\textit{the Supreme Personality of Godhead said}; ye—\textit{those who}; mām—\textit{Me}; tvām—\textit{you}; ca—\textit{also}; sarāḥ—\textit{lake}; ca—\textit{also}; idam—\textit{this}; 
giri—\textit{hill (Trikūṭa Mountain)}; kandara—\textit{caves}; kānanam—\textit{gardens}; vetra—\textit{of cane}; kīcaka—\textit{hollow bamboo}; veṇūnām—\textit{and of another kind of bamboo}; 
gulmāni—\textit{clusters}; sura-pādāṇam—\textit{celestial trees}; śṛṅgāṇi—\textit{the peaks}; 
imāni—\textit{these}; dhiṣṇyāṇi—\textit{abodes}; brahmaṇāḥ—\textit{of Lord Brahmā}; me—\textit{of Me}; 
śivasya—\textit{of Lord Śiva}; ca—\textit{also}; kṣīra-udam—\textit{the ocean of milk}; me—\textit{My}; 
priyam—\textit{very dear}; dhāma—\textit{place}; śveta-dvīpam—\textit{known as the white island}; 
ca—\textit{also}; bhāsvaram—\textit{always brilliant with spiritual rays}; śrīvatsam—\textit{the mark named Śrīvatsa}; 
kaustubham—\textit{the Kaustubha gem}; mālām—\textit{garland}; 
gadām—\textit{club}; kaumodakīm—\textit{known as Kaumodaki}; mama—\textit{My}; sudarśanam—\textit{Sudarśana disc}; pāñcājanyam—\textit{conchshell named Pāñcajanya}; 
suparṇam—\textit{Garuḍa}; pataga-īśvaram—\textit{the king of all birds}; ēṣam—\textit{the resting place Ēṣa Nāga}; ca—\textit{and}; mat-kalām—\textit{My expanded part}; sūkṣmām—\textit{very subtle}; 
śriyam devīm—\textit{the goddess of fortune}; mat-āśrayām—\textit{all dependent upon Me}; brahmaṇām—\textit{Lord Brahmā}; nāradam ṛṣim—\textit{the great saint Nārada Muni}; bhavam—\textit{Lord Śiva}; prahrādam eva ca—\textit{as well as Prahlāda};
matsya—the Matsya incarnation; kūrma—the Kūrma incarnation; varāha—the boar incarnation; ādyaiḥ—and so on; avatāraīḥ—by different incarnations; kṛtāṇī—done; me—My; karmāṇi—activities; ananta—unlimited; puṇyāṇi—auspicious, pious; sūryam—the sun-god; somam—the moon-god; hutāśanam—the fire-god; praṇavam—the oṃkāra mantra; satyam—the Absolute Truth; avyaktam—the total material energy; go-viprān—the cows and brāhmaṇas; dharma—devotional service; avyayam—never ending; dāksāyaṇīḥ—the daughters of Dakṣa; dharma-patniḥ—bona fide wives; soma—of the moon-god; kaśyapayoh—and of the great ṛṣi Kaśyapa; api—also; gaṅgām—the River Ganges; sarasvatim—the River Sarasvatī; nandām—the River Nandā; kālindīm—the River Yamunā; sita-vāraṇam—the elephant Airāvata; dhṛuvam—Dhruva Mahārāja; brahma-ṛṣīn—great ṛṣis; sapta—seven; puṇya-ślokān—extremely pious; ca—and; mānavān—human beings; utthāya—getting up; aparāraṇa-ante—at the end of the night; prayatāḥ—being very careful; su-samāhitāḥ—with concentrated minds; smaranti—remember; mama—My; rūpāṇi—forms; mucyante—are delivered; te—such persons; amhāsah—from sinful reactions; akhilāt—of all kinds.

TRANSLATION

The Supreme Personality of Godhead said: Freed from all sinful reactions are those who rise from bed at the end of night, early in the morning, and fully concentrate their minds with great attention upon My form; your form; this lake; this mountain; the caves; the gardens; the cane plants; the bamboo plants; the celestial trees; the residential quarters of Me, Lord Brahmā and Lord Śiva; the three peaks of Trikūṭa Mountain, made of gold, silver and iron; My very pleasing abode [the ocean of milk]; the white island, Śvetadvīpa, which is always brilliant with spiritual rays; My mark of Śrīvatsa; the Kaustubha gem; My Vaijayantī garland; My club, Kaumodakī; My Sudarśana disc and Pāṇcajanya conchshell; My bearer, Garuḍa, the king of the birds; My bed, Śeṣa Nāga; My expansion of energy the goddess of fortune; Lord Brahmā; Nārada
Muni; Lord Śiva; Prahlāda; My incarnations like Matsya, Kūrma and Varāha; My unlimited all-auspicious activities, which yield piety to he who hears them; the sun; the moon; fire; the mantra oṁkāra; the Absolute Truth; the total material energy; the cows and brāhmaṇas; devotional service; the wives of Soma and Kaśyapa, who are all daughters of King Dakṣa; the Rivers Ganges, Sarasvatī, Nandā and Yamunā [Kālindī]; the elephant Airāvata; Dhruva Mahārāja; the seven rśis; and the pious human beings.

TEXT 25

ये मां स्तुवन्त्यनेनारा प्रतिबुध्य निशात्यत्ये ।
तेषां प्राणात्यत्ये चाहं ददामि विपुलं गतिम् ॥ २५ ॥

ye māṁ stuvanty anenaṅga
pratibudhya niśātyaye
teṣām prāṇātyaye cāham
dadāmi vipulām gatim

SYNONYMS

ye—those who; māṁ—unto Me; stuvanti—offer prayers; anena—in this way; aṅga—O King; pratibudhya—getting up; niśa-ātyaye—at the end of night; teṣām—for them; prāṇa-ātyaye—at the time of death; ca—also; aham—I; dadāmi—give; vipulām—the eternal, unlimited; gatim—transferral to the spiritual world.

TRANSLATION

My dear devotee, unto those who rise from bed at the end of night and offer Me the prayers offered by you, I give an eternal residence in the spiritual world at the end of their lives.
TEXT 26

Śrī Śukadeva Gosvāmī continued: After giving this instruction, the Lord, who is known as Hṛṣīkeśa, bugled with His Pāñcajanya conchshell, in this way pleasing all the demigods, headed by Lord Brahmā. Then He mounted the back of His carrier, Garuḍa.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Gajendra Returns to the Spiritual World."
This chapter describes the fifth and sixth Manus, and it also describes the prayers of the demigods and the curse of Durvāsā Muni.

The brother of Tāmasa, the fourth Manu, who has previously been described, was the fifth Manu, Raivata. The sons of Raivata included Arjuna, Bali and Vindhya. During the reign of this Manu, Indra, the King of heaven, was known as Vibhu. Among the demigods were the Bhūtarayas, and among the seven ṛṣis were Hiranyaromā, Vedaśirā and Ūrdhvabāhu. The ṛṣi known as Śubhra, by his wife, Viśuṇṭhā, gave birth to the Supreme Personality of Godhead, Viśuṇṭha. This Supreme Personality of Godhead manifested a Viśuṇṭha planet at the request of Raivādevī. His power and activities are mentioned in the Third Canto.

The sixth Manu was Cākṣuṣa, the son of Cākṣu Manu. Among the sons of the sixth Manu were Pūru, Pūruṣa and Sudyumna. During the reign of this Manu, Mantradruma was Indra, the King of the heavenly planets. Among the demigods were the Āpyas, and among the seven ṛṣis were Haviṃmāṇ and Viraka. The wife of Vairāja, whose name was Devasambhūti, gave birth to Ajita, an incarnation of the Supreme Personality of Godhead. This Ajita, taking the shape of a tortoise and holding the mountain known as Mandara on His back, churned the ocean and produced nectar for the demigods.

Mahārāja Pārīkṣit was very eager to hear about the churning of the ocean, and therefore Śukadeva Gosvāmī began to explain to him how the demigods, having been cursed by Durvāsā Muni, were defeated in battle by the asuras. When the demigods were deprived of their heavenly kingdom, they went to the assembly house of Lord Brahmā and informed Lord Brahmā of what had
happened. Then Brahmā, along with all the demigods, went to the shore of the ocean of milk and offered prayers to Kṣirodakaśāyī Viṣṇu.

TEXT 1

श्रीश्चुकव उवाच
राजहृदिश्वेत्ते हरे कर्माङ्गनाशनम् ।
गजेन्द्रमोक्षणं पुण्यं रावतं तत्तदं श्रणु ॥ ९ ॥

śrī-śuka uvāca
rājann uditam etat te
hareḥ karmāgha-nāśanam
gajendra-mokṣanam puṇyam
raivataṁ tv antaram śṛṇu

SYNONYMS
śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; rājan—O King; uditam—already described; etat—this; te—unto you; hareḥ—of the Lord; karma—activity; agha-nāṣanam—by hearing which one can be freed from all misfortune; gajendra-mokṣaṇam—deliverance of Gajendra, the King of the elephants; puṇyam—very pious to hear and describe; raivatam—about Raivata Manu; tu—but; antaram—in this millennium; śṛṇu—kindly hear from me.

TRANSLATION

Śukadeva Gosvāmī continued: O King, I have described to you the pastime of Gajendra-mokṣaṇa, which is most pious to hear. By hearing of such activities of the Lord, one can be freed from all sinful reactions. Now please listen as I describe Raivata Manu.
TEXT 2

pañcamaño raivato nāma
manus tāmasa-sodaraḥ
bali-vindhya-adayaḥ tasya
sutā hārjuna-pūrvakaḥ

SYNONYMS

pañcamah—the fifth; raivataḥ—Raivata; nāma—by the name; manuh—Manu;
tāmasa-sodaraḥ—the brother of Tāmasa Manu; bali—Bali; vindhya—Vindhya;
adayaḥ—and so on; tasya—his; sutāḥ—sons; ha—certainly; arjuna—Arjuna;
pūrvakāḥ—heading all the sons.

TRANSLATION

The brother of Tāmasa Manu was the fifth Manu, named Raivata. His sons
were headed by Arjuna, Bali and Vindhya.

TEXT 3

vibhur indraḥ sura-gaṇā
rājan bhūtarayādayaḥ
hiranīyāromā vedaśirā
ūrdhvabahv-ādayo dvijāḥ

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SYNONYMS

vibhuḥ—Vibhu; indraḥ—the King of heaven; sura-gaṇāḥ—the demigods; rājan—O King; bhūtaraya-ādayaḥ—headed by the Bhūtarayas; hiraṇyaromā—Hiraṇyaromā; vedaśirā—Vedaśirā; ūrdhvabāhu—Ūrdhvabāhu; ādayaḥ—and others; dvijāḥ—the brāhmaṇas or ṛṣis who occupied the seven planets.

TRANSLATION

O King, in the millennium of Raivata Manu the King of heaven was known as Vibhu, among the demigods were the Bhūtarayas, and among the seven brāhmaṇas who occupied the seven planets were Hiraṇyaromā, Vedaśirā and Ūrdhvabāhu.

TEXT 4

पत्नी विकुण्ठा शुभ्रस्य वैकुण्ठेः सूरसत्तमेऽः।
तयोः स्वकल्या जजोः वैकुण्ठो भगवान्स्वयम्॥ ४ ॥

patnī vikunṭhā śubhrasya
vaikunṭhāḥ sura-sattamaiḥ
tayoh sva-kalayā jajñe
vaikunṭho bhagavān svayam

SYNONYMS

patnī—the wife; vikunṭhā—named Vikuṇṭhā; śubhrasya—of Śubhra; vaikunṭhāḥ—with the Vaikuṇṭhas; sura-sat-tamaḥ—demigods; tayoh—by Vikuṇṭhā and Śubhra; sva-kalayā—with plenary expansions; jajñe—appeared; vaikunṭhah—the Lord; bhagavān—the Supreme Personality of Godhead;
From the combination of Śūbhra and his wife, Vikuṇṭhā, there appeared the Supreme Personality of Godhead, Vaikuṇṭha, along with demigods who were His personal plenary expansions.

TEXT 5

vaikuṇṭhaḥ kalpito yena
loko loka-namaskṛtaḥ
ramayā prārthyaṁānena
devyā tat-priya-kāmyayā

SYNONYMS

vaikuṇṭhaḥ—a Vaikuṇṭha planet; kalpitaḥ—was constructed; yena—by whom; lokah—planet; loka-namaskṛtaḥ—worshiped by all people; ramayā—by Ramā, the goddess of fortune; prārthyaṁānena—being so requested; devyā—by the goddess; tat—her; priya-kāmyayā—just to please.

TRANSLATION

Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuṇṭha, at her request, created another Vaikuṇṭha planet, which is worshiped by everyone.
PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks here that thisVaikuṇṭha planet, like Śrīmad-Bhāgavatam, appears and is said to be born or created, but both Śrīmad-Bhāgavatam and Vaikuṇṭha eternally exist beyond the material universes, which are enveloped by eight kinds of coverings. As described in the Second Canto, Lord Brahmā saw Vaikuṇṭha before the creation of the universe. Vīrarāghava Ācārya mentions that this Vaikuṇṭha is within the universe. It is situated above the mountain known as Lokāloka. This planet is worshiped by everyone.

TEXT 6

तस्यानुभवः कथितो गुणाभ्यं परमोदयः ।
भौमारेणूस्त विममे यो विष्णोवर्णये द गुणान ॥ ६ ॥

tasyānubhāvaḥ kathito
guṇāḥ ca paramodayāḥ
bhaumān reṇūn sa vimame
yo viṣṇor varṇayed guṇān

SYNONYMS

tasya—of the Supreme Personality of Godhead appearing as Vaikuṇṭha; anubhāvaḥ—great activities; kathitaḥ—were explained; guṇāḥ—transcendental qualities; ca—also; parama-udayāḥ—greatly glorious; bhaumān—earthly; reṇūn—particles; saḥ—someone; vimame—can count; yah—such a person; viṣṇoḥ—of Lord Viṣṇu; varṇayeṇ—can count; guṇān—the transcendental qualities.
TRANSLATION

Although the great activities and transcendental qualities of the Supreme Personality of Godhead's various incarnations are wonderfully described, sometimes we are unable to understand them. Yet everything is possible for Lord Viṣṇu. If one could count the atoms of the universe, then he could count the qualities of the Supreme Personality of Godhead. But no one can count the atoms of the universe, nor can anyone count the transcendental qualities of the Lord.

PURPORT

The Lord's glorious activities referred to in this connection took place after His personal bodyguards Jaya and Vijaya became Daityas, having been cursed by the great sages Sanaka, Sanātana, Sanat-kumāra and Sanandana. Jaya, as Hiraṇyākṣa, had to fight with Varāhadeva, and that same Varāhadeva is mentioned in regard to the Raivata millennium. The fighting, however, took place during the reign of the first Manu, Svāyambhuva. Therefore according to some authorities there are two Varāhas. According to others, however, Varāha appeared during the regime of Svāyambhuva Manu and stayed in the water until that of Raivata Manu. Some may doubt that this could be possible, but the answer is that everything is possible. If one could count the atoms within the universe, one could count the qualities of Lord Viṣṇu. But the atoms of the universe are impossible for anyone to count, and similarly no one can count the transcendental qualities of the Lord.

TEXT 7

षष्ठः चक्रुषः पुनःशक्षुषो नाम वै मनुः ।
पूर्वपूर्वषुचयुप्रमुखाशक्षुषात्मजः ॥ ७ ॥
śaṣṭhaś ca cakṣuṣah putraś
cākṣuṣo nāma vai manuḥ
pūru-pūrusa-sudyumna-
pramukhāś cākṣuṣātmajāḥ

SYNONYMS
śaṣṭhaḥ—the sixth; ca—and; cakṣuṣah—of Cakṣu; putraḥ—the son;
cākṣuṣaḥ—Cākṣuṣa; nāma—named; vai—indeed; manuḥ—Manu; pūru—Pūru;
pūrusa—Pūrusa; sudyumna—Sudyumna; pramukhāḥ—headed by;
cākṣuṣa-ātma-jāḥ—the sons of Cākṣuṣa.

TRANSLATION
The son of Cakṣu known as Cākṣuṣa was the sixth Manu. He had many sons, headed by Pūru, Pūrusa and Sudyumna.

TEXT 8

इन्द्रो मन्त्रद्रुमस्त्र देव आप्यादयो गणाः ।
मुनयस्त्र वै राजन्हविष्णुद्विरकादयः ॥ ५ ॥

indro mantradrumas tatra
devā āpyādayo gaṇāḥ
munayas tatra vai rājan
haviṣmad-virakādayaḥ

SYNONYMS
indraḥ—the King of heaven; mantradrumaḥ—known as Mantradruma; tatra—in that sixth manvantara; devāḥ—the demigods; āpya-ādayaḥ—the Āpyas and others; gaṇaḥ—that assembly; munayaḥ—the seven sages;
**tatra**—there; **vai**—indeed; **rājan**—O King; **haviṣmat**—of the name Haviṣmāṇ; **vīraka-ādayaḥ**—Vīraka and others.

**TRANSLATION**

During the reign of Cākṣuṣa Manu, the King of heaven was known as Mantradruma. Among the demigods were the Āpyas, and among the great sages were Haviṣmāṇ and Vīraka.

**TEXT 9**

नाम भगवान्नेत्रन जगतः पतिः ॥ ९ ॥

**SYNONYMS**

**tatrāpi** devasambhūtyām
vairājasyaabhavat sutah
ajitaḥ nāma bhagavān
aṁśena jagataḥ patiḥ

**TRANSLATION**

In this sixth manvantara millennium, Lord Viṣṇu, the master of the universe, appeared in His partial expansion. He was begotten by Vairāja in the
womb of his wife, Devasambhūti, and His name was Ajita.

**TEXT 10**

पयोधिः येन निर्मध्य सुराण्य साधिता सुधा ।
भ्रमाणोऽद्मसि धृता: कुर्मरुपेण मन्दरः ॥ १० ॥

payodhim yena nirmathya
surāṇāṁ sādhitā sudhā
bhramamāṇo 'mbhasi dhṛtaḥ
kūrma-rūpeṇa mandaraḥ

**SYNONYMS**

payodhim—the ocean of milk; yena—by whom; nirmathya—by churning; surāṇām—of the demigods; sādhitā—produced; sudhā—nectar; bhramamāṇaḥ—moving here and there; ambhasi—within the water; dhṛtaḥ—was staying; kūrma-rūpeṇa—in the form of a tortoise; mandaraḥ—the mountain known as Mandara.

**TRANSLATION**

By churning the ocean of milk, Ajita produced nectar for the demigods. In the form of a tortoise, He moved here and there, carrying on His back the great mountain known as Mandara.

**TEXTS 11-12**

श्रीराजोवाच
यथा भगवता ब्रह्ममयित: क्षेरसागरः ॥
यदर्थं वा यत्र्यां द्यारम्भु चरत्तमना ॥ ९१ ॥

180
śrī-rājovāca
yathā bhagavatā brahman
mathitāḥ kṣīra-sāgaraḥ
yad-arthaṁ vā yataṣ cādṛim
dadhārāmbucarātmanā
yathāmṛtam suraiḥ prāptam
kim cānyad abhayat tataḥ
etat bhagavataḥ karma
vadasva paramādbhutam

SYNONYMS
śrī-rājā uvāca—King Parékṣit inquired; yathā—as; bhagavatā—by the Supreme Personality of Godhead; brahman—O learned brāhmaṇa; mathitāḥ—churned; kṣīra-sāgaraḥ—the ocean of milk; yat-artham—what was the purpose; vā—either; yataḥ—wherefrom, for what reason; ca—and; adrim—the mountain (Mandara); dadhāra—was staying; ambucara-ātmanā—in the form of a tortoise; yathā—as; amṛtam—nectar; suraiḥ—by the demigods; prāptam—was achieved; kim—what; ca—and; anyat—other; abhayat—became; tataḥ—thereafter; etat—all these; bhagavataḥ—of the Supreme Personality of Godhead; karma—pastimes, activities; vadasva—kindly describe; parama-adbhutam—because they are so wonderful.

TRANSLATION

King Parékṣit inquired: O great brāhmaṇa, Śukadeva Gosvāmī, why and how did Lord Viṣṇu churn the ocean of milk? For what reason did He stay in the water as a tortoise and hold up Mandara Mountain? How did the demigods
obtain the nectar, and what other things were produced from the churning of the ocean? Kindly describe all these wonderful activities of the Lord.

TEXT 13

त्वया संकथ्यमानेन महिम्ना सात्वतं पते: ।
नातित्यप्यति मे चित्तं सुचिरं तापतापितम् ॥ १३ ॥

tvayā saṅkathyamānena
mahimnā sātvatām pateḥ
nātitṛpyati me cittam
suciram tāpa-tāpitam

SYNONYMS

tvayā—by Your Holiness; saṅkathyamānena—being described; mahimnā—by all the glories; sātvatām pateḥ—of the Supreme Personality of Godhead, the master of the devotees; na—not; ati-tṛpyati—is sufficiently satisfied; me—my; cittam—heart; suciram—for such a long time; tāpa—by miseries; tāpitam—being distressed.

TRANSLATION

My heart, which is disturbed by the three miserable conditions of material life, is not yet sated with hearing you describe the glorious activities of the Lord, the Supreme Personality of Godhead, who is the master of the devotees.

TEXT 14

श्रीसूत उवाच
सम्पृष्टो भगवानेवं द्वैपायनसूतो द्विजः ॥

182
Śrī Śūta Gosvāmī said: O learned brāhmaṇas assembled here at Naimiśāraṇya, when Śukadeva Gosvāmī, the son of Dvaipāyana, was thus questioned by the King, he congratulated the King and then endeavored to describe further the glories of the Supreme Personality of Godhead.

TEXTS 15-16

श्रीशुक उवाच
यदा युद्धसुरैदेवा बध्यमानः शितायुधः ।
गतास्वो निपतिता नोतिष्ठरस्म भूरिशः ॥ ९५ ॥
यदा दुर्वास: शापेन सेन्द्रा लोकाखयो नुप ।
Śrī-Śukadeva Gosvāmī said:

When the asuras, with their serpent weapons, severely attacked the demigods in a fight, many of the demigods fell and lost their lives. Indeed, they could not be revived. At that time, O King, the demigods had been cursed by Durvāśa Muni, the three worlds were

SYNONYMS

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; yadā—when; yuddhe—in the fighting; asuraiḥ—by the demons; devāḥ—the demigods; badhyamāṇaḥ—besieged; śita-āyudhaiḥ—by serpent weapons; gata-āsavaḥ—almost dead; nipatitāḥ—some of them having fallen; na—not; uttiṣṭheran—got up again; sma—so became; bhūriśaḥ—the majority of them; yadā—when; durvāsaḥ—of Durvāśa Muni; sāpena—with the curse; sa-indrāḥ—with Indra; lokāḥ trayāḥ—the three worlds; nṛpa—O King; niḥśrīkāḥ—without any material opulence; ca—also; abhavan—became; tatra—at that time; nesūḥ—could not be performed; iṣya-ādayaḥ—sacrifices; kriyāḥ—ritualistic ceremonies.
poverty-stricken, and therefore ritualistic ceremonies could not be performed.
The effects of this were very serious.

PURPORT

It is described that while Durvāsā Muni was passing on the road, he saw Indra on the back of his elephant and was pleased to offer Indra a garland from his own neck. Indra, however, being too puffed up, took the garland, and without respect for Durvāsā Muni, he placed it on the trunk of his carrier elephant. The elephant, being an animal, could not understand the value of the garland, and thus the elephant threw the garland between its legs and smashed it. Seeing this insulting behavior, Durvāsā Muni immediately cursed Indra to be poverty-stricken, bereft of all material opulence. Thus the demigods, afflicted on one side by the fighting demons and on the other by the curse of Durvāsā Muni, lost all the material opulences in the three worlds.

To be extremely opulent in materialistic advancement is sometimes very risky. The materially opulent person does not care about anyone, and thus he commits offenses to great personalities, such as devotees and great saints. This is the way of material opulence. As described by Śukadeva Gosvāmī, dhana-durmadāndha: too much wealth makes one blind. This happens even to Indra in his heavenly kingdom, and what to speak of others in this material world? When one is materially opulent, he should learn to be sober and well-behaved toward Vaiṣṇavas and saintly persons; otherwise he will fall down.

TEXTS 17-18

निशाम्यैतत्तु सुरगणः महेन्द्रवर्णादयः ।
नाध्यगच्छत्वं मनैर्मन्त्रयतो विनिश्चितम् ॥ १७ ॥
ततो ब्रह्मसभा जग्नमेरोधिनि सर्वशः ॥

185
niśāmyaitat sura-gaṇā
mahendra-varunādayah
nādhyagacchan svayam mantrair
mantrayanto viniścitam
tato brahma-sabhām jagmur
meror mūrdhani sarvāḥ
sarvam vijñāpayāṁ cakruḥ
praṇatāḥ parameṣṭhine

SYNONYMS
niśāmya—hearing; etat—this incident; sura-gaṇā—all the demigods; mahā-indra—King Indra; varuṇa-ādayaḥ—Varuṇa and other demigods; na—not; adhyagacchan—reached; svayam—personally; mantraiḥ—by deliberation; mantrayantah—discussing; viniścitam—a real conclusion; tataḥ—thereupon; brahma-sabhām—to the assembly of Lord Brahmā; jagmuḥ—they went; meroh—of Sumeru Mountain; mūrdhani—on the top; sarvāḥ—all of them; sarvam—everything; vijñāpayāṁ cakruḥ—they informed; praṇatāḥ—offered obeisances; parameṣṭhine—unto Lord Brahmā.

TRANSLATION

Lord Indra, Varuṇa and the other demigods, seeing their lives in such a state, consulted among themselves, but they could not find any solution. Then all the demigods assembled and went together to the peak of Sumeru Mountain. There, in the assembly of Lord Brahmā, they fell down to offer Lord Brahmā their obeisances, and then they informed him of all the incidents that had taken place.
TEXTS 19-20

sa vilokyendra-vāyu-ādin
niḥsattvān vigata-prabhān
lokān amaṅgala-prāyān
asurān ayathā vibhuḥ

samāhitena manasa
samāsmaran puruṣam param
uvācotpulla-vadano
devān sa bhagavān paraḥ

SYNONYMS

saḥ—Lord Brahmā; vilokya—looking over; indra-vāyu-ādin—all the demigods, headed by Lord Indra and Vāyu; niḥsattvān—bereft of all spiritual potency; vigata-prabhān—bereft of all effulgence; lokān—all the three worlds; amaṅgala-prāyān—merged into misfortune; asurān—all the demons; ayathāḥ—flourishing; vibhuḥ—Lord Brahmā, the supreme within this material world; samāhitena—by full adjustment; manasa—of the mind; samāsmaran—remembering again and again; puruṣam—the Supreme Person; param—transcendental; uvāca—said; utphulla-vadanah—bright-faced; devān—unto the demigods; saḥ—he; bhagavān—the most powerful; paraḥ—of the demigods.

TRANSLATION

187
Upon seeing that the demigods were bereft of all influence and strength and that the three worlds were consequently devoid of auspiciousness, and upon seeing that the demigods were in an awkward position whereas all the demons were flourishing, Lord Brahmā, who is above all the demigods and who is most powerful, concentrated his mind on the Supreme Personality of Godhead. Thus being encouraged, he became bright-faced and spoke to the demigods as follows.

PURPORT

After hearing from the demigods the real situation, Lord Brahmā was very much concerned because the demons were unnecessarily so powerful. When demons become powerful, the entire world is placed in an awkward position because demons are simply interested in their own sense gratification and not in the welfare of the world. Demigods or devotees, however, are concerned with the welfare of all living beings. Śrīla Rūpa Gosvāmī, for example, left his ministership and went to Vṛndāvana for the benefit of the entire world (lokānāṁ hita-kāriṇau). This is the nature of a saintly person or demigod. Even impersonalists think of the welfare of all people. Thus Brahmā was very much concerned at seeing the demons in power.

TEXT 21

अहं भवो यूयमथोः सुरादयो ।
मनुष्यतिर्यग्द्रुमघर्मजातयः ।
यत्यावतारांशक्तिविसर्जिता
व्रजाम सर्वं शरणं तमैयाम ॥ २९ ॥

ahaṁ bhavo yūyam atho 'surādayo
manuṣya-tiryag-drūm-gṛham-jātayaḥ
yasyāvatārāṁśa-kalā-visarjita
vrajaṁ sarve śaraṇam tam avyayam
SYNONYMS

aham—I; bhavaḥ—Lord Śiva; yūyam—all of you demigods; atho—as well as; asura-ādayaḥ—demons and others; manuṣya—the human beings; tiryak—the animals; druma—the trees and plants; gharma-jātayaḥ—as well as the insects and germs born of perspiration; yasya—of whom (the Supreme Personality of Godhead); avatāra—of the puruṣa incarnation; amśa—of His part and parcel, the guṇa-avatāra, Brahmā; kalā—of Brahmā's sons; visarjitāḥ—produced by the generation; vrajāma—we shall go; sarve—all of us; śaraṇam—unto the shelter; tam—unto the Supreme; avyayam—the inexhaustible.

TRANSLATION

Lord Brahmā said: I, Lord Śiva, all of you demigods, the demons, the living entities born of perspiration, the living beings born of eggs, the trees and plants sprouting from the earth, and the living entities born from embryos—all come from the Supreme Lord, from His incarnation of rajo-guṇa [Lord Brahmā, the guṇa-avatāra] and from the great sages [Ṛṣis] who are part of me. Let us therefore go to the Supreme Lord and take shelter of His lotus feet.

PURPORT

Some creatures are born from embryos, some from perspiration, and some from seeds. In this way, all living entities emanate from the guṇa-avatāra of the Supreme Personality of Godhead. Ultimately, the Supreme Personality of Godhead is the shelter of all living entities.

TEXT 22

न यत्य वध्यो न च रक्षणीयो
नोपेक्षणीयादरणीयपक्षः ।

189
For the Supreme Personality of Godhead there is no one to be killed, no one to be protected, no one to be neglected and no one to be worshiped. Nonetheless, for the sake of creation, maintenance and annihilation according to time, He accepts different forms as incarnations either in the mode of goodness, the mode of passion or the mode of ignorance.

This verse explains that the Supreme Personality of Godhead is equal to everyone. This is confirmed by the Lord Himself in Bhagavad-gītā (9.29):

\[
\text{samo 'ham sarva-bhūteṣu}\\
\text{na me dveṣyo 'sti na priyaḥ}
\]

190
"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." Although the Lord is impartial, He gives special attention to His devotees. Therefore the Lord says in Bhagavad-gītā (4.8):

\[
\text{paritrāṇāya sādhūnām} \\
\text{vināśāya ca duṣkṛtām} \\
\text{dharma-samsthāpanārthāya} \\
\text{sambhavāmi yuge yuge}
\]

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." The Lord has nothing to do with anyone's protection or destruction, but for the creation, maintenance and annihilation of this material world He apparently has to act either in goodness, in passion or in darkness. Actually, however, He is unaffected by these modes of material nature. He is the Supreme Lord of everyone. As a king sometimes punishes or rewards someone to maintain law and order, the Supreme Personality of Godhead, although having nothing to do with the activities of this material world, sometimes appears as various incarnations according to the time, place and object.
alya ca tasya sthiti-pālana-kṣaṇaḥ
sattvam juṣāṇasya bhavāya dehinām
tasmād vrajāmaḥ śaraṇam jagad-gurum
svānām sa no dhāsyati śaṁ sura-priyah

SYNONYMS

ayam—this period; ca—also; tasya—of the Supreme Personality of Godhead; sthiti-pālana-kṣaṇaḥ—the time for maintenance, or for establishing His rule; sattvam—the mode of goodness; juṣāṇasya—accepting (now, without waiting); bhavāya—for the increased development or establishment; dehinām—of all living entities who accept material bodies; tasmāt—therefore; vrajāmaḥ—let us take; śaraṇam—shelter; jagat-gurum—at the lotus feet of the Supreme Personality of Godhead, who is the universal teacher; svānām—His own persons; saḥ—He (the Supreme Personality of Godhead); naḥ—unto us; dhāsyati—will give; śaṁ—the good fortune we need; sura-priyah—because He is naturally very dear to the devotees.

TRANSLATION

Now is the time to invoke the mode of goodness of the living entities who have accepted material bodies. The mode of goodness is meant to establish the Supreme Lord's rule, which will maintain the existence of the creation. Therefore, this is the opportune moment to take shelter of the Supreme Personality of Godhead. Because He is naturally very kind and dear to the demigods, He will certainly bestow good fortune upon us.

PURPORT

The material world is conducted by the three modes of nature, namely sattva-guṇa, rajo-guṇa and tamo-guṇa. By rajo-guṇa everything material is created, by sattva-guṇa everything material is maintained properly, and by
tamo-guṇa, when the creation is improperly situated, everything is destroyed.

From this verse we can understand the situation of Kali-yuga, through which we are now passing. Just before the beginning of Kali-yuga—or, in other words, at the end of Dvāpara-yuga—Lord Śrī Kṛṣṇa appeared and left His instructions in the form of Bhagavad-gītā, in which He asked all living entities to surrender unto Him. Since the beginning of Kali-yuga, however, people have practically been unable to surrender to the lotus feet of Kṛṣṇa, and therefore, after some five thousand years, Kṛṣṇa came again as Śrī Caitanya Mahāprabhu just to teach the entire world how to surrender unto Him, unto Śrī Kṛṣṇa, and thus be purified.

Surrendering unto the lotus feet of Kṛṣṇa means achieving complete purification. Kṛṣṇa says in Bhagavad-gītā (18.66):

\[
\text{sarva-dharmān parityajya} \\
\text{mām ekaṁ śaraṇaṁ vraja} \\
\text{ahāṁ tvāṁ sarva-pāpebhayo} \\
\text{mokṣayisyāmi mā śucaḥ}
\]

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Thus as soon as one surrenders unto the lotus feet of Kṛṣṇa, one certainly becomes free from all contamination.

Kali-yuga is full of contamination. This is described in the Śrīmad-Bhāgavatam (12.3.51):

\[
kāler doṣa-nidhe rājann \\
asti hy eko mahān guṇah \\
kirtanād eva kṛṣṇasya \\
mukta-saṅghaḥ paraṁ vrajet
\]

This age of Kali is full of unlimited faults. Indeed, it is just like an ocean of faults (doṣa-nidhi). But there is one chance, one opportunity. Kīrtanād eva kṛṣṇasya mukta-saṅghaḥ paraṁ vrajet: simply by chanting the Hare Kṛṣṇa
mantra, one can be freed from the contamination of Kali-yuga and, in his original spiritual body, can return home, back to Godhead. This is the opportunity of Kali-yuga.

When Kṛṣṇa appeared, He gave His orders, and when Kṛṣṇa Himself appeared as a devotee, as Śrī Caitanya Mahāprabhu, He showed us the path by which to cross the ocean of Kali-yuga. That is the path of the Hare Kṛṣṇa movement. When Śrī Caitanya Mahāprabhu appeared, He ushered in the era for the sankirtana movement. It is also said that for ten thousand years this era will continue. This means that simply by accepting the saṅkirtana movement and chanting the Hare Kṛṣṇa mahā-mantra, the fallen souls of this Kali-yuga will be delivered. After the Battle of Kurukṣetra, at which Bhagavad-gītā was spoken, Kali-yuga continues for 432,000 years, of which only 5,000 years have passed. Thus there is still a balance of 427,000 years to come. Of these 427,000 years, the 10,000 years of the saṅkirtana movement inaugurated by Śrī Caitanya Mahāprabhu 500 years ago provide the opportunity for the fallen souls of Kali-yuga to take to the Kṛṣṇa consciousness movement, chant the Hare Kṛṣṇa mahā-mantra and thus be delivered from the clutches of material existence and return home, back to Godhead.

Chanting of the Hare Kṛṣṇa mahā-mantra is potent always, but it is especially potent in this age of Kali. Therefore Śukadeva Gosvāmī, while instructing Mahārāja Parīkṣit, stressed this chanting of the Hare Kṛṣṇa mantra.

\[\text{kaler doṣa-nidhe rājann} \\
\text{asti hy eko mahān guṇah} \\
\text{kīrtanād eva kṛṣṇasya} \\
\text{mukta-sāṅgaḥ param vrajet}\]

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom." (SB 12.3.51) Those who have accepted the task of spreading the Hare Kṛṣṇa mahā-mantra in full Kṛṣṇa consciousness should
take this opportunity to deliver people very easily from the clutches of material existence. Our duty, therefore, is to follow the instructions of Śrī Caitanya Mahāprabhu and preach the Kṛṣṇa consciousness movement all over the world very sincerely. This is the best welfare activity for the peace and prosperity of human society.

Śrī Caitanya Mahāprabhu's movement consists of spreading kṛṣṇa-saṅkīrtana. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: "All glories to the Śrī Kṛṣṇa saṅkīrtana!" Why is it so glorious? This has also been explained by Śrī Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] by the chanting of the Hare Kṛṣṇa mahā-mantra, one's heart is cleansed. The whole difficulty is that in this age of Kali there is no sattva-guṇa and no clearance of the heart, and therefore people are making the mistake of identifying with their bodies. Even the big philosophers and scientists with whom we deal are practically all under the impression that they are their bodies. The other day we were discussing a prominent philosopher, Thomas Huxley, who was proud of being an Englishman. This means that he was in the bodily conception of life. Everywhere we find this same misunderstanding. As soon as one is in the bodily conception of life, one is nothing but an animal like a cat or a dog (sa eva go-kharaḥ [SB 10.84.13]). Thus the most dangerous of the dirty things within our hearts is this misidentification of the body as the self. Under the influence of this misunderstanding, one thinks, "I am this body. I am an Englishman. I am an Indian. I am an American. I am Hindu. I am Muslim." This misconception is the strongest impediment, and it must be removed. That is the instruction of Bhagavad-gītā and of Śrī Caitanya Mahāprabhu. Indeed, Bhagavad-gītā begins with this instruction:

\[\text{dehino 'śmin yathā dehe} \\
\text{kaumāraṁ yauvanāṁ jārā} \\
\text{tathā dehāntara-prāptir} \\
\text{dhīras tatra na muhyati}\]

"As the embodied soul continually passes, in this body, from boyhood to youth
to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Although the soul is within the body, nevertheless, because of misunderstanding and animal propensities one accepts the body as the self. Caitanya Mahâprabhu therefore says, ceto-darpana-mârjanam [Cc. Antya 20.12]. To cleanse the core of the heart, which is full of misunderstanding, is possible only through śrī-kṛṣṇa-saṅkīrtana. The leaders of the Kṛṣṇa consciousness movement should very seriously take this opportunity to be kind to the fallen souls by delivering them from the misunderstanding of materialistic life.

One cannot be happy in any way within this material world. As stated in Bhagavad-gītā (8.16):

ābrahma-bhuvaṇāl lokāḥ
punar āvartino 'rjuna

"From the highest planet in this material world down to the lowest, all are places of misery wherein repeated birth and death take place." Therefore, not to speak of going to the moon, even if one is promoted to the highest planetary system, Brahmaloka, there cannot be any happiness in this material world. If one actually wants happiness, one must go to the spiritual world. The material world is characterized by a struggle for existence, and survival of the fittest is a well-known principle, but the poor souls of this material world do not know what is survival and who is fit. Survival does not mean that one should die; survival means that one should not die, but should enjoy an everlastingly blissful life of knowledge. This is survival. The Kṛṣṇa consciousness movement is meant to make every person fit for survival. Indeed, it is meant to stop the struggle for existence. The Śrīmad-Bhāgavatam and Bhagavad-gītā give definite directions on how to stop the struggle for existence and how to survive in eternal life. The saṅkīrtana movement, therefore, is a great opportunity. Simply by hearing Bhagavad-gītā and chanting the Hare Kṛṣṇa mahā-mantra, one becomes completely purified. Thus the struggle for existence ceases, and one goes back home, back to Godhead.
TEXT 24

श्रीशुक उवाच
इत्याभाष्य सुरान्वेधा: सह देवैरिन्द्रम ||
अजितस्य पदं साक्षात्प्रायम तमसं परम् ॥ २४ ॥

śrī-śuka uvāca
ity ābhāṣya surān vedaḥ
saha devair arindama
ajitasya padam sākṣāj
jagāma tamasah param

SYNONYMS
śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; ābhāṣya—talking; surān—unto the demigods; vedaḥ—Lord Brahmā, who is the head of this universe and who gives everyone good sense in Vedic knowledge; saha—with; devaiḥ—the demigods; arim-dama—O Mahārāja Parikṣit, subduer of all kinds of enemies (such as the senses); ajitasya—of the Supreme Personality of Godhead; padam—to the place; sākṣāt—directly; jagāma—went; tamasah—the world of darkness; param—transcendental to, beyond.

TRANSLATION

O Mahārāja Parikṣit, subduer of all enemies, after Lord Brahmā finished speaking to the demigods, he took them with him to the abode of the Supreme Personality of Godhead, which is beyond this material world. The Lord's abode is on an island called Śvetadvīpa, which is situated in the ocean of milk.

PURPORT

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Mahārāja Parīkṣit is addressed here as arindama, "subduer of all enemies." Not only do we have enemies outside of our bodies, but within our bodies there are many enemies, such as lusty desires, anger and greed. Mahārāja Parīkṣit is specifically addressed as arindama because in his political life he was able to subdue all kinds of enemies, and even though he was a young king, as soon as he heard that he was going to die within seven days, he immediately left his kingdom. He did not follow the dictates of enemies within his body, such as lust, greed and anger. He was not at all angry with the muni’s son who had cursed him. Rather, he accepted the curse and prepared for his death in the association of Śukadeva Gosvāmī. Death is inevitable; no one can surpass the force of death. Therefore Mahārāja Parīkṣit, while fully alive, wanted to hear Śrīmad-Bhāgavatam. He is consequently addressed here as arindama.

Another word, sura-priya, is also significant. Although Kṛṣṇa, the Supreme Personality of Godhead, is equal toward everyone, He is especially inclined toward His devotees (ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham). The devotees are all demigods. There are two kinds of men within this world. One is called the deva, and the other is called the asura. The Padma Purāṇa states:

dvau bhūta-sargau loke ’śmin
daiva āsura eva ca
viṣṇu-bhaktah smṛto daiva
āsuras tad-viparyayāḥ

Anyone who is a devotee of Lord Kṛṣṇa is called a deva, and others, even though they may be devotees of demigods, are called asuras. Rāvana, for example, was a great devotee of Lord Śiva, but he is described as an asura. Similarly, Hiranyakaśipu is described as a great devotee of Lord Brahmā, yet he was also an asura. Therefore, only the devotee of Lord Viṣṇu is called sura, not asura. Lord Kṛṣṇa is very much pleased with His devotees, even if they are not on the topmost stage of devotional service. Even on the lower stages of devotional service one is transcendental, and if one continues with devotional life, he continues to be a deva or sura. If one continues in this way, Kṛṣṇa will
always be pleased with him and will give him all instructions so that he may very easily return home, back to Godhead.

Concerning *ajitasya padam*, the abode of the Supreme Personality of Godhead in the milk ocean of this material world, Śrīla Viśvanātha Cakravartī Thākura says: *padam kṣīrodadhī-stha-śvetadvīpaṁ tamasaḥ prakṛteḥ param*. The island known as Śvetadvīpa, which is in the ocean of milk, is transcendental. It has nothing to do with this material world. A city government may have a rest house where the governor and important government officers stay. Such a rest house is not an ordinary house. Similarly, although Śvetadvīpa, which is in the ocean of milk, is in this material world, it is *paraṁ padam*, transcendental.

**TEXT 25**

तत्राद्र्श्ता-स्वरूपाया श्रुतपूर्वाय वै प्रभुः ।
स्तुतिमब्रूत दैविभिर्मित्त्वाहितेन्द्रियः ॥ २५ ॥

tatrādṛśta-svarūpāya
śruta-pūrvāya vai prabhuḥ
stutim abrūta daivibhir
gīrbhis tv avahitendriyāḥ

**SYNONYMS**
tatra—there (at the Lord's abode known as Śvetadvīpa);
adṛśṭa-svarūpāya—unto the Supreme Personality of Godhead, who was not seen even by Lord Brahmā; śruta-pūrvāya—but who was heard about from the Vedas; vai—indeed; prabhuḥ—Lord Brahmā; stutim—prayers derived from Vedic literature; abrūta—performed; daivibhīḥ—by prayers mentioned in the Vedic literature or offered by persons strictly following Vedic principles; gīrbhīḥ—by such sound vibrations or songs; tu—then; avahita-indriyāḥ—fixed in mind, without deviation.
TRANSLATION

There [at Āvetadvīpa], Lord Brahmā offered prayers to the Supreme Personality of Godhead, even though he had never seen the Supreme Lord. Simply because Lord Brahmā had heard about the Supreme Personality of Godhead from Vedic literature, with a fixed mind he offered the Lord prayers as written or approved by Vedic literature.

PURPORT

It is said that when Brahmā and the other demigods go to see the Supreme Personality of Godhead in Āvetadvīpa, they cannot directly see Him, but their prayers are heard by the Lord, and the needful action is taken. This we have seen in many instances. The word śruta-pūrvāya is significant. We get experience by directly seeing or by hearing. If it is not possible to see someone directly, we can hear about him from authentic sources. Sometimes people ask whether we can show them God. This is ludicrous. It is not necessary for one to see God before he can accept God. Our sensory perception is always incomplete. Therefore, even if we see God, we may not be able to understand Him. When Kṛṣṇa was on earth, many, many people saw Him but could not understand that He is the Supreme Personality of Godhead. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam [Bg. 9.11]. Even though the rascals and fools saw Kṛṣṇa personally, they could not understand that He is the Supreme Personality of Godhead. Even upon seeing God personally, one who is unfortunate cannot understand Him. Therefore we have to hear about God, Kṛṣṇa, from the authentic Vedic literature and from persons who understand the Vedic version properly. Even though Brahmā had not seen the Supreme Personality of Godhead before, he was confident that the Lord was there in Āvetadvīpa. Thus he took the opportunity to go there and offer prayers to the Lord.

These prayers were not ordinary concocted prayers. Prayers must be
approved by Vedic literature, as indicated in this verse by the words daivibhir gīrbbih. In our Kṛṣṇa consciousness movement we do not allow any song that has not been approved or sung by bona fide devotees. We cannot allow cinema songs to be sung in the temple. We generally sing two songs. One is śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. This is bona fide. It is always mentioned in the Caitanya-caritāmṛta, and it is accepted by the ācāryas. The other, of course, is the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We may also sing the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura and Locana dāsa Ṭhākura, but these two songs—"śrī-kṛṣṇa-caitanya" and the Hare Kṛṣṇa mahā-mantra—are sufficient to please the Supreme Personality of Godhead, although we cannot see Him. Seeing the Lord is not as important as appreciating Him from the authentic literature or the authentic statements of authorized persons.

TEXT 26

श्रीब्रह्मोवच
अविक्रियं सत्यमनन्तमां
गुहाश्यं निष्कल्पप्रतत्कर्मम्
मनोद्ग्रामां वचसानिरुर्कं
नमामहे देवकरं वरेण्यम् ॥ २६ ॥

śrī-brahmovāca
avikriyaṁ satyam anantam ādyam
guhā-śayaṁ niskalam apratarkyam
mano-'grayānam vacasāniruktam
namāmahe deva-varam vareṇyaṁ

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SYNONYMS

śrī-brahmā uvāca—Lord Brahmā said; avikriyam—unto the Personality of Godhead, who never changes (as opposed to material existence); satyam—the eternal supreme truth; anantam—unlimited; ādyam—the original cause of all causes; guhā-śayam—present in everyone's heart; niṣkalam—without any decrease in potency; apratarkyam—inconceivable, not within the jurisdiction of material arguments; manah-agrayānam—more quick than the mind, inconceivable to mental speculation; vacasā—by jugglery of words; aniruktam—indescribable; namāmahe—all of us demigods offer our respectful obeisances; deva-varam—unto the Supreme Lord, who is not equaled or surpassed by anyone; vareṇyam—the supreme worshipable, who is worshiped by the Gāyatrī mantra.

TRANSLATION

Lord Brahmā said: O Supreme Lord, O changeless, unlimited supreme truth. You are the origin of everything. Being all-pervading, You are in everyone's heart and also in the atom. You have no material qualities. Indeed, You are inconceivable. The mind cannot catch You by speculation, and words fail to describe You. You are the supreme master of everyone, and therefore You are worshipable for everyone. We offer our respectful obeisances unto You.

PURPORT

The Supreme Personality of Godhead is not anything of material creation. Everything material must change from one form to another—for example, from earth to earthen pot and from earthen pot to earth again. All our creations are temporary, impermanent. The Supreme Personality of Godhead, however, is eternal, and similarly the living entities, who are parts of Him, are also eternal (mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]). The
Supreme Personality of Godhead is sanātana, eternal, and the individual living entities are also eternal. The difference is that Kṛṣṇa, or God, is the supreme eternal, whereas the individual souls are minute, fragmental eternals. As stated in Bhagavad-gītā (13.3), kṣetra-jñām cāpi māṁ viddhi sarva-kṣetreṣu bhārata. Although the Lord is a living being and the individual souls are living beings, the Supreme Lord, unlike the individual souls, is vibhu, all-pervading, and ananta, unlimited. The Lord is the cause of everything. The living entities are innumerable, but the Lord is one. No one is greater than Him, and no one is equal to Him. Thus the Lord is the supreme worshipable object, as understood from the Vedic mantras (na tat-samaś cābhyadhikaś ca drśyate). The Lord is supreme because no one can evaluate Him by mental speculation or jugglery of words. The Lord can travel more quickly than the mind. In the śruti-mantras of Īśopaniṣad it is said:

\[
\text{anejad ekaṁ manaso javīyo} \\
\text{nainad devā āpnuvan pūrvam arṣat} \\
\text{tad dhāvato 'nyān atyeti tiṣṭhat} \\
\text{tasminn apo mātariśvā dadhāti}
\]

"Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence." (Īśopaniṣad 4) Thus the Supreme is never to be equaled by the subordinate living entities.

Because the Lord is situated in everyone's heart and the individual living entity is not, never should the individual living entity be equated with the Supreme Lord. In Bhagavad-gītā (15.15) the Lord says, sarvasya cāham hṛdi sanniviśṭah: "I am situated in everyone's heart." This does not mean, however, that everyone is equal to the Lord. In the śruti-mantras it is also said, hṛdi hy ayam ātma pratiṣṭhitah. In the beginning of Śrīmad-Bhāgavatam it is said, satyam param dhīmahi [SB 1.1.1]. The Vedic mantras say, satyam jñānam anantam and nīskalam nīśkriyam śāntam niravadyam. God is supreme.
Although naturally He does not do anything, He is doing everything. As the Lord says in Bhagavad-gītā:

\[
\begin{align*}
\text{mayā tatam idaṁ sarvaṁ} \\
\text{jagad avyakta-mūrtinā} \\
\text{mat-sthāni sarva-bhūtāni} \\
\text{na cāhaṁ teṣv avasthitāḥ}
\end{align*}
\]

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

\[
\begin{align*}
\text{mayādhyakṣeṇa prakṛtiḥ} \\
\text{sūyate sacarācaram} \\
\text{hetunānena kaunteya} \\
\text{jagad viparivartate}
\end{align*}
\]

"This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10) Thus although the Lord is silent in His abode, He is doing everything through His different energies (parāśya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]).

All the Vedic mantras, or śruti-mantras, are included in this verse spoken by Lord Brahmā, for Brahmā and his followers, the Brahma-sampradāya, understand the Supreme Personality of Godhead through the paramparā system. We have to gain understanding through the words of our predecessors. There are twelve mahājanas, or authorities, of whom Brahmā is one.

\[
\begin{align*}
\text{svayambhūr nāradaḥ śambhuḥ} \\
\text{kumāraḥ kapilo manuḥ} \\
\text{prahlādo janako bhīśmo} \\
\text{balir vaityāsakir vayam}
\end{align*}
\]

(SB 6.3.20)
We belong to the disciplic succession of Brahmā, and therefore we are known as the Brahma-sampradāya. As the demigods follow Lord Brahmā to understand the Supreme Personality of Godhead, we also have to follow the authorities of the paramparā system to understand the Lord.

**TEXT 27**

विपञ्चितं प्राणमनोधियात्मना-  
मयेनद्रियाभासपनित्रमाणम् ।  
छायात्मौ चतुर्न गुणप्रक्ष्यी  
तमक्षरं खं त्रियुगं ब्रजामहे ॥ २७ ॥  

vipāścitam prāṇa-mano-dhiyātmanām  
arthendriyābhāsam anidram avraṇam  
chāyātapaṃ yatra na grdhra-pākṣau  
tam aksaram kham tri-yugam vrajāmahe

**SYNONYMS**

vipāścitam—unto the omniscient; prāṇa—how the living force is working; manah—how the mind is working; dhiya—how the intelligence is working; ātmanām—of all living entities; artha—the objects of the senses; indriya—the senses; ābhāsam—knowledge; anidram—always awake and free from ignorance; avraṇam—without a material body subject to pains and pleasures; chāyā-ātapau—the shelter for all who are suffering from ignorance; yatra—wherein; na—not; grdhra-pākṣau—partiality toward any living being; tam—unto Him; aksaram—infallible; kham—all-pervading like the sky; tri-yugam—appearing with six opulences in three yugas (Satya, Tretā and Dvāpara); vrajāmahe—I take shelter.
TRANSLATION

The Supreme Personality of Godhead directly and indirectly knows how everything, including the living force, mind and intelligence, is working under His control. He is the illuminator of everything and has no ignorance. He does not have a material body subject to the reactions of previous activities, and He is free from the ignorance of partiality and materialistic education. I therefore take shelter of the lotus feet of the Supreme Lord, who is eternal, all-pervading and as great as the sky and who appears with six opulences in three yugas [Satya, Tretā and Dvāpara].

PURPORT

In the beginning of Śrīmad-Bhāgavatam the Supreme Personality of Godhead is described in this way: janmādy asya yato'nvayād itarataś cārtheśv abhijñāḥ [SB 1.1.1]. The Lord is the origin of all emanations, and He directly and indirectly knows everything about all the activities within His creation. Therefore the Lord is addressed here as vipaścitam, one who is full of all knowledge or who knows everything. The Lord is the Supreme Soul, and He knows everything about the living entities and their senses.

The word anidram, meaning "always awake and free from ignorance," is very important in this verse. As stated in Bhagavad-gītā (15.15), mattaḥ smṛtir jñānam apohanam ca: it is the Lord who gives intelligence to everyone and who causes everyone to forget. There are millions and millions of living entities, and the Lord gives them directions. Therefore He has no time to sleep, and He is never in ignorance of our activities. The Lord is the witness of everything; He sees what we are doing at every moment. The Lord is not covered by a body resulting from karma. Our bodies are formed as a result of our past deeds (karmanā daiva-netreṇa [SB 3.31.1]), but the Supreme Personality of Godhead does not have a material body, and therefore He has no avidyā, ignorance. He does not sleep, but is always alert and awake.
The Supreme Lord is described as tri-yuga because although He appeared variously in Satya-yuga, Tretā-yuga and Dvāpara-yuga, when He appeared in Kali-yuga He never declared Himself the Supreme Personality of Godhead.

\[ \text{krṣṇa-varṇam tviśākṛṣṇam} \\
\text{sāṅgopāṅgāstra-pārṣadam} \]

The Lord appears in Kali-yuga as a devotee. Thus although He is Krṣṇa, He chants the Hare Krṣṇa mantra like a devotee. Still, Śrīmad-Bhāgavatam (11.5.32) recommends:

\[ \text{yajñaiḥ saṅkīrtana-prāyair} \\
\text{yajanti hi sumedhasaḥ} \]

Śrī Caitanya Mahāprabhu, whose complexion is not black like that of Krṣṇa but is golden (tviśākṛṣṇam), is the Supreme Personality of Godhead. He is accompanied by associates like Nityānanda, Advaita, Gadādhara and Śrīvāsa. Those who are sufficiently intelligent worship this Supreme Personality of Godhead by performing saṅkīrtana-yajña. In this incarnation, the Supreme Lord declares Himself not to be the Supreme Lord, and therefore He is known as Tri-yuga.

**TEXT 28**

अजस्य चक्रं त्वजयेन्यं मनोमयं पश्चादश्राभु । ।
त्रिनामं बिद्युत्वलूमद्भनमिति
यद्वक्षमहस्तमृत्त्र प्रपद्ये ॥ २५ ॥

\[ \text{ajasya cakram tv ajayeryamāṇam} \\
\text{manomayam pañcadaśāram āśu} \]
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tri-nābhi vidyuc-calam aṣṭa-nemi
yad-aksiṃ āhuḥ tam ṛtam prapadye

SYNONYMS

ajasya—of the living being; cakram—the wheel (the cycle of birth and death in this material world); tu—but; ajayā—by the external energy of the Supreme Lord; īryamāṇam—going around with great force; manaḥ-mayaṃ—which is nothing but a mental creation depending chiefly on the mind; pañcadaśa—fifteen; aram—possessing spokes; āśu—very quick; tri-nābhi—having three naves (the three modes of material nature); vidyut—like electricity; calam—moving; aṣṭa-nemi—made of eight fellies (the eight external energies of the Lord-bhūmir āpo 'nalo vāyuḥ, etc.); yat—who; aksiṃ—the hub; āhuḥ—they say; tam—unto Him; ṛtam—the fact; prapadye—let us offer our respectful obeisances.

TRANSLATION

In the cycle of material activities, the material body resembles the wheel of a mental chariot. The ten senses [five for working and five for gathering knowledge] and the five life airs within the body form the fifteen spokes of the chariot's wheel. The three modes of nature [goodness, passion and ignorance] are its center of activities, and the eight ingredients of nature [earth, water, fire, air, sky, mind, intelligence and false ego] comprise the rim of the wheel. The external, material energy moves this wheel like electrical energy. Thus the wheel revolves very quickly around its hub or central support, the Supreme Personality of Godhead, who is the Supersoul and the ultimate truth. We offer our respectful obeisances unto Him.

PURPORT

The cycle of repeated birth and death is figuratively described herein. As
stated in *Bhagavad-gītā* (7.5):

\begin{align*}
\text{apareyam itas tv anyām} \\
\text{prakṛtiṁ viddhi me parām} \\
\text{jīva-bhūtām mahā-bāho} \\
\text{yayedām dhāryate jagat}
\end{align*}

The entire world is going on because the living entity, who is part and parcel of the Supreme Lord, is utilizing the material energy. Under the clutches of the material energy, the *jīvātmā* is revolving on the wheel of birth and death under the direction of the Supreme Personality of Godhead. The central point is the Supersoul. As explained in *Bhagavad-gītā* (18.61):

\begin{align*}
\text{iśvarah sarva-bhūtānāṁ} \\
\text{hṛd-deśe 'ṛjuna tiṣṭhati} \\
\text{bhrāmayan sarva-bhūtāni} \\
\text{yantrārūḍhāni māyāyā}
\end{align*}

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The material body of the living entity is a result of the conditioned soul's activities, and because the supporter is the Supersoul, the Supersoul is the true reality. Every one of us, therefore, should offer respectful obeisances to this central reality. One should not be misguided by the activities of this material world and forget the central point, the Absolute Truth. That is the instruction given here by Lord Brahmā.

TEXT 29

य एकवर्ण  तमसः  परं  त-  दलोकमव्यक्तमनन्तपरम् ।  
 आसां चकरोपसुपर्णमेन-  

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The Supreme Personality of Godhead is situated in pure goodness [śuddha-sattva], and therefore He is eka-varṇa—the oṁkāra [praṇava]. Because the Lord is beyond the cosmic manifestation, which is considered to be darkness, He is not visible to material eyes. Nonetheless, He is not separated from us by time or space, but is present everywhere. Seated on His carrier, Garuḍa, He is worshiped by means of mystical yogic power by those who have achieved freedom from agitation. Let us all offer our respectful obeisances unto Him.

PURPORT

Sattvaṁ viśuddhaṁ vasudeva-śabditam (SB 4.3.23). In this material world,
the three modes of material nature—goodness, passion and ignorance—prevail. Among these three, goodness is the platform of knowledge, and passion brings about a mixture of knowledge and ignorance, but the mode of ignorance is full of darkness. Therefore the Supreme Personality of Godhead is beyond darkness and passion. He is on the platform where goodness or knowledge is not disturbed by passion and ignorance. This is called the *vasudeva* platform. It is on this platform of *vasudeva* that Vāsudeva, or Kṛṣṇa, can appear. Thus Kṛṣṇa appeared on this planet as the son of Vasudeva. Because the Lord is situated beyond the three modes of material nature, He is unseen by those who are dominated by these three modes. One must therefore become *dhīra*, or undisturbed by the modes of material nature. The process of *yoga* may be practiced by one who is free from the agitation of these modes. Therefore *yoga* is defined in this way: *yoga indriya-samaṇaḥ*. As previously explained, we are disturbed by the *indriyas*, or senses. Moreover, we are agitated by the three modes of material nature, which are imposed upon us by the external energy. In conditional life, the living entity moves turbulently in the whirlpool of birth and death, but when one is situated on the transcendental platform of *viśuddha-sattva*, pure goodness, he can see the Supreme Personality of Godhead, who sits on the back of Garuḍa. Lord Brahmā offers his respectful obeisances unto that Supreme Lord.

**TEXT 30**

\[
na yasya kaścātitītāṁ māyaṁ
yaya jano muhyati veda nārtham ।
taṁ nirjñatātmāgamāṁ pareṁ
namām bhūteṣu samं chārtam ॥ ३० ॥
\]

\[
na yasya kaścātitītāṁ māyaṁ
yaya jano muhyati veda nārtham
\]

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tam nirjitātmātma-guṇam paresāṁ
namāma bhūteṣu sameṁ carantam

SYNONYMS

na—not; yasya—of whom (the Supreme Personality of Godhead); kaśca—anyone; atititarti—is able to overcome; māyām—the illusory energy; yayā—by whom (by the illusory energy); janaḥ—people in general; muhyati—become bewildered; āyām—understand; na—not; arthām—the aim of life; tam—unto Him (the Supreme Personality of Godhead); nirjita—completely controlling; ātmā—the living entities; ātma-guṇam—and His external energy; para-īśam—the Lord, who is transcendentally situated; namāma—we offer our respectful obeisances; bhūteṣu—unto all living beings; samam—equally situated, or equipoised; carantam—controlling or ruling them.

TRANSLATION

No one can overcome the Supreme Personality of Godhead's illusory energy [māyā], which is so strong that it bewilders everyone, making one lose the sense to understand the aim of life. That same māyā, however, is subdued by the Supreme Personality of Godhead, who rules everyone and who is equally disposed toward all living entities. Let us offer our obeisances unto Him.

PURPORT

The prowess of the Supreme Personality of Godhead, Viṣṇu, certainly controls all living entities, so much so that the living entities have forgotten the aim of life. Na te viduḥ svārtha-gatim hi viṣṇum: [SB 7.5.31] the living entities have forgotten that the aim of life is to go back home, back to Godhead. The external energy of the Supreme Personality of Godhead gives all conditioned souls what appears to be an opportunity to be happy within
this material world, but that is māyā; in other words, it is a dream that is never to be fulfilled. Thus every living being is illusioned by the external energy of the Supreme Lord. That illusory energy is undoubtedly very strong, but she is fully under the control of the transcendental person who is described in this verse as pareśam, the transcendental Lord. The Lord is not a part of the material creation, but is beyond the creation. Therefore, not only does He control the conditioned souls through His external energy, but He also controls the external energy itself. Bhagavad-gītā clearly says that the strong material energy controls everyone and that getting out of her control is extremely difficult. That controlling energy belongs to the Supreme Personality of Godhead and works under His control. The living entities, however, being subdued by the material energy, have forgotten the Supreme Personality of Godhead.

TEXT 31

इमे कर्म यत्रिषयित्वं तत्वा
सत्त्वेन सुध्दा बाहिरन्तरविवः ।
गतिः न सूक्ष्मामृत्युष्यक्ष्विवधेः
कुमोढुसुतत्राय इतरप्रधानाः ॥ ३१ ॥

*ime vayam yat-priyayai va tanvā*
*sattvena śṛṣṭā bahir-antar-āvih*
*gatiṁ na sūkṣmām ṛṣayaṁ ca vidmahe*
*kuto 'surādyā itara-pradhānāḥ*

SYNONYMS

*ime—these; vayam—we (the demigods); yat—to whom; priyayā—appearing very near and dear; eva—certainly; tanvā—the material body; sattvena—by the mode of goodness; śṛṣṭāḥ—created; bahih-antaḥ-āvih—although fully
aware, internally and externally; *gatim*—destination; *na*—not; *sūkṣmām*—very subtle; *ṛṣayaḥ*—great saintly persons; *ca*—also; *vidmahe*—understand; *kutah*—how; *asura-ādyāḥ*—the demons and atheists; *itara*—who are insignificant in their identities; *pradhānāḥ*—although they are leaders of their own societies.

**TRANSLATION**

Since our bodies are made of sattva-guṇa, we, the demigods, are internally and externally situated in goodness. All the great saints are also situated in that way. Therefore, if even we cannot understand the Supreme Personality of Godhead, what is to be said of those who are most insignificant in their bodily constitutions, being situated in the modes of passion and ignorance? How can they understand the Lord? Let us offer our respectful obeisances unto Him.

**PURPORT**

Atheists and demons cannot understand the Supreme Personality of Godhead, although He is situated within everyone. For them the Lord finally appears in the form of death, as confirmed in *Bhagavad-gītā* (*mṛtyuḥ sarva-haraḥ cāham* [Bg. 10.34]). Atheists think that they are independent, and therefore they do not care about the supremacy of the Lord, yet the Lord asserts His supremacy when He overcomes them as death. At the time of death, their attempts to use their so-called scientific knowledge and philosophical speculation to deny the supremacy of the Lord cannot work. Hiraṇyakaśipu, for example, was an exalted representative of the atheistic class of men. He always challenged the existence of God, and thus he became inimical even toward his own son. Everyone was afraid of Hiraṇyakaśipu's atheistic principles. Nonetheless, when Lord Nṛsiṁhadeva appeared in order to kill him, Hiraṇyakaśipu's atheistic principles could not save him. Lord Nṛsiṁhadeva killed Hiraṇyakaśipu and took away all his power, influence and pride. Atheistic men, however, never understand how everything they create...
is annihilated. The Supersoul is situated within them, but because of the predominance of the modes of passion and ignorance, they cannot understand the supremacy of the Lord. Even the demigods, the devotees, who are transcendentally situated or situated on the platform of goodness, are not fully aware of the qualities and position of the Lord. How then can the demons and atheists understand the Supreme Personality of Godhead? It is not possible. Therefore, to gain this understanding, the demigods, headed by Lord Brahmā, offered their respectful obeisances to the Lord.

TEXT 32

पादौ महीयं स्वकुलेत्व यस्य चतुर्विंशो यत्र हि भूतसर्गः ।
स वै महापूरूष आत्मतन्त्रः प्रसीदत्तां ब्रह्म महाविभूतिः ॥ ३२ ॥

pādau mahīyaṁ sva-kṛtaiva yasya
catur-vidho yatra hi bhūta-sargaḥ
sa vai mahā-pūruṣa ātma-tantraḥ
prasīdatāṁ brahma mahā-vibhūtiḥ

SYNONYMS

pādau—His lotus feet; mahī—the earth; iyam—this; sva-kṛta—created by Himself; eva—indeed; yasya—of whom; catuḥ-vidhaḥ—of four kinds of living entities; yatra—wherein; hi—indeed; bhūta-sargaḥ—material creation; saḥ—He; vai—indeed; mahā-pūruṣaḥ—the Supreme Person; ātma-tantraḥ—self-sufficient; prasīdatāṁ—may He be merciful to us; brahma—the greatest; mahā-vibhūtiḥ—with unlimited potency.
TRANSLATION

On this earth there are four kinds of living entities, who are all created by Him. The material creation rests on His lotus feet. He is the great Supreme Person, full of opulence and power. May He be pleased with us.

PURPORT

The word mahī refers to the five material elements—earth, water, air, fire and sky—which rest upon the lotus feet of the Supreme Personality of Godhead. Mahat-padaṁ puṇya-yāsō murāreḥ. The mahat-tattva, the total material energy, rests on His lotus feet, for the cosmic manifestation is but another opulence of the Lord. In this cosmic manifestation there are four kinds of living entities—jarāyu ja (those born from embryos), anāḍa ja (those born from eggs), sveda ja (those born from perspiration), and udbhijja (those born from seeds). Everything is generated from the Lord, as confirmed in the Vedānta-sūtra (janmādy asya yataḥ [SB 1.1.1]). No one is independent, but the Supreme Soul is completely independent. Janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ sva-rāt. The word sva-rāt means "independent." We are dependent, whereas the Supreme Lord is completely independent. Therefore the Supreme Lord is the greatest of all. Even Lord Brahmā, who created the cosmic manifestation, is but another opulence of the Supreme Personality of Godhead. The material creation is activated by the Lord, and therefore the Lord is not a part of the material creation. The Lord exists in His original, spiritual position. The universal form of the Lord, vairāja-mūrti, is another feature of the Supreme Personality of Godhead.

TEXT 33

अम्बस्तु यद्रेषु उदारक्रीयं
सिद्ध्यते जीवन्त्युत् वर्त्मानाः ।

216
स्म क्रिप्यांविशेषतः प्राचीनकालानि
प्रसीदतां न: स महाविभूति: || 33 ||

\[
\text{ambhas tu yad-reta udāra-vīryam}
\]
\[
\text{sidhyanti jīvanty uta vardhamānāḥ}
\]
\[
\text{lokā yato 'thākhila-loka-pālāḥ}
\]
\[
\text{prasīdatām nah sa mahā-vibhūtiḥ}
\]

SYNONYMS

ambhaḥ—the masses of water seen on this planet or on others; tu—but; yat-retah—His semen; udāra-vīryam—so powerful; sidhyanti—are generated; jīvantī—live; uta—indeed; vardhamānāḥ—flourish; lokāḥ—all the three worlds; yataḥ—from which; atha—also; akhila-loka-pālāḥ—all the demigods throughout the universe; prasīdatām—may be pleased; nah—upon us; saḥ—He; mahā-vibhūtiḥ—a person with unlimited potency.

TRANSLATION

The entire cosmic manifestation has emerged from water, and it is because of water that all living entities endure, live and develop. This water is nothing but the semen of the Supreme Personality of Godhead. Therefore, may the Supreme Personality of Godhead, who has such great potency, be pleased with us.

PURPORT

Despite the theories of so-called scientists, the vast quantities of water on this planet and on other planets are not created by a mixture of hydrogen and oxygen. Rather, the water is sometimes explained to be the perspiration and sometimes the semen of the Supreme Personality of Godhead. It is from water that all living entities emerge, and because of water they live and grow. If there were no water, all life would cease. Water is the source of life for everyone.
Therefore, by the grace of the Supreme Personality of Godhead, we have so much water all over the world.

**TEXT 34**

*somaṁ mano yasya samāmananti
divaukasāṁ yo balam andha āyuḥ
iśo nagānāṁ praṇāhaḥ praṇānāṁ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

**SYNONYMS**

*somaṁ*—the moon; *manoḥ*—the mind; *yasya*—of whom (of the Supreme Personality of Godhead); *samāmananti*—they say; *divaukasāṁ*—of the denizens of the upper planetary systems; *yah*—who; *balam*—the strength; *andhaḥ*—the food grains; *āyuḥ*—the duration of life; *iśaḥ*—the Supreme Lord; *nagānāṁ*—of the trees; *praṇāhaḥ*—the source of breeding; *praṇānāṁ*—of all living entities; *prasīdatāṁ*—may He be pleased; *naḥ*—upon us; *saḥ*—that Supreme Personality of Godhead; *mahā-vibhūtiḥ*—the source of all opulences.

**TRANSLATION**

Soma, the moon, is the source of food grains, strength and longevity for all the demigods. He is also the master of all vegetation and the source of generation for all living entities. As stated by learned scholars, the moon is the mind of the Supreme Personality of Godhead. May that Supreme Personality of
Godhead, the source of all opulences, be pleased with us.

PURPORT

Soma, the predominating deity of the moon, is the source of food grains and therefore the source of strength even for the celestial beings, the demigods. He is the vital force for all vegetation. Unfortunately, modern so-called scientists, who do not fully understand the moon, describe the moon as being full of deserts. Since the moon is the source for our vegetation, how can the moon be a desert? The moonshine is the vital force for all vegetation, and therefore we cannot possibly accept that the moon is a desert.

TEXT 35

अग्निमुखः यस्य तु जातवेदाः
जातः क्रियाकाण्डनिमित्तजन्मः ।
अन्तःसमुद्रेःनुपचानस्वधातून
प्रसीदतां नः स महाविमृतिः ॥ ३५ ॥

agnir mukham yasya tu jāta-vedā
jātabh kriyā-kāṇḍa-nimitta-janmā
antah-samudre 'nupacan sva-dhātun
prasīdatāṁ nah sa mahā-vibhūtiḥ

SYNONYMS

agnih—fire; mukham—the mouth through which the Supreme Personality of Godhead eats; yasya—of whom; tu—but; jāta-vedāḥ—the producer of wealth or of all necessities of life; jātabh—produced; kriyā-kāṇḍa—ritualistic ceremonies; nimitta—for the sake of; janmā—formed for this reason; antah-samudre—within the depths of the ocean; anupacan—always digesting;
sva-dhātūn—all elements; prasīdatām—may be pleased; naḥ—upon us; saḥ—He; mahā-vibhūtiḥ—the supremely powerful.

**TRANSLATION**

Fire, which is born for the sake of accepting oblations in ritualistic ceremonies, is the mouth of the Supreme Personality of Godhead. Fire exists within the depths of the ocean to produce wealth, and fire is also present in the abdomen to digest food and produce various secretions for the maintenance of the body. May that supremely powerful Personality of Godhead be pleased with us.

**TEXT 36**

yat-cakṣuḥ āsīt taraṇīḥ deva-yānam
trayimayo brahmaṇa eṣa dhiṣṇyam
dvāram ca mukte ca mṛtyuḥ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

**SYNONYMS**
yat—that which; cakṣuḥ—eye; āsīt—became; taraṇīḥ—the sun-god; deva-yānam—the predominating deity for the path of deliverance for the demigods; trayi-mayah—for the sake of guidance in karma-kāṇḍa Vedic knowledge; brahmaṇaḥ—of the supreme truth; eṣaḥ—this; dhiṣṇyam—the place for realization; dvāram ca—as well as the gateway; mukteḥ—for
liberation; amṛtam—the path of eternal life; ca—as well as; mṛtyuh—the cause of death; prasīdatām—may He be pleased; naḥ—upon us; saḥ—that Supreme Personality of Godhead; mahā-vibhūtiḥ—the all-powerful.

TRANSLATION

The sun-god marks the path of liberation, which is called arcirādi-vartma. He is the chief source for understanding of the Vedas, he is the abode where the Absolute Truth can be worshiped, He is the gateway to liberation, and he is the source of eternal life as well as the cause of death. The sun-god is the eye of the Lord. May that Supreme Lord, who is supremely opulent, be pleased with us.

PURPORT

The sun-god is considered to be the chief of the demigods. He is also considered to be the demigod who watches the northern side of the universe. He gives help for understanding the Vedas. As confirmed in Brahma-saṁhitā (5.52):

\[
\begin{align*}
yac-caksur eṣa savitā sakala-grahāṇām \\
rājā samasta-sura-mūrtir aśeṣa-tejāḥ \\
yasyājñayā bhramati saṁbhṛta-kāla-cakro \\
govindam ādi-puruṣaṁ tam aham bhajāmi
\end{align*}
\]

"The sun, full of infinite effulgence, is the king of all the planets and the image of the good soul. The sun is like the eye of the Supreme Lord. I adore the primeval Lord Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." The sun is actually the eye of the Lord. In the Vedic mantras it is said that unless the Supreme Personality of Godhead sees, no one can see. Unless there is sunlight, no living entity on any planet can see. Therefore the sun is considered to be the eye of the Supreme Lord.
That is confirmed here by the words yac-cakṣur āsīt and in the Brahma-saṁhitā by the words yac-cakṣur eṣa savitā. The word savitā means the sun-god.

TEXT 37

प्राणादभूद्र यस्य चराचराणाः
प्राणः सहो बलमोजः वायुः।
अन्वास्म सम्राजमिवानुणा वचं
प्रसीततां न: स महाविभूतिः। ॥ ३७ ॥

prāṇād abhūd yasya carācarāṇāṁ
prāṇah saho balam ojaś ca vāyuḥ
anvāsma samrājam ivāṅgā vayaṁ
prasīdatām nah sa mahā-vibhūtih

SYNONYMS

prāṇāt—from the vital force; abhūt—generated; yasya—of whom; cara-acarāṇāṁ—of all living entities, moving and nonmoving; prāṇah—the vital force; sahaḥ—the basic principle of life; balam—strength; ojaḥ—the vital force; ca—and; vāyuḥ—the air; anvāsma—follow; samrājam—an emperor; iva—like; anugāḥ—followers; vayaṁ—all of us; prasīdatām—may be pleased; nah—upon us; saḥ—He; mahā-vibhūtih—the supremely powerful.

TRANSLATION

All living entities, moving and nonmoving, receive their vital force, their bodily strength and their very lives from the air. All of us follow the air for our vital force, exactly as servants follow an emperor. The vital force of air is generated from the original vital force of the Supreme Personality of Godhead. May that Supreme Lord be pleased with us.
TEXT 38

ṣrotrād diśo yasya hṛdaḥ ca khāni
prajānīre kham puruṣasya nābhyāḥ
prāṇendriyātmāsu-śarīra-ketaḥ
prasidatām naḥ sa mahā-vibhūtiḥ

SYNONYMS

ṣrotrāt—from the ears; diśaḥ—different directions; yasya—of whom; hṛdaḥ—from the heart; ca—also; khāni—the holes of the body; prajānīre—generated; kham—the sky; puruṣasya—of the Supreme Person; nābhyāḥ—from the navel; prāṇa—of the life force; indriya—senses; ātmā—mind; asu—vital force; śarīra—and body; ketaḥ—the shelter; prasidatām—may be pleased; naḥ—upon us; saḥ—He; mahā-vibhūtiḥ—the supremely powerful.

TRANSLATION

May the supremely powerful Personality of Godhead be pleased with us. The different directions are generated from His ears, the holes of the body come from His heart, and the vital force, the senses, the mind, the air within the body, and the ether, which is the shelter of the body, come from His navel.

TEXT 39
SYNONYMS

balāt—by His strength; mahā-indraḥ—King Indra became possible; tri-daśāḥ—as well as the demigods; prasādāḥ—by satisfaction; manyor—by anger; giri-iśah—Lord Śiva; dhiṣaṇāḥ—from sober intelligence; viriṇcāḥ—Lord Brahmā; khebhyaḥ—from the bodily holes; tu—as well as; chandāṃsi—Vedic mantras; ṛṣayaḥ—great saintly persons; meḍhrataḥ—from the genitals; kaḥ—the prajāpatis; prasidatām—may be pleased; nah—upon us; saḥ—He; mahā-vibhūtiḥ—the Supreme Personality of Godhead, who has extraordinary power.

TRANSLATION

Mahendra, the King of Heaven, was generated from the prowess of the Lord, the demigods were generated from the mercy of the Lord, Lord Śiva was generated from the anger of the Lord, and Lord Brahmā from His sober intelligence. The Vedic mantras were generated from the bodily holes of the Lord, and the great saints and prajāpatis were generated from His genitals. May that supremely powerful Lord be pleased with us.

TEXT 40
SYNONYMS

śrī— the goddess of fortune; vakṣasāḥ— from His chest; pitaraḥ— the inhabitants of Pitṛloka; chāyayā— from His shadow; āsan— became possible; dharmaḥ— the principle of religion; stanāt— from His bosom; itaraḥ— irreligion (the opposite of dharma); prṣṭhataḥ— from the back; abhūt— became possible; dyauḥ— the heavenly planets; yasya— of whom; śīrṣṇaḥ— from the top of the head; apsarasāḥ— the inhabitants of Apsaroloka; vihārāt— by His sense enjoyment; prasidatām— kindly be pleased; naḥ— upon us; saḥ— He (the Supreme Personality of Godhead); mahā-vibhūtiḥ— the greatest in all prowess.

TRANSLATION

The goddess of fortune was generated from His chest, the inhabitants of Pitṛloka from His shadow, religion from His bosom, and irreligion [the opposite of religion] from His back. The heavenly planets were generated from the top of His head, and the Apsarās from His sense enjoyment. May that supremely powerful Personality of Godhead be pleased with us.
TEXT 41

विप्रो मुखाद्भ्रध्म च यस्य गुह्यं
राजन्य आसीद्भजयोर्भतं च ।
ऊवोर्विङ्गोङ्ग्रिश्रिवेदशूद्रोः
प्रसीदति न स महाविख्यूः || ४१ ||

vipro mukhād brahma ca yasya guhyam
rājanya āśīd bhujayor balaṁ ca
ūrvor viṇḍ ojō 'ṅghrir aveda-śūdrau
prasīdatāṁ nāḥ sa mahā-vibhūtiḥ

SYNONYMS

viprāḥ—the brāhmaṇas; mukhāt—from His mouth; brahma—the Vedic literatures; ca—also; yasya—of whom; guhyam—from His confidential knowledge; rājanyāḥ—the kṣatriyas; āśīt—became possible; bhujayoh—from His arms; balam ca—as well as bodily strength; ūrvoh—from the thighs; viṇḍa—vaiśyas; ojāḥ—and their expert productive knowledge; aṅghriḥ—from His feet; aveda—those who are beyond the jurisdiction of Vedic knowledge; śūdrau—the worker class; prasīdatām—may be pleased; nāḥ—upon us; saḥ—He; mahā-vibhūtiḥ—the supremely powerful Personality of Godhead.

TRANSLATION

The brāhmaṇas and Vedic knowledge come from the mouth of the Supreme Personality of Godhead, the kṣatriyas and bodily strength come from His arms, the vaiśyas and their expert knowledge in productivity and wealth come from His thighs, and the śūdras, who are outside of Vedic knowledge, come from His feet. May that Supreme Personality of Godhead, who is full in prowess, be pleased with us.
TEXT 42

लोभोधरात्रिप्रीतिस्वरूपभूद्यूनिति-
नास्ति: पशव्य: स्पर्शान कामः:
भृवोपर्यम: पक्षभवस्तु कालः:
प्रसीद्वतां न: स महाविभूति: || ४२ ||

lobho 'dharat pritir upary abhūd dyutir
nastāḥ paśavyaḥ sparśena kāmāḥ
bhruvoḥ yamaḥ pakṣma-bhavas tu kālāḥ
prasīdatām nah sa mahā-vibhūtiḥ

SYNONYMS

lobhaḥ—greed; adharāt—from the lower lip; prītiḥ—affection; upari—from the upper lip; abhūt—became possible; dyutīḥ—bodily luster; nastāḥ—from the nose; paśavyaḥ—fit for the animals; sparśena—by the touch; kāmāḥ—lusty desires; bhruvoḥ—from the eyebrows; yamaḥ—Yamarāja became possible; pakṣma-bhavas—from the eyelashes; tu—but; kālāḥ—eternal time, which brings death; prasīdatām—be pleased; nah—upon us; saḥ—He; mahā-vibhūtiḥ—the Supreme Personality of Godhead, who has great prowess.

TRANSLATION

Greed is generated from His lower lip, affection from His upper lip, bodily luster from His nose, animalistic lusty desires from His sense of touch, Yamarāja from His eyebrows, and eternal time from His eyelashes. May that Supreme Lord be pleased with us.

TEXT 43
dravyam vayaḥ karma guṇān višeṣam
yad-yogamāyā-vihitān vadtant
yad durvibhāvyam prabudhāpabādham
prasidatām naḥ sa mahā-vibhūtiḥ

SYNONYMS

dravyam— the five elements of the material world; vayaḥ—time; 
karma—fruitive activities; guṇān—the three modes of material nature; 
višeṣam—the varieties caused by combinations of the twenty-three elements; 
yat—that which; yoga-māyā—by the Lord's creative potency; vihitān—all 
done; vadtant—all learned men say; yad durvibhāvyam—which is actually 
extremely difficult to understand; prabudha-apabādham—rejected by the 
learned, by those who are fully aware; prasidatām—may be pleased; naḥ—upon 
us; saḥ—He; mahā-vibhūtiḥ—the controller of everything.

TRANSLATION

All learned men say that the five elements, eternal time, fruitive activity, 
the three modes of material nature, and the varieties produced by these modes 
are all creations of yogamāyā. This material world is therefore extremely 
difficult to understand, but those who are highly learned have rejected it. May 
the Supreme Personality of Godhead, who is the controller of everything, be 
pleased with us.
The word *durvibhāvyam* is very important in this verse. No one can understand how everything is happening in this material world by the arrangement of the Supreme Personality of Godhead through His material energies. As stated in *Bhagavad-gītā* (9.10), *mayādhyakṣeṇa prakṛtih sūyate sacarācaram*: everything is actually happening under the direction of the Supreme Personality of Godhead. This much we can learn, but how it is happening is extremely difficult to understand. We cannot even understand how the affairs within our body are systematically taking place. The body is a small universe, and since we cannot understand how things are happening in this small universe, how can we understand the affairs of the bigger universe? Actually this universe is very difficult to understand, yet learned sages have advised, as Kṛṣṇa has also advised, that this material world is *duḥkhālayam aśāsvatam*; [Bg. 8.15] in other words, it is a place of misery and temporality. One must give up this world and go back home, back to the Personality of Godhead. Materialists may argue, "If this material world and its affairs are impossible to understand, how can we reject it?" The answer is provided by the word *prabudhāpabādham*. We have to reject this material world because it is rejected by those who are learned in Vedic wisdom. Even though we cannot understand what this material world is, we should be ready to reject it in accordance with the advice of learned persons, especially the advice of Kṛṣṇa. Kṛṣṇa says:

\[
mām upetya punar janma  
duḥkhālayam aśāsvatam  
nāpnuvanti mahātmānaḥ  
saṁsiddhiṁ paramāṁ gatāḥ
\]

"After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." (Bg. 8.15) One has to return home, back to Godhead, for
this is the highest perfection of life. To go back to Godhead means to reject this material world. Although we cannot understand the functions of this material world and whether it is good for us or bad for us, in accordance with the advice of the supreme authority we must reject it and go back home, back to Godhead.

TEXT 44

नमोःस्तु तस्मा उपशान्तशक्तये
स्वाराज्यलभप्रतिपूर्तात्मने ।
गुणेषु मायारचितेषु वृत्तिभि-
नं सज्जानाय नभस्वदूतये ॥ ४४ ॥

namo ’stu tasmā upaśānta-śaktaye
svārājya-lābha-pratipūritātmane
guṇesu māyā-raciteṣu vaṭṭibhir
na sajjamānāya nabhasvad-ūtaye

SYNONYMS

namaḥ—our respectful obeisances; astu—let there be; tasmai—unto Him; upaśānta-śaktaye—who does not endeavor to achieve anything else, who is free from restlessness; svārājya—completely independent; lābha—of all gains; pratipūrita—fully achieved; ātmane—unto the Supreme Personality of Godhead; guṇesu—of the material world, which is moving because of the three modes of nature; māyā-raciteṣu—things created by the external energy; vaṭṭibhiḥ—by such activities of the senses; na sajjamānāya—one who does not become attached, or one who is above material pains and pleasures; nabhasvat—the air; ātaye—unto the Lord, who has created this material world as His pastime.
TRANSLATION

Let us offer our respectful obeisances unto the Supreme Personality of Godhead, who is completely silent, free from endeavor, and completely satisfied by His own achievements. He is not attached to the activities of the material world through His senses. Indeed, in performing His pastimes in this material world, He is just like the unattached air.

PURPORT

We can simply understand that behind the activities of material nature is the Supreme Lord, by whose indications everything takes place, although we cannot see Him. Even without seeing Him, we should offer Him our respectful obeisances. We should know that He is complete. Everything is done systematically by His energies (parāśyā saktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]), and therefore He has nothing to do (na tasya kāryaṁ karaṇaṁ ca vidyate). As indicated here by the word upaśānta-śaktaye, His different energies act, but although He sets these energies in action, He Himself has nothing to do. He is not attached to anything, for He is the Supreme Personality of Godhead. Therefore, let us offer our respectful obeisances unto Him.

TEXT 45

sa tvāṁ no darśayātmānam
asmat-karāṇa-gocaram
prapannānāṁ didṛkṣuṇāṁ
sasmitaṁ te mukhāmbujam

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SYNONYMS

saḥ—He (the Supreme Personality of Godhead); tvam—You are my Lord; naḥ—to us; darśaya—be visible; ātmānam—in Your original form; asmat-karaṇa-gocaram—appreciable by our direct senses, especially by our eyes; prapannānāṁ—we are all surrendered unto You; didṛkṣuṇāṁ—yet we wish to see You; sasmītam—smiling; te—Your; mukha-ambujam—lotuslike face.

TRANSLATION

O Supreme Personality of Godhead, we are surrendered unto You, yet we wish to see You. Please make Your original form and smiling lotus face visible to our eyes and appreciable to our other senses.

PURPORT

The devotees are always eager to see the Supreme Personality of Godhead in His original form, with His smiling lotuslike face. They are not interested in experiencing the impersonal form. The Lord has both impersonal and personal features. The impersonalists have no idea of the personal feature of the Lord, but Lord Brahmā and the members of his disciplic succession want to see the Lord in His personal form. Without a personal form there can be no question of a smiling face, which is clearly indicated here by the words sasmītam te mukhāmbujam. Those who are in the Vaiṣṇava sampradāya of Brahmā always want to see the Supreme Personality of Godhead. They are eager to realize the Lord's personal feature, not the impersonal feature. As clearly stated here, asmat-karaṇa-gocaram: the personal feature of the Lord can be directly perceived by our senses.
tais taiḥ svecchā-bhūtaī rūpaiḥ
kāle kāle svayaṁ vibho
karma durviṣahāṁ yan no
bhagavāṁs tat karoti hi

SYNONYMS

taiḥ—by such appearances; taiḥ—by such incarnations; sva-icchā-bhūtaīḥ—all appearing by Your personal sweet will; rūpaiḥ—by factual forms; kāle kāle—in different millenniums; svayaṁ—personally; vibho—O Supreme; karma—activities; durviṣahāḥ—uncommon (unable to be enacted by anyone else); yat—that which; nah—unto us; bhagavān—the Supreme Personality of Godhead; tat—that; karoti—executes; hi—indeed.

TRANSLATION

O Lord, O Supreme Personality of Godhead, by Your sweet will You appear in various incarnations, millennium after millennium, and act wonderfully, performing uncommon activities that would be impossible for us.

PURPORT

The Lord says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham

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"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." Thus it is not imagination but a fact that the Supreme Personality of Godhead, by His sweet will, appears in different incarnations, such as Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, Paraśurāma, Rāmacandra, Balarāma, Buddha and many other forms. Devotees are always eager to see one of the Lord's innumerable forms. It is said that just as no one can count how many waves there are in the sea, no one can count the forms of the Lord. This does not mean, however, that anyone can claim to be a form of the Lord and be acceptable as an incarnation. The incarnation of the Supreme Personality of Godhead must be accepted in terms of the descriptions found in the śāstras. Lord Brahmā is eager to see the incarnation of the Lord, or the original source of all incarnations; he is not eager to see an imposter. The incarnation's activities are proof of His identity. All the incarnations described in the śāstras act wonderfully (keśava dhṛta-mīna-śarīra jaya jagadīśa hare). It is only by the personal sweet will of the Supreme Personality of Godhead that He appears and disappears, and only fortunate devotees can expect to see Him face to face.

TEXT 47

चो श्रृंगित्वप्रसारणी कर्माणि विफलानि वा ।
देहिनां विषयार्तानां न तथैवार्पितं त्वयि ॥ ४७ ॥

kleśa-bhūry-alpa-sārāṇi
karmāṇi viphalāṇi vā
dehinām viṣayārtaṇām
na tathaivārpatam tvayi

SYNONYMS
**TRANSLATION**

Karmīs are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, the results are not satisfying. Indeed, sometimes their work results only in frustration. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee's expectations.

**PURPORT**

We can practically see how the devotees who have dedicated their lives for the service of the Lord in the Kṛṣṇa consciousness movement are getting immense opportunities for the service of the Supreme Personality of Godhead without working very hard. The Kṛṣṇa consciousness movement actually started with only forty rupees, but now it has more than forty crores worth of property, and all this opulence has been achieved within eight or ten years. No karmī can expect to improve his business so swiftly, and besides that, whatever a karmī acquires is temporary and sometimes frustrating. In Kṛṣṇa consciousness, however, everything is encouraging and improving. The Kṛṣṇa consciousness movement is not very popular with the karmīs because this movement recommends that one refrain from illicit sex, meat-eating, gambling and intoxication. These are restrictions that karmīs very much dislike. Nonetheless, in the presence of so many enemies, this movement is progressing, going forward without impediments. If the devotees continue to spread this movement, dedicating life and soul to the lotus feet of Kṛṣṇa, no
one will be able to check it. The movement will go forward without limits. Chant Hare Kṛṣṇa!

TEXT 48

नावम: कर्मक्योऽपि विफल्येष्कर्षर्पित: ||
कल्पते पुरुषस्यैव स ह्यात्मा दयितो हित: || ४५ ॥

nāvamaḥ karma-kalpo 'pi
viphalāyeśvarārpitah
kalpate puruṣasyaiva
sa hy ātmā dayito hitaḥ

SYNONYMS

na—not; avamaḥ—very little, or insignificant; karma—activities; kalpaḥ—rightly executed; api—even; viphalāya—go in vain; īśvara-arpitaḥ—because of being dedicated to the Supreme Personality of Godhead; kalpate—it is so accepted; puruṣasya—of all persons; eva—indeed; saḥ—the Supreme Personality of Godhead; hi—certainly; ātmā—the Supersoul, the supreme father; dayitaḥ—extremely dear; hitaḥ—beneficial.

TRANSLATION

Activities dedicated to the Supreme Personality of Godhead, even if performed in small measure, never go in vain. The Supreme Personality of Godhead, being the supreme father, is naturally very dear and always ready to act for the good of the living entities.

PURPORT

In Bhagavad-gītā (2.40), the Lord says svalpam apy asya dharmasya trāyate
mahato bhayät: this dharma, devotional service, is so important that even if performed to a very small, almost negligible extent, it can give one the supreme result. There are many instances in the history of the world in which even a slight service rendered to the Lord has saved a living entity from the greatest danger. Ajämila, for example, was saved by the Supreme Personality of Godhead from the greatest danger, that of going to hell. He was saved simply because he chanted the name Närāyaṇa at the end of his life. When Ajämila chanted this holy name of the Lord, Närāyaṇa, he did not chant knowingly; actually he was calling his youngest son, whose name was Närāyaṇa. Nonetheless, Lord Närāyaṇa took this chanting seriously, and thus Ajämila achieved the result of ante nārāyaṇa-smṛtiḥ [SB 2.1.6], remembering Närāyaṇa at the end of life. If one somehow or other remembers the holy name of Närāyaṇa, Kṛṣṇa or Rāma at the end of life, he immediately achieves the transcendental result of going back home, back to Godhead.

The Supreme Personality of Godhead is actually the only object of our love. As long as we are in this material world we have so many desires to fulfill, but when we come in touch with the Supreme Personality of Godhead, we immediately become perfect and fully satisfied, just as a child is fully satisfied when he comes to the lap of his mother. Dhruva Mahārāja went to the forest to achieve some material result by austerity and penance, but when he actually saw the Supreme Personality of Godhead he said, "I do not want any material benediction. I am completely satisfied." Even if one wants some material benefit from serving the Supreme Personality of Godhead, this can be achieved extremely easily, without hard labor. Therefore the śāstra recommends:

\[
\begin{align*}
&\text{akāmaḥ sarva-kāmo vā} \\
&mokṣa-kāma udāra-dhiḥ \\
&tīvra bhakti-yogena \\
&yajeta puruṣam param
\end{align*}
\]

"Whether one desires everything or nothing or desires to merge into the
existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (SB 2.3.10) Even if one has material desires, one can undoubtedly achieve what he wants by rendering service to the Lord.

TEXT 49

यथा हि स्कन्धशाखानां तरोर्मूलवसेचनम्।
एकमारथनं विष्णोः सर्वेशामात्मनश्च हि ॥ ४९ ॥

yathā hi skandha-śākhānām
taror mūlavasecanam
evan ārādhanam viṣṇoḥ
sarveṣām ātmanaś ca hi

SYNONYMS

yathā—as; hi—indeed; skandha—of the trunk; śākhānām—and of the branches; taroḥ—of a tree; mūla—the root; avasecanam—watering; evam—in this way; ārādhanam—worship; viṣṇoḥ—of Lord Viṣṇu; sarveṣām—of everyone; ātmanaḥ—of the Supersoul; ca—also; hi—indeed.

TRANSLATION

When one pours water on the root of a tree, the trunk and branches of the tree are automatically pleased. Similarly, when one becomes a devotee of Lord Viṣṇu, everyone is served, for the Lord is the Supersoul of everyone.

PURPORT

As stated in the Padma Purāṇa:
"Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava." There are many demigods worshiped by people who are attached to material desires (kāmais tais tair hṛta jñānah prapadyante'nya-devatāḥ [Bg. 7.20]). Because people are embarrassed by so many material desires, they worship Lord Śiva, Lord Brahmā, the goddess Kāli, Durgā, Gaṇeśa and Śūrya to achieve different results. However, one can achieve all these results simultaneously just by worshiping Lord Viṣṇu. As stated elsewhere in the Bhāgavatam (4.31.14):

yathā taror mūla-niśecanena
tṛpyanti tat-skandha-bhujopākhāh
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇām acyutejyā

"Just by pouring water on the root of a tree, one nourishes its trunk and all of its branches, fruits and flowers, and just by supplying food to the stomach, one satisfies all the limbs of the body. Similarly, by worshiping Lord Viṣṇu one can satisfy everyone." Kṛṣṇa consciousness is not a sectarian religious movement. Rather, it is meant for all-embracing welfare activities for the world. One can enter this movement without discrimination in terms of caste, creed, religion or nationality. If one is trained to worship the Supreme Personality of Godhead, Kṛṣṇa, who is the origin of viṣṇu-tattva, one can become fully satisfied and perfect in all respects.

TEXT 50
namas tubhyam anantāya
durvitarkya-ātma-karmaṇe
nirguṇāya guṇeśāya
sattva-sthāya ca sāmpratam

SYNONYMS

namaḥ—all obeisances; tubhyam—unto You, my Lord; anantāya—who are everlasting, transcending the three phases of time (past, present and future); durvitarkya-ātma-karmaṇe—unto You, who perform inconceivable activities; nirguṇāya—which are all transcendental, free from the inebriety of material qualities; guṇa-īsāya—unto You, who control the three modes of material nature; sattva-sthāya—who are in favor of the material quality of goodness; ca—also; sāmpratam—at present.

TRANSLATION

My Lord, all obeisances unto You, who are eternal, beyond time's limits of past, present and future. You are inconceivable in Your activities, You are the master of the three modes of material nature, and, being transcendental to all material qualities, You are free from material contamination. You are the controller of all three of the modes of nature, but at the present You are in favor of the quality of goodness. Let us offer our respectful obeisances unto You.

PURPORT

The Supreme Personality of Godhead controls the material activities manifested by the three modes of material nature. As stated in Bhagavad-gītā,
nirgunaṁ guṇa-bhokṣ ca: the Supreme Personality of Godhead is always transcendental to the material qualities (sattva-guṇa, rajo-guṇa and tamo-guṇa), but nonetheless He is their controller. The Lord manifests Himself in three features—as Brahmā, Viṣṇu and Maheśvara—to control these three qualities. He personally takes charge of sattva-guṇa as Lord Viṣṇu, and He entrusts the charge of rajo-guṇa and tamo-guṇa to Lord Brahmā and Lord Śiva. Ultimately, however, He is the controller of all three guṇas. Lord Brahmā, expressing his appreciation, said that because Lord Viṣṇu had now taken charge of the activities of goodness, there was every hope that the demigods would be successful in fulfilling their desires. The demigods were harassed by the demons, who were infested with tamo-guṇa. However, as Lord Brahmā has previously described, since the time of sattva-guṇa had now arrived, the demigods could naturally expect to fulfill their desires. The demigods are supposedly well advanced in knowledge, yet they could not understand the knowledge of the Supreme Personality of Godhead. Therefore the Lord is addressed here as anantāya. Although Lord Brahmā knows past, present and future, he is unable to understand the unlimited knowledge of the Supreme Personality of Godhead.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Demigods Appeal to the Lord for Protection."

6. The Demigods and Demons Declare a Truce

This chapter describes how the Lord appeared before the demigods when they offered Him their prayers. Following the advice of the Supreme Personality of Godhead, the demigods executed a truce with the demons for
the purpose of churning nectar from the sea.

Because of the prayers offered by the demigods in the previous chapter, Lord Kṣīrodakaśāyī Viṣṇu was pleased with the demigods, and thus He appeared before them. The demigods were almost blinded by His transcendental bodily effulgence. At first, therefore, they could not even see any part of His body. After some time, however, when Brahmā could see the Lord, he, along with Lord Śiva, began to offer the Lord prayers.

Lord Brahmā said: "The Supreme Personality of Godhead, being beyond birth and death, is eternal. He has no material qualities. Yet He is the ocean of unlimited auspicious qualities. He is subtler than the most subtle, He is invisible, and His form is inconceivable. He is worshipable for all the demigods. Innumerable universes exist within His form, and therefore He is never separated from these universes by time, space or circumstances. He is the chief and the pradhāna. Although He is the beginning, the middle and the end of the material creation, the idea of pantheism conceived by Māyāvādī philosophers has no validity. The Supreme Personality of Godhead controls the entire material manifestation through His subordinate agent, the external energy. Because of His inconceivable transcendental position, He is always the master of the material energy. The Supreme Personality of Godhead, in His various forms, is always present even within this material world, but the material qualities cannot touch Him. One can understand His position only by His instructions, as given in Bhagavad-gītā." As stated in Bhagavad-gītā (10.10), dadāmi buddhi-yogam tam. Buddhi-yoga means bhakti-yoga. Only through the process of bhakti-yoga can one understand the Supreme Lord.

When offered prayers by Lord Śiva and Lord Brahmā, the Supreme Personality of Godhead was pleased. Thus He gave appropriate instructions to all the demigods. The Supreme Personality of Godhead, who is known as Ajita, unconquerable, advised the demigods to make a peace proposal to the demons, so that after formulating a truce, the demigods and demons could churn the ocean of milk. The rope would be the biggest serpent, known as Vāsuki, and the churning rod would be Mandara Mountain. Poison would also be produced
from the churning, but it would be taken by Lord Śiva, and so there would be no need to fear it. Many other attractive things would be generated by the churning, but the Lord warned the demigods not to be captivated by such things. Nor should the demigods be angry if there were some disturbances. After advising the demigods in this way, the Lord disappeared from the scene.

Following the instructions of the Supreme Personality of Godhead, the demigods established a peace with Mahārāja Bali, the King of the demons. Then both the demons and the demigods started for the ocean, taking Mandara Mountain with them. Because of the great heaviness of the mountain, the demigods and demons became fatigued, and some of them actually died. Then the Supreme Personality of Godhead, Viṣṇu, appeared there on the back of His carrier, Garuḍa, and by His mercy He brought these demigods and demons back to life. The Lord then lifted the mountain with one of His hands and placed it on the back of Garuḍa. The Lord sat on the mountain and was carried to the spot of the churning by Garuḍa, who placed the mountain in the middle of the sea. Then the Lord asked Garuḍa to leave that place because as long as Garuḍa was present, Vāsuki could not come there.

TEXT 1

श्रीपुरुङ्क उवाच
eवं स्तुतः सुरगणेष्ठर्गवान् हरिरीश्वरः।
तेषामविरभूदु राजनसहस्रकौदयुयुतिः।

śrī-śuka uvāca
evaṁ stutah sura-gaṇair
bhagavān harīr īśvaraiḥ
teṣām āvirabhūd rājan
sahasrārkodaya-dyutīḥ
SYNONYMS

śrī-śukha uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; stutah—being worshiped by prayers; sura-gaṇaiḥ—by the demigods; bhagavān—the Supreme Personality of Godhead; hariḥ—the vanquisher of all inauspiciousness; īśvarah—the supreme controller; teṣāṁ—in front of Lord Brahmā and all the demigods; āvirabhūt—appeared there; rājan—O King (Parikṣit); sahasra—of thousands; arka—of suns; udaya—like the rising; dyutih—His effulgence.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King Parikṣit, the Supreme Personality of Godhead, Hari, being thus worshiped with prayers by the demigods and Lord Brahmā, appeared before them. His bodily effulgence resembled the simultaneous rising of thousands of suns.

TEXT 2

तेनेव सहसा सर्वे देवाः प्रतिहतेक्षणं।
नापश्यन्तं दिशं क्षौरीमात्मानं च कुतो विभुम् ॥ २ ॥

tenāiva sahasā sarvē
devaḥ pratihatekṣaṇāḥ
nāpaśyan kham diśaḥ kṣauṇīm
ātmānam ca kuto vibhum

SYNONYMS

tenā eva—because of this; sahasā—all of a sudden; sarvē—all; devāḥ—the demigods; pratihata-ikṣaṇāḥ—their vision being blocked; na—not;
apaśyan—could see; kham—the sky; diśah—the directions; kṣauṇim—land; ātmānam ca—also themselves; kutaḥ—and where is the question of seeing; vibhum—the Supreme Lord.

**TRANSLATION**

The vision of all the demigods was blocked by the Lord's effulgence. Thus they could see neither the sky, the directions, the land, nor even themselves, what to speak of seeing the Lord, who was present before them.

**TEXTS 3-7**

*virīṇco bhagavān dṛṣṭvā*  
saha śarveṇa tāṁ tanum  
svacchāṁ marakata-śyāmāṁ  
kañja-garbhaṁ ekṣaṇāṁ

tapta-hemāvadātena
lasat-kauśeyavaśasā
prasanna-cāru-sarvāṅgīṁ
sumukhīṁ sundara-bhruvam

mahā-mani-kirīṭena
keyūrābhyaṁ ca bhūsitāṁ
karṇābharaṇa-nirbhāta-
kapola-śrī-mukhāmbujāṁ

kāṅcikālāpa-valaya-
hāra-nūpura-śobhitāṁ
kaustubhābharaṇāṁ lakṣmīṁ
bibhṛatīṁ vana-mālinīṁ

sudarśanādibhīḥ svāstrair
mūrtimadbhir upāsitāṁ
tuṣṭāva deva-pravaraḥ
saśarvaḥ puruṣam param
sarvāmara-gaṇaiḥ sākam
sarvāṅgair avānim gataiḥ

SYNONYMS

viriṇcaḥ—Lord Brahmā; bhagavān—who is also addressed as bhagavān because of his powerful position; drśtvā—by seeing; saha—with; śarveṇa—Lord Śiva; tāṁ—unto the Supreme Lord; tanum—His transcendental form; svacchāṁ—without material contamination; marakata-śyāmāṁ—with a bodily luster like the light of a blue gem; kaṇja-garbha-aruṇa-īkṣaṇāṁ—with pinkish eyes like the womb of a lotus flower; tapta-hema-avādātena—with a luster like that of molten gold; lasaṁ—shining; kauśeyavaśasā—dressed in yellow silk garments; prasanna-cāru-sarva-āṅgīṁ—all the parts of whose body were graceful and very beautiful; su-mukhīṁ—with a smiling face;
sundara-bhruvam—whose eyebrows were very beautifully situated; mahā-maṇi-kiṅṭena—with a helmet bedecked with valuable jewels; keśūrābhyaṁ ca bhūṣitām—decorated with all kinds of ornaments; karṇa-ābharana-nirbhāta—illuminated by the rays of the jewels on His ears; kapola—with cheeks; śrī-mukha-ambujām—whose beautiful lotuslike face; kāñci-kalāpa-valaya—ornaments like the belt on the waist and bangles on the hands; hāra-nūpura—with a necklace on the chest and ankle bells on the legs; śobhitām—all beautifully set; kaustubha-ābharaṇām—whose chest was decorated with the Kaustubha gem; lakṣmīm—the goddess of fortune; bibhratām—moving; vana-mālinīm—with flower garlands; sudarśana-ādibhiḥ—bearing the Sudarśana cakra and others; sva-astraiḥ—with His weapons; mūrtimadbhiḥ—in His original form; upāsitām—being worshiped; tuṣṭāva—satisfied; deva-pravaraḥ—the chief of the demigods; sa-śarvaḥ—with Lord Śiva; puruṣam param—the Supreme Personality; sarva-amara-gaṇaiḥ—accompanied by all the demigods; sākam—with; sarva-aṅgaiḥ—with all the parts of the body; avanim—on the ground; gataiḥ—prostrated.

TRANSLATION

Lord Brahmā, along with Lord Śiva, saw the crystal-clear personal beauty of the Supreme Personality of Godhead, whose blackish body resembles a marakata gem, whose eyes are reddish like the depths of a lotus, who is dressed with garments that are yellow like molten gold, and whose entire body is attractively decorated. They saw His beautiful, smiling, lotuslike face, crowned by a helmet bedecked with valuable jewels. The Lord has attractive eyebrows, and His cheeks are adorned with earrings. Lord Brahmā and Lord Śiva saw the belt on the Lord's waist, the bangles on His arms, the necklace on His chest, and the ankle bells on His legs. The Lord is bedecked with flower garlands, His neck is decorated with the Kaustubha gem, and He carries with Him the goddess of fortune and His personal weapons, like His disc and club. When Lord Brahmā,
along with Lord Śiva and the other demigods, thus saw the form of the Lord, they all immediately fell to the ground, offering their obeisances.

TEXT 8

श्रीब्रह्मोवाच
अजातजन्मस्थितिसंयमायाः
गुणाय निर्वाणसुखार्णवायः
अनोराजेपरिगण्यधामः
महानुभावाय नमो नमस्ते || 5 ||

śrī-brahmovāca
ajāta-janma-sthiti-saṁyamāyā-
guṇāya nirvāṇa-sukhārṇavāya
aṇor aṇimne 'pariganīya-dhāmne
mahānubhāvāya namo namas te

SYNONYMS

śrī-brahmā uvāca—Lord Brahmā said; ajāta-janma-sthiti-saṁyamāya—unto the Supreme Personality of Godhead, who is never born but whose appearance in different incarnations never ceases; aguṇāya—never affected by the material modes of nature (sattva-guṇa, rajo-guṇa and tamo-guṇa); nirvāṇa-sukha-arṇavāya—unto the ocean of eternal bliss, beyond material existence; aṇoḥ aṇimne—smaller than the atom; aparigāṇya-dhāmne—whose bodily features are never to be conceived by material speculation; mahā-anubhāvāya—whose existence is inconceivable; namah—offering our obeisances; namah—again offering our obeisances; te—unto You.

TRANSLATION
Lord Brahmā said: Although You are never born, Your appearance and disappearance as an incarnation never cease. You are always free from the material qualities, and You are the shelter of transcendental bliss resembling an ocean. Eternally existing in Your transcendental form, You are the supreme subtle of the most extremely subtle. We therefore offer our respectful obeisances unto You, the Supreme, whose existence is inconceivable.

PURPORT

The Lord says in Bhagavad-gītā (4.6):

ajo 'pi sann avyayātmā
bhūtānāṁ iśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form." In the following verse in Bhagavad-gītā (4.7), the Lord says:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyaṭṭhānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time descend Myself." Thus although the Supreme Lord is unborn, there is no cessation to His appearance in different forms as incarnations like Lord Kṛṣṇa and Lord Rāma. Since His incarnations are eternal, the various activities performed by these incarnations are also eternal. The Supreme Personality of Godhead does not appear because He is forced to do so by karma like ordinary living entities who
are forced to accept a certain type of body. It is to be understood that the Lord's body and activities are all transcendental, being free from the contamination of the material modes of nature. These pastimes are transcendental bliss to the Lord. The word *apariganya-dhamne* is very significant. There is no limit to the Lord's appearance in different incarnations. All of these incarnations are eternal, blissful and full of knowledge.

**TEXT 9**

rupam tava itat purusharshabhejayam
sreyo 'rthibhir vaidika-tantrikeṇa
yogena dhātaḥ saha nas tri-lokān
paśyāmy amuśminn u ha viśva-mūrtau

SYNONYMS

rupam—form; tava—Your; etat—this; puruṣa-ṛṣabha—O best of all personalities; ijyam—worshipable; śreyah—ultimate auspiciousness; arthiḥ—by persons who desire; vaidika—under the direction of Vedic instructions; tāntrikeṇa—realized by followers of Tantras, like Nārada-pañcarātra; yogena—by practice of mystic yoga; dhātaḥ—O supreme director; saha—with; nah—us (the demigods); tri-lokān—controlling the three worlds; paśyāmi—we see directly; amuśmin—in You; u—oh; ha—completely manifested; viśva-mūrtau—in You, who have the universal form.
TRANSLATION

O best of persons, O supreme director, those who actually aspire for supreme good fortune worship this form of Your Lordship according to the Vedic Tantras. My Lord, we can see all the three worlds in You.

PURPORT

The Vedic mantras say: yasmin vijñāte sarvam evaṁ vijñātam bhavati (Mūḍaka Upaniṣad 1.3). When the devotee sees the Supreme Personality of Godhead by his meditation, or when he sees the Lord personally, face to face, he becomes aware of everything within this universe. Indeed, nothing is unknown to him. Everything within this material world is fully manifested to a devotee who has seen the Supreme Personality of Godhead. Bhagavad-gītā (4.34) therefore advises:

\[
\begin{align*}
tad viddhi pranipātena \\
paripraśnena sevayā \\
upadekṣyanti te jñānam \\
jñāninas tattva-darśinaḥ
\end{align*}
\]

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Lord Brahmā is one of these self-realized authorities (svayambhūr nāradah śambhuḥ kumāraḥ kapilo manuḥ [SB 6.3.20]). One must therefore accept the disciplic succession from Lord Brahmā, and then one can understand the Supreme Personality of Godhead in fullness. Here the word viśva-mūrtau indicates that everything exists in the form of the Supreme Personality of Godhead. One who is able to worship Him can see everything in Him and see Him in everything.
TEXT 10

त्वय्यग्र आसीत् त्वथि मध्य आसीत
tvayy agra āsīt tvayi madhya āsīt
त्वय्यन्त आसीदीदमात्मान्तनः
tvayy anta āsīd idam ātma-tantre
त्वमादिन्नो जगतोःस्य मध्यं
tvam ādir anto jagato ’sya madhyam
घटस्य मृत्स्नेव परः परस्मात् || १० ||
ghaṭasya mṛtsneva parah parasmāt

SYNONYMS

tvayi—unto You, the Supreme Personality of Godhead; agre—in the beginning; āsīt—there was; tvayi—unto You; madhye—in the middle; āsīt—there was; tvayi—unto You; ante—in the end; āsīt—there was; idam—all of this cosmic manifestation; ātma-tantre—fully under Your control; tvam—Your Lordship; ādīh—beginning; antah—end; jagatah—of the cosmic manifestation; asya—of this; madhyam—middle; ghaṭasya—of an earthen pot; mṛtsnā iva—like the earth; parah—transcendental; parasmāt—because of being the chief.

TRANSLATION

My dear Lord, who are always fully independent, this entire cosmic manifestation arises from You, rests upon You and ends in You. Your Lordship is the beginning, sustenance and end of everything, like the earth, which is the cause of an earthen pot, which supports the pot, and to which the pot, when broken, finally returns.
TEXT 11

त्वं माययात्माध्रयया स्वेदं
निर्मा य विश्वं तदनुप्रविष्टः ।
पश्यन्ति युक्ता मनसा मनीषिणो
गुणव्यवायेष्यैव गुण विपश्चितः ॥ ॥

tvam māyayātmāśrayayā svayedam
nirmāya viśvam tad-anupraviṣṭah
paśyanti yuktā manasā maniṣīno
guna-vyavāye 'py agunaṁ vipaścitah

SYNONYMS

tvam—Your Lordship; māyayā—by Your eternal energy; ātma-āśrayayā—whose existence is under Your shelter; svayā—emanated from Yourself; idam—this; nirmāya—for the sake of creating; viśvam—the entire universe; tat—into it; anupraviṣṭah—You enter; paśyanti—they see; yuktāḥ—persons in touch with You; manasā—by an elevated mind; maniṣīṇaḥ—people with advanced consciousness; guṇa—of material qualities; vyavāye—in the transformation; api—although; aguṇam—still untouched by the material qualities; vipaścitah—those who are fully aware of the truth of śāstra.

TRANSLATION

O Supreme, You are independent in Your self and do not take help from others. Through Your own potency, You create this cosmic manifestation and enter into it. Those who are advanced in Kṛṣṇa consciousness, who are fully in knowledge of the authoritative śāstra, and who, through the practice of bhakti-yoga, are cleansed of all material contamination, can see with clear minds
that although You exist within the transformations of the material qualities, Your presence is untouched by these qualities.

**PURPORT**

The Lord says in *Bhagavad-gītā* (9.10):

\[
\text{mayādhyaṅkṣeṇa prakṛtih} \\
\text{sūyate sacarācaram} \\
\text{hetunānena kaunteya} \\
\text{jagad vipaṛivartate}
\]

"This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." The material energy creates, maintains and devastates the entire cosmic manifestation because of directions given by the Supreme Personality of Godhead, who enters this universe as Garbhodakaśayī Viṣṇu but is untouched by the material qualities. In *Bhagavad-gītā* the Lord refers to māyā, the external energy, which creates this material world, as *mama māyā*, "My energy," because this energy works under the full control of the Lord. These facts can be realized only by those who are well versed in Vedic knowledge and advanced in Kṛṣṇa consciousness.

**TEXT 12**

\[
yathāgnim edhasy amṛtam ca goṣu
\]
bhuvy annam ambūdyamane ca vṛttim
yogair manuṣyā adhiyanti hi tvāṁ
guṇeṣu buddhyā kavayo vādanti

SYNONYMS

yathā—as; agnim—fire; edhasi—in wood; amṛtam—milk, which is like nectar; ca—and; goṣu—from cows; bhūvi—on the ground; annam—food grains; ambu—water; udyamane—in enterprise; ca—also; vṛttim—livelihood; yogaiḥ—by practice of bhakti-yoga; manusyāḥ—human beings; adhiyanti—achieve; hi—indeed; tvāṁ—You; guṇeṣu—in the material modes of nature; buddhyā—by intelligence; kavayah—great personalities; vādanti—say.

TRANSLATION

As one can derive fire from wood, milk from the milk bag of the cow, food grains and water from the land, and prosperity in one's livelihood from industrial enterprises, so, by the practice of bhakti-yoga, even within this material world, one can achieve Your favor or intelligently approach You. Those who are pious all affirm this.

PURPORT

Although the Supreme Personality of Godhead is nirguṇa, not to be found within this material world, the entire material world is pervaded by Him, as stated in Bhagavad-gītā (mayā tatam idaṁ sarvam). The material world is nothing but an expansion of the Lord's material energy, and the entire cosmic manifestation rests upon Him (mat-sthāni sarva-bhūtāni [Bg. 9.4]). Nonetheless, the Supreme Lord cannot be found here (na cāhaṁ teṣv avasthitāḥ). A devotee, however, can see the Supreme Personality of Godhead through the practice of bhakti-yoga. One ordinarily does not begin to practice bhakti-yoga unless he has practiced it in previous births. Moreover, one can
begin bhakti-yoga only by the mercy of the spiritual master and Kṛṣṇa. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja [Cc. Madhya 19.151]. The seed of devotional service is obtainable by the mercy of guru, the spiritual master, and Kṛṣṇa, the Supreme Personality of Godhead.

Only by the practice of bhakti-yoga can one achieve the favor of the Supreme Personality of Godhead and see Him face to face (premānjanacchurita-bhakti-vilocaṇena santaḥ sadaiva hṛdayeṣu vilokayanti [Bs. 5.38]). One cannot see the Lord by other methods, such as karma, jñāna or yoga. Under the direction of the spiritual master, one must cultivate bhakti-yoga (śravaṇam kīrtanam viṣṇoh smaraṇam pāda-sevanam [SB 7.5.23]). Then, even within this material world, although the Lord is not visible, a devotee can see Him. This is confirmed in Bhagavad-gītā (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]) and in Śrīmad-Bhāgavatam (bhaktyāham ekayā grāhyah). Thus by devotional service one can achieve the favor of the Supreme Personality of Godhead, although He is not visible or understandable to materialistic persons.

In this verse, the cultivation of bhakti-yoga is compared to many material activities. By friction one can get fire from wood, by digging the earth one can get food grains and water, and by agitating the milk bag of the cow one can get nectarean milk. Milk is compared to nectar, which one can drink to become immortal. Of course, simply drinking milk will not make one immortal, but it can increase the duration of one's life. In modern civilization, men do not think milk to be important, and therefore they do not live very long. Although in this age men can live up to one hundred years, their duration of life is reduced because they do not drink large quantities of milk. This is a sign of Kali-yuga. In Kali-yuga, instead of drinking milk, people prefer to slaughter an animal and eat its flesh. The Supreme Personality of Godhead, in His instructions of Bhagavad-gītā, advises go-rakṣya, which means cow protection. The cow should be protected, milk should be drawn from the cows, and this milk should be prepared in various ways. One should take ample milk, and thus one can prolong one's life, develop his brain, execute devotional service, and
ultimately attain the favor of the Supreme Personality of Godhead. As it is essential to get food grains and water by digging the earth, it is also essential to give protection to the cows and take nectarean milk from their milk bags.

The people of this age are inclined toward industrial enterprises for comfortable living, but they refuse to endeavor to execute devotional service, by which they can achieve the ultimate goal of life by returning home, back to Godhead. Unfortunately, as it is said, na te viduḥ svārtha-gatiṁ hi viṣṇum durāśayā ye bahir-artha-mānīnaḥ [SB 7.5.31]. People without spiritual education do not know that the ultimate goal of life is to go back home, back to Godhead. Forgetting this aim of life, they are working very hard in disappointment and frustration (moghāśa mogha-karmāṇo mogha jñānā vicetasaḥ [Bg. 9.12]). The so-called vaiśyas—the industrialists or businessmen—are involved in big, big industrial enterprises, but they are not interested in food grains and milk. However, as indicated here, by digging for water, even in the desert, we can produce food grains; when we produce food grains and vegetables, we can give protection to the cows; while giving protection to the cows, we can draw from them abundant quantities of milk; and by getting enough milk and combining it with food grains and vegetables, we can prepare hundreds of nectarean foods. We can happily eat this food and thus avoid industrial enterprises and joblessness.

Agriculture and cow protection are the way to become sinless and thus be attracted to devotional service. Those who are sinful cannot be attracted by devotional service. As stated in Bhagavad-gītā (7.28):

yesāṁ tv anta-gatam pāpaṁ
janānāṁ punya-karmaṇāṁ
teva dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." The majority
of people in this age of Kali are sinful, short-living, unfortunate and disturbed (\textit{mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ} [SB 1.1.10]). For them, Caitanya Mahāprabhu has advised:

\begin{quote}
\textit{harer nāma harer nāma}
\textit{harer nāmaiva kevalam}
\textit{kāla nāsty eva nāsty eva}
\textit{nāsty eva gatir anyathā}

\textit{[Cc. Ādi 17.21]}
\end{quote}

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

\textbf{TEXT 13}

\begin{quote}
\textit{tam tvām vayam nātha samujjihānaṁ}
\textit{saroja-nābhāticirepsitārtham}
\textit{ḍṛśtvā gatā nirvṛtam adya sarve}
\textit{gajā davārtā īva gāṅgam ambhaḥ}

\textit{[Cc. Ādi 17.21]}
\end{quote}

\textbf{SYNONYMS}

tam—O Lord; tvām—Your Lordship; vayam—all of us; nātha—O master; samujjihānaṁ—now appearing before us with all glories; saroja-nābhā—O Lord, whose navel resembles a lotus flower, or from whose navel grows a lotus
flower; *ati-cira*—for an extremely long time; *īpsita*—desiring; *artham*—for the ultimate goal of life; *dṛṣṭvā*—seeing; *gataḥ*—in our vision; *nirvātam*—transcendental happiness; *adya*—today; *sarve*—all of us; *gajāḥ*—elephants; *dava-arthāḥ*—being afflicted in a forest fire; *iva*—like; *gāṅgam ambhaḥ*—with water from the Ganges.

**TRANSLATION**

Elephants afflicted by a forest fire become very happy when they get water from the Ganges. Similarly, O my Lord, from whose navel grows a lotus flower, since You have now appeared before us, we have become transcendentally happy. By seeing Your Lordship, whom we have desired to see for a very long time, we have achieved our ultimate goal in life.

**PURPORT**

The devotees of the Lord are always very eager to see the Supreme Lord face to face, but they do not demand that the Lord come before them, for a pure devotee considers such a demand to be contrary to devotional service. Śrī Caitanya Mahāprabhu teaches this lesson in His Ādāraṇañāma *marma-hatāṁ karotu vā*. The devotee is always eager to see the Lord face to face, but if he is brokenhearted because he cannot see the Lord, even life after life, he will never command the Lord to appear. This is a sign of pure devotion. Therefore in this verse we find the word *ati-cira-īpsita-artham*, meaning that the devotee aspires for a long, long time to see the Lord. If the Lord, by His own pleasure, appears before the devotee, the devotee feels extremely happy, as Dhruva Mahārāja felt when he personally saw the Supreme Personality of Godhead. When Dhruva Mahārāja saw the Lord, he had no desire to ask the Lord for any benediction. Indeed, simply by seeing the Lord, Dhruva Mahārāja felt so satisfied that he did not want to ask the Lord for any benediction (*svāmin kṛtārtho 'smi varāṁ na yāce [Cc. Madhya 22.42]*)—A pure devotee, whether able or unable to see the Lord, always engages in the Lord's devotional
service, always hoping that at some time the Lord may be pleased to appear before him so that he can see the Lord face to face.

**TEXT 14**

स त्वं विधत्सवाखिलः लोकपाला
वयं यद्वर्त्तिनः पादमुलम्
समागतस्ते बहिर्न्तरात्मन
किं वान्यविज्ञान्यमलश्चक्षिणः

sa tvam vidhatsväkhila-loka-pālā
vayam yat arthās tava pāda-mūlam
samāgatās te bahir-antar-ātman
kim vānya-vijnāpyam aśeṣa-sākṣinaḥ

**SYNONYMS**

saḥ—that; tvam—Your Lordship; vidhatsva—kindly do the needful; akhila-loka-pālāḥ—the demigods, directors of different departments of this universe; vayam—all of us; yat—that which; arthāḥ—purpose; tava—at Your Lordship's; pāda-mūlam—lotus feet; samāgatāḥ—we have arrived; te—unto You; bahir-antar-ātman—O Supersoul of everyone, O constant internal and external witness; kim—what; vā—either; anya-vijnāpyam—we have to inform You; aśeṣa-sākṣīnāḥ—the witness and knower of everything.

**TRANSLATION**

My Lord, we, the various demigods, the directors of this universe, have come to Your lotus feet. Please fulfill the purpose for which we have come. You are the witness of everything, from within and without. Nothing is unknown to You, and therefore it is unnecessary to inform You again of anything.
PURPORT

As stated in Bhagavad-gītā (13.3), kṣetra-jñāṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata. The individual souls are proprietors of their individual bodies, but the Supreme Personality of Godhead is the proprietor of all bodies. Since He is the witness of everyone's body, nothing is unknown to Him. He knows what we need. Our duty, therefore, is to execute devotional service sincerely, under the direction of the spiritual master. Kṛṣṇa, by His grace, will supply whatever we need in executing our devotional service. In the Kṛṣṇa consciousness movement, we simply have to execute the order of Kṛṣṇa and guru. Then all necessities will be supplied by Kṛṣṇa, even if we do not ask for them.

TEXT 15

अहं गिरित्रश्च सुरादयो ये
दक्षादयोऽग्रेरिव केतवस्ते ।
किं वा विदामेश पृथ्विभावता
विथत्व शं नो द्विजदेवमन्त्रम् ॥ १५ ॥

aham giritraś ca surādayo ye
dakṣādayo 'gner iva ketavas te
kim vā vidāmeśa prthag-vibhātā
vidhatsva śaṁ no dvija-deva-mantram

SYNONYMS

aham—I (Lord Brahmā); giritraḥ—Lord Śiva; ca—also; sura-ādayah—all the demigods; ye—as we are; dakṣa-ādayah—heheaded by Mahārāja Dakṣa; agneh—of fire; iva—like; ketavah—sparks; te—of You; kim—what; vā—either; vidāma—can we understand; iśa—O my Lord;
**TRANSLATION**

I [Lord Brahmä], Lord Śiva and all the demigods, accompanied by the prajäpatis like Dakṣa, are nothing but sparks illuminated by You, who are the original fire. Since we are particles of You, what can we understand about our welfare? O Supreme Lord, please give us the means of deliverance that is suitable for the brähmaṇas and demigods.

**PURPORT**

In this verse, the word *dvija-deva-mantram* is very important. The word *mantra* means "that which delivers one from the material world." Only the *dvijas* (the brähmaṇas) and the *devas* (the demigods) can be delivered from material existence by the instructions of the Supreme Personality of Godhead. Whatever is spoken by the Supreme Personality of Godhead is a *mantra* and is suitable for delivering the conditioned souls from mental speculation. The conditioned souls are engaged in a struggle for existence (*manah śaṣṭhāṇidriyāṇi prakṛti-sthāni karṣati [Bg. 15.7]*). Deliverance from this struggle constitutes the highest benefit, but unless one gets a *mantra* from the Supreme Personality of Godhead, deliverance is impossible. The beginning *mantra* is the Gāyatrī mantra. Therefore, after purification, when one is qualified to become a *brähmaṇa* (dvija), he is offered the Gāyatrī mantra. Simply by chanting the Gāyatrī mantra, one can be delivered. This *mantra*, however, is suitable only for the *brähmaṇas* and demigods. In Kali-yuga, we are all in a very difficult position, in which we need a suitable *mantra* that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead, in His incarnation as Lord Caitanya, gives us the Hare Kṛṣṇa mantra.
"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." In His Śikṣāstaka, Lord Caitanya says, paramā vijayate śrī-krṣṇa-saṅkīrtanāẢ: "All glories to the chanting of śrī-krṣṇa-saṅkīrtana!"

The mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is directly chanted by the Lord Himself, who gives us this mantra for deliverance.

We cannot invent any means to be delivered from the dangers of material existence. Here, even the demigods, such as Lord Brahmā and Lord Śiva, and the prajāpatis, such as Dakṣa, are said to be like illuminating sparks in the presence of the Supreme Lord, who is compared to a great fire. Sparks are beautiful as long as they are in the fire. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating. As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. When we living entities, who are like sparks of the original fire, the Supreme Lord, fall into a material condition, we must take the mantra from the Supreme Personality of Godhead as it is offered by Śrī Caitanya Mahāprabhu. By chanting this Hare Kṛṣṇa mantra, we shall be delivered from all the difficulties of this material world.

TEXT 16

श्रीशुकुँ उवाच

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Śukadeva Gosvāmī said: When the Lord was thus offered prayers by the demigods, headed by Lord Brahmā, He understood the purpose for which they had approached Him. Therefore, in a deep voice that resembled the rumbling of clouds, the Lord replied to the demigods, who all stood there attentively with folded hands.

SYNONYMS

śrī-śukadeva uvāca—Śrī Śukadeva Gosvāmī said; evam—thus; viṇcādibhibhī—by all the demigods, headed by Lord Brahmā; īditaḥ—being worshiped; tat vijñāya—understanding the expectation; teṣām—of all of them; hṛdayam—the core of the heart; yathā—as; eva—indeed; jagāda—replied; jīmūta-gabhīrayā—like the sound of clouds; girā—by words; baddha-aṇjalī—unto the demigods, who stood with folded hands; saṁvṛta—restrained; sarva—all; kārakān—senses.

TRANSLATION

Śukadeva Gosvāmī continued: When the Lord was thus offered prayers by the demigods, headed by Lord Brahmā, He understood the purpose for which they had approached Him. Therefore, in a deep voice that resembled the rumbling of clouds, the Lord replied to the demigods, who all stood there attentively with folded hands.
SYNONYMS

eka—alone; eva—indeed; iśvara—the Supreme Personality of Godhead; tasmin—in that; sura-kārye—the activities of the demigods; sura-iśvara—the Lord of the demigods, the Supreme Personality of Godhead; vihartu—to enjoy pastimes; kāmaḥ—desiring; tān—unto the demigods; āha—said; samudra-unmathana-ādibhiḥ—by activities of churning the ocean.

TRANSLATION

Although the Supreme Personality of Godhead, the master of the demigods, was capable of performing the activities of the demigods by Himself, He wanted to enjoy pastimes in churning the ocean. Therefore He spoke as follows.

TEXT 18

śrī-bhagavān uvāca
hanta brahmann aho śambho
he devā mama bhāṣitam
śrūtāvahitāḥ sarve
śreyo vah syād yathā surāḥ

SYNONYMS
śrī-bhagavān uvāca—the Supreme Personality of Godhead said; hanta—addressing them; brahman aho—O Lord Brahmā; sambho—O Lord Śiva; he—O; devāḥ—demigods; mama—My; bhāṣitam—statement; śṛṅuta—hear; avahitāḥ—with great attention; sarve—all of you; śreyāḥ—good fortune; vah—for all of you; syāt—shall be; yathā—as; surāḥ—for the demigods.

TRANSLATION
The Supreme Personality of Godhead said: O Lord Brahmā, Lord Śiva and other demigods, please hear Me with great attention, for what I say will bring good fortune for all of you.

TEXT 19

यात दानवदैतेयस्तावत् सन्धिविर्यिीताम् ।
कालेनानुग्रहीतस्तैर्यावद् वो भव आतमः ॥ १९ ॥

yāta dānava-daiteyais
tāvat sandhir vedhiyatām
kālenānugrhītais tair
yāvad vo bhava ātmanah

SYNONYMS
yāta—just execute; dānava—with the demons; daiteyaiḥ—and the asuras; tāvat—so long; sandhiḥ—a truce; vedhiyatām—execute; kālena—by a favorable
time (or kāvyena—by Śukrācārya); anugṛhitaiḥ—receiving benedictions; taiḥ—with them; yāvat—as long as; vah—of you; bhavaḥ—good fortune; ātmanāḥ—of yourselves.

**TRANSLATION**

As long as you are not flourishing, you should make a truce with the demons and asuras, who are now being favored by time.

**PURPORT**

One word in this verse has two readings—kālena and kāvyena. Kālena means "favored by time," and kāvyena means "favored by Śukrācārya," Śukrācārya being the spiritual master of the Daityas. The demons and Daityas were favored in both ways, and therefore the demigods were advised by the Supreme Lord to execute a truce for the time being, until time favored them.

**TEXT 20**

अरयोष्पि हि सन्थेया: सति कार्यार्थगौरवे ।
अहिमूर्धकवद देवा धर्मस्य पदवी गते: ॥ २० ॥

arayo 'pi hi sandheyāḥ
sati kāryārtha-gaurave
ahi-mūṣikavad devā
y arthasya ādaviṁ gataiḥ

**SYNONYMS**

arayaḥ—enemies; api—although; hi—indeed; sandheyāḥ—eligible for a truce; sati—being so; kārya-artha-gaurave—in the matter of an important duty; ahi—snake; mūṣika—mouse; vat—like; devāḥ—O demigods; hi—indeed;
TRANSLATION

O demigods, fulfilling one's own interests is so important that one may even have to make a truce with one's enemies. For the sake of one's self-interest, one has to act according to the logic of the snake and the mouse.

PURPORT

A snake and a mouse were once caught in a basket. Now, since the mouse is food for the snake, this was a good opportunity for the snake. However, since both of them were caught in the basket, even if the snake ate the mouse, the snake would not be able to get out. Therefore, the snake thought it wise to make a truce with the mouse and ask the mouse to make a hole in the basket so that both of them could get out. The snake's intention was that after the mouse made the hole, the snake would eat the mouse and escape from the basket through the hole. This is called the logic of the snake and the mouse.

TEXT 21

अमृतोत्पादने यतनः क्रियतामविलम्बितम् ।
यस्य पीतस्य वै जन्तुपूत्यग्रस्तोदमरो भवेत् ॥ २१ ॥

\[
\begin{align*}
\text{amṛta-uptādane yatnaḥ} \\
\text{kriyatām avilambitam} \\
\text{yasya pītasya vai jantur} \\
\text{mṛtyu-grasto 'maro bhavet}
\end{align*}
\]

SYNONYMS

amṛta-uptādane—in generating nectar; yatnaḥ—endeavor; kriyatām—do;

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avilambitam—without delay; yasya—of which nectar; pītasya—anyone who drinks; vai—indeed; jantuḥ—living entity; mṛtyu-grastaḥ—although in imminent danger of death; amaraḥ—immortal; bhavet—can become.

**TRANSLATION**

Immediately endeavor to produce nectar, which a person who is about to die may drink to become immortal.

**TEXTS 22-23**

क्षिप्त्वा क्षीरोदधौ सर्वा वीरुत्रुणलतौषधीः ।
मन्थानं मन्दरं कुल्ला नेत्रं कुल्ला तु वासुकिम् ॥ २२ ॥
सहायेन मया देवा निर्मन्त्रयुमतन्त्रितः ।
ँचो शमाजो भविष्यनि दैत्या यूयं फल्ग्रहः ॥ २३ ॥

kṣiptvā kṣīrodadhau sarvā
vīrut-ṛṇa-latauṣadhiḥ
manthānam mandaram kṛtvā
netram kṛtvā tu vāsukim

sahāyena mayā devā
nirmanthadhvam atandritāḥ
kleśa-bhājo bhaviṣyanti
daityā yūyam phala-grahāḥ

**SYNONYMS**

kṣiptvā—putting; kṣīra-udadhau—in the ocean of milk; sarvāḥ—all kinds of; vīrut—creepers; ṛṇa—grass; latā—vegetables; auṣadhiḥ—and drugs; manthānam—the churning rod; mandaram—Mandara Mountain;
"kṛtvā—making; netram—the churning rope; kṛtvā—making; tu—but; vāsukim—the snake Vāsuki; sahāyena—with a helper; mayā—by Me; devāḥ—all the demigods; nirmanthadhvam—go on churning; atandritāḥ—very carefully, without diversion; kleśa-bhājaḥ—shareholders of sufferings; bhaviṣyanti—will be; dāityāḥ—the demons; yūyam—but all of you; phala-grahāḥ—gainers of the actual result.

TRANSLATION

O demigods, cast into the ocean of milk all kinds of vegetables, grass, creepers and drugs. Then, with My help, making Mandara Mountain the churning rod and Vāsuki the rope for churning, churn the ocean of milk with undiverted attention. Thus the demons will be engaged in labor, but you, the demigods, will gain the actual result, the nectar produced from the ocean.

PURPORT

It appears that when different kinds of drugs, creepers, grass and vegetables are put into this milk and the milk is churned, as milk is churned for butter, the active principles of the vegetables and drugs mix with the milk, and the result is nectar.

TEXT 24

yūyam tad anumodadhvam
yad icchanty asurāḥ surāḥ
na samrāmbheṇa sidhyanti
sarvārthāḥ sāntvayā yathā

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SYNONYMS

yūyam—all of you; tat—that; anumodadhvam—should accept; yat—whatever; icchanti—they desire; asurāḥ—the demons; surāḥ—O demigods; na—not; saṃrambhena—by being agitated in anger; sidhyanti—are very successful; sarva-arthāḥ—all desired ends; sāntvayaḥ—by peaceful execution; yathā—as.

TRANSLATION

My dear demigods, with patience and peace everything can be done, but if one is agitated by anger, the goal is not achieved. Therefore, whatever the demons ask, agree to their proposal.

TEXT 25

न भेतव्यं कालकुटाद विषालिनिसम्भवत् ।
लोभः कार्यों न वो जातु रोशः कामस्तु वस्तुः ॥ २५ ॥

na bhetavyam kālakūṭād
viśāj jaladhi-sambhavāt
lobhaḥ kāryo na vo jātu
roṣaḥ kāmas tu vastuṣu

SYNONYMS

na—not; bhetavyam—should be afraid; kālakūṭā—of kālakūta; viśāt—from the poison; jaladhi—from the ocean of milk; sambhavāt—which will appear; lobhaḥ—greed; kāryaḥ—execution; na—not; vah—unto you; jātu—at any time; roṣaḥ—anger; kāmaḥ—lust; tu—and; vastuṣu—in the products.
TRANSLATION

A poison known as kālakūṭa will be generated from the ocean of milk, but you should not fear it. And when various products are churned from the ocean, you should not be greedy for them or anxious to obtain them, nor should you be angry.

PURPORT

It appears that by the churning process many things would be generated from the ocean of milk, including poison, valuable gems, nectar and many beautiful women. The demigods were advised, however, not to be greedy for the gems or beautiful women, but to wait patiently for the nectar. The real purpose was to get the nectar.

TEXT 26

श्रीशुक उवाच
इति देवान्समादिश्य भणवान् पुरुषोत्तमः ॥
तेषामन्तर्दैव राजस्वच्छन्दगतिर्तीर्थः ॥ २६ ॥

śrī-śuka uvāca
iti devān samādiśya
bhagavān puruṣottamaḥ
teśām antardadhe rājan
svacchanda-gatir īśvaraḥ

SYNONYMS

śrī-śukha uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; devān—all the demigods; samādiśya—advising; bhagavān—the Supreme Personality of
Godhead; *puruṣa-uttamaḥ*—the best of all persons; *teṣām*—from them; *antardadhe*—disappeared; *rājan*—O King; *svacchanda*—free; *gatiḥ*—whose movements; *īśvaraḥ*—the Personality of Godhead.

**TRANSLATION**

Śukadeva Gosvāmī continued: O King Parikṣit, after advising the demigods in this way, the independent Supreme Personality of Godhead, the best of all living entities, disappeared from their presence.

**TEXT 27**

अथ तस्मै भगवते नमस्कृत्य पितामहः ||
वव वव जगमतुः स्वं स्वं धामोपेयुर्वर्षिं सुराः || २७ ||

atha tasmai bhagavate
namaskṛtya pitāmahaḥ
bhavāṣ ca jagmatuḥ svam svam
dhāmopeyur baliṁ surāḥ

**SYNONYMS**

atha—after this; tasmai—unto Him; bhagavate—unto the Supreme Personality of Godhead; namaskṛtya—offering obeisances; pitā-mahāḥ—Lord Brahmā; bhavah ca—as well as Lord Śiva; jagmatuḥ—returned; svam svam—to their own; dhāma—abodes; upeyuḥ—approached; balim—King Bali; surāḥ—all the other demigods.

**TRANSLATION**

Then Lord Brahmā and Lord Śiva, after offering their respectful obeisances
to the Lord, returned to their abodes. All the demigods then approached Mahārāja Bali.

**TEXT 28**

दूष्टारीन्यसंयंतावा दातकीभान्नामस्वनायकान्।
न्येषद दैत्यराजः श्रोतः सन्धिविग्रहकालवित्॥ २८ ॥

\[ dṛṣṭvārāṁ api asamyattāṁ
jāta-kṣobhāṁ svanāyakāṁ
nyaśedhad dāitya-rāṭ ślokayaḥ
sandhi-vigraha-kālavit \]

**SYNONYMS**

dṛṣṭvā—observing; arīn—the enemies; api—although; asamyattāṁ—without any endeavor to fight; jāta-kṣobhāṁ—who became agitated; sva-nāyakāṁ—his own captains and commanders; nyaśedhad—prevented; dāitya-rāṭ—the Emperor of the Daityas, Mahārāja Bali; ślokayaḥ—very respectable and prominent; sandhi—for making negotiations; vigraha—as well as for fighting; kāla—the time; vit—completely aware of.

**TRANSLATION**

Mahārāja Bali, a most celebrated king of the demons, knew very well when to make peace and when to fight. Thus although his commanders and captains were agitated and were about to kill the demigods, Mahārāja Bali, seeing that the demigods were coming to him without a militant attitude, forbade his commanders to kill them.

**PURPORT**
Vedic etiquette enjoins: \( \text{gåhe } \text{satrum } \text{api } \text{präptam } \text{viśvastam } \text{akutobhayam}. \) When enemies come to their opponent's place, they should be received in such a way that they will forget that there is animosity between the two parties. Bali Mahārāja was well conversant with the arts of peacemaking and fighting. Thus he received the demigods very well, although his commanders and captains were agitated. This kind of treatment was prevalent even during the fight between the Pāṇḍavas and the Kūrus. During the day, the Pāṇḍavas and Kūrus would fight with the utmost strength, and when the day was over they would go to each other's camps as friends and be received as such. During such friendly meetings, one enemy would offer anything the other enemy wanted. That was the system.

**TEXT 29**

\[ \text{te vairocanim } \text{āśīnaṁ } \]
\[ \text{guptam } \text{cāsura-yūtha-paiḥ } \]
\[ \text{śrīyā } \text{paramayaḥ } \text{juṣṭaṁ } \]
\[ \text{jita-āśeṣam } \text{upāgaman } \]

**SYNONYMS**

\( \text{te} — \text{all the demigods}; \text{vairocanim} — \text{unto Balirāja, the son of Virocana}; \text{āśīnaṁ} — \text{sitting down}; \text{guptam} — \text{well protected}; \text{ca} — \text{and}; \text{asura-yūtha-paiḥ} — \text{by the commanders of the asuras}; \text{śrīyā} — \text{by opulence}; \text{paramayaḥ} — \text{supreme}; \text{juṣṭaṁ} — \text{blessed}; \text{jita-āśeṣam} — \text{who became the proprietor of all the worlds}; \text{upāgaman} — \text{approached}. \)
TRANSLATION

The demigods approached Bali Mahārāja, the son of Virocana, and sat down near him. Bali Mahārāja was protected by the commanders of the demons and was most opulent, having conquered all the universes.

TEXT 30

mahendraḥ ślokṣṇayā vācā
sāntvayitvā mahā-matiḥ
abhayabhāṣata tat sarvaṁ
śikṣitam puruṣottamāt

SYNONYMS

mahā-indraḥ—the King of heaven, Indra; ślokṣṇayā—very mild; vācā—by words; sāntvayitvā—pleasing Bali Mahārāja very much; mahā-matiḥ—the most intelligent person; abhyabhāṣata—addressed; tat—that; sarvam—everything; śikṣitam—that was learned; puruṣa-uttamāt—from Lord Viṣṇu.

TRANSLATION

After pleasing Bali Mahārāja with mild words, Lord Indra, the King of the demigods, who was most intelligent, very politely submitted all the proposals he had learned from the Supreme Personality of Godhead, Lord Viṣṇu.

TEXT 31
SYNONYMS

tat—all those words; tu—but; arocata—were very pleasing; daityasya—to Bali Mahäräja; tatra—as well as; anye—others; ye—who were; asura-adhipäḥ—the chiefs of the asuras; šambaro—Šambara; ariṣṭanemiḥ—Ariṣṭanemi; ca—also; ye—others who; ca—and; tripura-väsinah—all the residents of Tripura.

TRANSLATION

The proposals submitted by King Indra were immediately accepted by Bali Mahäräja and his assistants, headed by Šambara and Ariṣṭanemi, and by all the other residents of Tripura.

PURPORT

It appears from this verse that politics, diplomacy, the propensity to cheat, and everything that we find in this world in individual and social negotiations between two parties are also present in the upper planetary systems. The demigods went to Bali Mahäräja with the proposal to manufacture nectar, and the Daityas, the demons, immediately accepted it, thinking that since the demigods were already weak, when the nectar was produced the demons would take it from them and use it for their own purposes. The demigods, of course, had similar intentions. The only difference is that the Supreme Personality of Godhead, Lord Viṣṇu, was on the side of the demigods because the demigods
were His devotees, whereas the demons did not care about Lord Viṣṇu. All over the universe there are two parties—the Viṣṇu party, or God-conscious party, and the godless party. The godless party is never happy or victorious, but the God-conscious party is always happy and victorious.

TEXT 32

ततो देवासुरा: कृत्या संविदं कृतसौहदः ||
उद्यमं परमं चकुरस्मृतार्थं परन्तप || ३२ ||

tato devāsuraḥ kṛtvā
samvidam kṛta-sauhṛdāḥ
udyamam paramam cakru
amṛṭārthe parantapa

SYNONYMS

tataḥ—thereafter; deva-asuraḥ—both the demons and the demigods; kṛtvā—executing; samvidam—indicating; kṛta-sauhṛdāḥ—an armistice between them; udyamam—enterprise; paramam—supreme; cakruḥ—they did; amṛṭa-arthe—for the sake of nectar; parantapa—O Mahārāja Parīkṣit, chastiser of enemies.

TRANSLATION

O Mahārāja Parīkṣit, chastiser of enemies, the demigods and the demons thereafter made an armistice between them. Then, with great enterprise, they arranged to produce nectar, as proposed by Lord Indra.

PURPORT

The word samvidam is significant in this verse. The demigods and demons
both agreed to stop fighting, at least for the time being, and endeavored to produce nectar. Śrīla Viśvanātha Cakravartī Ṭhākura notes in this connection:

\[
\text{saṁvid yuddhe pratijñāyām} \\
\text{ācāre nāmni toṣāne} \\
\text{sambhāśaṇe kriyākāre} \\
\text{saṅketa-jñānayor api}
\]

The word saṁvit is variously used to mean "in fighting," "in promising," "for satisfying," "in addressing," "by practical action," "indication," and "knowledge."

**TEXT 33**

**तत्ततः मन्दरगिरिज्योत्सोत्पात्य दुर्मदः ।

नदन्त उदधिं निन्युः शक्ता: परिघावहः ॥ ३३ ॥**

\[
tatas te mandara-girim \\
ojasotpātya durmadāḥ \\
nadanta udadhim ninyuh \\
śaktāḥ parigha-bāhavaḥ
\]

**SYNONYMS**

tataḥ—thereafter; te—all the demigods and demons; 
mandara-girim—Mandara Mountain; ojasā—with great strength; 
upātya—extracting; durmadāḥ—very powerful and competent; 
nadanta—cried very loudly; udadhim—toward the ocean; ninyuh—brought; 
śaktāḥ—very strong; parigha-bāhavaḥ—having long, strong arms.

**TRANSLATION**
Thereafter, with great strength, the demons and demigods, who were all very powerful and who had long, stout arms, uprooted Mandara Mountain. Crying very loudly, they brought it toward the ocean of milk.

TEXT 34

दूरभारोद्वहश्रान्ता: शक्तीरोचनादयः ।
आपारयन्तसं वोढुं विवशा विजहुः पथि ॥ ३४ ॥

dūra-bhārodvaha-śrāntāḥ
śakra-vairocanādayaḥ
apārayantas tam vodhum
vivaśā vijahuḥ pathi

SYNONYMS

dūra—far a great distance; bhāra-udvaha—by carrying the great load; śrāntāḥ—being fatigued; śakra—King Indra; vairocana-ādayaḥ—and Mahārāja Bali (the son of Virocana) and others; apārayantah—being unable; tam—the mountain; vodhum—to bear; vivaśāh—being unable; vijahuḥ—gave up; pathi—on the way.

TRANSLATION

Because of conveying the great mountain for a long distance, King Indra, Mahārāja Bali and the other demigods and demons became fatigued. Being unable to carry the mountain, they left it on the way.

TEXT 35

निपतत्स गिरिस्त्र बहूनमरदानवान् ।
nipatan sa giris tatra
bahūn amara-dānava
cūrṇayām āsa mahatā
bhāreṇa kanakācalaḥ

SYNONYMS
nipatan—falling down; saḥ—that; girih—mountain; tatra—there;
bahūn—many; amara-dānava—demigods and demons; cūrṇayām āsa—were
smashed; mahatā—by great; bhāreṇa—weight; kanaka-acalaḥ—the golden
mountain known as Mandara.

TRANSLATION
The mountain known as Mandara, which was extremely heavy, being made
of gold, fell and smashed many demigods and demons.

PURPORT
By constitution, gold is heavier than stone. Since Mandara Mountain was
made of gold and was therefore heavier than stone, the demigods and demons
could not properly carry it to the ocean of milk.

TEXT 36

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vijñāya bhagavāms tatra
babhūva garuḍa-dhvajaḥ

SYNONYMS
tān—all the demigods and demons; tathā—thereafter; bhagna-manasah—being brokenhearted; bhagna-bāhu—with broken arms; ūru—thighs; kandharān—and shoulders; vijñāya—knowing; bhagavān—the Supreme Personality of Godhead, Viṣṇu; tatra—there; babhūva—appeared; garuḍa-dhvajaḥ—being carried on Garuḍa.

TRANSLATION

The demigods and demons were frustrated and disheartened, and their arms, thighs and shoulders were broken. Therefore the Supreme Personality of Godhead, who knows everything, appeared there on the back of His carrier, Garuḍa.

TEXT 37

गिरिपातविनिष्पितप्रक्षालोक्यामरदानवान्
ईक्ष्या जीवायामस निर्जरान् निर्ब्रणान्यथा ॥ ३७ ॥
giri-pāta-viniśpiṣṭān
vilokyāmara-dānavaṁ
ikṣayā jīvayāṁ āsa
nirjarān nirvraṇān yathā

SYNONYMS
giri-pāta—because of the falling of Mandara Mountain; viniśpiṣṭān—crushed; vilokya—observing; amara—the demigods; dānavaṁ—and the demons;
ïkṣayā—simply by His glance; jīvayāṁ āsa—brought back to life; nirjarān—without aggrievement; nirvraṇān—without bruises; yathā—as.

TRANSLATION

Observing that most of the demons and the demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies.

TEXT 38

गिरि चारोप्य गरुदे हस्तनैकनेन ठीलया ।
आरुह्य प्रययाविधिः सुरासुरगणैर्वृङ्कतः ॥ ३८ ॥

girim cāropya garude
hastenaikena lilayā
āruhya prayayaḥ abdhim
surāsura-gaṇaḥ vṛtaḥ

SYNONYMS

girim—the mountain; ca—also; āropya—placing; garude—on the back of Garuḍa; hastena—by the hand; ekena—one; lilayā—very easily as His pastime; āruhya—getting on; prayayau—He went; abdhim—to the ocean of milk; sura-asura-gaṇaiḥ—by the demigods and asuras; vṛtaḥ—surrounded.

TRANSLATION

The Lord very easily lifted the mountain with one hand and placed it on the back of Garuḍa. Then, He too got on the back of Garuḍa and went to the ocean
of milk, surrounded by the demigods and demons.

PURPORT

Here is proof of the omnipotence of the Supreme Personality of Godhead, who is above everyone. There are two classes of living entities—the demons and the demigods—and the Supreme Personality of Godhead is above them both. The demons believe in the "chance" theory of creation, whereas the demigods believe in creation by the hand of the Supreme Personality of Godhead. The omnipotence of the Supreme Lord is proved here, for simply with one hand He lifted Mandara Mountain, the demigods and the demons, placed them on the back of Garuḍa and brought them to the ocean of milk. Now, the demigods, the devotees, would immediately accept this incident, knowing that the Lord can lift anything, however heavy it might be. But although demons were also carried along with the demigods, demons, upon hearing of this incident, would say that it is mythological. But if God is all-powerful, why would it be difficult for Him to lift a mountain? Since He is floating innumerable planets with many hundreds and thousands of Mandara Mountains, why can't He lift one of them with His hand? This is not mythology, but the difference between the believers and the faithless is that the devotees accept the incidents mentioned in the Vedic literatures to be true, whereas the demons simply argue and label all these historical incidents mythology. Demons would prefer to explain that everything happening in the cosmic manifestation takes place by chance, but demigods, or devotees, never consider anything to be chance. Rather, they know that everything is an arrangement of the Supreme Personality of Godhead. That is the difference between the demigods and the demons.

TEXT 39

अवरोध गिरि स्कन्धात् सुपर्णं पत्तां वरः ।

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Thereafter, Garuḍa, the chief of birds, unloaded Mandara Mountain from his shoulder and brought it near the water. Then he was asked by the Lord to leave that place, and he left.

**PURPORT**

Garuḍa was asked by the Lord to leave that place because the snake Vāsuki, who was to be used as the rope for churning, could not go there in the presence of Garuḍa. Garuḍa, the carrier of Lord Viṣṇu, is not a vegetarian. He eats big snakes. Vāsuki, being a great snake, would be natural food for Garuḍa, the chief of birds. Lord Viṣṇu therefore asked Garuḍa to leave so that Vāsuki could be brought to churn the ocean with Mandara Mountain, which was to be used as the churning rod. These are the wonderful arrangements of the Supreme Personality of Godhead. Nothing takes place by accident. Carrying Mandara Mountain on the back of a bird and putting it in its right position might be
difficult for anyone, whether demigod or demon, but for the Supreme Personality of Godhead everything is possible, as shown by this pastime. The Lord had no difficulty lifting the mountain with one hand, and Garuḍa, His carrier, carried all the demons and demigods together by the grace of the Supreme Lord. The Lord is known as Yogeśvara, the master of all mystic power, because of His omnipotence. If He likes, He can make anything lighter than cotton or heavier than the universe. Those who do not believe in the activities of the Lord cannot explain how things happen. Using words like "accident," they take shelter of ideas that are unbelievable. Nothing is accidental. Everything is done by the Supreme Personality of Godhead, as the Lord Himself confirms in Bhagavad-gītā (9.10). Mayādhyakṣena prakṛtiḥ sūyate sacarācaram. Whatever actions and reactions occur within the cosmic manifestation all take place under the superintendence of the Supreme Personality of Godhead. However, because the demons do not understand the potency of the Lord, when wonderful things are done, the demons think that they are accidental.

Thus end the Bhaktivedanta purports of the Eighth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Demigods and Demons Declare a Truce."

7. Lord Śiva Saves the Universe by Drinking Poison

The summary of the Seventh Chapter is as follows. As described in this chapter, the Supreme Personality of Godhead, appearing in His incarnation as a tortoise, dove deep into the ocean to carry Mandara Mountain on His back. At first the churning of the ocean produced kālakūṭa poison. Everyone feared this poison, but Lord Śiva satisfied them by drinking it.
With the understanding that when the nectar was generated from the churning they would share it equally, the demigods and the demons brought Vāsuki to be used as the rope for the churning rod. By the expert arrangement of the Supreme Personality of Godhead, the demons held the snake near the mouth, whereas the demigods held the tail of the great snake. Then, with great endeavor, they began pulling the snake in both directions. Because the churning rod, Mandara Mountain, was very heavy and was not held by any support in the water, it sank into the ocean, and in this way the prowess of both the demons and the demigods was vanquished. The Supreme Personality of Godhead then appeared in the form of a tortoise and supported Mandara Mountain on His back. Then the churning resumed with great force. As a result of the churning, a huge amount of poison was produced. The praジャpati, seeing no one else to save them, approached Lord Śiva and offered him prayers full of truth. Lord Śiva is called Āśutoṣa because he is very pleased if one is a devotee. Therefore he easily agreed to drink all the poison generated by the churning. The goddess Durgā, Bhavānī, the wife of Lord Śiva, was not at all disturbed when Lord Śiva agreed to drink the poison, for she knew Lord Śiva's prowess. Indeed, she expressed her pleasure at this agreement. Then Lord Śiva gathered the devastating poison, which was everywhere. He took it in his hand and drank it. After he drank the poison, his neck became bluish. A small quantity of the poison dropped from his hands to the ground, and it is because of this poison that there are poisonous snakes, scorpions, toxic plants and other poisonous things in this world.

TEXT 1

श्रीकुंज उवाच
ते नागराजमामन्य फलभागेन वासुकिम् ।
परिवीर गिरो तत्स्मिन् नेत्रमभिं मुदान्विताः ।

287
Śūkadeva Gosvāmī said: O best of the Kurus, Mahārāja Parīkṣit, the demigods and demons summoned Vāsuki, king of the serpents, requesting him to come and promising to give him a share of the nectar. They coiled Vāsuki around Mandara Mountain as a churning rope, and with great pleasure they endeavored to produce nectar by churning the ocean of milk.
SYNONYMS

hariḥ—the Supreme Personality of Godhead, Ajita; purastāt—from the front; jagṛhe—took; pūrvam—at first; devāḥ—the demigods; tataḥ—thereafter; abhavan—took the front portion of Vāsuki.

TRANSLATION

The Personality of Godhead, Ajita, grasped the front portion of the snake, and then the demigods followed.

TEXT 3

tan naicchan daitya-patayo
mahā-puruṣa-ceṣṭitam
na ṛṣhīmo vayaṁ puccham
aher aṅgam amaṅgalam
svādhīyā-śruta-sampannāḥ
prakhyātā janma-karmabhiḥ

SYNONYMS

tat—that arrangement; na aicchan—not liking; daitya-patayaḥ—the leaders of
TRANSLATION

The leaders of the demons thought it unwise to hold the tail, the inauspicious portion of the snake. Instead, they wanted to hold the front, which had been taken by the Personality of Godhead and the demigods, because that portion was auspicious and glorious. Thus the demons, on the plea that they were all highly advanced students of Vedic knowledge and were all famous for their birth and activities, protested that they wanted to hold the front of the snake.

PURPORT

The demons thought that the front of the snake was auspicious and that catching hold of that portion would be more chivalrous. Moreover, Daityas must always do the opposite of the demigods. That is their nature. We have actually seen this in relation to our Kṛṣṇa consciousness movement. We are advocating cow protection and encouraging people to drink more milk and eat palatable preparations made of milk, but the demons, just to protest such proposals, are claiming that they are advanced in scientific knowledge, as described here by the words svādhyāya-śruta-sampannāḥ. They say that according to their scientific way, they have discovered that milk is dangerous and that the beef obtained by killing cows is very nutritious. This difference of opinion will always continue. Indeed, it has existed since days of yore. Millions of years ago, there was the same competition. The demons, as a result of their so-called Vedic study, preferred to hold the side of the snake near the mouth.
The Supreme Personality of Godhead thought it wise to catch hold of the dangerous part of the snake and allow the demons to hold the tail, which was not dangerous, but because of a competitive desire, the demons thought it wise to hold the snake near the mouth. If the demigods were going to drink poison, the demons would resolve, "Why should we not share the poison and die gloriously by drinking it?"

In regard to the words svādhyāya-śruta-sampannāḥ prakhyātā janma-karmabhiḥ, another question may be raised. If one is actually educated in Vedic knowledge, is famous for performing prescribed activities and has been born in a great aristocratic family, why should he be called a demon? The answer is that one may be highly educated and may have been born in an aristocratic family, but if he is godless, if he does not listen to the instructions of God, then he is a demon. There are many examples in history of men like Hiraṇyakaśipu, Rāvaṇa and Kaṁsa who were well educated, who were born in aristocratic families and who were very powerful and chivalrous in fighting, but who, because of deriding the Supreme Personality of Godhead, were called Rākṣasas, or demons. One may be very well educated, but if he has no sense of Kṛṣṇa consciousness, no obedience to the Supreme Lord, he is a demon. That is described by the Lord Himself in Bhagavad-gītā (7.15):

\[
\text{na māṁ duṣkṛtino mūḍhāḥ} \\
\text{prapadyante narādhamaḥ} \\
\text{māyāyāpahṛta-jñānā} \\
\text{āsurāṁ bhāvam āśritaḥ}
\]

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." Āsurāṁ bhāvam refers to not accepting the existence of God or the transcendental instructions of the Personality of Godhead. Bhagavad-gītā clearly consists of transcendental instructions imparted directly by the Supreme Personality of Godhead. But asuras, instead of accepting these instructions directly, make commentaries according to their
own whimsical ways and mislead everyone, without profit even for themselves. One should therefore be very careful of demoniac, godless persons. According to the words of Lord Kṛṣṇa, even if a godless demon is very well educated, he must be considered a mūḍha, narādhama and māyāpahṛta jñāna.

TEXT 4

इति तूर्णिः स्थितान्दैत्यान् विलोक्य पुरुषोत्तमः।
स्मयानां विस्रीज्यां पुच्छं जग्राह सामरः ॥ ४ ॥

itti tūṣṇīṁ sthitān daiyān
vilokya puruṣottamaḥ
smayamāno visṛjyāgram
puccham jagrāha sāmarah

SYNONYMS

iti—thus; tūṣṇīṁ—silently; sthitān—staying; daityān—the demons; vilokya—seeing; puruṣa-uttamaḥ—the Personality of Godhead; smayamānaḥ—smiling; visṛjya—giving up; agram—the front portion of the snake; puccham—the rear portion; jagrāha—grasped; sa-amarah—with the demigods.

TRANSLATION

Thus the demons remained silent, opposing the desire of the demigods. Seeing the demons and understanding their motive, the Personality of Godhead smiled. Without discussion, He immediately accepted their proposal by grasping the tail of the snake, and the demigods followed Him.
After thus adjusting how the snake was to be held, the sons of Kaśyapa, both demigods and demons, began their activities, desiring to get nectar by churning the ocean of milk.
gauravāt pāṇḍu-nandana

SYNONYMS
mathyamāne—while the churning was going on; arṅave—in the ocean of milk; saḥ—that; adriḥ—hill; anādhāraḥ—without being supported by anything; hi—indeed; apaḥ—in the water; aviṣat—drowned; dhriyamāṇaḥ—captured; api—although; balibhiḥ—by the powerful demigods and demons; gauravāt—from being very heavy; pāṇḍu-nandana—O son of Pāṇḍu (Mahārāja Parīkṣit).

TRANSLATION
O son of the Pāṇḍu dynasty, when Mandara Mountain was thus being used as a churning rod in the ocean of milk, it had no support, and therefore although held by the strong hands of the demigods and demons, it sank into the water.

TEXT 7

te sunirviṇṇamamastā pariṁmukha-śriyam
āsan sva-pauruṣe naṣṭe daivenātibaliyasā

SYNONYMS
te—all of them (the demigods and demons); sunirviṇṇa-manasaḥ—their minds being very disappointed; pariṁlāna—dried up; mukha-śriyāḥ—the beauty of
Because the mountain had been sunk by the strength of providence, the
demigods and demons were disappointed, and their faces seemed to shrivel.

**TEXT 8**

vilokya vighneśa-vidhim tadeśvaro
duranta-viryo 'vitathābhisandhiḥ
kṛtvā vapuḥ kacchapam adbhutam mahat
praviśya toyaṁ girim ujjahāra

**SYNONYMS**

vilokya—observing; vighna—the obstruction (the sinking of the mountain);
iśa-vidhim—by the providential arrangement; tadā—then; iśvaraḥ—the
Supreme Personality of Godhead; duranta-viryaḥ—inconceivably powerful;
avitatha—infallible; abhisandhiḥ—whose determination; kṛtvā—expanding;
vapuḥ—body; kacchapam—tortoise; adbhutam—wonderful; mahat—very
great; praviśya—entering; toyaṁ—the water; girim—the mountain (Mandara);
ujjahāra—lifted.
TRANSLATION

Seeing the situation that had been created by the will of the Supreme, the unlimitedly powerful Lord, whose determination is infallible, took the wonderful shape of a tortoise, entered the water, and lifted the great Mandara Mountain.

PURPORT

Here is evidence that the Supreme Personality of Godhead is the supreme controller of everything. As we have previously described, there are two classes of men—the demons and the demigods—but neither of them are supremely powerful. Everyone has experienced that hindrances are imposed upon us by the supreme power. The demons regard these hindrances as mere accidents or chance, but devotees accept them to be acts of the supreme ruler. When faced with hindrances, therefore, devotees pray to the Lord. Tat te 'nukampāṁ susamikṣamāno bhumijāna evātma-kṛtaṁ vipākam [SB 10.14.8]. Devotees endure hindrances, accepting them to be caused by the Supreme Personality of Godhead and regarding them as benedictions. Demons, however, being unable to understand the supreme controller, regard such hindrances as accidental. Here, of course, the Supreme Personality of Godhead was present personally. It was by His will that there were hindrances, and by His will those hindrances were removed. The Lord appeared as a tortoise to support the great mountain. Kṣitrīha vipulatāre tava tiṁśhati prśthe. The Lord held the great mountain on His back. Keśava dhṛta-kūrma-śarīra jaya jagadīśa hare. Dangers can be created by the Supreme Personality of Godhead, and they can also be removed by Him. This is known to devotees, but demons cannot understand it.

TEXT 9

तमुस्तितं वीक्ष्य कुलाचरं पुनः

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When the demigods and demons saw that Mandara Mountain had been lifted, they were enlivened and encouraged to begin churning again. The mountain rested on the back of the great tortoise, which extended for eight hundred thousand miles like a large island.

TEXT 10

SYNONYMS

tam—that mountain; **utthita**—lifted; **vikṣya**—observing; **kulācalam**—known as Mandara; **punaḥ**—again; **samudyatāḥ**—enlivened; **nirmathitum**—to churn the ocean of milk; **sura-asurāḥ**—the demigods and the demons; **dadhāra**—carried; **prṣṭhena**—by the back; **sah**—the Supreme Lord; **lakṣa-yojana**—one hundred thousand yojanas (eight hundred thousand miles); **prastārīṇāḥ**—extending; **dvīpah**—a big island; **iva**—like; **aparaḥ**—another; **mahān**—very big.

TRANSLATION

When the demigods and demons saw that Mandara Mountain had been lifted, they were enlivened and encouraged to begin churning again. The mountain rested on the back of the great tortoise, which extended for eight hundred thousand miles like a large island.
surāsūrendrair bhuja-vīrya-vepitam
paribhramantam girim aṅga prṣṭhataḥ
bibhurat tad-āvartanam ādi-kacchapo
mene 'ṅga-kaṇḍūyanam aprameyāḥ

SYNONYMS

sura-asura-indra-īh—by the leaders of the demons and the demigods; bhuja-vīrya—by the strength of their arms; vepitam—moving; paribhramantam—rotating; girim—the mountain; aṅga—O Mahārāja Parīkṣit; prṣṭhataḥ—on His back; bibhurat—bore; tat—of that; āvartanam—the rotating; ādi-kacchapah—as the supreme original tortoise; mene—considered; aṅga-kaṇḍūyanam—as pleasing scratching of the body; aprameyāḥ—unlimited.

TRANSLATION

O King, when the demigods and demons, by the strength of their arms, rotated Mandara Mountain on the back of the extraordinary tortoise, the tortoise accepted the rolling of the mountain as a means of scratching His body, and thus He felt a pleasing sensation.

PURPORT

The Supreme Personality of Godhead is always the unlimited. Although the Supreme Personality of Godhead, in His body as a tortoise, held on His back the largest of mountains, Mandara-parvata, He did not feel any inconvenience. On the contrary, He apparently felt some itching, and thus the rotation of the mountain was certainly very pleasing.
TEXT

तथासुरानाविशदामुरेण
रूपेण तेषां बलवीर्यमीर्यन् ।
उद्दीपनं देवगणांश्च विष्णु-
दैवेन नागेन्द्रमञ्चपरमपूर्णः || २२ ||

tathāsurān āviśad āsureṇa
rūpena teśām bala-vīryam īrayan
uddīpayan deva-gaṇāṁś ca viṣṇur
daivena nāgendram abodha-rūpaḥ

SYNONYMS

tathā—thereafter; asurān—unto the demons; āviśat—entered; āsureṇa—by the quality of passion; rūpena—in such a form; teśām—of them; bala-vīryam—strength and energy; īrayan—increasing; uddīpayan—encouraging; deva-gaṇān—the demigods; ca—also; viṣṇuḥ—Lord Viṣṇu; daivena—by the feature of goodness; nāga-indram—unto the King of the serpents, Vāsuki; abodha-rūpaḥ—by the quality of ignorance.

TRANSLATION

Thereafter, Lord Viṣṇu entered the demons as the quality of passion, the demigods as the quality of goodness, and Vāsuki as the quality of ignorance to encourage them and increase their various types of strength and energy.

PURPORT

Everyone in this material world is under the different modes of material nature. There were three different parties in the churning of Mandara Mountain—the demigods, who were in the mode of goodness, the demons,
who were in the mode of passion, and the snake Vāsuki, who was in the mode of ignorance. Since they were all becoming tired (Vāsuki so much so that he was almost going to die), Lord Viṣṇu, to encourage them to continue the work of churning the ocean, entered into them according to their respective modes of nature—goodness, passion and ignorance.

**TEXT 12**

उपर्यगेन्द्र गिरिराविवान्य
आक्रम्य हस्तेन सहस्रबाहुः ।
तस्यौ दिवि ब्रह्मवेन्द्रमुख्ये—
रभिषुद्विदिः सुमनोजिव्वृष्टः ॥ १२ ॥

**SYNONYMS**

*upari*—on the top of; *agendram*—the big mountain; *giri-rāḍ*—the king of mountains; *iva*—like; *anyāḥ*—another; *ākrāmya*—catching; *hastena*—by one hand; *sahasra-bāhuḥ*—exhibiting thousands of hands; *tasthau*—situated; *divi*—in the sky; *brahma*—Lord Brahmā; *bhava*—Lord Śiva; *indra*—the King of heaven; *mukhyaiḥ*—headed by; *abhiṣṭuvadbhiḥ*—offered prayers to the Lord; *sumanaḥ*—by flowers; *abhivṛṣṭaḥ*—being showered.

**TRANSLATION**

Manifesting Himself with thousands of hands, the Lord then appeared on the summit of Mandara Mountain, like another great mountain, and held
Mandara Mountain with one hand. In the upper planetary systems, Lord Brahmā and Lord Śiva, along with Indra, King of heaven, and other demigods, offered prayers to the Lord and showered flowers upon Him.

**PURPORT**

To balance Mandara Mountain while it was being pulled from both sides, the Lord Himself appeared on its summit like another great mountain. Lord Brahmā, Lord Śiva and King Indra then expanded themselves and showered flowers on the Lord.

**TEXT 13**

उपर्यध्वात्मनि गोत्रनेत्रयोः
परेण ते प्राविषता समेधिताः ।
ममन्धुरविध्यं तरसा मदोत्कटा
महाद्रिणा क्षोभिननकचक्रम् ॥ १३ ॥

_upary adhaś cātmāni gotra-netrayoḥ_
_pareṇa te prāviṣatā samedhitāḥ_
_mamanthur abdhim tarasā madotkātā_
_mahādriṇā kṣobhita-nakra-cakram_

**SYNONYMS**

_upari—upward; adhaḥ ca—and downward; ātmāni—unto the demons and demigods; gotra-netrayoḥ—unto the mountain and Vāsuki, who was used as a rope; pareṇa—the Supreme Personality of Godhead; te—they; prāviṣatā—entering them; samedhitāḥ—sufficiently agitated; mamanthuḥ—churned; abdhim—the ocean of milk; tarasā—with great strength; mada-utkaṭāḥ—being mad; mahā-adriṇā—with the great Mandara_
Mountain; kṣobhita—agitated; nakra-cakram—all the alligators in the water.

**TRANSLATION**

The demigods and demons worked almost madly for the nectar, encouraged by the Lord, who was above and below the mountain and who had entered the demigods, the demons, Vāsuki and the mountain itself. Because of the strength of the demigods and demons, the ocean of milk was so powerfully agitated that all the alligators in the water were very much perturbed. Nonetheless the churning of the ocean continued in this way.

**TEXT 14**

अहिन्द्रसाहस्रकठोरदृढ़मुख- 
श्वासाङ्गियमाहतवचोभसुर 
पौलोमकालेयबलि-वलकारयो 

dvanāgrinidgda: saral īvābhavan

**SYNONYMS**

ahīndra—of the King of serpents; sāhasra—by thousands; kaṭhora—very, very hard; dṛṇ—all directions; mukha—by the mouth; śvāsa—breathing; agni—fire coming out; dhūma—smoke; āhata—being affected; varcasā—by the rays; asurā—the demons; pauloma—Pauloma; kāleya—Kāleya; bali—Bali; ilvala—Ilvala; ādayā—headed by; dava-agni—by a forest fire; dagdhaḥ—burned; saralāḥ—sarala trees; īva—like; abhavan—all of them
became.

TRANSLATION

Vāsuki had thousands of eyes and mouths. From his mouths he breathed smoke and blazing fire, which affected the demons, headed by Pauloma, Kāleya, Bali and Ilvala. Thus the demons, who appeared like sarala trees burned by a forest fire, gradually became powerless.

TEXT 15

devāṁś ca tac-chvāśa-sikhā-hata-prabhāṇ
dhūmrāmbara-srag-vara-kaṅcukānanān
dhūmrāmbara-srag-vara-kaṅcukānanān
samabhyavarṣan bhagavad-vaṣā ghanā
vavuḥ samudrormy-upagūḍha-vāyavaḥ

SYNONYMS

devān—all the demigods; ca—also; tat—of Vāsuki; śvāsa—from the breathing; śikhā—by the flames; hata—being affected; prabhāṇ—their bodily luster; dhūmra—smoky; ambara—dress; srrak-vara—excellent garlands; kaṅcuka—armaments; ānanān—and faces; samabhyavarṣan—sufficiently rained; bhagavat-vaṣāḥ—under the control of the Supreme Personality of Godhead; ghanā—clouds; vavuḥ—blew; samudra—of the ocean of milk; āūrmi—from the waves; upagūḍha—bearing fragments of water;
Because the demigods were also affected by the blazing breath of Vāsuki, their bodily lusters diminished, and their garments, garlands, weapons and faces were blackened by smoke. However, by the grace of the Supreme Personality of Godhead, clouds appeared on the sea, pouring torrents of rain, and breezes blew, carrying particles of water from the sea waves, to give the demigods relief.

SYNONYMS

mathyamānāt—sufficiently being churned; tathā—in this way; sindhoḥ—from the ocean of milk; deva—of the demigods; asura—and the demons; varūtha-paiḥ—by the best; yadā—when; sudhā—nectar; na jāyeta—did not come out; nirmamantha—churned; ajitaḥ—the Supreme Personality of Godhead, Ajita; svayam—personally.

TRANSLATION

When nectar did not come from the ocean of milk, despite so much endeavor
by the best of the demigods and demons, the Supreme Personality of Godhead, Ajita, personally began to churn the ocean.

TEXT 17

मेघाश्यामः कनकपरिधिः कर्णविद्योतविद्यु-न्मूर्तिः भ्राजदिलुस्तिकचः सण्धरो रक्तनेत्रः ।
जैत्रेयोभिर्भिंद्रगंधयदैर्दन्दशूकं गृहित्वा
मधनन् मधना प्रतिगिरिरिवा भोभताथो धूताद्रिः ॥ १७ ॥

megha-şyāmaḥ kanaka-paridhiḥ karna-vidyota-vidyun
mūrdhni bhrājad-vilulita-kacaḥ srag-dharo rakta-netraḥ
jaitraiṛ dorbhir jagad-abhaya-dair dandaśūkam gṛhītvā
mathnan mathnā pratigirir ivāśobhatātho dhṛtādriḥ

SYNONYMS

megha-şyāma—blackish like a cloud; kanaka-paridhiḥ—wearing yellow garments; karna—on the ears; vidyota-vidyut—whose earrings shone like lightning; mūrdhni—on the head; bhrāja—gleaming; vilulita—disheveled; kacah—whose hair; srak-dharah—wearing a flower garland; rakta-netra—with red eyes; jaitraiḥ—with victorious; dorbhīḥ—with arms; jagat—to the universe; abhaya-daiḥ—which give fearlessness; dandaśūkam—the snake (Vāsuki); gṛhītvā—after taking; mathnan—churning; mathnā—by the churning rod (Mandara Mountain); pratigirīḥ—another mountain; iva—like; aśobhata—He appeared; atho—then; dhṛta-adriḥ—having taken the mountain.

TRANSLATION

The Lord appeared like a blackish cloud. He was dressed with yellow
garments, His earrings shone on His ears like lightning, and His hair spread over His shoulders. He wore a garland of flowers, and His eyes were pinkish. With His strong, glorious arms, which award fearlessness throughout the universe, He took hold of Vāsuki and began churning the ocean, using Mandara Mountain as a churning rod. When engaged in this way, the Lord appeared like a beautifully situated mountain named Indranila.

TEXT 18

निर्माण्यमानादुदधेःभूद्विषं
महोत्वं हालहलाह्वमाग्रतः ।
सम्भ्रान्तमीनोन्मकराहिकच्छपात
tिमिद्विप्राहतिमिद्विलकुलात् ॥ १५ ॥

nirmathyamānād udadher abhūd viṣam
maholbaṇam hālahalāhvam agrataḥ
sambhraṇta-minonmakarāhi-kacchapāt
timi-dvipa-grāha-timīṅgilākulāt

SYNONYMS

nirmathyamānāt—while the activities of churning were going on; udadhēḥ—from the ocean; abhūt—there was; viṣam—poison; mahā-ulbaṇam—very fierce; hālahala-āhvam—by the name hālahala; agrataḥ—at first; sambhraṇta—agitated and going here and there; mīna—various kinds of fish; unmakara—sharks; ahi—different kinds of snakes; kacchapāt—and many kinds of tortoises; timi—whales; dvipa—water elephants; grāha—crocodiles; timīṅgila—whales that can swallow whales; ākulāt—being very much agitated.
TRANSLATION

The fish, sharks, tortoises and snakes were most agitated and perturbed. The entire ocean became turbulent, and even the large aquatic animals like whales, water elephants, crocodiles and timiṅgila fish [large whales that can swallow small whales] came to the surface. While the ocean was being churned in this way, it first produced a fiercely dangerous poison called hālahala.

TEXT 19

तदुग्रवेगं दिशि दिस्युपर्यथो
विसर्पदुसर्पदस्यमप्रति ।
भीता: प्रजा दुदुबुर्रा सेश्वरा
अरक्ष्यमाणा: शरण सदाशिवम् ॥ १९ ॥

tad ugra-vegam diśi diśy upary adho
visarpad utsarpad asahyam aprati
bhītāḥ prajā dudruvur anṅa sesvarā
arakṣyamāṇāḥ śaraṇam sadāśivam

SYNONYMS

tat—that; ugra-vegam—very fierce and potent poison; diśi diśi—in all directions; upari—upward; adhaḥ—downward; visarpat—curling; utsarpat—going upward; asahyam—unbearable; aprati—uncontrollable; bhītāḥ—being very much afraid; prajāḥ—the residents of all the worlds; dudruvuh—moved here and there; anṅa—O Mahārāja Parīkṣit; sa-iśvarāḥ—with the Supreme Lord; arakṣyamāṇāḥ—not being protected; śaraṇam—shelter; sadāśivam—unto the lotus feet of Lord Śiva.
TRANSLATION

O King, when that uncontrollable poison was forcefully spreading up and down in all directions, all the demigods, along with the Lord Himself, approached Lord Śiva [Sadāśiva]. Feeling unsheltered and very much afraid, they sought shelter of him.

PURPORT

One may question that since the Supreme Personality of Godhead was personally present, why did He accompany all the demigods and people in general to take shelter of Lord Sadāśiva, instead of intervening Himself. In this connection Śrīla Madhvacārya warns:

\[\begin{align*}
\text{rudrasya yaśaso } & \text{ṛthāya} \\
\text{svayam viṣṇur viṣam vibhuḥ} \\
\text{na sañjahre samartho } & \text{‘pi} \\
\text{vāyum coce praśāntaye}
\end{align*}\]

Lord Viṣṇu was competent to rectify the situation, but in order to give credit to Lord Śiva, who later drank all the poison and kept it in his neck, Lord Viṣṇu did not take action.

TEXT 20

विलोक्या तं देववर्त तृतीयक्षम ।
भवाय देव्याभिमतं युनीनाम् ॥
असीनमद्रावपवर्गहितोऽस्तपो जुषाणं स्तुतिभि: प्रणेमुः इ ॥ २० ॥

\[\text{vilokya tam deva-varam tri-lokyā}\]
bhavāya devyābhimatam munīnām
āśinam adṛav apavarga-hetos
tapo jušāṇam stutibhiḥ praṇemuh

SYNONYMS

vilokya—observing; tam—he; deva-varaḥ—the best of the demigods; tri-lokyāḥ—of the three worlds; bhavāya—for the flourishing; devyā—with his wife, Bhavānī; abhimatam—accepted by; munīnām—great saintly persons; āśinam—sitting together; adrau—from the top of Kailāsa Hill; apavarga-hetoḥ—desiring liberation; tapaḥ—in austerity; jušāṇam—being served by them; stutibhiḥ—by prayers; praṇemuh—offered their respectful obeisances.

TRANSLATION

The demigods observed Lord Śiva sitting on the summit of Kailāsa Hill with his wife, Bhavānī, for the auspicious development of the three worlds. He was being worshiped by great saintly persons desiring liberation. The demigods offered him their obeisances and prayers with great respect.

TEXT 21

śrī- Prajāpatayā ुचुः
Deva-deva Mahā-deva Bhūtātmān Bhūtbhāvan ।
Trāhi Nāḥ Śaraṇatāṁśeṣākāśadānād Viṣṇu ॥ २१ ॥

śrī-prajāpataya ुcuḥ
deva-deva mahā-deva
bhūtātman bhūta-bhāvana
trāhi naḥ śaraṇāpaṇnāṁs
trailokya-dahanād viṣāt

SYNONYMS
śrī-prajāpatayaḥ ācuḥ—the prajāpatis said; deva-deva—O Lord Mahādeva, best of the demigods; mahā-deva—O great demigod; bhūta-ātman—O life and soul of everyone in this world; bhūta-bhāvana—O the cause of the happiness and flourishing of all of them; trāhi—deliver; naḥ—us; śaṇaṇa-āpannān—who have taken shelter at your lotus feet; trailokya—of the three worlds; dahanāt—which is causing the burning; viṣāt—from this poison.

TRANSLATION
The prajāpatis said: O greatest of all demigods, Mahādeva, Supersoul of all living entities and cause of their happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds.

PURPORT
Since Lord Śiva is in charge of annihilation, why should he be approached for protection, which is given by Lord Viṣṇu? Lord Brahmā creates, and Lord Śiva annhilates, but both Lord Brahmā and Lord Śiva are incarnations of Lord Viṣṇu and are known as śaktyāveśa-avatāras. They are endowed with a special power like that of Lord Viṣṇu, who is actually all-pervading in their activities. Therefore whenever prayers for protection are offered to Lord Śiva, actually Lord Viṣṇu is indicated, for otherwise Lord Śiva is meant for destruction. Lord Śiva is one of the īśvaras, or the controllers known as śaktyāveśa-avatāras. Therefore he can be addressed as having the qualities of Lord Viṣṇu.

TEXT 22

310
tvam ekaḥ sarva-jagata
iśvaro bandha-mokṣayoh
tam tvām arcanti kuśalāh
prapannārti-haram gurum

SYNONYMS

tvam ekaḥ—Your Lordship is indeed; sarva-jagataḥ—of the three worlds; iśvarah—the controller; bandha-mokṣayoh—of both bondage and liberation; tam—that controller; tvām arcanti—worship you; kuśalāḥ—persons who want good fortune; prapanna-ārti-haram—who can mitigate all the distresses of a sheltered devotee; gurum—you who act as a good advisor to all fallen souls.

TRANSLATION

O lord, you are the cause of bondage and liberation of the entire universe because you are its ruler. Those who are advanced in spiritual consciousness surrender unto you, and therefore you are the cause of mitigating their distresses, and you are also the cause of their liberation. We therefore worship Your Lordship.

PURPORT

Actually Lord Viṣṇu maintains and accomplishes all good fortune. If one has to take shelter of Lord Viṣṇu, why should the demigods take shelter of Lord Śiva? They did so because Lord Viṣṇu acts through Lord Śiva in the creation of the material world. Lord Śiva acts on behalf of Lord Viṣṇu. When the Lord says in Bhagavad-gītā (14.4) that He is the father of all living entities
(aham bija-pradah pitā), this refers to actions performed by Lord Viṣṇu through Lord Śiva. Lord Viṣṇu is always unattached to material activities, and when material activities are to be performed, Lord Viṣṇu performs them through Lord Śiva. Lord Śiva is therefore worshiped on the level of Lord Viṣṇu. When Lord Viṣṇu is untouched by the external energy He is Lord Viṣṇu, but when He is in touch with the external energy, He appears in His feature as Lord Śiva.

TEXT 23

गुणमय्या स्वशक्तवस्य सर्गस्थित्यावन्विताः ।
धत्से यदा स्वदृढः भूम-ब्रह्माविस्नुशिवाभिधाम् ॥ २३ ॥

guṇa-mayyā sva-śaktyāsyā 
sarga-sthitī-apyayaṁ vibho 
dhatse yadā sva-dṛg bhūman 
brahma-viṣṇu-śivābhidhām

SYNONYMS

guṇa-mayyā—acting in three modes of activity; sva-śaktyā—by the external energy of Your Lordship; asya—of this material world; sarga-sthitī-apyayaṁ—creation, maintenance and annihilation; vibho—O lord; dhatse—you execute; yadā—when; sva-dṛk—you manifest yourself; bhūman—O great one; brahma-viṣṇu-śiva-abhidhām—as Lord Brahmā, Lord Viṣṇu or Lord Śiva.

TRANSLATION

O lord, you are self-effulgent and supreme. You create this material world by your personal energy, and you assume the names Brahmā, Viṣṇu and
Maheśvara when you act in creation, maintenance and annihilation.

PURPORT

This prayer is actually offered to Lord Viṣṇu, the puruṣa, who in His incarnations as the guṇa-avatāras assumes the names Brahmā, Viṣṇu and Maheśvara.

TEXT 24

त्वं ब्रह्म परमं गुह्यं सदसद्राभवनम् ||
नानाशक्तिभिः अभातस || २४ ॥

tvam brahma paramam guhyam
sad-asat-bhāva-bhāvanam
nānā-śaktibhir ābhātas
tvam ātmā jagad-īśvaraḥ

SYNONYMS
tvam—Your Lordship; brahma—impersonal Brahman; paramam—supreme; guhyam—confidential; sat-asat-bhāva-bhāvanam—the cause of varieties of creation, its cause and effect; nānā-śaktibhiḥ—with varieties of potencies; ābhātaḥ—manifest; tvam—you are; ātmā—the Supersoul; jagat-īśvaraḥ—the Supreme Personality of Godhead.

TRANSLATION

You are the cause of all causes, the self-effulgent, inconceivable, impersonal Brahman, which is originally Parabrahman. You manifest various potencies in this cosmic manifestation.
PURPORT

This prayer is offered to the impersonal Brahman, which consists of the effulgent rays of Parabrahman. Parabrahman is the Supreme Personality of Godhead (param brahma param dhäma pavitram paramam bhavän [Bg. 10.12]). When Lord Śiva is worshiped as Parabrahman, the worship is meant for Lord Viṣṇu.

TEXT 25

त्वं शब्दयोनिर्जनं जगद्धार्थम्
प्राणेन्द्रियद्रव्यगुणं तस्मात्।
कालः क्रतुः सत्यमूर्तं च धर्मं-
स्तव्यक्षरं यत् विवृद्धामनन्ति॥

`tvaṁ śabda-yonir jagad-ādir ātmā
pṛṇendriya-dravya-guṇāḥ svabhāvaḥ
kālaḥ kratuḥ satyam rtaṁ ca dharmas
tvayy aksaram yat tri-vṛd-āmananti`

SYNONYMS
tvam—Your Lordship; śabda-yonih—the origin and source of Vedic literature; jagat-ādiḥ—the original cause of material creation; ātmā—the soul; prāṇa—the living force; indriya—the senses; dravya—the material elements; guṇāḥ—the three qualities; sva-bhāvaḥ—material nature; kālaḥ—eternal time; kratuḥ—sacrifice; satyam—truth; rtaṁ—truthfulness; ca—and; dharmaḥ—two different types of religion; tvayi—unto you; aksaram—the original syllable, omkāra; yat—that which; tri-vṛt—consisting of the letters a, u and m; āmananti—they say.
TRANSLATION

O lord, you are the original source of Vedic literature. You are the original cause of material creation, the life force, the senses, the five elements, the three modes and the mahat-tattva. You are eternal time, determination and the two religious systems called truth [satya] and truthfulness [ṛta]. You are the shelter of the syllable om, which consists of three letters a-u-m.

TEXT 26

अग्निर्मुखं तेष्कित्वित्विदुर्लोकवाणिप्रिपं जाम्।
कालं गतिम् तेष्कित्वित्विदुर्लोकवाणिप्रिपं जाम्।
dिश्च वर्षां रसानं जलेश्म्।

agnir mukhaṁ te 'khila-devatātmā
kṣitīṁ vidur loka-bhavāṅghri-pankajam
kālam gatim te 'khila-devatātmano
diśaṁ ca karṇau rasanam jaleśam

SYNONYMS

agniḥ—fire; mukham—mouth; te—of Your Lordship; akhila-devatā-ātmā—the origin of all demigods; kṣitim—the surface of the globe; viduḥ—they know; loka-bhava—O origin of all planets; anghri-pankajam—your lotus feet; kālam—eternal time; gatim—progress; te—of Your Lordship; akhila-devatā-ātmanaḥ—the total aggregate of all the demigods; diśaḥ—all directions; ca—and; karṇau—your ears; rasanam—taste; jala-īśam—the demigod controller of the water.
TRANSLATION

O father of all planets, learned scholars know that fire is your mouth, the surface of the globe is your lotus feet, eternal time is your movement, all the directions are your ears, and Varuṇa, master of the waters, is your tongue.

PURPORT

In the śruti-mantras it is said, agniḥ sarva-devatāḥ: "Fire is the aggregate of all demigods." Agni is the mouth of the Supreme Personality of Godhead. It is through Agni, or fire, that the Lord accepts all sacrificial oblations.

TEXT 27

nābhir nabhas te śvasanaṁ nabhasvān
sūryaś ca cakṣūṁṣi jalam sma retaḥ
parāvarātmāśrayaṇāṁ tavātmā
somo mano dyaur bhagavan śiras te

SYNONYMS

nābhiḥ—navel; nabhaḥ—the sky; te—of Your Lordship; śvasanam—breathing; nabhasvān—the air; sūryaḥ ca—and the sun globe; cakṣūṁṣi—your eyes; jalam—the water; sma—indeed; retaḥ—semen; par-avara-ātma-āśrayaṇam—the shelter of all living entities, low and high; tava—your; ātmā—self; somaḥ—the moon; manaḥ—mind; dyauḥ—the higher
planetary systems; bhagavan—O Your Lordship; śirah—head; te—of you.

**TRANSLATION**

O lord, the sky is your navel, the air is your breathing, the sun is your eyes, and the water is your semen. You are the shelter of all kinds of living entities, high and low. The god of the moon is your mind, and the upper planetary system is your head.

**TEXT 28**

कुक्षि: समुद्र गिरयोऽस्यस्यख्या
रोमाणि सर्वोषधिविरुध्दस्ते ।
ढण्डांसि साश्वात् तव सत धातवः
स्त्र्यीमयात्मनः हद्रयं सर्वधर्मम्: ॥ २५ ॥

*kukṣiḥ samudrā girayaḥ 'sthi-saṅghaḥ*
*romāṇi sarvausadhi-virudhas te*
*chandāmsi sākṣat tava sapta dhātavas*
*trayī-maya-ātman hṛdayam sarva-dharmaḥ*

**SYNONYMS**

*kukṣiḥ*—abdomen; *samudrāḥ*—the oceans; *girayaḥ*—the mountains; *asthi*—bones; *saṅghāḥ*—combination; *romāṇi*—the hairs of the body; *sarva*—all; *aṇḍī*—drugs; *vīrūdhāḥ*—plants and creepers; *te*—your; *chandāmsi*—Vedic mantras; *sākṣat*—directly; *tava*—your; *sapta*—seven; *dhātavaḥ*—layers of the body; *trayī-maya-ātman*—O three Vedas personified; *hṛdayam*—core of the heart; *sarva-dharmaḥ*—all kinds of religion.
TRANSLATION

O lord, you are the three Vedas personified. The seven seas are your abdomen, and the mountains are your bones. All drugs, creepers and vegetables are the hairs on your body, the Vedic mantras like Gāyatrī are the seven layers of your body, and the Vedic religious system is the core of your heart.

TEXT 29

मुखाणि पञ्कोपनिषदस्तवेश
ौ वैष्णवदशोत्तरमन्त्रवर्गः ।
यत् तत्त्वांवावयं परमात्मतत्वं
देव स्वयंयोतिरवस्थितिस्ते ॥ २९ ॥

mukhāṇi pañcopaniṣadas taveṣa
yais trimśad-aṣṭottara-mantra-vargaḥ
yat tac chivākhyam paramātma-tattvam
deva svayam-jyotir avasthitis te

SYNONYMS

mukhāṇi—faces; pañca—five; upaniṣadah—Vedic literatures; tava—your; īśa—O lord; yaiḥ—by which; trimśat-aṣṭa-uttara-mantra-vargah—in the category of thirty-eight important Vedic mantras; yat—that; tat—as it is; śiva-ākhyam—celebrated by the name Śiva; paramātma-tattvam—which ascertain the truth about Paramātmā; deva—O lord; svayam-jyotiḥ—self-illuminated; avasthitiḥ—situation; te—of Your Lordship.

TRANSLATION
O lord, the five important Vedic mantras are represented by your five faces, from which the thirty-eight most celebrated Vedic mantras have been generated. Your Lordship, being celebrated as Lord Śiva, is self-illuminated. You are directly situated as the supreme truth, known as Paramātmā.

PURPORT

The five mantras mentioned in this connection are as follows: (1) Puruṣa, (2) Aghora, (3) Sadyojāta, (4) Vāmadeva, and (5) Īśāna. These five mantras are within the category of thirty-eight special Vedic mantras chanted by Lord Śiva, who is therefore celebrated as Śiva or Mahādeva. Another reason why Lord Śiva is called Śiva, which means "all-auspicious," is that he is self-illuminated, exactly like Lord Viṣṇu, who is the Paramātmā. Because Lord Śiva is directly an incarnation of Lord Viṣṇu, he is situated as Lord Viṣṇu's direct representative. This fact is corroborated by a Vedic mantra: ātpīṁ viśvasyātmeśvaram śāvatu. śivam acyutam. The Supersoul is called by many names, of which Maheśvara, Śiva and Acyuta are especially mentioned.

TEXT 30

छाया त्वधमोथि चैविकस्यो
नेत्रन्यं सत्वरजस्तमांसि ।
सांस्कृतात्मनः शाश्वकृतस्त्वेक्ष्मा
छन्दोमयो देव ऋषि: पुराण: ॥ ३० ॥

chāyā tv adharmomiṣu yair visargo
netra-trayāṁ sattva-rajas-tamāṃsi
sāṅkhyātmanaḥ śāstra-kṛtas taveksa
chandomayo deva rśih purāṇah

319
SYNONYMS

chāyā—shadow; tu—but; adharma-ūrmisū—in the waves of irreligion, like kāma, krodha, lobha and moha; yaiḥ—by which; visargaḥ—so many varieties of creation; netra-trayam—three eyes; sattva—goodness; rajaḥ—passion; tamāmsi—and darkness; sāṅkhya-ātmanah—the origin of all Vedic literatures; śāstra—scriptures; kṛtaḥ—made; tava—by you; ikṣā—simply by glancing; chandaḥ-mayah—full of Vedic verses; deva—O lord; ṛṣiḥ—all Vedic literatures; purāṇah—and the purāṇas, the supplementary Vedas.

TRANSLATION

O lord, your shadow is seen in irreligion, which brings about varieties of irreligious creations. The three modes of nature—goodness, passion and ignorance—are your three eyes. All the Vedic literatures, which are full of verses, are emanations from you because their compilers wrote the various scriptures after receiving your glance.

TEXT 31


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SYNONYMS

na—not; te—of Your Lordship; giri-tra—O King of the mountains; akhila-loka-pāla—all the directors of departments of material activities; vīriṇca—Lord Brahmā; vaikunṭha—Lord Viṣṇu; sura-indra—the King of heaven; gamyam—they can understand; jyotih—effulgence; param—transcendental; yatra—wherein; rajah—the mode of passion; tamaḥ ca—and the mode of ignorance; sattvam—the mode of goodness; na—not; yat brahma—which is impersonal Brahman; nirasta-bhedam—without distinction between demigods and human beings.

TRANSLATION

O Lord Girīśa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion and ignorance, the various directors of this material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahmā, Lord Viṣṇu or the King of heaven, Mahendra.

PURPORT

The brahmajyoti is actually the effulgence of the Supreme Personality of Godhead. As stated in Brahma-saṁhitā (5.40):

\[
\begin{align*}
\text{yasya prabhā prabhavato jagad-āṇḍa-koti-} \\
\text{koṭiśv aśeṣa-vasudhādi-vibhūti-bhinnam} \\
\text{tad brahma niṣkalam anantam aśeṣa-bhūtāṁ} \\
\text{govindam ādi-puruṣaṁ tam aham bhajāmi}
\end{align*}
\]

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of
countless planets, with their different opulences, in millions and millions of universes." Although the impersonal feature of the Absolute is an expansion of the rays of the Supreme Personality of Godhead, He does not need to take care of the impersonalists who enter the brahmajyoti. Kṛṣṇa says in Bhagavad-gītā (9.4), mayā tatam idaṁ sarvam jagad avyakta-mūrtinā: "In My impersonal feature I pervade this entire universe." Thus the avyakta-mūrti, the impersonal feature, is certainly an expansion of Kṛṣṇa's energy. Māyāvādis, who prefer to merge into this Brahman effulgence, worship Lord Śiva. The mantras referred to in text 29 are called mukhāni paṅcopaniśadas taveśa. Māyāvādis take all these mantras seriously in worshiping Lord Śiva. These mantras are as follows: (1) tat puṣṭāya vidmahe śāntyai, (2) mahā-devāya dhīmahi vīḍyāyai, (3) tan no rudraḥ pratiṣṭhāyai, (4) pracodayāt dhṛtyai, (5) aghorebhyaś tamā. .., (6) atha ghorebhyyo mohā. .., (7) aghorebhyyo rakṣā. .., (8) aghoratarebhyyo nidrā. .., (9) sarvabhyyaḥ sarva-vyādhyai, (10) sarva-sarvabhyyo mṛtyave, (11) namas te 'stu kṣudhā. .., (12) rudra-rūpebhyyas τρίσνα. .., (13) vāmadevāya rajā. .., (14) yeyeṭhāya svāhā. .., (15) śreṣṭhāya ratyai, (16) rudrāya kalyāṇyai, (17) kālāya kāmā. .., (18) kala-vikaraṇāya sandhīnyai, (19) bala-vikaraṇāya kriyā. .., (20) bālāya vṛddhyai, (21) balacchāyā. .., (22) pramathanāya dhātryai, (23) sarva-bhūta-damanāya bhrāmaṇyai, (24) manah-śośinyai, (25) unmanāya jvarā. .., (26) sadyojātaṁ prapadyāmi siddhyai, (27) sadyojātāya vai namaḥ ṛddhyai, (28) bhave dityai, (29) abhave lakṣmyai, (30) nātibhave medhā. .., (31) bhajasva māṁ kāntyai, (32) bhava svadhā. .., (33) udbhavāya prabhā. .., (34) iśānaḥ sarva-vidyānāṁ śaśinyai, (35) iśvaraḥ sarva-bhūtānāṁ abhaya-dā. .., (36) brahmādhipatir brahmaṇoṇḍhipatir brahman brahmaṇeṣṭa-dā. .., (37) śivo me astu marīcyai, (38) sadaśīvah īvalīnyai.

The impersonal Brahman is unknown even to the other directors of the material creation, including Lord Brahmā, Lord Indra and even Lord Viṣṇu. This does not mean, however, that Lord Viṣṇu is not omniscient. Lord Viṣṇu is omniscient, but He does not need to understand what is going on in His all-pervading expansion. Therefore in Bhagavad-gītā the Lord says that although everything is an expansion of Him (mayā tatam idaṁ sarvam [Bg.
9.4], He does not need to take care of everything (na cāham teṣv avasthitah), since there are various directors like Lord Brahmā, Lord Śiva and Indra.

**TEXT 32**

कामाध्वरत्रिपुरकालगराधनेकः
भूतद्रुहः क्षणतः स्तुतये न तत् ते।
यस्त्वन्तकालं इदमात्मकृतं स्वनेत्रं
वहिस्फूतिराशिक्या भस्यतं न वेद ॥ ३२ ॥

kāmadhvara-tripura-kālagarādy-aneka-
bhūta-druhah kṣapayatah stutaye na tat te
yas tv anta-kāla idam ātma-kṛtaṁ sva-netra-
vahni-sphuliṅga-śikhayā bhasitam na veda

**SYNONYMS**

kāma-adhvara—sacrifices for sense gratification (like Dakṣa-yajña, the sacrifices performed by Dakṣa); tripura—the demon named Tripurasura; kālagara—Kālagara; ādi—and others; aneka—many; bhūta-druhah—who are meant for giving trouble to the living entities; kṣapayataḥ—being engaged in their destruction; stutaye—your prayer; na—not; tat—that; te—speaking to you; yah tu—because; anta-kāle—at the time of annihilation; idam—in this material world; ātma-kṛtam—done by yourself; sva-netra—by your eyes; vahni-sphuliṅga-śikhayā—by the sparks of fire; bhasitam—burned to ashes; na veda—I do not know how it is happening.

**TRANSLATION**

When annihilation is performed by the flames and sparks emanating from your eyes, the entire creation is burned to ashes. Nonetheless, you do not know
how this happens. What then is to be said of your destroying the Dakṣa-yajña, Tripurāśura and the kālakūṭa poison? Such activities cannot be subject matters for prayers offered to you.

PURPORT

Since Lord Śiva considers the great acts he performs to be very unimportant, what was to be said of counteracting the strong poison produced by the churning? The demigods indirectly prayed that Lord Śiva counteract the kālakūṭa poison, which was spreading throughout the universe.

TEXT 33

ye tvaṁ ātma-rāma-gurubhir ātmā-saṁhitam
dvandvaṁ cintita-āṅghri-dvandvam
carantam umayā tapasābhithaptam
katthanta ugra-paruṣam niratam śmaśāne
te nūnmaṁ viditaṁ hāta-lajjāṁ

SYNONYMS

ye—persons who; tu—indeed; ātma-rāma-gurubhiḥ—by those who are self-satisfied and who are considered to be spiritual masters of the world; hṛdi—within the heart; cintita-āṅghri-dvandvam—thinking of your two lotus feet; carantam—moving; umayā—with your consort, Umā; tapasā abhitaptam—highly advanced through practice of austerity and penance; katthante—criticize your acts; ugra-paruṣam—not a gentle person;
niratam—always; śmaśāne—in the crematorium; te—such persons; nūnam—indeed; āttim—such activities; avidan—not knowing; tava—your activities; hāta-lajjāḥ—shameless.

**TRANSLATION**

Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However, when persons who do not know your austerity see you moving with Umā, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They cannot understand your activities.

**PURPORT**

Lord Śiva is the topmost Vaiṣṇava (vaiṣṇavānāṁ yathā śambhuḥ). It is therefore said, vaiṣṇavera kriyā-mudrā vijñe nā bujhaya. Even the most intelligent person cannot understand what a Vaiṣṇava like Lord Śiva is doing or how he is acting. Those who are conquered by lusty desires and anger cannot estimate the glories of Lord Śiva, whose position is always transcendental. In all the activities associated with lusty desires, Lord Śiva is an implement of ātma-rāma. Ordinary persons, therefore, should not try to understand Lord Śiva and his activities. One who tries to criticize the activities of Lord Śiva is shameless.

**TEXT 34**

तत् तस्य ते सदस्तोः परतः परस्य नासः स्वरूपणमने प्रभवन्ति भूमः।
ब्रह्मादयः किमुत संस्तवने वयं तु

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SYNONYMS

tat—therefore; tasya—of that; te—of Your Lordship; sat-asatoḥ—of the living entities, moving and not moving; parataḥ—transcendently situated; parasya—very difficult to understand; na—nor; añjajaḥ—as it is; svarūpa-gamane—to approach your reality; prabhavanti—it is possible; bhūmnah—O great one; brahma-ādayah—even such persons as Lord Brahmā; kim uta—what to speak of others; saṃstavane—in offering prayers; vayam tu—as far as we are concerned; tat—of you; sarga-sarga-viṣayāḥ—creations of the creation; api—although; śakti-mātram—to our ability.

TRANSLATION

Even personalities like Lord Brahmā and other demigods cannot understand your position, for you are beyond the moving and nonmoving creation. Since no one can understand you in truth, how can one offer you prayers? It is impossible. As far as we are concerned, we are creatures of Lord Brahmā’s creation. Under the circumstances, therefore, we cannot offer you adequate prayers, but as far as our ability allows, we have expressed our feelings.

TEXT 35

एतत् परं प्रपश्यामो न परं ते महेश्वर ।
SYNONYMS

etat—all these things; param—transcendental; prapaśyāmaḥ—we can see; na—not; param—the actual transcendental position; te—of Your Lordship; mahā-īśvara—O great ruler; mṛdanāya—for the happiness; hi—indeed; lokasya—of all the world; vyaktiḥ—manifested; te—of Your Lordship; avyakta-karmaṇah—whose activities are unknown to everyone.

TRANSLATION

O greatest of all rulers, your actual identity is impossible for us to understand. As far as we can see, your presence brings flourishing happiness to everyone. Beyond this, no one can appreciate your activities. We can see this much, and nothing more.

PURPORT

When the demigods offered these prayers to Lord Śiva, their inner purpose was to please him so that he would rectify the disturbing situation created by the hālahala poison. As stated in Bhagavad-gītā (7.20), kāmaṁ tais tair hṛta jñānāṁ prapadyante 'nya-devatāḥ: when one worships demigods, this is certainly because of deep-rooted desires he wants fulfilled by the mercy of those demigods. People are generally attached to the worship of demigods for some motive.
TEXT 36

Śrī Śukadeva Gosvāmī

The living entities are very much disturbed by the poison, which was spreading everywhere. Thus he spoke to his eternal consort, Satī, as follows.

SYNONYMS

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; tat—this situation; vikṣya—seeing; vyasanam—dangerous; tāsām—of all the demigods; kṛpayā—out of compassion; bhṛṣa-piditaḥ—greatly aggrieved; sarva-bhūta-suhṛt—the friend of all living entities; deva—Mahādeva; idam—this; āha—said; satīm—unto Satīdevī; priyām—his very dear wife.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: Lord Śiva is always benevolent toward all living entities. When he saw that the living entities were very much disturbed by the poison, which was spreading everywhere, he was very compassionate. Thus he spoke to his eternal consort, Satī, as follows.

TEXT 37

Śrī Śukadeva Gosvāmī

Aho bhaṭā bhavānīyaḥ pāñjānāṁ pāñya vāṣṭamḥ
Aaśaṁ prāṇa-parāpaśūnāṁ
vidheyam abhayam hi me
etāvān hi prabhore artho
yad dīna-paripaśānam

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SYNONYMS

āsāṃ—all of these living entities; prāṇa-paripsūnām—very strongly desiring to protect their lives; vidheyaṃ—something must be done; abhayam—safety; hi—indeed; me—by me; etāvān—this much; hi—indeed; prabhoḥ—of the master; arthaḥ—duty; yat—that which; dīna-paripālanam—to give protection to suffering humanity.

TRANSLATION

It is my duty to give protection and safety to all living entities struggling for existence. Certainly it is the duty of the master to protect his suffering dependents.

TEXT 39

प्राणीः स्वाः प्राणिनः पाति साधवः क्षणंहृतः।
बद्धवैरेशु भूतेषु मोहितेष्वात्मायायाः॥ ३९ ॥

prāṇaiḥ svaiḥ prāṇinaḥ pānti
sādhavah kṣaṇa-bhaṅguraiḥ
buddha-vairesu bhūtesu
mohiteṣv ātma-māyayā

SYNONYMS

prāṇaiḥ—by lives; svaiḥ—their own; prāṇinaḥ—other living entities; pānti—protect; sādhavah—devotees; kṣaṇa-bhaṅguraiḥ—temporary; baddha-vairesu—unnecessarily engaged in animosity; bhūtesu—unto living entities; mohiteṣu—bewildered; ātma-māyayā—by the external energy of the
TRANSLATION

People in general, being bewildered by the illusory energy of the Supreme Personality of Godhead, are always engaged in animosity toward one another. But devotees, even at the risk of their own temporary lives, try to save them.

PURPORT

This is the characteristic of a Vaiṣṇava. Para-duḥkha-duḥkhī: a Vaiṣṇava is always unhappy to see the conditioned souls unhappy. Otherwise, he would have no business teaching them how to become happy. In materialistic life, people must certainly engage in activities of animosity. Materialistic life is therefore compared to saṁsāra-dāvānala **(75), a blazing forest fire that automatically takes place. Lord Śiva and his followers in the paramparā system try to save people from this dangerous condition of materialistic life. This is the duty of devotees following the principles of Lord Śiva and belonging to the Rudra-sampradāya. There are four Vaiṣṇava sampradāyas, and the Rudra-sampradāya is one of them because Lord Śiva (Rudra) is the best of the Vaiṣṇavas (vaiṣṇavānāṁ yathā śambhuḥ). Indeed, as we shall see, Lord Śiva drank all the poison for the benefit of humanity.

TEXT 40

puṁsaḥ kr̥payato bhadre sarvātmā priyate hariḥ
priyate hariḥ bhagavatī priyekṣhāḥ svarācharaḥ
tasmād Indum gān bhujā praṇāmaṁ stavitastu me " 40 "

puṁsaḥ kr̥payato bhadre
sarvātmā priyate hariḥ

331
priśe harau bhagavati
priye 'ham sacarācaraḥ
tasmād idām garam bhuṇje
prajānām svastir astu me

SYNONYMS
puṁsah—with a person; kṛpayataḥ—engaged in benevolent activities; bhadre—O most gentle Bhavāṇī; sarva-ātmā—the Supersoul; priyate—becomes pleased; hariḥ—the Supreme Personality of Godhead; priśe—because of His pleasure; harau—the Supreme Lord, Hari; bhagavati—the Personality of Godhead; priye—also become pleased; aham—I; sa-cara-acaraḥ—with all others, moving and nonmoving; tasmāt—therefore; idam—this; garam—poison; bhuṇje—let me drink; prajānām—of the living entities; svastiḥ—welfare; astu—let there be; me—by me.

TRANSLATION
My dear gentle wife Bhavāṇī, when one performs benevolent activities for others, the Supreme Personality of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other living creatures. Therefore, let me drink this poison, for all the living entities may thus become happy because of me.

TEXT 41

श्रीशुक उवाच
एवमामन्त्य भगवान्भवार्नि विश्वभावनः।
तद् विषं जण्युमारेभे प्रभावज्ञान्यमोदत॥ ४९॥

śrī-śuka uvāca

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evam āmantrya bhagavān
bhavānim viṣva-bhāvanaḥ
tad viṣam jagdhum ārebhe
prabhāva-jñānvamodata

SYNONYMS
śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; āmantrya—addressing; bhagavān—Lord Śiva; bhavānim—Bhavāni; viṣva-bhāvanaḥ—the well-wisher of all the universe; tat viṣam—that poison; jagdhum—to drink; ārebhe—began; prabhāva-jñā—mother Bhavāni, who perfectly knew the capability of Lord Śiva; anvamodata—gave her permission.

TRANSLATION
Śrīla Śukadeva Gosvāmī continued: After informing Bhavāni in this way, Lord Śiva began to drink the poison, and Bhavāni, who knew perfectly well the capabilities of Lord Śiva, gave him her permission to do so.

TEXT 42

तत: करतलीकृत्य व्यापि हालवहलं विषयः ।
अभक्षयनमहदेव: कृपया भूतमावनः ॥ ४२ ॥

tataḥ karatalī-kṛtya
vyāpi hälahalam viṣam
abhakṣayan mahā-devah
kṛpayā bhūta-bhāvanaḥ

SYNONYMS
tataḥ—thereafter; karatalī-kṛtya—taking in his hand; vyāpi—widespread;
hālāhalaṁ—called hālahala; viṣam—poison; abhakṣayat—drank; mahā-devaḥ—Lord Śiva; kṛpayā—out of compassion; bhūta-bhāvanaḥ—for the welfare of all living entities.

TRANSLATION

Thereafter, Lord Śiva, who is dedicated to auspicious, benevolent work for humanity, compassionately took the whole quantity of poison in his palm and drank it.

PURPORT

Although there was such a great quantity of poison that it spread all over the universe, Lord Śiva had such great power that he reduced the poison to a small quantity so that he could hold it in his palm. One should not try to imitate Lord Śiva. Lord Śiva can do whatever he likes, but those who try to imitate Lord Śiva by smoking ganja and other poisonous things will certainly be killed because of such activities.

TEXT 43

तस्यापि दर्शयामास स्ववीर्यं जलकल्पणं ।
यद्वकार गल्ले नीलं तद धार्येऽविभूषणम् ॥ ५३ ॥

tasyāpi darśayām āsa
sva-vīryam jala-kalmaṣaḥ
yac cakāra gale nilaṁ
tac ca sādhhor vibhūṣaṇam

SYNONYMS

tasya—of Lord Śiva; api—also; darśayām āsa—exhibited; sva-vīryam—its own
potency; *jala-kalmaṣaḥ*—that poison born of the water; *yat*—which; *cakāra*—made; *gale*—on the neck; *nīlam*—bluish line; *tat*—that; *ca*—also; *sādhoḥ*—of the saintly person; *vibhūṣaṇam*—ornament.

**TRANSLATION**

As if in defamation, the poison born from the ocean of milk manifested its potency by marking Lord Śiva's neck with a bluish line. That line, however, is now accepted as an ornament of the Lord.

**TEXT 44**

`tapyante loka-tāpena
sādhavaḥ prāyaśaṇa janāḥ
paramārādhanam tad dhi
puruṣasyākhilātmanaḥ`

**SYNONYMS**

tapyante—voluntarily suffer; loka-tāpena—because of the suffering of people in general; sādhavaḥ—saintly persons; prāyaśaḥ—almost always; janāḥ—such persons; paramārādhanam—the topmost method of worshiping; tat—that activity; hi—indeed; puruṣasya—of the Supreme Person; akhila-ātmanaḥ—who is the Supersoul of everyone.

**TRANSLATION**

It is said that great personalities almost always accept voluntary suffering
because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone's heart.

**PURPORT**

Here is an explanation of how those engaged in activities for the welfare of others are very quickly recognized by the Supreme Personality of Godhead. The Lord says in *Bhagavad-gītā* (18.68-69),  

\[ ya idam paramāṁ guhyāṁ mad-bhakteṣv abhidhāsyati. .. na ca tasmān manuṣyeṣu kaścīṁ me preiṇa-kṛttamaḥ: \]

"One who preaches the message of *Bhagavad-gītā* to My devotees is most dear to Me. No one can excel him in satisfying Me by worship." There are different kinds of welfare activities in this material world, but the supreme welfare activity is the spreading of Kṛṣṇa consciousness. Other welfare activities cannot be effective, for the laws of nature and the results of karma cannot be checked. It is by destiny, or the laws of karma, that one must suffer or enjoy. For instance, if one is given a court order, he must accept it, whether it brings suffering or profit. Similarly, everyone is under obligations to karma and its reactions. No one can change this. Therefore the sāstra says:

\[
\text{tasyaiva hetoh prayateta kovidō}
\]

\[
\text{na labhyate yad bhramatāṁ upary adḥāḥ}
\]

*(SB 1.5.18)*

One should endeavor for that which is never obtained by wandering up and down the universe as a result of the reactions of karma. What is that? One should endeavor to become Kṛṣṇa conscious. If one tries to spread Kṛṣṇa consciousness all over the world, he should be understood to be performing the best welfare activity. The Lord is automatically very pleased with him. If the Lord is pleased with him, what is left for him to achieve? If one has been recognized by the Lord, even if he does not ask the Lord for anything, the Lord, who is within everyone, supplies him whatever he wants. This is also
confirmed in Bhagavad-gītā (teṣām nityābhīyuktānāṁ yoga-kṣemāṁ vahāmy aham [Bg. 9.22]). Again, as stated here, tapyante loka-tāpena sādhvahāḥ prāyaśo janāḥ. The best welfare activity is raising people to the platform of Kṛṣṇa consciousness, since the conditioned souls are suffering only for want of Kṛṣṇa consciousness. The Lord Himself also comes to mitigate the suffering of humanity.

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.7-8) All the śāstras conclude, therefore, that spreading the Kṛṣṇa consciousness movement is the best welfare activity in the world. Because of the ultimate benefit this bestows upon people in general, the Lord very quickly recognizes such service performed by a devotee.

TEXT 45

निशाम्य कर्म तच्छम्भोदव्देवत्स्य मीलुषः ।
प्रजा दाक्षायणी स्रव्य बैकुण्ठस्म शासस्तरे ॥ ४५ ॥

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niṣamya karma tac chambhor
deva-devasya mīḍhuṣaḥ
prajā dākṣāyaṇī brahmā
vaikuṇṭhaḥ ca śaśamsire

SYNONYMS
niṣamya—after hearing; karman—the act; tat—that; śambhoḥ—of Lord Śiva; deva-devasya—who is worshipable even for the demigods; mīḍhuṣaḥ—he who bestows great benedictions upon people in general; prajāḥ—the people in general; dākṣāyaṇī—Bhavānī, the daughter of Dakṣa; brahmā—Lord Brahmā; vaikuṇṭhaḥ ca—Lord Viṣṇu also; śaśamsire—praised very much.

TRANSLATION
Upon hearing of this act, everyone, including Bhavānī [the daughter of Mahārāja Dakṣa], Lord Brahmā, Lord Viṣṇu, and the people in general, very highly praised this deed performed by Lord Śiva, who is worshiped by the demigods and who bestows benedictions upon the people.
praskannam—scattered here and there; pibataḥ—of Lord Śiva while drinking; pāṇeḥ—from the palm; yat—which; kiṃcit—very little; jagṛhuh—took the opportunity to drink; sma—indeed; tat—that; vṛścika—the scorpions; ahi—the cobras; viṣa-auṣadhyah—poisonous drugs; dandaśūkāḥ ca—and animals whose bites are poisonous; ye—who; apare—other living entities.

TRANSLATION

Scorpions, cobras, poisonous drugs and other animals whose bites are poisonous took the opportunity to drink whatever little poison had fallen and scattered from Lord Śiva's hand while he was drinking.

PURPORT

Mosquitoes, jackals, dogs and other varieties of dandaśūka, or animals whose bites are poisonous, drank the poison of the samudra-manthana, the churned ocean, since it was available after it fell from the palms of Lord Śiva.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Śiva Saves the Universe by Drinking Poison."

8. The Churning of the Milk Ocean

This chapter describes how the goddess of fortune appeared during the churning of the ocean of milk and how she accepted Lord Viṣṇu as her husband. As described later in the chapter, when Dhanvantari appeared with a pot of nectar the demons immediately snatched it from him, but Lord Viṣṇu
appeared as the incarnation Mohinī, the most beautiful woman in the world, just to captivate the demons and save the nectar for the demigods.

After Lord Śiva drank all the poison, both the demigods and demons took courage and resumed their activities of churning. Because of this churning, first a surabhi cow was produced. Great saintly persons accepted this cow to derive clarified butter from its milk and offer this clarified butter in oblations for great sacrifices. Thereafter, a horse named Uccaiḥśravā was generated. This horse was taken by Bali Mahārāja. Then there appeared Airāvata and other elephants that could go anywhere in any direction, and she-elephants also appeared. The gem known as Kaustubha was also generated, and Lord Viṣṇu took that gem and placed it on His chest. Thereafter, a pārijāta flower and the Apsarās, the most beautiful women in the universe, were generated. Then the goddess of fortune, Lakṣmī, appeared. The demigods, great sages, Gandharvas and others offered her their respectful worship. The goddess of fortune could not find anyone to accept as her husband. At last she selected Lord Viṣṇu to be her master. Lord Viṣṇu gave her a place to stay everlastingly at His chest. Because of this combination of Lakṣmī and Nārāyaṇa, all who were present, including the demigods and people in general, were very pleased. The demons, however, being neglected by the goddess of fortune, were very depressed. Then Vāruṇī, the goddess of drinking, was generated, and by the order of Lord Viṣṇu the demons accepted her. Then the demons and demigods, with renewed energy, began to churn again. This time a partial incarnation of Lord Viṣṇu called Dhanvantari appeared. He was very beautiful, and he carried a jug containing nectar. The demons immediately snatched the jug from Dhanvantari’s hand and began to run away, and the demigods, being very morose, took shelter of Viṣṇu. After the demons snatched the jug from Dhanvantari, they began to fight among themselves. Lord Viṣṇu solaced the demigods, who therefore did not fight, but remained silent. While the fighting was going on among the demons, the Lord Himself appeared as the incarnation Mohinī, the most beautiful woman in the universe.
TEXT 1

श्रीशुक उवाच
pīte gare vṛṣaṅkena
pritās te 'mara-dānavāḥ
mamanthus tarasā sindhum
havirdhānī tato 'bhavat

SYNONYMS

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; pīte—was drunk; gare—when the poison; vṛṣa-āṅkena—by Lord Śiva, who sits on a bull; pritāḥ—being pleased; te—all of them; amara—the demigods; dānavāḥ—and the demons; mamanthuḥ—again began to churn; tarasā—with great force; sindhum—the ocean of milk; havirdhānī—the surabhi cow, who is the source of clarified butter; tataḥ—from that churning; abhavat—was generated.

TRANSLATION

Śukadeva Gosvāmī continued: Upon Lord Śiva's drinking the poison, both the demigods and the demons, being very pleased, began to churn the ocean with renewed vigor. As a result of this, there appeared a cow known as surabhi.

PURPORT

The surabhi cow is described as havirdhānī, the source of butter. Butter, when clarified by melting, produces ghee, or clarified butter, which is inevitably necessary for performing great ritualistic sacrifices. As stated in
Bhagavad-gītā (18.5), yajña-dāna-tapah-karma na tyājyam kāryam eva tat: sacrifice, charity and austerity are essential to keep human society perfect in peace and prosperity. Yajña, the performance of sacrifice, is essential; to perform yajña, clarified butter is absolutely necessary; and to get clarified butter, milk is necessary. Milk is produced when there are sufficient cows. Therefore in Bhagavad-gītā (18.44), cow protection is recommended (kṛṣi-go-rakṣya-vāṇijyam vaiśya-karma svabhāva jam).

TEXT 2

तामग्निहोत्रीमृष्यो जगूहुर्ब्रह्मवादिनः १
यज्ञस्य देवयानस्य मेध्याय हविषे नृप ॥ २ ॥

tām agni-hotrīṁ ṛsayo
jagṛhur brahma-vādinaḥ
yajñasya deva-yānasya
medhyāya haviṣe nṛpa

SYNONYMS

tām—that cow; agni-hotrīṁ—absolutely necessary for the production of yogurt, milk and ghee to offer as oblations in the fire; ṛsayah—sages who perform such sacrifices; jagṛhuh—took in charge; brahma-vādinaḥ—because such sages know the Vedic ritualistic ceremonies; yajñasya—of sacrifice; deva-yānasya—which fulfills the desire to be elevated to the higher planetary systems and to Brahmaloka; medhyāya—fit for offering oblations; haviṣe—for the sake of pure clarified butter; nṛpa—O King.

TRANSLATION

O King Parīkṣit, great sages who were completely aware of the Vedic
ritualistic ceremonies took charge of that surabhi cow, which produced all the yogurt, milk and ghee absolutely necessary for offering oblations into the fire. They did this just for the sake of pure ghee, which they wanted for the performance of sacrifices to elevate themselves to the higher planetary systems, up to Brahmaloka.

**PURPORT**

Surabhi cows are generally found on the Vaikuṇṭha planets. As described in *Brahma-samhitā*, Lord Kṛṣṇa, on His planet, Goloka Vṛndāvana, engages in tending the *surabhi* cows (*surabhīr abhipālayantam* [Bs. 5.29]). These cows are the Lord's pet animals. From the *surabhi* cows one can take as much milk as one needs, and one may milk these cows as many times as he desires. In other words, the *surabhi* cow can yield milk unlimitedly. Milk is necessary for the performance of *yajñā*. Sages know how to use milk to elevate human society to the perfection of life. Since cow protection is recommended everywhere in the śāstras, the brahmā vādīs took charge of the *surabhi* cow, in which the demons were not very interested.

**TEXT 3**

\[
\text{तत्त उच्चे:श्रवा नाम हयोभूच्छन्द्यपाण्डुः ।}
\text{नसिन्नन्दलिः स्पुहं चक्रे नेन्द्र ईश्वरशिक्षया ॥ ३ ॥}
\]

tata uccaiḥśravā nāma
hayo 'bhūc candra-pāṇḍuraḥ
tasmin baliḥ spṛhāṁ cakre
nendra iśvara-śikṣayā

**SYNONYMS**

tataḥ—thereafter; uccaiḥśravāḥ nāma—by the name Uccaiḥśravā; hayah—a
horse; *abhūt*—was generated; *candra-pāṇḍurāh*—being as white as the moon; *tasmin*—unto it; *baliḥ*—Mahārāja Bali; *ṣṛ̣hām cakre*—desired to possess; *na*—not; *indraḥ*—the King of the demigods; *īśvara-śikṣayā*—by the previous advice of the Lord.

**TRANSLATION**

Thereafter, a horse named Uccaiḥśravā, which was as white as the moon, was generated. Bali Mahārāja desired to possess this horse, and Indra, the King of heaven, did not protest, for he had previously been so advised by the Supreme Personality of Godhead.

**TEXT 4**

\[
\text{तत ऐरावतो नाम वारणेन्द्रो विनिर्गतः ।} \\
\text{दन्तैशृङ्खतुर्मि: श्रेष्ठादेहर्नभवतो महिमः ॥ ४ ॥} \\
\]

\[
tataù airāvato nāma \\
vāraṇendro vinirgataù \\
dantaiù caturbhīḥ śvetādrer \\
haran bhagavato mahim
\]

**SYNONYMS**

*tataḥ*—thereafter; *airāvataḥ nāma*—of the name Airāvata; *vāraṇa-indraḥ*—the king of elephants; *vinirgataḥ*—was generated; *dantaiḥ*—with its tusks; *caturbhīḥ*—four; *śveta*—white; *adhṛ̣ḥ*—of the mountain; *haran*—defying; *bhagavataḥ*—of Lord Śiva; *mahim*—the glories.

**TRANSLATION**

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As the next result of the churning, the king of elephants, named Airāvata, was generated. This elephant was white, and with its four tusks it defied the glories of Kailāsa Mountain, the glorious abode of Lord Śiva.

TEXT 5

ऐरावणादयस्तवद्विद्विग्गजा अभवंस्ततः ।
अभ्रमुप्रभृतयोष्ट्री च करिण्यस्तवभवन्तू॥ ५ ॥

airāvana-adayaḥ tv aṣṭau
dig-gajā abhavams tataḥ
abhramu-prabhṛtayō 'ṣṭau ca
kariṇyas tv abhavan nṛpa

SYNONYMS

airāvana-ādayaḥ—headed by Airāvana; tu—but; aṣṭau—eight; 
dik-gajāḥ—elephants that could go in any direction; abhavan—were generated; 
tataḥ—thereafter; abhramu-prabhṛtayāḥ—headed by the she-elephant named Abhramu; aṣṭau—eight; ca—also; kariṇyāḥ—female elephants; tu—indeed; abhavan—also generated; nṛpa—O King.

TRANSLATION

Thereafter, O King, eight great elephants, which could go in any direction, were generated. They were headed by Airāvana. Eight she-elephants, headed by Abhramu, were also generated.

PURPORT

The names of the eight elephants were Airāvana, Puṇḍarīka, Vāmana, Kumuda, Añjana, Puṣpadanta, Sārvabhauma and Supratīka.

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TEXT 6

kaustubhākhyam abhūd ratnam
padmarāgo mahodadheḥ
tasmin mañau spṛhām cakre
vakṣo-'laṅkaraṇe hariḥ
tato 'bhavat pārijātaḥ
sura-loka-vibhūṣaṇam
pūrayaty arthino yo 'ṛthaiḥ
śaśvad bhuvi yathā bhavān

SYNONYMS

kaustubha-ākhyam—known as Kaustubha; abhūt—was generated; ratnam—a valuable gem; padmarāgaḥ—another gem, named Padmarāga; mahā-udadheḥ—from that great ocean of milk; tasmin—that; mañau—jewel; spṛhām cakre—desired to possess; vakṣaḥ-alaṅkaraṇe—to decorate His chest; hariḥ—the Lord, the Supreme Personality of Godhead; tataḥ—thereafter; abhavat—was generated; pārijātaḥ—the celestial flower named pārijāta; sura-loka-vibhūṣaṇam—which decorates the heavenly planets; pūrayati—fulfills; arthinaḥ—giving persons desiring material wealth; yah—that which; arthaiḥ—by what is desired; śaśvat—always; bhuvi—on this planet; yathā—as; bhavān—Your Lordship (Mahārāja Parīkṣit).
TRANSLATION

Generated thereafter from the great ocean were the celebrated gems Kaustubha-maṇi and Padmarāga-maṇi. Lord Viṣṇu, to decorate His chest, desired to possess them. Generated next was the pārijāta flower, which decorates the celestial planets. O King, as you fulfill the desires of everyone on this planet by fulfilling all ambitions, the pārijāta fulfills the desires of everyone.

TEXT 7

तत्त्रापसरसो जाता निष्ककण्ड्यः सुवाससः ।
रमण्यः स्वर्गिनिः वल्गुगतिलिलावलोकनेः ॥ ७ ॥

tataś cāpsaraso jātā
niṣka-kaṇṭhyah suvāsasah
ramanỹah svargiṇāṁ valgu-gati-līlāvalokanaiḥ

SYNONYMS

tataḥ—thereafter; ca—also; apsarasah—the residents of Apsaroloka; jātāḥ—were generated; niṣka-kaṇṭhyah—decorated with golden necklaces; su-vāsasah—dressed with fine clothing; ramanỹah—extremely beautiful and attractive; svargiṇām—of the inhabitants of the heavenly planets; valgu-gati-līlā-avalokanaiḥ—moving very softly, they attract everyone's heart.

TRANSLATION

Next there appeared the Apsarās [who are used as prostitutes on the heavenly planets]. They were fully decorated with golden ornaments and lockets and were dressed in fine and attractive clothing. The Apsarās move very
slowly in an attractive style that bewilders the inhabitants of the heavenly planets.

**TEXT 8**

तत्तथाविरभूत साक्षात्च्छि रमा भगवतपरा ।
रक्षयति दिश: कान्त्या विद्युत सौदामनी यथा ॥ = ॥

tataś cāvirabhūt sākṣāc
chrī ramā bhagavat-parā
rañjayanti diśaḥ kāntyā
vidyut saudāmanī yathā

**SYNONYMS**

tataḥ—thereafter; ca—and; āvirabhūt—manifested; sākṣāt—directly; śrī—the goddess of fortune; ramā—known as Ramā; bhagavat-parā—absolutely inclined to be possessed by the Supreme Personality of Godhead; rañjayantī—illuminating; diśaḥ—all directions; kāntyā—by luster; vidyut—lightning; saudāmanī—Saudāmanī; yathā—as.

**TRANSLATION**

Then there appeared the goddess of fortune, Ramā, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.

**PURPORT**

Śrī means opulence. Kṛṣṇa is the owner of all opulences.
This peace formula for the world is given in Bhagavad-gītā (5.29). When people know that the Supreme Lord, Kṛṣṇa, is the supreme enjoyer, the supreme proprietor and the most intimate well-wishing friend of all living entities, peace and prosperity will ensue all over the world. Unfortunately, the conditioned souls, being placed into illusion by the external energy of the Lord, want to fight with one another, and therefore peace is disturbed. The first prerequisite for peace is that all the wealth presented by Śrī, the goddess of fortune, be offered to the Supreme Personality of Godhead. Everyone should give up his false proprietorship over worldly possessions and offer everything to Kṛṣṇa. This is the teaching of the Kṛṣṇa consciousness movement.

**TEXT 9**

तस्यं चक्र: स्पः सर्वे ससुरासुरमानवः ।
रूपादायवयोवर्णमहिमाक्षिपते ॥ ९ ॥

tasyām cakruḥ spṛhāṁ sarve
sasurāsura-mānavaḥ
rūpaudārya-vayo-varṇa-
mahimākṣipta-cetasah

**SYNONYMS**

tasyām—unto her; cakruḥ—did; spṛhāṁ—desire; sarve—everyone;
sa-sura-asura-mānavaḥ—the demigods, the demons and the human beings;
Because of her exquisite beauty, her bodily features, her youth, her complexion and her glories, everyone, including the demigods, the demons and the human beings, desired her. They were attracted because she is the source of all opulences.

PURPORT

Who in this world does not want to possess wealth, beauty and the social respectability that come from these opulences? People generally desire material enjoyment, material opulence and the association of aristocratic family members (bhogaiśvarya-prasaktānām [Bg. 2.44]). Material enjoyment entails money, beauty and the reputation they bring, which can all be achieved by the mercy of the goddess of fortune. The goddess of fortune, however, never remains alone. As indicated in the previous verse by the word bhagavat-parā, she is the property of the Supreme Personality of Godhead and is enjoyable only by Him. If one wants the favor of the goddess of fortune, mother Lakṣmī, because she is by nature bhagavat-parā one must keep her with Nārāyaṇa. The devotees who always engage in the service of Nārāyaṇa (nārāyaṇa-parāyaṇa) can easily achieve the favor of the goddess of fortune without a doubt, but materialists who try to get the favor of the goddess of fortune only to possess her for personal enjoyment are frustrated. Theirs is not a good policy. The celebrated demon Rāvaṇa, for example, wanted to deprive Rāmacandra of Lakṣmī, Sītā, and thus be victorious, but the result was just the opposite. Sītā, of course, was taken by force by Lord Rāmacandra, and Rāvaṇa and his entire material empire were vanquished. The goddess of fortune is desirable for everyone, including human beings, but one should understand that the goddess...
of fortune is the exclusive property of the Supreme Personality of Godhead. One cannot achieve the mercy of the goddess of fortune unless one prays both to her and to the supreme enjoyer, the Personality of Godhead.

**TEXT 10**

तस्या आसनमानिन्ये महेन्द्रो महदद्वृत्तम्।
मूर्तिमत्या सरिच्छेद्या हेमकुम्भैर्जलं शुचि॥ १० ॥

tasyā āsanam āninye
mahendro mahad-adbhutam
mūrtimatyah saric-chreṣṭhā
hema-kumbhair jalam śuci

**SYNONYMS**

tasyāḥ—for her; āsanam—a sitting place; āninye—brought; mahā-indraḥ—the King of heaven, Indra; mahat—glorious; adbhutam—wonderful; mūrti-matyah—accepting forms; sarit-śreṣṭhāḥ—the best of various sacred waters; hema—golden; kumbhaiḥ—with waterpots; jalam—water; śuci—pure.

**TRANSLATION**

The King of heaven, Indra, brought a suitable sitting place for the goddess of fortune. All the rivers of sacred water, such as the Ganges and Yamunā, personified themselves, and each of them brought pure water in golden waterpots for mother Lakṣmī, the goddess of fortune.

**TEXT 11**

आभिषेचनिका भूमिराहरत् सकल्रूपः।
SYNONYMS

äbhiṣecanikā — paraphernalia required for installing the Deity; bhūmi — the land; āharat — collected; sakalau — all kinds of; ausadhi — drugs and herbs; gāvah — the cows; pañca — five different varieties of products from the cow, namely milk, yogurt, clarified butter, cow dung and cow urine; pavitrāni — uncontaminated; vasanta — personified springtime; madhu — flowers and fruits produced during spring, or in the months of Caitra and Vaiśākha.

TRANSLATION

The land became a person and collected all the drugs and herbs needed for installing the Deity. The cows delivered five products, namely milk, yogurt, ghee, urine and cow dung, and spring personified collected everything produced in spring, during the months of Caitra and Vaiśākha [April and May].

PURPORT

Pañca-gavya, the five products received from the cow, namely milk, yogurt, ghee, cow dung and cow urine, are required in all ritualistic ceremonies performed according to the Vedic directions. Cow urine and cow dung are uncontaminated, and since even the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization. Therefore the Supreme Personality of Godhead, Kṛṣṇa, directly advocates...
go-rakṣya, the protection of cows. Civilized men who follow the system of varṇāśrama, especially those of the vaiśya class, who engage in agriculture and trade, must give protection to the cows. Unfortunately, because people in Kali-yuga are mandāḥ, all bad, and sumanda-matayaḥ, misled by false conceptions of life, they are killing cows in the thousands. Therefore they are unfortunate in spiritual consciousness, and nature disturbs them in so many ways, especially through incurable diseases like cancer and through frequent wars and among nations. As long as human society continues to allow cows to be regularly killed in slaughterhouses, there cannot be any question of peace and prosperity.

TEXT 12

ॠषयेऽ कत्पयां चकुराभिषेकं यथाविधिः ||
जगुर्भद्रणि गन्धवर्ण नन्तुरजगुः || १२ ||

ṛṣayaḥ kalpayāṁ cakrur
ābhīṣekāṁ yathā-vidhi
jagur bhadrāṇi gandharvā
natyaś ca nanṭur jaguḥ

SYNONYMS

ṛṣayaḥ—the great sages; kalpayāṁ cakruḥ—executed; ābhīṣekam—the abhiṣeka ceremony, which is required during the installation of the Deity; yathā-vidhi—as directed in the authorized scriptures; jaguḥ—chantered Vedic mantras; bhadrāṇi—all good fortune; gandharvāḥ—and the inhabitants of Gandharvaloka; natyaḥ—the women who were professional dancers; ca—also; nanṭuḥ—very nicely danced on the occasion; jaguḥ—and sang authorized songs prescribed in the Vedas.
TRANSLATION

The great sages performed the bathing ceremony of the goddess of fortune as directed in the authorized scriptures, the Gandharvas chanted all-auspicious Vedic mantras, and the professional women dancers very nicely danced and sang authorized songs prescribed in the Vedas.

TEXT 13

मेघा मुदरापणवमुरजानकणोमुखान्।
व्यनादयन शाक्वेणुवीणास्तमुरुगिनः स्वनान् ॥ १३ ॥

meghä mṛdaṅga-paṇava-
murajānaka-gomukhān
vyanādayan śaṅkha-veṇu-
vīṇās tumula-niḥsvanān

SYNONYMS

meghāḥ—personified clouds; mṛdaṅga—drums; paṇava—kettledrums; muraja—another kind of drum; ānaka—another type of drum; gomukhān—a type of bugle; vyanādayan—vibrated; śaṅkha—conchshells; veṇu—flutes; vīṇāḥ—stringed instruments; tumula—tumultuous; niḥsvanān—vibration.

TRANSLATION

The clouds in personified form beat various types of drums, known as mṛdaṅgas, paṇavas, murajas and ānakas. They also blew conchshells and bugles known as gomukhas and played flutes and stringed instruments. The combined sound of these instruments was tumultuous.
TEXT 14

ततो भिषिषिचुर्देवी श्रीयं पद्यकरं सतीम् ।
दिगिभा: पूर्णकल्लि: सूक्ववाक्यैद्विद्जेरिति: ॥ १४ ॥

tato 'bhiṣiṣicur devīm
śriyam padma-karām satīm
digibhāḥ pūrṇa-kalāśaiḥ
sūkta-vākyair dvijeritaiḥ

SYNONYMS
tataḥ—thereafter; abhiṣiṣicuh—poured all-auspicious water on the body;
devīm—the goddess of fortune; śriyam—very beautiful; padma-karām—with a lotus in her hand; satīm—she who is most chaste, not knowing anyone but the Supreme Personality of Godhead; digibhāḥ—the great elephants; pūrṇa-kalāśaiḥ—by completely full water jugs; sūkta-vākyaiḥ—with Vedic mantras; dvi-ja—by brāhmaṇas; īritaiḥ—chanted.

TRANSLATION

Thereafter, the great elephants from all the directions carried big water jugs full of Ganges water and bathed the goddess of fortune, to the accompaniment of Vedic mantras chanted by learned brāhmaṇas. While thus being bathed, the goddess of fortune maintained her original style, with a lotus flower in her hand, and she appeared very beautiful. The goddess of fortune is the most chaste, for she does not know anyone but the Supreme Personality of Godhead.

PURPORT

The goddess of fortune, Lakṣmī, is described in this verse as śriyam, which means that she has six opulences—wealth, strength, influence, beauty,
knowledge and renunciation. These opulences are received from the goddess of fortune. Lakṣmī is addressed here as devī, the goddess, because in Vaikuṇṭha she supplies all opulences to the Supreme Personality of Godhead and His devotees, who in this way enjoy natural life in the Vaikuṇṭha planets. The Supreme Personality of Godhead is pleased with His consort, the goddess of fortune, who carries a lotus flower in her hand. Mother Lakṣmī is described in this verse as satī, the supremely chaste, because she never diverts her attention from the Supreme Personality of Godhead to anyone else.

**TEXT 15**

समुद्रः पीतकौशेयवासली समुपाहरत् ।
वरुणः स्रजं वैजयत्ती मधुना मत्तष्पदाम् ॥ १५ ॥

samudraḥ pita-kauśeya-
vāsasi samupāharat
varuṇaḥ srajam vaijayantīm
madhunā matta-ṣaṭpadām

**SYNONYMS**

*samudraḥ*—the ocean; *pīta-kauśeya*—yellow silk; *vāsasi*—both the upper and lower portions of a garment; *samupāharat*—presented; *varuṇaḥ*—the predominating deity of the water; *srajam*—garland; *vaijayantīm*—the most decorated and the biggest; *madhunā*—with honey; *matta*—drunken; *ṣaṭ-padām*—bumblebees, which have six legs.

**TRANSLATION**

The ocean, which is the source of all valuable jewels, supplied the upper and lower portions of a yellow silken garment. The predominating deity of the
water, Varuṇa, presented flower garlands surrounded by six-legged bumblebees, drunken with honey.

PURPORT

When bathing the Deity in the abhiṣeka ceremony with various liquids, such as milk, honey, yogurt, ghee, cow dung and cow urine, it is customary to supply yellow garments. In this way the abhiṣeka ceremony for the goddess of fortune was performed according to the regular Vedic principles.

TEXT 16

bhūṣaṇāni vicitrāṇi
viśvakarmā praajaspatiḥ
hāram sarasvatī padmam
ajo nāgāḥ ca kuṇḍale

SYNONYMS

bhūṣaṇāni—varieties of ornaments; vicitrāṇi—all very nicely decorated; viśvakarmā praajaspatiḥ—Viśvakarmā, one of the praajaspatis, the sons of Lord Brahmā who generate progeny; hāram—garland or necklace; sarasvatī—the goddess of education; padmam—a lotus flower; ajaḥ—Lord Brahmā; nāgāḥ ca—the inhabitants of Nāgaloka; kuṇḍale—two earrings.

TRANSLATION

Viśvakarmā, one of the praajaspatis, supplied varieties of decorated ornaments. The goddess of learning, Sarasvatī, supplied a necklace, Lord Brahmā supplied a
lotus flower, and the inhabitants of Nägaloka supplied earrings.

TEXT 17

ततः कृतस्वस्त्ययनोत्तमङ्ग्रं

Nadadvirephäm parigṛhyam pāninā
cacāla vaktram sukapola-kundalam
tsavṛīḍa-hāsam dadhatī suśobhanam

SYNONYMS

tatah—thereafter; kṛta-svastyayanā—being worshiped regularly by all-auspicious ritualistic ceremonies; utpala-srajam—a garland of lotuses; nadat—humming; dvirephām—surrounded by bumblebees; parigṛhya—capturing; pāninā—by the hand; cacāla—went on; vaktram—face; su-kapola-kundalam—her cheeks decorated with earrings; sa-vṛīḍa-hāsam—smiling with shyness; dadhatī—expanding; su-śobhanam—her natural beauty.

TRANSLATION

Thereafter, mother Lakṣmī, the goddess of fortune, having been properly celebrated with an auspicious ritualistic ceremony, began moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful.
PURPORT

The goddess of fortune, mother Lakṣmī, accepted the ocean of milk as her father, but she perpetually rests on the bosom of Nārāyaṇa. She offers benedictions even to Lord Brahmā and other living entities in this material world, yet she is transcendental to all material qualities. Although she appeared to have been born of the ocean of milk, she immediately resorted to her eternal place on the bosom of Nārāyaṇa.

TEXT 18

स्तन्द्वयम् चातिक्षोदरी समं
निरंतरं चन्दनकुञ्कुमोक्षितम्।
ततस्स्तो नूपरवल्ल्गुशिष्ठिताः
विसर्पति हेमलतेव सा बभौ॥ १५ ॥

stana-dvayam cātikṛṣodarī samam
nirantaram candana-kuṇkumokṣitam
tatas tato nūpura-valgu śiñjitair
visarpati hema-lateva sā babhau

SYNONYMS

stana-dvayam—her two breasts; ca—also; ati-kṛṣa-udarī—the middle portion of her body being very thin; samam—equally; nirantaram—constantly; candana-kuṇkuma—with sandalwood pulp and kuṇkuma, a reddish powder; ukṣitam—smeared; tataḥ tataḥ—here and there; nūpura—of ankle bells; valgu—very beautiful; śiñjitaiḥ—with the light resounding; visarpati—walking; hema-latā—a golden creeper; iva—exactly like; sā—the goddess of fortune; babhau—appeared.

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TRANSLATION

Her two breasts, which were symmetrical and nicely situated, were covered with sandalwood pulp and kūṅkūma powder, and her waist was very thin. As she walked here and there, her ankle bells jingling softly, she appeared like a creeper of gold.

TEXT 19

vilokayanti niravadyam ātmanaḥ
padam dhruvam cāvyabhicāri-sad-guṇam
gandharva-siddhāsura-yakṣa-cāraṇa-
traipiṣṭapeya-ādiṣu nānvavindata

SYNONYMS

vilokayanti—observing, examining; niravadyam—without any fault; ātmanaḥ—for herself; padam—position; dhruvam—eternal; ca—also; avyabhicāri-sat-guṇam—without any change of qualities; gandharva—among the inhabitants of Gandharvaloka; siddha—the inhabitants of Siddhaloka; asura—the demons; yakṣa—the Yakṣas; cāraṇa—the inhabitants of Cāraṇaloka; traipiṣṭapeya-ādiṣu—and among the demigods; na—not; anvavindata—could accept any one of them.

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TRANSLATION

While walking among the Gandharvas, Yakṣas, asuras, Siddhas, Cāraṇas and denizens of heaven, Lakṣmīdevī, the goddess of fortune, was scrutinizingly examining them, but she could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them.

PURPORT

The goddess of fortune, Lakṣmīdevī, having been generated from the ocean of milk, was the daughter of the ocean. Thus she was allowed to select her own husband in a svayaṁvara ceremony. She examined every one of the candidates, but she could not find anyone suitably qualified to be her shelter. In other words, Nārāyaṇa, the natural husband of Lakṣmī, cannot be superseded by anyone in this material world.

TEXT 20

नूनं तपो यस्य न मन्युनिर्जयो ज्ञानं क्ष्वचित् तद्व न सर्ववर्जितम्।
कक्षिन्महांसत्स्य न कामनिर्जयः स ईश्वरः किं परतोव्यपश्यः || २० ||

śrīla Prabhupāda

nūnāṁ tapo yasya na manyu-nirjayo
jñānaṁ kvacit tāc ca na saṅga-varjitaṁ
kaścin mahāṁs tasya na kāma-nirjayaḥ
sa īśvaraḥ kim parato vyapaśrayah

SYNONYMS
nūnam—certainly; tapāḥ—austerity; yasya—of someone; na—not; manyu—anger; nirjayaḥ—conquered; jñānam—knowledge; kvacīt—in some saintly person; tat—that; ca—also; na—not; saṅga-varjitam—without the contamination of association; kaścīt—one person; mahān—a very great exalted person; tasya—his; na—not; kāma—material desires; nirjayaḥ—conquered; saḥ—such a person; īśvaraḥ—controller; kim—how can he be; parataḥ—of others; vyapāśrayaḥ—under the control.

**TRANSLATION**

The goddess of fortune, examining the assembly, thought in this way: Someone who has undergone great austerity has not yet conquered anger. Someone possesses knowledge, but he has not conquered material desires. Someone is a very great personality, but he cannot conquer lusty desires. Even a great personality depends on something else. How, then, can he be the supreme controller?

**PURPORT**

Here is an attempt to find the supreme controller, or īśvara. Everyone may be accepted as an īśvara, or controller, but still such controllers are controlled by others. For example, one may have undergone severe austerities but still be under the control of anger. By a scrutinizing analysis, we find that everyone is controlled by something else. No one, therefore, can be the true controller but the Supreme Personality of Godhead, Kṛṣṇa. This is supported by the śāstras. Īśvaraḥ paramah kṛṣṇaḥ: [Bs. 5.1] the supreme controller is Kṛṣṇa. Kṛṣṇa is never controlled by anyone, for He is the controller of everyone (sarva-kārana-kāraṇam).
dharmah kvacit tatra na bhūta-sauhṛdam
tyāgah kvacit tatra na mukti-kāraṇam
vīryam na puṁso 'sty aja-vega-niṣkṛtam
na hi dvitīyo guṇa-saṅga-varjitaḥ

SYNONYMS
dharmah—religion; kvacit—one may have full knowledge of; tatra—therein; na—not; bhūta-sauhṛdam—friendship with other living entities; tyāgah—renunciation; kvacit—one may possess; tatra—therein; na—not; mukti-kāraṇam—the cause of liberation; vīryam—power; na—not; puṁsaḥ—of any person; asti—there may be; aja-vega-niṣkṛtam—no release from the power of time; na—not; hi—indeed; dvitīyah—the second one; guṇa-saṅga-varjitaḥ—completely freed from the contamination of the modes of nature.

TRANSLATION

Someone may possess full knowledge of religion but still not be kind to all living entities. In someone, whether human or demigod, there may be renunciation, but that is not the cause of liberation. Someone may possess great power and yet be unable to check the power of eternal time. Someone else may have renounced attachment to the material world, yet he cannot compare to the Supreme Personality of Godhead. Therefore, no one is completely freed from the influence of the material modes of nature.
The statement *dharmah kvacit tatra na bhūta-sauhṛdam* is very important in this verse. We actually see that there are many Hindus, Muslims, Christians, Buddhists and religionists of other cults who adhere to their religious principles very nicely but are not equal to all living entities. Indeed, although they profess to be very religious, they kill poor animals. Such religion has no meaning. *Śrīmad-Bhāgavatam* (1.2.8) says:

*dharmaḥ svanuṣṭhitah puṁśām
viśvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam*

One may be very expert in following the religious principles of his own sect, but if he has no tendency to love the Supreme Personality of Godhead, his observance of religious principles is simply a waste of time. One must develop a sense of loving Vāsudeva (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]). The sign of a devotee is that he is a friend to everyone (suḥydāṁ sarva-bhūtānām [Bg. 5.29]). A devotee will never allow a poor animal to be killed in the name of religion. This is the difference between a superficially religious person and a devotee of the Supreme Personality of Godhead.

We find that there have been many great heroes in history, but they could not escape from the cruel hands of death. Even the greatest hero cannot escape from the ruling power of the Supreme Personality of Godhead when Kṛṣṇa comes as death. That is described by Kṛṣṇa Himself: mṛtyuh sarva-haraś cāham [Bg. 10.34]. The Lord, appearing as death, takes away a hero's so-called power. Even Hiraṇyakaśipu could not be saved when Nṛsiṁhadeva appeared before him as death. One's material strength is nothing before the strength of the Supreme Personality of Godhead.
TEXT 22

क्वचित्विरायुर्वि हि शीलमांगलं
क्वचित्व तद्व्यस्ति न वेद्यमायुषः ||
यन्त्रोभं कुत्र च सोप्यमानं
सुमान्गलं कश्च न काश्यते हि माम् ॥ २२ ॥

kvacit cirāyur na hi śīla-māṅgalaṁ
kvacit tad apy asti na vedyam āyuṣaḥ
yatrobhayam kutra ca so 'py amaṅgalaḥ
sumāṅgalaḥ kaśca na kāṅkṣate hi mām

SYNONYMS

kvacit—someone; cira-āyuḥ—has a long duration of life; na—not; hi—indeed;
śīla-māṅgalaṁ—good behavior or auspiciousness; kvacit—someone; tat
api—although possessing good behavior; asti—is; na—not; vedyam
āyuṣaḥ—aware of the duration of life; yatra ubhayam—if there are both
(behavior and auspiciousness); kutra—somewhere; ca—also; saḥ—that person;
api—although; amaṅgalaḥ—a little inauspicious in some other detail;
su-maṅgalaḥ—auspicious in every respect; kaśca—someone; na—not;
kāṅkṣate—desires; hi—indeed; mām—me.

TRANSLATION

Someone may have longevity but not have auspiciousness or good behavior.
Someone may have both auspiciousness and good behavior, but the duration of
his life is not fixed. Although such demigods as Lord Śiva have eternal life, they
have inauspicious habits like living in crematoriums. And even if others are
well qualified in all respects, they are not devotees of the Supreme Personality
of Godhead.

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TEXT 23

एवं विमृश्याव्याविचारिसद्गुणं-
वरं निजैकाश्रयतयागुणाश्रयम् ||
वत्रे वरं सर्वगुणैरपेक्षितं
रमा मुकुन्दं निरपेक्षमीपितम् ॥ २३ ॥

evam vimṛṣyāvyabhicāri-sad-guṇair
varam nijaikāśrayatayāguṇāśrayam
vavre varam sarva-guṇair apekṣitam
ramā mukundam nirapekṣam īpsitam

SYNONYMS

evam—in this way; vimṛṣya—after full deliberation; avyabhicārī-sat-guṇaiḥ—with extraordinary transcendental qualities; varam—superior; nija-eka-āśrayatayā—because of possessing all good qualities without depending on others; aguṇa-āśrayam—the reservoir of all transcendental qualities; vavre—accepted; varam—as a bridegroom; sarva-guṇaiḥ—with all transcendental qualities; apekṣitam—qualified; ramā—the goddess of fortune; mukundam—unto Mukunda; nirapekṣam—although He did not wait for her; īpsitam—the most desirable.

TRANSLATION

Śukadeva Gosvāmī continued: In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable.
PURPORT

The Supreme Personality of Godhead, Mukunda, is self-sufficient. Since He is fully independent, He was not in want of the support or association of Lakṣmīdevī. Nonetheless, Lakṣmīdevī, the goddess of fortune, accepted Him as her husband.

TEXT 24

तत्स्यांसदेश उशर्ति नवक्षणमालां
माधनमधुव्रतवस्थिरिप्रस्थायम्।
तस्थः निधाय निकटे तदुरः स्वधाम
सप्रिथसकसविकसननेन याता॥ २४ ॥

tasyāṁsa-deśa uṣatīṁ nava-kañja-mālāṁ
mādyan-madhuvrata-varūtha-giropaghusṭām
tasthau nidhāya nikaṭe tad-uraḥ sva-dhāma
savrīda-hāsa-vikasan-nayanena yātā

SYNONYMS
tasya—of Him (the Supreme Personality of Godhead); aṁsa-deśe—on the shoulders; uṣatīṁ—very beautiful; nava—new; kañja-mālāṁ—garland of lotus flowers; mādyat—maddened; madhuvrata-varūtha—of bumblebees; girā—with the vibrating; upaghusṭām—surrounded by their humming; tasthau—remained; nidhāya—after placing the garland; nikaṭe—nearby; tat-uraḥ—the bosom of the Lord; sva-dhāma—her real resort; sa-vrīda-hāsa—smiling with shyness; vikasat—glittering; nayanena—with the eyes; yātā—so situated.
TRANSLATION

Approaching the Supreme Personality of Godhead, the goddess of fortune placed upon His shoulders the garland of newly grown lotus flowers, which was surrounded by humming bumblebees searching for honey. Then, expecting to get a place on the bosom of the Lord, she remained standing by His side, her face smiling in shyness.

TEXT 25

tasyāḥ śriyāḥ tri-jagato janako jananyā
vakṣo nivāsam akarot paramam vibhūteḥ
śriḥ svāḥ prajāḥ sakaruṇena nirikṣāṇena
yatra sthitaidhayata sādhipatiṁs tri-lokān

SYNONYMS

tasyāḥ—of her; śriyāḥ—the goddess of fortune; tri-jagataḥ—of the three worlds; janakaḥ—the father; jananyāḥ—of the mother; vakṣaḥ—bosom; nivāsam—residence; akarot—made; paramam—supreme; vibhūteḥ—of the opulent; śriḥ—the goddess of fortune; svāḥ—own; prajāḥ—descendants; sa-karuṇena—with favorable mercy; nirikṣāṇena—by glancing over; yatra—wherein; sthitā—staying; aidhayata—increased; sa-adhipatīṁs—with the great directors and leaders; tri-lokān—the three worlds.
TRANSLATION

The Supreme Personality of Godhead is the father of the three worlds, and His bosom is the residence of mother Lakṣmī, the goddess of fortune, the proprietor of all opulences. The goddess of fortune, by her favorable and merciful glance, can increase the opulence of the three worlds, along with their inhabitants and their directors, the demigods.

PURPORT

According to the desire of Lakṣmīdevī, the goddess of fortune, the Supreme Personality of Godhead made His bosom her residence so that by her glance she could favor everyone, including the demigods and ordinary human beings. In other words, since the goddess of fortune stays on the bosom of Nārāyaṇa, she naturally sees any devotee who worships Nārāyaṇa. When the goddess of fortune understands that a devotee is in favor of devotional service to Nārāyaṇa, she is naturally inclined to bless the devotee with all opulences. The karmīs try to receive the favor and mercy of Lakṣmī, but because they are not devotees of Nārāyaṇa, their opulence is flickering. The opulence of devotees who are attached to the service of Nārāyaṇa is not like the opulence of karmīs. The opulence of devotees is as permanent as the opulence of Nārāyaṇa Himself.

TEXT 26

शब्द्यूर्यमुदरानां वादित्राणां पुष्य: स्वन: ।
देवानुगतानां सत्स्रीणां नुस्यतां गायत्रभूत्त् ॥ २६ ॥

śāṅkha-tūrya-mṛdaṅgānāṁ
vāditrāṇāṁ prthuh svanah
devānugānāṁ sastrīnāṁ

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nṛtyatām gāyatām abhūt

SYNONYMS
śaṅkha—conchshells; tūrya—bugles; mṛdaṅgānām—and of different types of drums; vāditrāṇām—and of the musical instruments; pṛthuḥ—very great; svanah—sound; deva-anugānām—the inhabitants of the upper planets like the Gandharvas and Cāraṇas, who follow the demigods; sa-strīṇām—as along with their own wives; nṛtyatām—engaged in dancing; gāyatām—singing; abhūt—became.

TRANSLATION
The inhabitants of Gandharvaloka and Cāraṇaloka then took the opportunity to play their musical instruments, such as conchshells, bugles and drums. They began dancing and singing along with their wives.

TEXT 27

brahma-rudrāṅgiro-mukhyāḥ
sarve viśva-srjō vibhum
īdīre 'vītathair mantras
tal-liṅgaiḥ puṣpa-varṣiṇaḥ

SYNONYMS
brahma—Lord Brahmā; rudra—Lord Śiva; aṅgirah—the great sage Aṅgirā Muni; mukhyāḥ—headed by; sarve—all of them; viśva-srjāḥ—the directors of universal management; vibhum—the very great personality; īdīre—worshiped;
avitathaiḥ—real; mantraiḥ—by chanting; tat-liṅgaiḥ—worshiping the Supreme Personality of Godhead; puṣpa-varṣiṇaiḥ—throwing flowers like showers.

**TRANSLATION**

Lord Brahmā, Lord Śiva, the great sage Aṅgirā, and similar directors of universal management showered flowers and chanted mantras indicating the transcendental glories of the Supreme Personality of Godhead.

**TEXT 28**

श्रीयालोकिता देवा: सप्रजापतय: प्रजा: ।
शीलादिगुणसम्पन्ना लेभिरे निर्वृत्तिः पराम् ॥ २८ ॥

śrīyāvalokitā devāḥ
saprajāpatayāḥ prajāḥ
śīlādi-guṇa-sampannā
lebhire nirvṛtīṁ parāṁ

**SYNONYMS**

śrīyā—by the goddess of fortune, Lakṣmī; avalokitāḥ—being seen favorably with mercy; devāḥ—all the demigods; sa-prajāpatayāḥ—with all the prajāpatis; prajāḥ—and their generations; śīla-ādi-guṇa-sampannā—all blessed with good behavior and good characteristics; lebhire—achieved; nirvṛtīṁ—satisfaction; parāṁ—the ultimate.

**TRANSLATION**

All the demigods, along with the prajāpatis and their descendants, being blessed by Lakṣmīji's glance upon them, were immediately enriched with good
behavior and transcendental qualities. Thus they were very much satisfied.

TEXT 29

निसत्वा लोकुप राजन निरुद्योगा गतन्त्रः।
यदा चोपेक्षिता लक्ष्म्या बभूवदेत्यदानवः॥ २९ ॥

nihsattva lopolpa raja
nirudyoga gata-trapaha
yada copekstia laksmya
babhuvur daitya-danavah

SYNONYMS

nihsattva—without strength; lopolpa—very greedy; raja—O King; nirudyoga—frustrated; gata-trapaha—shameless; yada—when; ca—also; upekstia—neglected; laksmya—by the goddess of fortune; babhuvah—they became; daitya-danavah—the demons and Rakshasas.

TRANSLATION

O King, because of being neglected by the goddess of fortune, the demons and Rakshasas were depressed, bewildered and frustrated, and thus they became shameless.

TEXT 30

अथासिद वारुणी देवी कन्या कमललोचनः।
असुरा जगहुस्तां वै हरेरुमतेन ते॥ ३० ॥

athasid varunih devi

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kanyā kamala-locanā
asurā jagṛhus tāṁ vai
harer anumatena te

SYNONYMS
atha—thereafter (after the appearance of the goddess of fortune); āsīt—there was; vāruṇī—Vāruṇī; devī—the demigoddess who controls drunkards; kanyā—a young girl; kamala-locanā—lotus-eyed; asurā—the demons; jagṛhuḥ—accepted; tāṁ—her; vai—indeed; hareḥ—of the Supreme Personality of Godhead; anumatena—by the order; te—they (the demons).

TRANSLATION
Next appeared Vāruṇī, the lotus-eyed goddess who controls drunkards. With the permission of the Supreme Personality of Godhead, Kṛṣṇa, the demons, headed by Bali Mahārāja, took possession of this young girl.

TEXT 31

अथोदधर्मध्यमानात् काश्यपैरम्युत्ताधिभिः ।
उदतिष्ठन्महाराज पुरुषः परमाध्युतः ॥ ३१ ॥

athodadher mathyamānāt
kāśyapair amṛtārthibhiḥ
udatiṣṭhan mahārāja
puruṣaḥ paramādibhutaḥ

SYNONYMS
atha—thereafter; udadheḥ—from the ocean of milk; mathyamānāt—while being churned; kāśyapaiḥ—by the sons of Kaśyapa, namely the demigods and
the demons; *amṛta-arthibhiḥ*—anxious to get nectar from the churning; *udatiśhat*—there appeared; *mahārāja*—O King; *puruṣah*—a male person; *parama*—highly; *adbhutaḥ*—wonderful.

**TRANSLATION**

O King, thereafter, while the sons of Kaśyapa, both demons and demigods, were engaged in churning the ocean of milk, a very wonderful male person appeared.

**TEXT 32**

दीर्घापीवरदोरदांधः कम्बुग्रीवोरुंगेरकङ्कणः।
श्यामलस्तरुणाः सर्वभरणभूषितं।

*dirgha-pīvara-dor-daṇḍaḥ*
*kambu-grīvo 'ruṇekṣaṇaḥ*
*śyāmalaś taruṇah sravī*
*sarvābharaṇa-bhūṣitaḥ*

**SYNONYMS**

*dirgha*—long; *pīvara*—stout and strong; *doh-daṇḍaḥ*—the arms; *kambu*—like a conchshell; *grīvaḥ*—the neck; *aruna-ikṣaṇaḥ*—reddish eyes; *śyāmalaḥ*—blackish complexion; *taruṇaḥ*—very young; *sravī*—wearing a flower garland; *sarva*—all; *ābharanaḥ*—with ornaments; *bhūṣitaḥ*—decorated.

**TRANSLATION**

He was strongly built; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and
his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments.

TEXT 33

पीतवासां महोरस्कं सुमृष्टमणिकुण्डलं।
किण्धकुञ्जिकेशान्तसुभं: सिंहविक्रमं।
अमृतापूर्णकल्लं बिभ्रद वल्लभृणितं। 33

pīta-vāsā mahoraskah
sumṛṣṭa-maṇi-kuṇḍalaḥ
snigdha-kuñcita-keśānta-
subhagāḥ simha-vikramaḥ
amṛtāpūrṇa-kalasam
bibhрад valaya-bhūṣitaḥ

SYNONYMS

pīta-vāsāḥ—wearing yellow garments; mahā-uraskah—his chest very broad; su-mṛṣṭa-maṇi-kuṇḍalaḥ—whose earrings were well polished and made of pearls; snigdha—polished; kuñcita-keśa—curling hair; anta—at the end; su-bhagaḥ—separated and beautiful; simha-vikramaḥ—strong like a lion; amṛta—with nectar; āpūrṇa—filled to the top; kalasam—a jar; bibhrat—moving; valaya—with bangles; bhūṣitaḥ—decorated.

TRANSLATION

He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with
TEXT 34

स वै भगवत: साक्षाद्रिष्णोरंशांशसम्भवः ।
धन्वन्तरिरिति र्या त्यात आयुर्वेददुःगिज्ज्यभाक् ॥ ३४ ॥

sa vai bhagavataḥ sākṣād
viṣṇor amśaṁsa-sambhavaḥ
dhanvantarir iti khyāta
āyur-veda-dṛg iṣya-bhāk

SYNONYMS

saḥ—he; vai—indeed; bhagavataḥ—of the Supreme Personality of Godhead; sākṣāt—directly; viṣṇoh—of Lord Viṣṇu; amśa-amśa-sambhavaḥ—incarnation of the plenary portion of a plenary portion; dhanvantariḥ—Dhanvantari; iti—thus; khyātaḥ—celebrated; āyuh-veda-dṛg—fully conversant in the medical science; iṣya-bhāk—one of the demigods eligible to share the benefits of sacrifices.

TRANSLATION

This person was Dhanvantari, a plenary portion of a plenary portion of Lord Viṣṇu. He was very conversant with the science of medicine, and as one of the demigods he was permitted to take a share in sacrifices.

PURPORT

Śrīla Madhva-cārya remarks:

teṣām satyāc cālanārthaṁ

376
Dhanvantari, who was carrying the jug containing nectar, was a plenary incarnation of the Supreme Personality of Godhead, but although he was very strong, the asuras were able to take the jug of nectar from his hands.

**TEXT 35**

**TAMALOEKHYAAHUR: SARBH KALSAAM CHAMUTABHUTAM I**

**LIPSNAA: SARBVASTUNI KALSAAM TARSAHARAN II 35 II**

* tam — him; alokya — seeing; asurah — the demons; sarve — all of them; kalasam — the container of nectar; ca — also; amrita — filled with nectar; lipsanta — desiring strongly; sarva — all objects; kalasam — the jug; tarasa — immediately; aharan — snatched away.

**SYNONYMS**

**TRANSLATION**

Upon seeing Dhanvantari carrying the jug of nectar, the demons, desiring the jug and its contents, immediately snatched it away by force.

**TEXT 36**
When the jug of nectar was carried off by the demons, the demigods were morose. Thus they sought shelter at the lotus feet of the Supreme Personality of Godhead, Hari.
SYNONYMS

iti—in this way; tat—of the demigods; dainyam—moroseness; alokya—seeing; bhagavăn—the Supreme Personality of Godhead; bhṛtya-kāma-kṛt—who is always ready to fulfill the desires of His servants; mā khidyata—do not be aggrieved; mithaḥ—by a quarrel; artham—to get nectar; vaḥ—for all of you; sādhayiṣye—I shall execute; sva-māyayā—by My own energy.

TRANSLATION

When the Supreme Personality of Godhead, who always desires to fulfill the ambitions of His devotees, saw that the demigods were morose, He said to them, "Do not be aggrieved. By My own energy I shall bewilder the demons by creating a quarrel among them. In this way I shall fulfill your desire to have the nectar."

TEXT 38

mithaḥ kalir abhūt teṣāṁ
tad-arthe tarṣa-cetasāṁ
ahāṁ pūrvam ahaṁ pūrvam
na tvāṁ na tvāṁ iti prabho

SYNONYMS

mithaḥ—among themselves; kalih—disagreement and quarrel; abhūt—there was; teṣāṁ—of all of them; tat-arthe—for the sake of nectar; tarṣa-cetasāṁ—bewildered in heart and soul by the illusory energy of Viṣṇu;
O King, a quarrel then arose among the demons over who would get the nectar first. Each of them said, "You cannot drink it first. I must drink it first. Me first, not you!"

PURPORT

This is the symptom of demons. The first concern of a nondevotee is how to enjoy his personal sense gratification at once, whereas the devotee's first concern is to satisfy the Lord. This is the distinction between the nondevotee and the devotee. In this material world, since most people are nondevotees, they regularly compete, fight, disagree and war among themselves, for everyone wants to enjoy and satisfy his own senses. Therefore, unless such demons become Kṛṣṇa conscious and are trained to satisfy the senses of the Lord, there can be no question of peace in human society or any society, even that of the demigods. The demigods and devotees, however, always surrender to the lotus feet of the Lord, and thus the Lord is always anxious to satisfy their ambitions. While the demons fight to satisfy their own senses, devotees engage in devotional service to satisfy the senses of the Lord. The members of the Kṛṣṇa consciousness movement must be alert in regard to this point, and then their preaching of the Kṛṣṇa consciousness movement will be successful.

TEXTS 39-40

devāḥ svam bhāgmaṁhitam ye tu tuktaśāyaśaḥ 
śatrvaśāg ḍvātātmaśāṣeṣa dharmāḥ sanātanaṁ || 39 ||
iihiti śvānātmyārthaṁ vṛdiṣṭeṣa jātamataram ||

380
Some of the demons said, "All the demigods have taken part in churning the ocean of milk. Now, as everyone has an equal right to partake in any public sacrifice, according to the eternal religious system it is befitting that the demigods now have a share of the nectar." O King, in this way the weaker demons forbade the stronger demons to take the nectar.

PURPORT

381
Desiring to take the nectar, those among the demons who were less strong spoke in favor of the demigods. The weaker Daityas naturally pleaded on behalf of the demigods to stop the stronger Daityas from drinking the nectar without sharing it. In this way, disagreement and trouble arose as they forbade one another to drink the nectar.

**TEXTS 41-46**

\[
\begin{align*}
\text{etasmin} & \text{n antare viṣṇuh} \\
\text{sarvopāya-vid īśvaraḥ} \\
\text{yośid-rūpam anirdeśyaṁ} \\
\text{dadhāra-paramādbhutam} \\
\text{prekṣanīyotpala-śyāmaṁ} \\
\text{sarvāvayava-sundaram} \\
\text{samāna-karnābharanāṁ}
\end{align*}
\]
sukapolonnasānanam
nava-yauvana-nirvṛtta-
stana-bhāra-kṛśodaram
mukhāmodānuraktāli-
jhānkārođvigna-locanam

bibhrat sukeśa-bhārenā
mālām uphulla-mallikām
sugrīva-kaṇṭhābharanām
su-bhujāṅgada-bhūṣitam

virajāmbra-saṁvita-
nitamba-dvīpa-śobhayā
kāncyā pravilasad-valgu-
calac-caraṇa-nūpuram

savṛiḍa-smita-viśāipta-
bhrū-vilāsavolokanaiḥ
daitya-yūtha-pa-cetaḥsu
kāmam uddīpayan muhuḥ

SYNONYMS

etasmin antare—after this incident; viṣṇuḥ—Lord Viṣṇu; sarva-upāya-vit—one who knows how to deal with different situations; iśvaraḥ—the supreme controller; yośi-rūpam—the form of a beautiful woman; anirdeśyam—no one could ascertain who She was; dadhāra—assumed; parama—supremely; adbhuṭam—wonderful; prekṣaṇīya—pleasing to look at; upala-śyāmam—blackish like a newly grown lotus; sarva—all; avayava—parts of the body; sundaram—very beautiful; samāna—equally adjusted; karṇa-āḥbaraṇaṁ—ornaments on the ears; su-kapola—very beautiful cheeks; unnasa-ānanam—a raised nose on Her face; nava-yauvana—newly youthful; nirvṛtta-stana—breasts not agitated; bhāra—weight; kṛśa—very lean and thin;
udaram—waist; mukha—face; āmoda—creating pleasure; anurakta—attracted; ali—bumblebees; jhanāra—making a humming sound; udvigna—from anxiety; locanam—Her eyes; bibhrat—moving; su-keṣa-bhārena—by the weight of beautiful hair; mālām—with a flower garland; utphulla-mallikām—made of fully grown mallikā flowers; su-grīva—a nice neck; kaṇṭha-ābharanam—ornamented with beautiful jewelry; su-bhuja—very beautiful arms; anūgada-bhūṣitam—decorated with bangles; viraja-ambara—very clean cloth; saṃvita—spread; nitamba—breast; dvīpa—appearing like an island; śobhayā—by such beauty; kāncyā—the belt on the waist; pravilasat—spreading over; valgu—very beautiful; calat-caraṇa-nūpuram—moving ankle bells; sa-vrīḍa-smita—smiling with shyness; viṣṇu—glancing; bhrū-vilāsa—activities of the eyebrows; avalokanaiḥ—glancing over; daitya-yūtha-pa—the leaders of the demons; cetasu—in the core of the heart; kāmam—lusty desire; uddīpayat—awakening; muhuh—constantly.

**TRANSLATION**

The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings. Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements...
of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.

PURPORT

Because of the Supreme Lord's assuming the form of a beautiful woman to arouse the lusty desires of the demons, a description of Her complete beauty is given here.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Churning of the Milk Ocean."

9. The Lord Incarnates as Mohini-Mūrti

This chapter describes how the demons, being enchanted by the beauty of the Mohini form, agreed to hand over the container of nectar to Mohinīdevī, who tactfully delivered it to the demigods.

When the demons got possession of the container of nectar, an extraordinarily beautiful young woman appeared before them. All the demons became captivated by the young woman's beauty and became attached to Her. Now, because the demons were fighting among themselves to possess the nectar, they selected this beautiful woman as a mediator to settle their quarrel. Taking advantage of their weakness in this regard, Mohini, the incarnation of the Supreme Personality of Godhead, got the demons to promise that whatever decision She might give, they would not refuse to accept it. When the demons made this promise, the beautiful woman, Mohinī-mūrti, had the demigods and
demons sit in different lines so that She could distribute the nectar. She knew that the demons were quite unfit to drink the nectar. Therefore, by cheating them She distributed all the nectar to the demigods. When the demons saw this cheating of Mohini-mūrti, they remained silent. But one demon, named Rāhu, dressed himself like a demigod and sat down in the line of the demigods. He sat beside the sun and the moon. When the Supreme Personality of Godhead understood how Rāhu was cheating, He immediately cut off the demon's head. Rāhu, however, had already tasted the nectar, and therefore although his head was severed, he remained alive. After the demigods finished drinking the nectar, the Supreme Personality of Godhead assumed His own form. Śukadeva Gosvāmī ends this chapter by describing how powerful is the chanting of the holy names, pastimes and paraphernalia of the Supreme Personality of Godhead.

**TEXT 1**

श्रीशुकु उवाच
tenaṇyoṣṭhottosurā pātraṁ harantasya-kṣūhadaḥ
tṛipnta dasyyadharmāṇa āyāntiḥ dadṛśuḥ striyam

śrī-śuka uvāca
te 'nyonyato 'surāḥ pātraṁ
harantaḥ tyakta-sauhṛdāḥ
kṣipanto dasyu-dharmāṇa
āyāntiṁ dadṛśuḥ striyam

**SYNONYMS**

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; te—the demons; anyonyataḥ—among themselves; asurāḥ—the demons; pātraṁ—the container of nectar; harantaḥ—snatching from one another; tyakta-sauhṛdāḥ—became
inimical toward one another; kṣipantaḥ—sometimes throwing; dasyu-dharmāṇaḥ—sometimes snatching like robbers; āyāntim—coming forward; dadṛśuḥ—saw; striyam—a very beautiful and attractive woman.

**TRANSLATION**

Śukadeva Gosvāmī said: Thereafter, the demons became inimical toward one another. Throwing and snatching the container of nectar, they gave up their friendly relationship. Meanwhile, they saw a very beautiful young woman coming forward toward them.

**TEXT 2**

अहो रूपमहो धाम अहो अस्या नवं वयः ||
<br>
इति ते तामभिद्रुत्य पप्रचुर्ज्ञितहच्छया: || २ ||
<br>

**SYNONYMS**

aho—how wonderful; rūpam—Her beauty; aho—how wonderful; dhāma—Her bodily luster; aho—how wonderful; asyāḥ—of Her; navam—new; vayaḥ—beautiful age; iti—in this way; te—those demons; tāṁ—unto the beautiful woman; abhidrutyā—going before Her hastily; papracchuḥ—inquired from Her; jāta-hṛt-śayāḥ—their hearts being filled with lust to enjoy Her.

**TRANSLATION**

387
Upon seeing the beautiful woman, the demons said, "Alas, how wonderful is Her beauty, how wonderful the luster of Her body, and how wonderful the beauty of Her youthful age!" Speaking in this way, they quickly approached Her, full of lusty desires to enjoy Her, and began to inquire from Her in many ways.

**TEXT 3**

का त्वं कन्यापलाशक्षिकूतो वा किं चिकिर्षसि ।
कस्यासि वद् वामोरु मध्यतव मनामि नः ॥ ३ ॥

kā tvam kañja-palāśaकृśī
kuto vā kim cikīrṣaśi
kasyasi vada vāmoru
mathnatīva manāṁśi naḥ

**SYNONYMS**

kā—who; tvam—are You; kañja-palāśa-aksi—having eyes like the petals of a lotus; kutaḥ—from where; vā—either; kim cikīrṣaśi—what is the purpose for which You have come here; kasya—of whom; asi—do You belong; vada—kindly tell us; vāma-ūru—O You whose thighs are extraordinarily beautiful; mathnatī—agitating; iva—like; manāṁśi—within our minds; naḥ—our.

**TRANSLATION**

O wonderfully beautiful girl, You have such nice eyes, resembling the petals of a lotus flower. Who are You? Where do You come from? What is Your purpose in coming here, and to whom do You belong? O You whose thighs are extraordinarily beautiful, our minds are becoming agitated simply because of
seeing You.

PURPORT

The demons inquired from the wonderfully beautiful girl, "To whom do You belong?" A woman is supposed to belong to her father before her marriage, to her husband after her marriage, and to her grown sons in her old age. In regard to this inquiry, Śrīla Viśvanātha Cakravartī Ṭhākura says that the question "To whom do You belong?" means "Whose daughter are You?" Since the demons could understand that the beautiful girl was still unmarried, every one of them desired to marry Her. Thus they inquired, "Whose daughter are You?"

TEXT 4

न वयं त्वामरैैः सिद्धगन्धर्ववर्षारणैः ।
नास्प्रश्ता-पुर्वम् जानीमो लोकशैश्र कुतो नुभि: ॥ ४ ॥

na vayaṁ tvāmarair daityaiḥ
diddha-gandharva-cāraṇaiḥ
nāspṛṣṭa-pūrvāṁ jānīmo
lokeśaiś ca kuto nṛbhiḥ

SYNONYMS

na—it is not; vayam—we; tvā—unto You; amaraiḥ—by the demigods; daityaiḥ—by the demons; siddha—by the Siddhas; gandharva—by the Gandharvas; cāraṇaiḥ—and by the Cāraṇas; na—not; asprṛṣṭa-pūrvāṁ—never enjoyed or touched by anyone; jānīmaḥ—know exactly; loka-iśaiḥ—by the various directors of the universe; ca—also; kutaḥ—what to speak of; nṛbhiḥ—by human society.

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TRANSLATION

What to speak of human beings, even the demigods, demons, Siddhas, Gandharvas, Cāraṇas and the various directors of the universe, the Prajāpatis, have never touched You before. It is not that we are unable to understand Your identity.

PURPORT

Even the asuras observed the etiquette that no one should address a married woman with lust. The great analyst Cāṇakya Paṇḍita says, mātrvat para-dāreṣu: one should consider another's wife to be one's mother. The asuras, the demons, took it for granted that the beautiful young woman, Mohinī-mūrti, who had arrived before them, was certainly not married. Therefore they assumed that no one in the world, including the demigods, the Gandharvas, the Cāraṇas and the Siddhas, had ever touched Her. The demons knew that the young girl was unmarried, and therefore they dared to address Her. They supposed that the young girl, Mohinī-mūrti, had come there to find a husband among all those present (the Daityas, the demigods, the Gandharvas and so on).

TEXT 5

नूनं त्वं विधिना सुभृतं प्रेषितासि शरीरिणाम् ।
सवैन्द्रियमनः प्रीतिं विधातुं सघ्रणेन किम् ॥ ५ ॥

nūnāṁ tvam vidhinā suḥṛtuḥ
preṣitāsi śarīrīnām
sarvendriya-manaḥ-pritiṁ
vidhātuṁ saghṛṇena kim
SYNONYMS

nūnam—indeed; tvam—You; vidhinā—by Providence; su-bhrūḥ—O You with the beautiful eyebrows; preṣitā—sent; asi—certainly You are so; śarīrīnām—of all embodied living entities; sarva—all; indriya—of the senses; manah—and of the mind; prītim—what is pleasing; vidhātum—to administer; sa-ghṛṇena—by Your causeless mercy; kim—whether.

TRANSLATION

O beautiful girl with beautiful eyebrows, certainly Providence, by His causeless mercy, has sent You to please the senses and minds of all of us. Is this not a fact?

TEXT 6

sā tvām naḥ spardhamānānāṁ
eka-vastuni mānini
jñātināṁ baddha-vairāṇāṁ
śaṁ vidhatsva sumadhyme  || 6  ||

SYNONYMS

sā—as such You are; tvam—Your good self; naḥ—of all of us demons; spardhamānānāṁ—of those who are becoming increasingly inimical; eka-vastuni—in one subject matter (the container of nectar); mānini—O You who are most beautiful in Your prestigious position; jñātināṁ—among our family members; baddha-vairāṇāṁ—increasingly becoming enemies;
śam—auspiciousness; vidhatsva—must execute; su-madhyame—O beautiful thin-waisted woman.

**TRANSLATION**

We are now all engaged in enmity among ourselves because of this one subject matter—the container of nectar. Although we have been born in the same family, we are becoming increasingly inimical. O thin-waisted woman, who are so beautiful in Your prestigious position, we therefore request You to favor us by settling our dispute.

**PURPORT**

The demons understood that the beautiful woman had attracted the attention of them all. Therefore they unanimously requested Her to become the arbiter to settle their dispute.

**TEXT 7**

वयम कश्यपदायादा भ्रात्रः कृतपौरुषः ।
विभजस्वा यथान्यायं नैव भेदो यथा भवेत् ॥ ७ ॥

vayam kaśyapa-dāyādā ।
bhrātaraḥ kṛta-pauruśāḥ ।
vibhajasva yathā-nyāyaṁ ।
naiva bheda yathā bhavet ॥

**SYNONYMS**

vayam—all of us; kaśyapa-dāyādā—descendants of Kaśyapa Muni; bhrātaraḥ—we are all brothers; kṛta-pauruśāḥ—who are all able and competent; vibhajasva—just divide; yathā-nyāyaṁ—according to law; na—not;
TRANSLATION

All of us, both demons and demigods, have been born of the same father, Kaśyapa, and thus we are related as brothers. But now we are exhibiting our personal prowess in dissension. Therefore we request You to settle our dispute and divide the nectar equally among us.

TEXT 8

इत्युपामन्त्रितो दैत्यैर्मायायोषिद्वपुर्वहरिः ।
प्रहस्य रूचिरापौरौनिरोक्तिनिदमनब्रवीत् ॥ ५ ॥

ity upāmantrīto daitairy ā
māyā-yoṣīd-vapur hariḥ
prahasya rucirāpāṅgair
nirikṣann idam abravīt

SYNONYMS

iti—thus; upāmantrītāḥ—being fervently requested; daitaiḥ—by the demons; māyā-yoṣīt—the illusory woman; vapūṛ hariḥ—the incarnation of the Supreme Personality of Godhead; prahasya—smiling; rucira—beautiful; apāṅgaiḥ—by exhibiting attractive feminine features; nirikṣan—looking at them; idam—these words; abravīt—said.

TRANSLATION

Having thus been requested by the demons, the Supreme Personality of Godhead, who had assumed the form of a beautiful woman, began to smile.
Looking at them with attractive feminine gestures, She spoke as follows.

TEXT 9

श्रीभगवानुवाच
katham kaśyapa-dāyādāḥ
puṁścalyāṁ mayi saṅgatāḥ
viśvāsam paṇḍito jātu
kāminiśu na yāti hi

SYNONYMS

śrī-bhagavān uvāca—The Supreme Personality of Godhead in the form of Mohini-mūrti said; katham—how is it so; kaśyapa-dāyādāḥ—you are all descendants of Kaśyapa Muni; puṁścalyāṁ—unto a prostitute who agitates the minds of men; mayi—unto Me; saṅgatāḥ—you come in My association; viśvāsam—faith; paṇḍitaḥ—those who are learned; jātu—at any time; kāminiśu—unto a woman; na—never; yāti—takes place; hi—indeed.

TRANSLATION

The Supreme Personality of Godhead, in the form of Mohini, told the demons: O sons of Kaśyapa Muni, I am only a prostitute. How is it that you have so much faith in Me? A learned person never puts his faith in a woman.

PURPORT

Cāṇakya Paṇḍita, the great politician and moral instructor, said, viśvāso
naiva kartavyah striśu rāja-kuleṣu ca: "Never put your faith in a woman or a politician." Thus the Supreme Personality of Godhead, who was pretending to be a woman, warned the demons against putting so much faith in Her, for She had appeared as an attractive woman ultimately to cheat them. Indirectly disclosing the purpose for which She had appeared before them, She said to the sons of Kaśyapa, "How is this? You were all born of a great ṛṣi, yet you are putting your faith in a woman who is loitering here and there like a prostitute, unprotected by father or husband. Women in general should not be trusted, and what to speak of a woman loitering like a prostitute?" The word kāmīṇī is significant in this connection. Women, especially beautiful young women, invoke the dormant lusty desires of a man. Therefore, according to Manu-saṁhitā, every woman should be protected, either by her husband, by her father or by her grown sons. Without such protection, a woman will be exploited. Indeed, women like to be exploited by men. As soon as a woman is exploited by a man, she becomes a common prostitute. This is explained by Mohinī-mūrti, the Supreme Personality of Godhead.

**TEXT 10**

सालाव्रकाण्डं सुन्दराभिषेकं सुरद्विशः ।
सर्वायाहरनित्यानि नूलं नूलं विचिन्तन्ताम् ॥ १० ॥

sālāvṛkāṇāṁ strīṇāṁ ca
svairiṇīnāṁ sura-dviśaḥ
sakhyāny āhur anityāni
nūtnām nūtnām vicinvatām

**SYNONYMS**

sālāvṛkāṇāṁ—of monkeys, jackals and dogs; strīṇāṁ ca—and of women; svairiṇīnāṁ—especially women who are independent; sura-dviśaḥ—O demons;

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sakhyānī—friendship; āhuḥ—it is said; anityānī—temporary; nūtnam—new friends; nūtnam—new friends; vicīvatām—all of whom are thinking.

TRANSLATION

O demons, as monkeys, jackals and dogs are unsteady in their sexual relationships and want newer and newer friends every day, women who live independently seek new friends daily. Friendship with such a woman is never permanent. This is the opinion of learned scholars.

TEXT 11

श्रीशुकु उवाच
इति ते क्षेतितैस्तस्या आभोष्ठमसोज्ञुरा: ||
जहुस्भरवणम्भीरं ददुश्चमुतभाजनम || 99 ||

śrī-śuka uvāca
iti te kṣvelitais tasyā
āśvasta-manaso ’surāḥ
jahasur bhāva-gambhiram
daduṣ cāmṛta-bhājanam

SYNONYMS

śrī-śukāḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; te—those demons; kṣvelitaiḥ—by speaking as if jokingly; tasyāḥ—of Mohinī-mūrti; āśvasta—grateful, with faith; manasaḥ—their minds; asurāḥ—all the demons; jahasuḥ—laughed; bhāva-gambhiram—although Mohinī-mūrti was full of gravity; daduḥ—delivered; ca—also; amṛta-bhājanam—the container of nectar.

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TRANSLATION

Śrī Śukadeva Gosvāmī continued: After the demons heard the words of Mohinī-mūrti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into Her hands.

PURPORT

The Personality of Godhead in His form of Mohinī was certainly not joking but talking seriously, with gravity. The demons, however, being captivated by Mohinī-mūrti's bodily features, took Her words as a joke and confidently delivered the container of nectar into Her hands. Thus Mohinī-mūrti resembles Lord Buddha, who appeared sammohāya sura-dviṣām [SB 1.3.24]—to cheat the asuras. The word sura-dviṣām refers to those who are envious of the demigods or devotees. Sometimes an incarnation of the Supreme Personality of Godhead cheats the atheists. Thus we see here that although Mohinī-mūrti was speaking factually to the asuras, the asuras took Her words to be facetious. Indeed, they were so confident of Mohini-mūrti's honesty that they immediately delivered the container of nectar into Her hands, as if they would allow Her to do with the nectar whatever She liked, whether She distributed it, threw it away or drank it Herself without giving it to them.

TEXT 12

ततो गृहीतवामृतभाजनं हरि- ।
रंभाष इष्टत्समतोभया गिरा ।
यद्यन्यपेतं कं च साधुसाधु वा ।
कृतं मयं जो विभजे सुधामिमाम | १२ |
tato grhītvaṁrta-bhājanam harir
babhāsa ṯat-smīta- śobhayaṁ girā
yady abhyupetam kva ca sādhu asādhu vā
kṛtam mayā vo vibhaje sudhāṁ imāṁ

SYNONYMS
tataḥ—thereafter; grhītvā—taking possession of; amrta-bhājanam—the pot containing the nectar; hariḥ—the Supreme Personality of Godhead, Hari, in the form of Mohini; babhāsa—spoke; ṯat—slightly; smīta-śobhayaṁ girā—with smiling beauty and by words; yadi—if; abhyupetam—promised to be accepted; kva ca—whatever it may be; sādhu asādhu vā—whether honest or dishonest; kṛtam mayā—is done by Me; vaḥ—unto you; vibhaje—I shall give you the proper share; sudhāṁ—nectar; imāṁ—this.

TRANSLATION
Thereafter, the Supreme Personality of Godhead, having taken possession of the container of nectar, smiled slightly and spoke in attractive words. She said:
My dear demons, if you accept whatever I may do, whether honest or dishonest, then I can take responsibility for dividing the nectar among you.

PURPORT
The Supreme Personality of Godhead cannot abide by anyone's dictation. Whatever He does is absolute. The demons, of course, were deluded by the illusory potency of the Supreme Personality of Godhead, and thus Mohini-mūrti got them to promise that whatever She would do they would accept.

TEXT 13

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The chiefs of the demons were not very expert in deciding things. Upon hearing the sweet words of Mohini-mūrti, they immediately assented. "Yes," they answered. "What You have said is all right." Thus the demons agreed to accept Her decision.
hutvā ca haviśānalam
dattvā go-vipra-bhūtebhyaḥ
kṛta-svastyayanā dvijaiḥ

yathopajoṣam vāsāṃsi
paridhāyāhatāni te
kuśeṣu prāviṣan sarve
prāg-agreṣv abhibhūṣitāḥ

SYNONYMS
atha—thereafter; upoṣya—observing a fast; kṛta-snānāḥ—performing bathing; hutvā—offering oblations; ca—also; haviśā—with clarified butter; analam—into the fire; dattvā—giving in charity; go-vipra-bhūtebhyaḥ—unto the cows, brāhmaṇas and living beings in general; kṛta-svastyayanāḥ—performing ritualistic ceremonies; dvijaiḥ—as dictated by the brāhmaṇas; yathā-upajoṣam—according to one's taste; vāsāṃsi—garments; paridhāya—putting on; āhatāni—first-class and new; te—all of them; kuśeṣu—on seats made of kuśa grass; prāviṣan—sitting on them; sarve—all of them; prāk-agreṣu—facing east; abhibhūṣitāḥ—properly decorated with ornaments.

TRANSLATION

The demigods and demons then observed a fast. After bathing, they offered clarified butter and oblations into the fire and gave charity to the cows and to the brāhmaṇas and members of the other orders of society, namely the kṣatriyas, vaiśyas and śūdras, who were all rewarded as they deserved. Thereafter, the demigods and demons performed ritualistic ceremonies under the directions of the brāhmaṇas. Then they dressed themselves with new garments according to their own choice, decorated their bodies with ornaments, and sat facing east on seats made of kuśa grass.
PURPORT

The Vedas enjoin that for every ritualistic ceremony one must first become clean by bathing either in the water of the Ganges or Yamunā or in the sea. Then one may perform the ritualistic ceremony and offer clarified butter into the fire. In this verse the words *paridhāya āhatāni* are especially significant. A *sannyāsi* or a person about to perform a ritualistic ceremony should not dress himself in clothing sewn with a needle.

TEXTS 16-17

प्राइ-मुक्षेपिश्पविश्षु सुरेशु दितिजेषु च ।
धूपामोदितशालाय्या जुध्यायं मात्यदीपकेः ॥ १६ ॥
तस्यं नरेन्द्र करभोरुशहुकुलः
श्रोणीताल्मणातिर्मदहिरहक्षी ।
सा कृजती कनकनूपुरशिरित्तेन
कुम्भस्तनी कलसपाणिरथाविलेश ॥ १७ ॥

prān-mukhiṣupaviṣṭeṣu
suresu ditijesu ca
dhūpamodita-sālayāṁ
juṣṭyāṁ mālya-dipakaiḥ
tasyāṁ narendra karabhorur uśad-dukhula-
śroṇī-taṭālasa-gatir mada-vihvalakṣī
sā kūjāti kanaka-nūpura-śiṇjitena
kumbha-stani kalasa-pāṇir athāviveśa

SYNONYMS
prāk-mukheṣu—facing east; upaviṣṭeṣu—were sitting on their respective seats; sureṣu—all the demigods; diti-jeṣu—the demons; ca—also; dhūpa-āmodita-śālāyām—in the arena, which was full of the smoke of incense; juṣṭāyām—fully decorated; mālya-dipakaiḥ—with flower garlands and lamps; tasyām—in that arena; nara-indra—O King; karabha-ūruḥ—having thighs resembling the trunks of elephants; uṣat-dukūla—dressed with a very beautiful sari; śroṇi-taṭa—because of big hips; alasa-gatih—stepping very slowly; mada-vihvala-aksiḥ—whose eyes were restless because of youthful pride; sā—She; kujati—tinkling; kanaka-nūpura—of golden ankle bells; śīnjitena—with the sound; kumbha-stanī—a woman whose breasts were like water jugs; kalasa-pañiḥ—holding a waterpot in Her hand; atha—thus; āviveśa—entered the arena.

TRANSLATION

O King, as the demigods and demons sat facing east in an arena fully decorated with flower garlands and lamps and fragrant with the smoke of incense, that woman, dressed in a most beautiful sari, Her ankle bells tinkling, entered the arena, walking very slowly because of Her big, low hips. Her eyes were restless due to youthful pride, Her breasts were like water jugs, Her thighs resembled the trunks of elephants, and She carried a waterpot in Her hand.
SYNONYMS

tām—unto Her; śrī-sakhīṁ—appearing like a personal associate of the goddess of fortune; kanaka-kuṇḍala—with golden earrings; cāru—very beautiful; karna—ears; nāsā—nose; kapola—cheeks; vadanāṁ—face; para-devatā-ākhyaṁ—the Supreme Lord, the Personality of Godhead, appearing in that form; saṁvikṣya—looking at Her; sammumuhuḥ—all of them became enchanted; utsmita—slightly smiling; vikṣaṇena—glancing over them; deva-asurāḥ—all the demigods and demons; vigalita-stana-paṭṭika-antāṁ—the border of the sari on the breasts moved slightly.

TRANSLATION

Her attractive nose and cheeks and Her ears, adorned with golden earrings, made Her face very beautiful. As She moved, Her sari's border on Her breasts moved slightly aside. When the demigods and demons saw these beautiful features of Mohini-mūrti, who was glancing at them and slightly smiling, they were all completely enchanted.

PURPORT

Śrīla Viśvanātha Cakravartī Thākura remarks here that Mohini-mūrti is the Supreme Personality of Godhead in a feminine form and that the goddess of fortune is Her associate. This form assumed by the Personality of Godhead challenged the goddess of fortune. The goddess of fortune is beautiful, but if the Lord accepts the form of a woman, He surpasses the goddess of fortune in beauty. It is not that the goddess of fortune, being female, is the most beautiful.
The Lord is so beautiful that He can excel any beautiful goddess of fortune by assuming a female form.

**TEXT 19**

असुराणां सुधादानं सर्पाणिभव दुर्नयम्।
मत्वा जातिनुशांसाना न तां व्यभजदच्यूतः॥ १९ ॥

asurāṇāṁ sudhā-dānam
sarpāṇāṁ iva durnayam
matvā jāti-nṛśaṁsānāṁ
na tāṁ vyabhajad acyutaḥ

**SYNONYMS**

asurāṇāṁ—of the demons; sudhā-dānam—giving of the nectar; sarpāṇāṁ—of snakes; iva—like; durnayam—miscalculation; matvā—thinking like that; jāti-nṛśaṁsānāṁ—of those who are by nature very envious; na—not; tāṁ—the nectar; vyabhajat—delivered the share; acyutaḥ—the Supreme Personality of Godhead, who never falls down.

**TRANSLATION**

Demons are by nature crooked like snakes. Therefore, to distribute a share of the nectar to them was not at all feasible, since this would be as dangerous as supplying milk to a snake. Considering this, the Supreme Personality of Godhead, who never falls down, did not deliver a share of nectar to the demons.

**PURPORT**

It is said, sarpaḥ krūraḥ khalah krūraḥ sarpaḥ krūrataraḥ khalah: "The snake is very crooked and envious, and so also is a person like a demon."
Mantraḥṣadhi-vaśaḥ sarpaḥ khalāḥ kena nīvāryate: "One can bring a snake under control with mantras, herbs and drugs, but an envious and crooked person cannot be brought under control by any means." Considering this logic, the Supreme Personality of Godhead thought it unwise to distribute nectar to the demons.

**TEXT 20**

कल्पयित्वा पृथक पङ्खिकंपी स जगत्यति |
तांश्रोपवेशयामास स्वेषु स्वेषु च पक्षिः || २० ||

kalpayitvā prthak paṅktiḥ
ubhayeṣām jagat-patiḥ
tāṁś copaveśayāṁ āsa
sveṣu sveṣu ca paṅktiṣu

**SYNONYMS**

kalpayitvā—after arranging; prthak paṅktiḥ—different seats; ubhayeṣām—of both the demigods and the demons; jagat-patiḥ—the master of the universe; tāṁś—all of them; ca—and; upaveśayāṁ āsa—seated; sveṣu sveṣu—in their own places; ca—also; paṅktiṣu—all in order.

**TRANSLATION**

The Supreme Personality of Godhead as Mohini-mūrti, the master of the universe, arranged separate lines of sitting places and seated the demigods and demons according to their positions.

**TEXT 21**

405
daityān griñita-kalaso
vañcayann upasañcaraĩh
dūra-sthān pāyayām āsa
jarā-mṛtyu-harām sudhām

SYNONYMS

daityān—the demons; griñita-kalasāḥ—the Lord, who bore the container of nectar; vañcayan—by cheating; upasañcaraĩḥ—with sweet words; dūra-sthān—the demigods, who were sitting at a distant place; pāyayām āsa—made them drink; jarā-mṛtyu-harām—which can counteract invalidity, old age and death; sudhām—such nectar.

TRANSLATION

Taking the container of nectar in Her hands, She first approached the demons, satisfied them with sweet words and thus cheated them of their share of the nectar. Then She administered the nectar to the demigods, who were sitting at a distant place, to make them free from invalidity, old age and death.

PURPORT

Mohini-mūrți, the Personality of Godhead, gave the demigods seats at a distance. Then She approached the demons and spoke with them very graciously, so that they thought themselves very fortunate to talk with Her. Since Mohini-mūrți had seated the demigods at a distant place, the demons thought that the demigods would get only a little of the nectar and that Mohini-mūrți was so pleased with the demons that She would give the demons all the nectar. The words vañcayann upasañcaraĩḥ indicate that the Lord's
whole policy was to cheat the demons simply by speaking sweet words. The Lord's intention was to distribute the nectar only to the demigods.

**TEXT 22**

ते पाल्यन्तः समयमसुरः स्वकृतं नृप ।
तृष्णीमासनकृतस्त्रेहः स्रीविवादजुगुपसयाः ॥ २२ ॥

\[ te \ pālayantaḥ \ samayam \]
\[ asurāḥ \ sva-kṛtam \ nṛpa \]
\[ tūṣṇīm \ āsan \ kṛta-snehaḥ \]
\[ strī-vidāda-jugupsayā \]

**SYNONYMS**

*te*—the demons; *pālayantaḥ*—keeping in order; *samayam*—equilibrium; *asurāḥ*—the demons; *sva-kṛtam*—made by them; *nṛpa*—O King; *tūṣṇīm āsan*—remained silent; *kṛta-snehaḥ*—because of having developed attachment to Mohinī-mūrti; *strī-vivāda*—disagreeing with a woman; *jugupsayā*—because of thinking such an action as abominable.

**TRANSLATION**

O King, since the demons had promised to accept whatever the woman did, whether just or unjust, now, to keep this promise, to show their equilibrium and to save themselves from fighting with a woman, they remained silent.

**TEXT 23**

तस्यां कृतातिप्रणयः प्रणयापायकातरः ।
SYNONYMS

tasyāṁ—of Mohini-mūrti; kṛta-ati-praṇayāḥ—because of staunch friendship; praṇaya-apāya-kātarāḥ—being afraid that their friendship with Her would be broken; bahu-mānena—by great respect and honor; ca—also; ābaddhāḥ—being too attached to Her; na—not; ūcuḥ—they said; kiṃcana—even the slightest thing; vipriyam—by which Mohini-mūrti might be displeased with them.

TRANSLATION

The demons had developed affection for Mohini-mūrti and a kind of faith in Her, and they were afraid of disturbing their relationship. Therefore they showed respect and honor to Her words and did not say anything that might disturb their friendship with Her.

PURPORT

The demons were so captivated by the tricks and friendly words of Mohini-mūrti that although the demigods were served first, the demons were pacified merely by sweet words. The Lord said to the demons, "The demigods are very miserly and are excessively anxious to take the nectar first. So let them have it first. Since you are not like them you can wait a little longer. You are all heroes and are so pleased with Me. It is better for you to wait until after the demigods drink."
TEXT 24


deva-liṅga-praticchannah
svarbhānuḥ deva-saṁsadi
praviṣṭaḥ somam api바c
ca candra-arkābhyāṁ ca sūcitaḥ

SYNONYMS
deva-liṅga-praticchannah—covering himself with the dress of a demigod;
svarbhānuḥ—Rāhu (who attacks and eclipses the sun and moon);
deva-saṁsadi—in the group of the demigods; praviṣṭaḥ—having entered;
somam—the nectar; api바c—drank; candra-arkābhyāṁ—by both the moon and the sun; ca—and; sūcitaḥ—was pointed out.

TRANSLATION

Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected.

PURPORT

The Supreme Personality of Godhead, Mohini-mūrti, was able to bewilder all the demons, but Rāhu was so clever that he was not bewildered. Rāhu could understand that Mohini-mūrti was cheating the demons, and therefore he
changed his dress, disguised himself as a demigod, and sat down in the assembly of the demigods. Here one may ask why the Supreme Personality of Godhead could not detect Rāhu. The reason is that the Lord wanted to show the effects of drinking nectar. This will be revealed in the following verses. The moon and sun, however, were always alert in regard to Rāhu. Thus when Rāhu entered the assembly of the demigods, the moon and sun immediately detected him, and then the Supreme Personality of Godhead also became aware of him.

**TEXT 25**

चक्रेण क्षुरधारेण जहार पिबतः शिरः ।
हरिस्तस्य कबन्धत्तु सुधयापलावितोपपत्तत् ॥ २५ ॥

cakreṇa kṣura-dhāreṇa
jahāra pibataḥ śirah
haris tasya kabandhas tu
sudhayāplāvito 'patat

**SYNONYMS**
cakreṇa—by the disc; kṣura-dhāreṇa—which was sharp like a razor; jahāra—cut off; pibataḥ—while drinking nectar; śirah—the head; hariḥ—the Supreme Personality of Godhead; tasya—of that Rāhu; kabandhaḥ tu—but the headless body; sudhayā—by the nectar; aplāvitaḥ—without being touched; apatat—immediately fell dead.

**TRANSLATION**

The Supreme Personality of Godhead, Hari, using His disc, which was sharp like a razor, at once cut off Rāhu's head. When Rāhu's head was severed from his body, the body, being untouched by the nectar, could not survive.
PURPORT

When the Personality of Godhead, Mohini-murti, severed Rāhu's head from his body, the head remained alive although the body died. Rāhu had been drinking nectar through his mouth, and before the nectar entered his body, his head was cut off. Thus Rāhu's head remained alive whereas the body died. This wonderful act performed by the Lord was meant to show that nectar is miraculous ambrosia.

TEXT 26

शिरस्त्वमरतां नीतमजो ग्रहमचीकृपतः ।
यस्तु पर्वणि चन्द्राकार्वभिधावति वैरधिः ॥ २६ ॥

śiras tv amaratāṁ nītam
ajo graham aciklapat
yas tu parvaṇi candrārkāv
abhidhāvati vaira-dhiḥ

SYNONYMS

śiraḥ—the head; tu—of course; amaratāṁ—immortality; nītam—having obtained; ajah—Lord Brahmā; graham—as one of the planets; aciklapat—recognized; yah—the same Rāhu; tu—indeed; parvaṇi—during the periods of the full moon and dark moon; candra-arkau—both the moon and the sun; abhidhāvati—chases; vaira-dhiḥ—because of animosity.

TRANSLATION

Rāhu's head, however, having been touched by the nectar, became immortal. Thus Lord Brahmā accepted Rāhu's head as one of the planets. Since Rāhu is
an eternal enemy of the moon and the sun, he always tries to attack them on the nights of the full moon and the dark moon.

PURPORT

Since Rāhu had become immortal, Lord Brahmā accepted him as one of the grahas, or planets, like the moon and the sun. Rāhu, however, being an eternal enemy of the moon and sun, attacks them periodically during the nights of the full moon and the dark moon.

TEXT 27

पीतप्रायेःमृते देवभवनाः लोकभवनः ।
पश्यतामुरुनन्दानः स्वं रूपं जगुहे हरिः ॥२७॥

pīta-prāye ‘mṛte devair
bhagavān loka-bhāvanah
paśyatām asurendrāṇām
svam rūpaṁ jagṛhe hariḥ

SYNONYMS

pīta-prāye—when almost finished being drunk; amṛte—the nectar; devaiḥ—by the demigods; bhagavān—the Supreme Personality of Godhead as Mohini-mūrti; loka-bhāvanah—the maintainer and well-wisher of the three worlds; paśyatām—in the presence of; asura-indrāṇām—all the demons, with their chiefs; svam—own; rūpam—form; jagṛhe—manifested; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead is the best friend and well-wisher of
the three worlds. Thus when the demigods had almost finished drinking the nectar, the Lord, in the presence of all the demons, disclosed His original form.

TEXT 28

एवं सुरासुरगणः समदेशकालः
हेत्वर्थकर्मन्तरयोऽपि फले विकल्पः ||
तत्रापूर्तं सुरगणः फलम्बशस्यातुः
यत्पादपद्मजरजःश्रयणात् देत्याः || २५ ||

evam surāsura-gaṇāḥ sama-deśa-kāla-
hetv-artha-karma-matayo 'pi phale vikalpāḥ
tatāṁṛtām sura-gaṇāḥ phalam aṇjasāpur
yat-pāda-paṅkaja-rajaḥ-śrayaṇān na daityāḥ

SYNONYMS

evam—thus; sura—the demigods; asura-gaṇāḥ—and the demons; sama—equal; deśa—place; kāla—time; hetu—cause; artha—objective; karma—activities; matayāḥ—ambition; api—although one; phale—in the result; vikalpāḥ—not equal; tatra—thereupon; amṛtām—nectar; sura-gaṇāḥ—the demigods; phalam—the result; aṇjasā—easily, totally or directly; āpuḥ—achieved; yat—because of; pāda-paṅkaja—of the lotus feet of the Supreme Personality of Godhead; rajaḥ—of the saffron dust; śrayaṇāt—because of receiving benedictions or taking shelter; na—not; daityāḥ—the demons.

TRANSLATION

The place, the time, the cause, the purpose, the activity and the ambition were all the same for both the demigods and the demons, but the demigods
achieved one result and the demons another. Because the demigods are always under the shelter of the dust of the Lord's lotus feet, they could very easily drink the nectar and get its result. The demons, however, not having sought shelter at the lotus feet of the Lord, were unable to achieve the result they desired.

PURPORT

In Bhagavad-gītā (4.11) it is said, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: the Supreme Personality of Godhead is the supreme judge who rewards or punishes different persons according to their surrender unto His lotus feet. Therefore it can actually be seen that although karmīs and bhaktas may work in the same place, at the same time, with the same energy and with the same ambition, they achieve different results. The karmīs transmigrate through different bodies in the cycle of birth and death, sometimes going upward and sometimes downward, thus suffering the results of their actions in the karma-cakra, the cycle of birth and death. The devotees, however, because of fully surrendering at the lotus feet of the Lord, are never baffled in their attempts. Although externally they work almost like the karmīs, the devotees go back home, back to Godhead, and achieve success in every effort. The demons or atheists have faith in their own endeavors, but although they work very hard day and night, they cannot get any more than their destiny. The devotees, however, can surpass the reactions of karma and achieve wonderful results, even without effort. It is also said, phalena paricīyate: one's success or defeat in any activity is understood by its result. There are many karmīs in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmīs want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord's property for God's service. Therefore a devotee is always distinct from the karmīs, although the karmīs may dress like devotees. As confirmed in Bhagavad-gītā (3.9), yajñārthāt karmacaro 'nyatra loko 'yāṁ karma-bandhanaḥ. One who works for Lord Viṣṇu is free from this material world, and after giving up his body he goes back home,
back to Godhead. A karmī, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence. Thus from the results achieved by the karmīs and devotees, one can understand the presence of the Supreme Personality of Godhead, who acts differently for the karmīs and jñānis than for the devotees. The author of Śrī Caitanya-caritāmṛta therefore says:

\[
\text{kṛṣṇa-bhakta—niśkāma, ataeva 'śānta'} \\
\text{bhukti-mukti-siddhi-kāmī—sakali 'aśānta'} \\
\text{[Cc. Madhya 19.149]}
\]

The karmīs who desire sense gratification, the jñānis who aspire for the liberation of merging into the existence of the Supreme, and the yogīs who seek material success in mystic power are all restless, and ultimately they are baffled. But the devotee, who does not expect any personal benefit and whose only ambition is to spread the glories of the Supreme Personality of Godhead, is blessed with all the auspicious results of bhakti-yoga, without hard labor.

TEXT 29

\[
\text{yad yujyate 'su-vasu-karma-manovo-vacoḥbh} \\
\text{dehaḥtma-jādīṣu nṛbhis tad asat prthaktvāt} \\
tair eva sad bhavati yat kriyate puṣṭa-kāt} \\
\text{sarvasya tad bhavati mūla-niśecanaṁ yat} \\
\text{|| 29 ||}
\]

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SYNONYMS

yat—whatever; yujyate—is performed; asu—for the protection of one's life; vasu—protection of wealth; karma—activities; manah—by the acts of the mind; vacobhiḥ—by the acts of words; deha-ātma-ja-ādiṣu—for the sake of one's personal body or family, etc., with reference to the body; nṛbhiḥ—by the human beings; tat—that; asat—impermanent, transient; pṛthaktvāt—because of separation from the Supreme Personality of Godhead; tāhī—by the same activities; eva—indeed; sat bhavati—becomes factual and permanent; yat—which; kriyate—is performed; apṛthaktvāt—because of nonseparation; sarvasya—for everyone; tat bhavati—becomes beneficial; mūla-niṣecanam—exactly like pouring water on the root of a tree; yat—which.

TRANSLATION

In human society there are various activities performed for the protection of one's wealth and life by one's words, one's mind and one's actions, but they are all performed for one's personal or extended sense gratification with reference to the body. All these activities are baffled because of being separate from devotional service. But when the same activities are performed for the satisfaction of the Lord, the beneficial results are distributed to everyone, just as water poured on the root of a tree is distributed throughout the entire tree.

PURPORT

This is the distinction between materialistic activities and activities performed in Kṛṣṇa consciousness. The entire world is active, and this includes the karmīs, the jñānīs, the yogīs and the bhaktas. However, all activities except those of the bhaktas, the devotees, end in bafflement and a waste of time and energy. Moghāśā mogha-karmāno mogha jñānā vicetasaḥ: [Bg. 9.12] if one is not a devotee, his hopes, his activities and his knowledge are all baffled. A
nondevotee works for his personal sense gratification or for the sense gratification of his family, society, community or nation, but because all such activities are separate from the Supreme Personality of Godhead, they are considered asat. The word asat means bad or temporary, and sat means permanent and good. Activities performed for the satisfaction of Kṛṣṇa are permanent and good, but asat activity, although sometimes celebrated as philanthropy, altruism, nationalism, this "ism" or that "ism," will never produce any permanent result and is therefore all bad. Even a little work done in Kṛṣṇa consciousness is a permanent asset and is all-good because it is done for Kṛṣṇa, the all-good Supreme Personality of Godhead, who is everyone's friend (suḥṛdaṁ sarva-bhūtānām). The Supreme Personality of Godhead is the only enjoyer and proprietor of everything (bhoktāraṁ yajña-tapāsāṁ sarva-loka-maheśvaram [Bg. 5.29]). Therefore any activity performed for the Supreme Lord is permanent. As a result of such activities, the performer is immediately recognized. Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ [Bg. 18.69]. Such a devotee, because of full knowledge of the Supreme Personality of Godhead, is immediately transcendental, although he may superficially appear to be engaged in materialistic activities. The only distinction between materialistic activity and spiritual activity is that material activity is performed only to satisfy one's own senses whereas spiritual activity is meant to satisfy the transcendental senses of the Supreme Personality of Godhead. By spiritual activity everyone factually benefits, whereas by materialistic activity no one benefits and instead one becomes entangled in the laws of karma.

Thus ends the Bhaktivedanta purports of the Eighth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Lord Incarnates as Mohini-mūrti."
The summary of Chapter Ten is as follows. Because of envy, the fight between the demons and the demigods continued. When the demigods were almost defeated by demoniac maneuvers and became morose, Lord Viṣṇu appeared among them.

Both the demigods and the demons are expert in activities involving the material energy, but the demigods are devotees of the Lord, whereas the demons are just the opposite. The demigods and demons churned the ocean of milk to get nectar from it, but the demons, not being devotees of the Lord, could derive no profit. After feeding nectar to the demigods, Lord Viṣṇu returned to His abode on the back of Garuḍa, but the demons, being most aggrieved, again declared war against the demigods. Bali Mahārāja, the son of Virocana, became the commander in chief of the demons. In the beginning of the battle, the demigods prepared to defeat the demons. Indra, King of heaven, fought with Bali, and other demigods, like Vāyu, Agni and Varuṇa, fought against other leaders of the demons. In this fight the demons were defeated, and to save themselves from death they began to manifest many illusions through material maneuvers, killing many soldiers on the side of the demigods. The demigods, finding no other recourse, surrendered again to the Supreme Personality of Godhead, Viṣṇu, who then appeared and counteracted all the illusions presented by the jugglery of the demons. Heroes among the demons such as Kālanemi, Māli, Sumāli and Mālyavān fought the Supreme Personality of Godhead and were all killed by the Lord. The demigods were thus freed from all dangers.
TEXT 1

Śrī Śukadeva Gosvāmī said: O King, the demons and Daityas all engaged with full attention and effort in churning the ocean, but because they were not devotees of Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, they were not able to drink the nectar.

SYNONYMS

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; dānava-daiteyāḥ—the asuras and the demons; na—not; avinda—achieved (the desired result); amṛtam—nectar; nṛpa—O King; yuktāḥ—all being combined; karmāṇi—in the churning; yattāḥ—engaged with full attention and effort; ca—and; vāsudeva—of the Supreme Personality of Godhead, Kṛṣṇa; parāṁmukhāḥ—because of being nondevotees.

TRANSLATION

Śukadeva Gosvāmī said: O King, the demons and Daityas all engaged with full attention and effort in churning the ocean, but because they were not devotees of Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, they were not able to drink the nectar.

TEXT 2
O King, after the Supreme Personality of Godhead had brought to completion the affairs of churning the ocean and feeding the nectar to the demigods, who are His dear devotees, He left the presence of them all and was carried by Garuḍa to His own abode.

TEXT 3

O King, after the Supreme Personality of Godhead had brought to completion the affairs of churning the ocean and feeding the nectar to the demigods, who are His dear devotees, He left the presence of them all and was carried by Garuḍa to His own abode.
SYNONYMS

sapatnānāṃ—of their rivals, the demigods; parām—the best; ṛddhim—opulence; drṣṭvā—observing; te—all of them; diti-nandanāḥ—the sons of Diti, the Daityas; amṛsyamāṇāḥ—being intolerant; utpetuh—ran toward (just to create a disturbance); devān—the demigods; pratyudyata-āyudhāḥ—their weapons raised.

TRANSLATION

Seeing the victory of the demigods, the demons became intolerant of their superior opulence. Thus they began to march toward the demigods with raised weapons.

TEXT 4

तत: सुरगणः सर्वं सुधया पीत्यैविधिताः ।
प्रतिसंयुयुधृः शर्बैनरायणपदाश्रयाः ॥ ४ ॥

tataḥ sura-gaṇāḥ sarve
sudhayā pītayaidhitāḥ
pratisamyuyudhuḥ śastraīr
nārāyaṇa-pada-āśrayāḥ

SYNONYMS

tataḥ—thereafter; sura-gaṇāḥ—the demigods; sarve—all of them; sudhayā—by the nectar; pītayā—which had been drunk; edhitāḥ—being enlivened by such drinking; pratisamyuyudhuḥ—they counterattacked the demons; śastraīḥ—by regular weapons; nārāyaṇa-pada-āśrayāḥ—their real weapon being shelter at
the lotus feet of Nārāyaṇa.

TRANSLATION

Thereafter, being enlivened because of drinking the nectar, the demigods, who are always at the shelter of the lotus feet of Nārāyaṇa, used their various weapons to counterattack the demons in a fighting spirit.

TEXT 5

तत्र दैवासुरो नाम रणः परमदरुणः ।
रोधस्युदन्वतो राजस्तुमुलो रोमहर्षणः || ५ ||

tatra daivāsuro nāma
raṇah parama-dārunaḥ
rodhasy udanvato rājaṁs
tumulo roma-harṣaṇaḥ

SYNONYMS

tatra—there (at the beach of the ocean of milk); daiva—the demigods; asuraḥ—the demons; nāma—as they are celebrated; raṇaḥ—fighting; parama—very much; dārunaḥ—fierce; rodhasi—on the beach of the sea; udanvataḥ—of the ocean of milk; rājan—O King; tumulaḥ—tumultuous; roma-harṣaṇaḥ—hair standing on the body.

TRANSLATION

O King, a fierce battle on the beach of the ocean of milk ensued between the demigods and the demons. The fighting was so terrible that simply hearing about it would make the hair on one's body stand on end.
TEXT 6

तत्रान्योन्यं सपन्नाते संरघ्मनसो रणे ।
समासाध्यासिभिर्मणिज्ञानुष्ठितिविधयायुथेऽः ॥ ६ ॥

tatrānyonyaṁ sapatnās te
samrābdha-manaso raṇe
samāsādyāśibhir bānair
nijaghnur vividhāyudhaiḥ

SYNONYMS

tatra—thereupon; anyonyam—one another; sapatnāḥ—all of them becoming fighters; te—they; samrābdha—very angry; manasaḥ—within their minds; raṇe—in that battle; samāsādyā—getting the opportunity to fight between themselves; asibhiḥ—with swords; bānair—with arrows; nijaghnuh—began to beat one another; vividha-āyudhaiḥ—with varieties of weapons.

TRANSLATION

Both parties in that fight were extremely angry at heart, and in enmity they beat one another with swords, arrows and varieties of other weapons.

PURPORT

There are always two kinds of men in this universe, not only on this planet but also in higher planetary systems. All the kings dominating planets like the sun and moon also have enemies like Rāhu. It is because of occasional attacks upon the sun and moon by Rāhu that eclipses take place. The fighting between the demons and demigods is perpetual; it cannot be stopped unless intelligent persons from both sides take to Kṛṣṇa consciousness.
TEXT 7

शश्वतूर्यमुद्रानां भेरीडमरिणां महानं
हस्त्यञ्जरयत्वानां नदतां निस्वनोभवत् ॥ ७ ॥

śaṅkha-tūrya-mṛdaṅgānāṃ
bherī-ḍamarināṃ mahān
hasty-aśva-ratha-pattināṃ
nadatāṃ nisvano 'bhavat

SYNONYMS
śaṅkha—of conchshells; tūrya—of big bugles; mṛdaṅgānāṃ—and of drums; bherī—of bugles; ḍamarināṃ—of kettledrums; mahān—great and tumultuous; hasti—of elephants; aśva—of horses; ratha-pattināṃ—of fighters on chariots or on the ground; nadatāṃ—all of them making sounds together; nisvanaḥ—a tumultuous sound; abhavat—so became.

TRANSLATION

The sounds of the conchshells, bugles, drums, bherīs and ḍamarīs [kettledrums], as well as the sounds made by the elephants, horses and soldiers, who were both on chariots and on foot, were tumultuous.

TEXT 8

रथिनो रथिभिष्ट्र पतिभि: सह पत्तयः ॥
हया हथैरिभिष्मेभि: समस्तगत संयुगे ॥ ८ ॥

rathino rathibhis tatra

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pattibhiḥ saha pattayarḥ
hayā hayair ibhāś cebhaiḥ
samasajjanta samyuge

SYNONYMS

rathinaḥ—fighters on chariots; rathibhiḥ—with the charioteers of the enemy; tatra—in the battlefield; pattibhiḥ—with the infantry soldiers; saha—with; pattayarḥ—the infantry of the enemy soldiers; hayāḥ—the horses; hayaiḥ—with the enemy's soldiers; ibhāḥ—the soldiers fighting on the backs of elephants; ca—and; ibhaiḥ—with the enemy's soldiers on the backs of elephants; samasajjanta—began to fight together on an equal level; samyuge—on the battlefield.

TRANSLATION

On that battlefield, the charioteers fought with the opposing charioteers, the infantry soldiers with the opposing infantry, the soldiers on horseback with the opposing soldiers on horseback, and the soldiers on the backs of elephants with the enemy soldiers on elephants. In this way, the fighting took place between equals.

TEXT 9

उष्ट्रायं केचिदेकेचिदप्रयुक्ते युयुधः खरेः ।
केचिदं गौरस्मृद्धेत्रेऽपिभिर्भिभिष्मां ॥ ९ ॥

uṣṭraiḥ kecid ibhaiḥ kecid
apare yuyudhuḥ kharaiḥ
kecid gaura-mukhair ṭksair
dvīpibhir haribhir hutaḥ

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SYNONYMS

uṣṭraiḥ—on the backs of camels; kecit—some persons; ibhaiḥ—on the backs of elephants; kecit—some persons; apare—others; yuyudhuḥ—engaged in fighting; kharaiḥ—on the backs of asses; kecit—some persons; gaura-mukhaiḥ—on white-faced monkeys; ṛkṣaiḥ—on red-faced monkeys; dvīpibhiḥ—on the backs of tigers; haribhiḥ—on the backs of lions; bhaṭāḥ—all the soldiers engaged in this way.

TRANSLATION

Some soldiers fought on the backs of camels, some on the backs of elephants, some on asses, some on white-faced and red-faced monkeys, some on tigers and some on lions. In this way, they all engaged in fighting.

TEXTS 10-12

गृध्रैः कणकाई बकाई अन्ये
श्येना-भासाई तिंगिलाई
शराभराई महिषाई खड्राई
गो-व्रशाई गवयारुनाई
शिवभिर अखुभिह केचित

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SYNONYMS

grdhraiḥ—on the backs of vultures; kaṅkaiḥ—on the backs of eagles; bakaiḥ—on the backs of ducks; anye—others; śyena—on the backs of hawks; bhāsaḥ—on the backs of bhāsas; timiṅgilaḥ—on the backs of big fish known as timiṅgilas; śarabhaiḥ—on the backs of śarabhas; mahiṣaiḥ—on the backs of buffaloes; khaḍgaiḥ—on the backs of rhinoceroses; go—on the backs of cows; vṛṣaiḥ—on the backs of bulls; gavaya-aruṇaiḥ—on the backs of gavayas and aruṇas; śivābhiḥ—on the backs of jackals; ākhubhiḥ—on the backs of big rats; kecit—some persons; kṛkalāsaiḥ—on the backs of big lizards; śaśaiḥ—on the backs of big rabbits; naraiḥ—on the backs of human beings; bastaiḥ—on the backs of goats; eke—some; kṛṣṇa-sāraiḥ—on the backs of black deer; haṁsaiḥ—on the backs of swans; anye—others; ca—also; sūkaraiḥ—on the backs of boars; anye—others; jala-sthala-khagaiḥ—animals moving on the water, on land and in the sky; sattvaiḥ—by creatures being used as vehicles; vikṛta—are deformed; vigrahaḥ—by such animals whose bodies; senayoh—at the two parties of soldiers; ubhayoh—at both; rājan—O King; viviśuḥ—entered; te—all of them; agrataḥ agrataḥ—going forward face to face.

TRANSLATION

O King, some soldiers fought on the backs of vultures, eagles, ducks, hawks and bhāsa birds. Some fought on the backs of timiṅgilas, which can devour huge
whales, some on the backs of śarabhas, and some on buffalo, rhinoceroses, cows, bulls, jungle cows and aruṇās. Others fought on the backs of jackals, rats, lizards, rabbits, human beings, goats, black deer, swans and boars. In this way, mounted on animals of the water, land and sky, including animals with deformed bodies, both armies faced each other and went forward.

TEXTS 13-15

चित्रध्वजपत्रे राजपत्र: सितामले।
महाधनेन्द्रज्ञनंदनः ज्ञनवर्माहः। ॥ १३ ॥

वातोद्धूतोत्तरोणिषेषिर्चिंतिवर्मभूषणे।
स्फुरद्विनिर्विश्वे: श्वेत: सुतरां सूर्यविश्वामि:। ॥ १४ ॥

देवदनववीरणां ध्रुवजन्यं पाण्डुनन्दन।
रेजनुवर्मालगमिः दसामिव सागरं। ॥ १५ ॥

citra-dhvaja-patāi rājann
ātapatraiḥ sitāmalaḥ
mahā-dhanair vajra-danḍair
vyajanair bārha-cāmaraiḥ

vātoddhūtottararoṣṇīṣair
carcirbhir varma-bhūṣañaiḥ
sphuradbhir viśadaiḥ śastraiḥ
sutarāṁ sūrya-ramaṁbhiḥ

deva-dānava-vīrāṅāṁ
dhvajinyau pāṇḍu-nandana
rejatur vira-mālabhir
yādasāṁ iva sāgarau

SYNONYMS

428
citra-dhvaja-pataih—with very nicely decorated flags and canopies; raja—O King; ata-patrai—with umbrellas for protection from the sunshine; sita-amalaih—most of them very clean and white; mahai-dhanaih—by very valuable; vajra-danaih—with rods made of valuable jewels and pearls; vyajanaih—with fans; bhera-camaraih—with other fans made of peacock feathers; vata-uddhuta—flapping with the breeze; uttara-usnisaih—with upper and lower garments; arcirbhih—by the effulgence; varma-bhusanaih—with ornaments and shields; phuradhibhi—shining; visadaih—sharp and clean; sadhaih—with weapons; sutaram—excessively; surya-rasmibihi—with the dazzling illumination of the sunshine; deva-danava-viram—of all the heroes of the parties of both the demons and the demigods; dhvajinau—the two parties of soldiers, each one bearing his own flag; pando-nandana—O descendant of Mahara Pando; rejatu—distinctly recognized; vira-malabhi—with garlands used by heroes; yadasam—of aquatics; iva—just like; sagarau—two oceans.

TRANSLATION

O King, O descendant of Maharaja Pando, the soldiers of both the demigods and demons were decorated by canopies, colorful flags, and umbrellas with handles made of valuable jewels and pearls. They were further decorated by fans made of peacock feathers and by other fans also. The soldiers, their upper and lower garments waving in the breeze, naturally looked very beautiful, and in the light of the glittering sunshine their shields, ornaments and sharp, clean weapons appeared dazzling. Thus the ranks of soldiers seemed like two oceans with bands of aquatics.

TEXTS 16-18

यैरोचनो बलिः संख्ये सोपसुराणां चम्पूपतिः ।
यानं वैहायस्ते नाम कामगं मयंनिर्मितम् ॥ १६ ॥
vairocano baliḥ saṅkhya
so 'surāṅgām camū-patiḥ
yānaṁ vaihāyasam nāma
kāma-gaṁ maya-nirmitam

sarva-sāṅgrāmikopetam
sarvāścaryamayaṁ prabho
apratarkyam anirdeṣyaṁ
dṛśyamānam adarśanam

āśhitas tad vimānāgyraṁ
sarvānikādhipair vṛtaḥ
bāla-vyajana-chatrāgyai
reje candra ivodaye

SYNONYMS

vairocanaḥ—the son of Virocana; baliḥ—Mahārāja Bali; saṅkhya—in the battle; saḥ—he, so celebrated; asurāṅgām—of the demons; camū-patiḥ—commander in chief; yānaṁ—airplane; vaihāyasam—called Vaihāyasa; nāma—by the name; kāma-gaṁ—able to fly anywhere he desired; maya-nirmitam—made by the demon Maya; sarva—all; sāṅgrāmika-upetam—equipped with all kinds of weapons required for fighting with all different types of enemies; sarva-āścarya-mayam—wonderful in every respect; prabho—O King; apratarkyam—inexplicable; anirdeṣyaṁ—indescribable; dṛśyamānam—sometimes visible; adarśanam—sometimes not visible; āśthitaḥ—being seated on such; tat—that;
vimāṇa-agryam—excellent airplane; sarva—all; anīka-adhipaiḥ—by the commanders of soldiers; vṛtaḥ—surrounded; bāla-vyajana-chatra-agryaiḥ—protected by beautifully decorated umbrellas and the best of cāmaras; reje—brilliantly situated; candraḥ—the moon; iva—like; udaye—at the time of rising in the evening.

TRANSLATION

For that battle the most celebrated commander in chief, Mahārāja Bali, son of Virocana, was seated on a wonderful airplane named Vaīhāyasa. O King, this beautifully decorated airplane had been manufactured by the demon Maya and was equipped with weapons for all types of combat. It was inconceivable and indescribable. Indeed, it was sometimes visible and sometimes not. Seated in this airplane under a beautiful protective umbrella and being fanned by the best of cāmaras, Mahārāja Bali, surrounded by his captains and commanders, appeared just like the moon rising in the evening, illuminating all directions.

TEXTS 19-24

431
tasyāsan sarvato yānair
yūthānāṁ paṭayo 'surāḥ
namucih śambaro bāṇo
vipracittir ayomukhāḥ
dvimūrdhā kālanābho 'tha
prahetir hetir ilvalaḥ
śakunir bhūtasantāpo
vajradamśtro virocanaḥ
hayagrīvāḥ śaṅkuśirāḥ
kapilo meghadundubhiḥ
tārakaś cakradṛk śumbho
niśumbho jambha utkalaḥ
ariṣṭo 'riṣṭanemiś ca
mayaś ca tripurādhīpaḥ
anye pauloma-kāleyā
nivātakavacādayaḥ
alabdha-bhāgāḥ somasya
kevalāṁ kleśa-bhāginaḥ
sarva ete raṇa-mukhe
bahuśo nirjītāmarāḥ
simha-nādān vimuṅcantaḥ
śaṅkhān dadhmur mahā-ravān
dṛṣṭvā sapatnān utsiktān
balabhit kupito bhṛśam
SYNONYMS

tasya—of him (Mahārāja Bali); āsan—situated; sarvataḥ—all around; yānaiḥ—by different vehicles; yūthānāṃ—of the soldiers; patayāḥ—the commanders; asurāḥ—demons; namuciḥ—Namuci; sāmbaraḥ—Śambara; bāṇaḥ—Bāṇa; vipracitīḥ—Vipracitti; ayomukhaḥ—Ayomukha; dvimūrdhā—Dvimūrdhā; kālanābhāḥ—Kālanābha; atha—also; prahetiḥ—Praheti; hetiḥ—Heti; ilvalaḥ—Ilvala; sākuniḥ—Śakuni; bhūtasantāpāḥ— Bhūtasantāpa; vajra-daṁśtraḥ— Vajradaṁśtra; virocanaḥ— Virocana; hayagrīvaḥ—Hayagrīva; śaṅkuśirāḥ—Śaṅkuśirā; kapilaḥ— Kapila; megha-dundubhiḥ— Meghadundubhi; tārakaḥ— Tāraka; cakraḍṛk— Cakraḍṛk; śumbhaḥ— Śumbha; niśumbhaḥ— Niśumbha; jambhaḥ— Jambha; utkalaḥ—Utkala; arīṣṭaḥ—Ariṣṭa; arīṣṭanemiḥ—Ariṣṭanemi; ca—and; mayaḥ ca—and Maya; tripurādhipaḥ— Tripurādhipa; anye— others; pauloma-kāleyāḥ—the sons of Puloma and the Kāleyas; nivātakavaca-ādayaḥ—Nivātakavaca and other demons; alabdha-bhāgāḥ—all unable to take a share; somasya—of the nectar; kevalam—merely; kleśa-bhāginaḥ—the demons took a share of the labor; sarve—all of them; ete—the demons; raṇa-mukhe—in the front of the battle; bahuṣaḥ—by excessive strength; nirjita-amarāḥ—being very troublesome to the demigods; simha-nādān—vibrations like those of lions; vimuñcantāḥ—uttering; śaṅkhān— conchshells; dadhmuhḥ—blew; mahā-ravān— making a tumultuous sound; dṛṣṭvā—after seeing; saptnāḥ—their rivals; utsiktān—ferocious; balabhit— (Lord Indra) being afraid of the strength; kupitāḥ—having become angry; bhṛṣam—extremely.

TRANSLATION

Surrounding Mahārāja Bali on all sides were the commanders and captains of the demons, sitting on their respective chariots. Among them were the following demons: Namuci, Śambara, Bāṇa, Vipracitti, Ayomukha, Dvimūrdhā,
Kālanābha, Praheti, Heti, Ilvala, Śakuni, Bhūtasantāpa, Vajradaṁṣṭra, Virocana, Hayagrīva, Śaṅkusirā, Kapila, Meghadundubhi, Tāraka, Cakradṛk, Śumbha, Niśumbha, Jambha, Utkala, Ariṣṭa, Ariṣṭanemi, Tripurādhipa, Maya, the sons of Puloma, the Kāleyas and Nivātakavaca. All of these demons had been deprived of their share of the nectar and had shared merely in the labor of churning the ocean. Now, they fought against the demigods, and to encourage their armies, they made a tumultuous sound like the roaring of lions and blew loudly on conchshells. Balabhit, Lord Indra, upon seeing this situation of his ferocious rivals, became extremely angry.

TEXT 25

ऐरावतं दिक्करिणमाल्लं: शुभमेव स्वराद्।
यथा स्वच्छत्रवंमुद्याद्रिमहर्षि: ॥ २५ ॥

airāvatam dik-karīnām
āruḍhaḥ śuṣubhe sva-rāt
yathā sravat-prasravanām
udaya-adrim ahaḥ-patiḥ

SYNONYMS

airāvatam—Airāvata; dik-karīnām—the great elephant who could go everywhere; āruḍhaḥ—mounted on; śuṣubhe—became very beautiful to see; sva-rāt—Indra; yathā—just as; sravat—flowing; prasravanām—waves of wine; udaya-adrim—on Udayagiri; ahaḥ-patiḥ—the sun.

TRANSLATION

Sitting on Airāvata, an elephant who can go anywhere and who holds water and wine in reserve for showering, Lord Indra looked just like the sun rising
from Udayagiri, where there are reservoirs of water.

PURPORT

On the top of the mountain called Udayagiri are large lakes from which water continuously pours in waterfalls. Similarly, Indra's carrier, Airāvata, holds water and wine in reserve and showers it in the direction of Lord Indra. Thus Indra, King of heaven, sitting on the back of Airāvata, appeared like the brilliant sun rising above Udayagiri.

TEXT 26

तस्यासन्सर्वते देवं नानावाह्यजयुधा:  ||
लोकपाल: सहजैवव्यविस्त्र्वनादय:  || २६  ||

tasyāsan sarvato devā
nānā-vāha-dhvajāyudhāḥ
lokapālāḥ saha-gaṇair
vāyu-agni-varuṇādayaḥ

SYNONYMS

tasya—of Lord Indra; āsan—situated; sarvataḥ—all around; devaḥ—all the demigods; nānā-vāha—with varieties of carriers; dhvaja-āyudhāḥ—and with flags and weapons; loka-pālāḥ—all the chiefs of various higher planetary systems; saha—with; gaṇaiḥ—their associates; vāyu—the demigod controlling air; agni—the demigod controlling fire; varuṇa—the demigod controlling water; ādayaḥ—all of them surrounding Lord Indra.

TRANSLATION

Surrounding Lord Indra, King of heaven, were the demigods, seated on
various types of vehicles and decorated with flags and weapons. Present among them were Vāyu, Agni, Varuṇa and other rulers of various planets, along with their associates.

TEXT 27

तेन्योन्यमभिसंसृत्य क्षिपन्तो मर्मभिर्षेधः।
आहवयन्तो विशालोऽप्रे युयुधुर्द्वंद्वयोधिनः॥ २७ ॥

te 'nyonyam abhisamsṛtya
kṣipanto marmabhīr mithaḥ
āhvayanto viśanto 'gre
yuyudhur dvandva-yodhinaḥ

SYNONYMS

te—all of them (the demigods and the demons); anyonyam—one another; abhisamsṛtya—having come forward face to face; kṣipantah—chastising one another; marmabhīr mithaḥ—with much pain to the cores of the hearts of one another; āhvayantah—addressing one another; viśantah—having entered the battlefield; agre—in front; yuyudhuh—fought; dvandva-yodhinaḥ—two combatants chose each other.

TRANSLATION

The demigods and demons came before each other and reproached one another with words piercing to the heart. Then they drew near and began fighting face to face in pairs.

TEXT 28
yuyodha balir indrena
śārakeṇa guho 'syata
varuno hetināyudhyān
mitro rājan prahetinā

SYNONYMS

yuyodha—fought; baliḥ—Mahārāja Bali; indrena—with King Indra; śārakeṇa—with Tāraka; guhaḥ—Kārttikeya; asyata—engaged in fighting; varuṇaḥ—the demigod Varuṇa; hetinā—with Heti; ayudhyat—fought one another; mitraḥ—the demigod Mitra; rājan—O King; prahetinā—with Praheti.

TRANSLATION

O King, Mahārāja Bali fought with Indra, Kārttikeya with Tāraka, Varuṇa with Heti, and Mitra with Praheti.

TEXT 29

yamas tu kālanābhenā
viśvakarmā mayena vai
śambaro yuyodhe tvāṣṭrā
cavitru tu virocanaḥ

SYNONYMS

437
Yamarāja—Yamarāja;  

tu—indeed;  

kālanābhenā—with Kālanābha;  

viṣvakarmā—Viṣvakarmā;  

mayena—with Maya;  

vai—indeed;  

śambarah—Śambara;  

yuyudhe—fought;  

tvaṣṭrā—with Tvaṣṭā;  

savitrā—with the sun-god;  

tu—indeed;  

virocanah—the demon Virocana.

**TRANSLATION**

Yamarāja fought with Kālanābha, Viṣvakarmā with Maya Dānava, Tvaṣṭā with Śambara, and the sun-god with Virocana.

**TEXTS 30-31**

अपराजितेन नमुचिर्धिनौ वृषपर्वन।  
सूर्यो बलिसुतैदीवो बाणज्ञेहः शतेन च। || 30 ||  
राहुन च तथा सोम: पुरोम्भा युयुधेननिनः।  
निशुम्भशुम्भयोदेदी भद्रकाली तरस्विनः। || 31 ||

**SYNONYMS**

aparājitena—with the demigod Aparājita;  

namuciḥ—the demon Namuci;  

aśvinau—the Aśvinī brothers;  

vṛṣaparvanā—with the demon Vṛṣaparvā;
sūryaḥ—the sun-god; bali-sutaiḥ—with the sons of Bali; devaḥ—the god; bāṇa-jyeṣṭhaḥ—the chief of whom is Bāṇa; śatena—numbering one hundred; ca—and; rāhuṇā—by Rāhu; ca—also; tathā—as well as; somah—the moon-god; pulomnā—Puloma; yuyudhe—fought; anilaḥ—the demigod Anila, who controls air; niśumbha—the demon Niśumbha; śumbhayoḥ—with Śumbha; devī—the goddess Durgā; bhadra-kaḷi—Bhadra Kāli; tarasvinī—extremely powerful.

**TRANSLATION**

The demigod Aparājita fought with Namuci, and the two Aśvinī-kumāra brothers fought with Vṛṣaparvā. The sun-god fought with the one hundred sons of Mahārāja Bali, headed by Bāṇa, and the moon-god fought with Rāhu. The demigod controlling air fought with Puloma, and Śumbha and Niśumbha fought the supremely powerful material energy, Durgādevī, who is called Bhadra Kāli.

**TEXTS 32-34**

vrṣākapis tu jambhena
mahīṣena vibhāvasuḥ
ilvalah saha vātaśir
brahma-putrār arindama

439
SYNONYMS

vrśākapih—Lord Śiva; tu—indeed; jambhena—with Jambha; maḥiśeṇa—with Mahiśāsura; vibhāvasuh—the fire-god; ilvalah—the demon Ilvala; saha vātāpih—with his brother, Vātāpi; brahma-putraiḥ—with the sons of Brahmā, such as Vasiṣṭha; arim-dama—O Mahārāja Parikṣit, suppressor of enemies; kāmadevena—with Kāmadeva; durmaṣṭaḥ—Durmarṣa; utkalaḥ—the demon Utkala; māṭṛbhih saha—with the demigoddesses known as the Māṭrākas; bṛhaspatiḥ—the demigod Bṛhaspati; ca—and; uṣanasā—with Śukrācārya; narakeṇa—with the demon known as Naraka; śanaiścaraḥ—the demigod Śani, or Saturn; marutaḥ—the demigods of air; nivātakavacaiḥ—with the demon Nivātakavaca; kāleyaiḥ—with the Kālakeyas; vasavah amarāḥ—the Vasus fought; viśvedvāḥ—the Viśvedeva demigods; tu—indeed; paulomaiḥ—with the Paulomas; rudrāḥ—the eleven Rudras; krodhavaśaiḥ saha—with the Krodhavaśa demons.

TRANSLATION

O Mahārāja Parikṣit, suppressor of enemies [Arindama], Lord Śiva fought with Jambha, and Vibhāvasu fought with Mahiśāsura. Ilvala, along with his brother Vātāpi, fought the sons of Lord Brahmā. Durmarṣa fought with Cupid, the demon Utkala with the Māṭrākas, Bṛhaspati with Śukrācārya,
and Śanaiścara [Saturn] with Narakaśura. The Maruts fought Nivātakavaca, the Vasus fought the Kālakeya demons, the Viśvedeva demigods fought the Pauloma demons, and the Rudras fought the Krodhavaśa demons, who were victims of anger.

TEXT 35

त एकमाजावसुराः सुरेन्द्रा
dvandvena samḥatyā ca yudhyamānāḥ
अन्योन्यमासाध सरासाः
ta evam ājāv asurāḥ surendrā
dvandvena samḥatyā ca yudhyamānāḥ
anyonyam āsādyā nijaghnur ojasā
jigīṣavas tīkṣṇa-śarāsi-tomaraiḥ

SYNONYMS

te—all of them; evam—in this way; ājau—on the battlefield; asurāḥ—the demons; sura-indrāḥ—and the demigods; dvandvena—two by two; samḥatyā—mixing together; ca—and; yudhyamānāḥ—engaged in fighting; anyonyam—with one another; āsādyā—approaching; nijaghnur—slashed with weapons and killed; ojasā—with great strength; jīgīṣavah—everyone desiring victory; tīkṣṇa—sharp; śara—with arrows; asi—with swords; tomaraiḥ—with lances.

TRANSLATION

All of these demigods and demons assembled on the battlefield with a fighting spirit and attacked one another with great strength. All of them
desiring victory, they fought in pairs, hitting one another severely with sharpened arrows, swords and lances.

**TEXT 36**

bhуśunđibhīś cakra-gadarṣṭi-paṭṭīśaiḥ  
śakti-ulmukaiḥ prāsa-paraśvadhāir api  
nistrimśa-bhallaiḥ parighaiḥ samudgaraīḥ  
sabhindipālaiś ca śīrāṃsi cicchiduḥ

**SYNONYMS**

bhуśunđibhīḥ—with weapons called bhуśunḍi; cakra—with discs; gadā—with clubs; ṛṣṭi—with the weapons called ṛṣṭi; paṭṭīśaiḥ—with the weapons called paṭṭīśa; śakti—with the śakti weapons; ulmukaiḥ—with the weapons called ulmukas; prāsa—with the prāsa weapons; paraśvadhāiḥ—with the weapons called paraśvadhā; api—also; nistrimśa—with nistrimśa; bhallaiḥ—with lances; parighaiḥ—with the weapons named parighas; sa-mudgaraīḥ—with the weapons known as mudgara; sa-bhindipālaiḥ—with the bhindipāla weapons; ca—also; śīrāṃsi—heads; cicchiduḥ—cut off.

**TRANSLATION**

They severed one another’s heads, using weapons like bhуśunḍis, cakras, clubs, ṛṣṭis, paṭṭīsas, śaktis, ulmukas, prāsas, paraśvadhas, nistrimśas, lances, parighas, mudgaras and bhindipālas.
TEXT 37

गजास्तुराणा: सरथा: पदातयः
सारोहवाहा विविधा विक्षिण्डता: ||
निकृत्तबाहु-शिरोधराण्ग्रयः-
शिर्षस्पेष्टासततुत्तुभूषणा: || ३७ ||

gajās turaṅgāḥ sarathāḥ padātayah
sāroha-vāhā vividhā vikhanḍitāḥ
nikṛttta-bāhu-śirodharāṅgrayaḥ
chinna-dhvajesvāsa-tanutra-bhūṣanāḥ

SYNONYMS

gajāḥ—elephants; turaṅgāḥ—horses; sa-rathāḥ—with chariots; padātayah—infantry soldiers; sāroha-vāhāḥ—carriers with the riders; vividhāḥ—varieties; vikhanḍitāḥ—cut to pieces; nikṛttta-bāhu—cut off arms; ūru—thighs; śirodharā—necks; anāṅgrayaḥ—legs; chinna—cut up; dhvaja—flags; iṣvāsa—bows; tanutra—armor; bhūṣanāḥ—ornaments.

TRANSLATION

The elephants, horses, chariots, charioteers, infantry soldiers and various kinds of carriers, along with their riders, were slashed to pieces. The arms, thighs, necks and legs of the soldiers were severed, and their flags, bows, armor and ornaments were torn apart.

TEXT 38

तेषा पदाध्यात्मारचूर्णिता—
SYNONYMS

teṣām—of all the people engaged on the battlefield; padāghāta—because of beating on the ground by the legs of the demons and demigods; ratha-aṅga—and by the wheels of the chariots; cūrṇitād—which was made into pieces of dust; āyodhanāt—from the battlefield; ulbaṇaḥ—very forceful; utthitaḥ—rising; tadā—at that time; reṇuḥ—the dust particles; diśaḥ—all directions; kham—outer space; dyumaṇīṁ—up to the sun; ca—also; chādayan—covering all of space up to that; nyavartata—dropped floating in the air; asrīk—of blood; srutibhiḥ—by particles; pariplutāt—because of being widely sprinkled.

TRANSLATION

Because of the impact on the ground of the legs of the demons and demigods and the wheels of the chariots, particles of dust flew violently into the sky and made a dust cloud that covered all directions of outer space, as far as the sun. But when the particles of dust were followed by drops of blood being sprinkled all over space, the dust cloud could no longer float in the sky.

TEXT 39
śirobhir uddhūta-kirīta-kuṇḍalaiḥ
samrambha-dṛgbhiḥ paridaṣṭa-dacchadaiḥ
mahā-bhujaiḥ sābharaṇaiḥ saḥāyudhaiḥ
sā prāṣṭṭā bhūḥ karabhorubhir babhau

SYNONYMS
śirobhiḥ—by the heads; uddhūta—separated, scattered from; kirīta—having their helmets; kuṇḍalaiḥ—and earrings; samrambha-dṛgbhiḥ—eyes staring in anger (although the heads were severed from their bodies); paridaṣṭa—having been bitten by the teeth; dacchadaiḥ—the lips; mahā-bhujaiḥ—with big arms; sa-ābharaṇaiḥ—decorated with ornaments; saha-āyudhaiḥ—and with weapons in their hands, although the hands were severed; sā—that battlefield; prāṣṭṭā—scattered; bhūḥ—the warfield; karabha-ūrubhiḥ—and with thighs and legs resembling the trunks of elephants; babhau—it so became.

TRANSLATION
In the course of the battle, the warfield became strewn with the severed heads of heroes, their eyes still staring and their teeth still pressed against their lips in anger. Helmets and earrings were scattered from these severed heads. Similarly, many arms, decorated with ornaments and clutching various weapons, were strewn here and there, as were many legs and thighs, which resembled the trunks of elephants.
Many headless trunks were generated on that battlefield. With weapons in their arms, those ghostly trunks, which could see with the eyes in the fallen heads, attacked the enemy soldiers.

It appears that the heroes who died on the battlefield immediately became ghosts, and although their heads had been severed from their bodies, new trunks were generated, and these new trunks, seeing with the eyes in the severed heads, began to attack the enemy. In other words, many ghosts were generated to join the fight, and thus new trunks appeared on the battlefield.

SYNONYMS

Kabandhāḥ—trunks (bodies without heads); tatra—there (on the battlefield); ca—also; utpetuḥ—generated; patita—fallen; sva-śiraḥ-akṣibhiḥ—by the eyes in one's head; udyata—raised; āyudha—equipped with weapons; dordaṅdaiḥ—the arms of whom; ādhāvantah—rushing toward; bhaṭān—the soldiers; mṛdhe—on the battlefield.

TRANSLATION

Many headless trunks were generated on that battlefield. With weapons in their arms, those ghostly trunks, which could see with the eyes in the fallen heads, attacked the enemy soldiers.

PURPORT

It appears that the heroes who died on the battlefield immediately became ghosts, and although their heads had been severed from their bodies, new trunks were generated, and these new trunks, seeing with the eyes in the severed heads, began to attack the enemy. In other words, many ghosts were generated to join the fight, and thus new trunks appeared on the battlefield.
balir mahendram daśabhis
tribhir airāvatam śaraīḥ
caturbhīṣ caturō vāhān
ekenāroham ārcchayat

SYNONYMS
baliḥ—Mahārāja Bali; mahā-indram—the King of heaven; daśabhiḥ—with ten; tribhiḥ—with three; airāvatam—Airāvata, carrying Indra; śaraīḥ—by arrows; caturbhīḥ—by four arrows; caturāḥ—the four; vāhān—mounted soldiers; ekena—by one; āroham—the driver of the elephants; ārcchayat—attacked.

TRANSLATION
Mahārāja Bali then attacked Indra with ten arrows and attacked Airāvata, Indra's carrier elephant, with three arrows. With four arrows he attacked the four horsemen guarding Airāvata's legs, and with one arrow he attacked the driver of the elephant.

PURPORT
The word vāhān refers to the soldiers on horseback who protected the legs of the carrier elephants. According to the system of military arrangement, the legs of the elephant bearing the commander were also protected.

TEXT 42
Before Bali Mahārāja's arrows could reach him, Indra, King of heaven, who is expert in dealing with arrows, smiled and counteracted the arrows with arrows of another type, known as bhalla, which were extremely sharp.

SYNONYMS

sah—he (Indra); tān—arrows; āpatataḥ—while moving toward him and falling down; śakraḥ—Indra; tāvadbhiḥ—immediately; śighra-vikramaḥ—was practiced to oppress very soon; ciccheda—cut to pieces; niśitaiḥ—very sharp; bhallaiḥ—with another type of arrow; asamprāptān—the enemy's arrows not being received; hasan iva—as if smiling.

TRANSLATION

Before Bali Mahārāja's arrows could reach him, Indra, King of heaven, who is expert in dealing with arrows, smiled and counteracted the arrows with arrows of another type, known as bhalla, which were extremely sharp.

TEXT 43
SYNONYMS

tasya—of King Indra; karma-uttamam—the very expert service in military art; vikṣya—after observing; durmarṣah—being in a very angry mood; śaktim—the śakti weapon; ādade—took up; tām—that weapon; jvalantim—blazing fire; mahā-ulka-ābhām—appearing like a great firebrand; hasta-sthām—while still in the hand of Bali; acchinat—cut to pieces; hariḥ—Indra.

TRANSLATION

When Bali Mahārāja saw the expert military activities of Indra, he could not restrain his anger. Thus he took up another weapon, known as śakti, which blazed like a great firebrand. But Indra cut that weapon to pieces while it was still in Bali's hand.

TEXT 44

ततः शूरे ततः प्रासं ततस्तोममुख्यः ।
यद् यच्छं समाद्यात्सवं तदच्छिन्नद् विभुः । 44 ॥

tataḥ śūlam tataḥ prāsaṁ
tatas tomaram ṛṣṭayah
yad yac chastram samādadyāt
sarvam tad acchinad vibhuḥ

SYNONYMS

tataḥ—thereafter; śūlam—lance; tataḥ—thereafter; prāsaṁ—the prāsa weapon; tataḥ—thereafter; tomaram—the tomara weapon; ṛṣṭayah—the ṛṣṭi weapons; yat yat—whatever and whichever; šastram—weapon; samādadyāt—Bali Mahārāja tried to use; sarvam—all of them; tat—those same
weapons; acchinat—cut to pieces; vibhuh—the great Indra.

TRANSLATION

Thereafter, one by one, Bali Mahärāja used a lance, prāsa, tomara, ṛṣṭis and other weapons, but whatever weapons he took up, Indra immediately cut them to pieces.

TEXT 45

ससर्जाधृसुरे मायामत्तर्थनगतोःसुरः ।
तत: प्रादुर्भूच्छेल: सुरानीकोपरि प्रभो ॥ ४५ ॥

sasrarjāthāsurī māyām
antardhāna-gato 'suraḥ
tataḥ prādurabhūc chailaḥ
surānīkopari prabho

SYNONYMS

sasarja—released; atha—now; āsurīm—demoniac; māyām—illusion;
antardhāna—out of vision; gataḥ—having gone; asuraḥ—Bali Mahärāja;
tataḥ—thereafter; prādurabhūt—there appeared; śailaḥ—a big mountain;
sura-anīka-upari—above the heads of the soldiers of the demigods; prabho—O my lord.

TRANSLATION

My dear King, Bali Mahärāja then disappeared and resorted to demoniac illusions. A giant mountain, generated from illusion, then appeared above the heads of the demigod soldiers.
TEXT 46

ततो निपेतुस्तरो दश्यमान दरापिना ।
शिला: सतदंशिरराशूर्णयन्नो द्विषदुलम् ॥ ४६ ॥

tato nipetus taravo
dahyamāṇaḥ dava-agninā
śilāḥ saṭaṅka-śikharāḥ
cūrnayantyo dviṣad-balam

SYNONYMS

tataḥ—from that great mountain; nipetuḥ—began to fall; taravaḥ—large trees; dahyamāṇaḥ—blazing in fire; dava-agninā—by the forest fire; śilāḥ—and stones; sa-ṭaṅka-śikharāḥ—having edges with points as sharp as stone picks; cūrnayantyah—smashing; dviṣat-balam—the strength of the enemies.

TRANSLATION

From that mountain fell trees blazing in a forest fire. Chips of stone, with sharp edges like picks, also fell and smashed the heads of the demigod soldiers.

TEXT 47

महोरणा: समुत्पेतुद्दर्भूकाः सुब्रजिका: ॥
सिंहव्याप्रवाहन्न मर्द्यन्तो महागाजः ॥ ४७ ॥

mahoragāḥ samuṭpetur
dandaśūkāḥ savṛścikāḥ
simha-vyāghra-varāhāś ca
mardayanto mahā-gajāḥ

SYNONYMS
mahā-uragāḥ—big serpents; samuṭpetuḥ—fell upon them; dandaśūkāḥ—other poisonous animals and insects; sa-vṛścikāḥ—with scorpions; simha—lions; vyāghra—tigers; varāhāḥ ca—and forest boars; mardayantaḥ—smashing; mahā-gajāḥ—great elephants.

TRANSLATION
Scorpions, large snakes and many other poisonous animals, as well as lions, tigers, boars and great elephants, all began falling upon the demigod soldiers, crushing everything.

TEXT 48

yātudhānyaḥ ca śataśaḥ
śūla-hastā vivāsasah
chindhi bhindhiti vādinyas
tathā rakṣo-gañāḥ prabho

SYNONYMS
yātudhānyaḥ—carnivorous female demons; ca—and; śataśaḥ—hundreds upon hundreds; śūla-hastā—all one of them with a trident in hand; vivāsasah—completely naked; chindhi—cut to pieces; bhindhi—pierce; iti—thus; vādinyas—talking; tathā—in that way; rakṣaḥ-gañāḥ—a band of
Rākṣasas (a type of demon); prabho—O my King.

TRANSLATION

O my King, many hundreds of male and female carnivorous demons, completely naked and carrying tridents in their hands, then appeared, crying the slogans "Cut them to pieces! Pierce them!"

TEXT 49

ततो महाघना व्योमिः गम्भीरपरश्वनः।
अर्जारान्मुच्चवत्तैरहतः स्तनयितनवः॥ ४९ ॥

tato mahā-ghanā vyomni
gambhirā-paruṣa-svanāḥ
aṅgārān mumucuḥ vātair
āhatāḥ stanayitnavah

SYNONYMS

tataḥ—thereafter; mahā-ghanāḥ—big clouds; vyomni—in the sky; gambhirā-paruṣa-svanāḥ—making very deep rumbling sounds; aṅgārān—embers; mumucuḥ—released; vātaiḥ—by the strong winds; āhatāḥ—harassed; stanayitnavah—with the sound of thunder.

TRANSLATION

Fierce clouds, harassed by strong winds, then appeared in the sky. Rumbling very gravely with the sound of thunder, they began to shower live coals.

TEXT 50
SYNONYMS

sṛṣṭaḥ—created; dairtyena—by the demon (Bali Mahārāja); su-mahān—very great, devastating; vahniḥ—a fire; śvasana-sārathiḥ—being carried by the blasting wind; sāṁvartakaḥ—the fire named Sāṁvartaka, which appears during the time of dissolution; iva—just like; ati—very much; ugraḥ—terrible; vibudha—of the demigods; dhvajinīm—the soldiers; adhāk—burned to ashes.

TRANSLATION

A great devastating fire created by Bali Mahārāja began burning all the soldiers of the demigods. This fire, accompanied by blasting winds, seemed as terrible as the Sāṁvartaka fire, which appears at the time of dissolution.

TEXT 51

tataḥ samudra udvelaḥ
sarvataḥ pratyadṛśyata
pracaṇḍa-vātair uddhūṭa-
SYNONYMS

tatah—thereafter; samudraḥ—the sea; udvelaḥ—being agitated; sarvataḥ—everywhere; pratyadṛśyata—appeared before everyone's vision; pracaṇḍa—fierce; vātaiḥ—by the winds; uddhūta—agitated; taraṅga—of the waves; āvarta—whirling water; bhīṣaṇah—ferocious.

TRANSLATION

Thereafter, whirlpools and sea waves, agitated by fierce blasts of wind, appeared everywhere, before everyone's vision, in a furious flood.

TEXT 52

SYNONYMS

evam—thus; daityaiḥ—by the demons; mahā-māyaiḥ—who were expert in creating illusions; alakṣya-gatibhiḥ—but invisible; raṇe—in the fight; sṛjya-māṇāsau māyāsau—because of the creation of such an illusory atmosphere; viṣeduhḥ sura-sainikāḥ—the soldiers of the demigods.
While this magical atmosphere in the fight was being created by the invisible demons, who were expert in such illusions, the soldiers of the demigods became morose.

**TEXT 53**

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न तत्प्रतिविधिं यत्र विदुरिन्द्रादयो नृप ।
ध्यात: प्रादुर्भूत्त तत्र भगवान्विन्ध्रभावनः ॥ ५३ ॥
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na tat-pratividhim yatra
vidur indrādayo nṛpa
dhyātaḥ prādurabhūt tatra
bhagavān viśva-bhāvanaḥ
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**SYNONYMS**

na—not; tat-pratividhim—the counteraction of such an illusory atmosphere; yatra—wherein; vidūḥ—could understand; indra-ādayaḥ—the demigods, headed by Indra; nṛpa—O King; dhyātaḥ—being meditated upon; prādurabhūt—appeared there; tatra—in that place; bhagavān—the Supreme Personality of Godhead; viśva-bhāvanaḥ—the creator of the universe.

**TRANSLATION**

O King, when the demigods could find no way to counteract the activities of the demons, they wholeheartedly meditated upon the Supreme Personality of Godhead, the creator of the universe, who then immediately appeared.
TEXT 54

तत: सुपर्णाःक्रतांग्रीपल्लावः ।
पिष्केवासा नवकाञ्जलोचनः ।
अदर्श्यतांग्रयुधबाहुरस्तुस-च्छोकास्तुभानय्यकिरीतकुण्डलः ॥ ५४ ॥

tataḥ suparnāṃsa-krīṭāṅgri-pallavaḥ
piṣaṅga-vāsā nava-kaṇja-locanaḥ
adṛśyatāṣṭāyudha-bāhur ullasač-chṛī-kaustubhānarghya-kīrīta-kुṇḍalāḥ

SYNONYMS

tataḥ—thereafter; suparna-amsa-krīta-āṅgri-pallavaḥ—the Supreme Personality of Godhead, whose lotus feet spread over the two shoulders of Garuḍa; piṣaṅga-vāsā—whose dress is yellow; nava-kaṇja-locanaḥ—and whose eyes are just like the petals of a newly blossomed lotus; adṛśyata—became visible (in the presence of the demigods); aṣṭa-āyudha—equipped with eight kinds of weapons; bāhur—arms; ullasaṭ—brilliantly exhibiting; śrī— the goddess of fortune; kaustubha—the Kaustubha gem; anarghya—of incalculable value; kīrīta—helmet; kuṇḍalāḥ—having earrings.

TRANSLATION

The Supreme Personality of Godhead, whose eyes resemble the petals of a newly blossomed lotus, sat on the back of Garuḍa, spreading His lotus feet over Garuḍa's shoulders. Dressed in yellow, decorated by the Kaustubha gem and the goddess of fortune, and wearing an invaluable helmet and earrings, the Supreme Lord, holding various weapons in His eight hands, became visible to the
demigods.

TEXT 55

tasmin praviśte 'sura-kūta-karmajā
māyā vineśur mahinā mahīyasaḥ
svapno yathā hi pratibodha āgate
hari-smṛtiḥ sarva-vipad-vimokṣaṇam

SYNONYMS

tasmin praviśte—upon the entrance of the Supreme Personality of Godhead; 
asaṇa—of the demons; kūta-karma-jā—because of the illusory, magical 
activities; māyā—the false manifestations; vineśuḥ—were immediately curbed; 
mahinā—by the superior power; mahīyasaḥ—of the Supreme Personality of 
Godhead, who is greater than the greatest; svapnaḥ—dreams; yathā—as; 
hi—indeed; pratibodhe—when awakening; āgate—has arrived; 
hari-smṛtiḥ—remembrance of the Supreme Personality of Godhead; 
sarva-vipat—of all kinds of dangerous situations; vimokṣaṇam—immediately 
vanquishes.

TRANSLATION

As the dangers of a dream cease when the dreamer awakens, the illusions 
created by the jugglery of the demons were vanquished by the transcendental 
prowess of the Supreme Personality of Godhead as soon as He entered the
battlefield. Indeed, simply by remembrance of the Supreme Personality of Godhead, one becomes free from all dangers.

TEXT 56

दुर्भा मृथे गरुङ्गवाहमिनारिवाह
आविध्य शूरमहिनोदध कालनेमि।
तह्वीत्या गरुङ्गमूर्धिनि पत्तद गृहित्वा
तेनाहनन्त्रुप स्वाहमरि तथ्यीशः ॥ ५६ ॥

dṛṣṭvā mṛdhe garuḍa-vāham ibhāri-vāha
āvidhya śūlam ahinod atha kālanemih
tal līlayā garuḍa-mūrdhni patad gṛhītvā
tenāhanan nṛpa savāham ariṁ tryadhīśaḥ

SYNONYMS
dṛṣṭvā—seeing; mṛdhe—on the battlefield; garuḍa-vāham—the Supreme Personality of Godhead, carried by Garuḍa; ibhāri-vāhaḥ—the demon, who was carried by a big lion; āvidhya—whirling around; śūlam—trident; ahinot—discharged at him; atha—thus; kālanemih—the demon Kālanemi; tat—such an attack by the demon against the Supreme Lord; līlayā—very easily; garuḍa-mūrdhni—on the head of His carrier, Garuḍa; patat—while falling down; gṛhītvā—after taking it immediately, without difficulty; tena—and by the same weapon; ahanat—killed; nṛpa—O King; sa-vāham—with his carrier; arim—the enemy; tri-adhīśaḥ—the Supreme Personality of Godhead, the proprietor of the three worlds.

TRANSLATION

O King, when the demon Kālanemi, who was carried by a lion, saw that the
Supreme Personality of Godhead, carried by Garaḍa, was on the battlefield, the demon immediately took his trident, whirled it and discharged it at Garaḍa's head. The Supreme Personality of Godhead, Hari, the master of the three worlds, immediately caught the trident, and with the very same weapon he killed the enemy Kālanemi, along with his carrier, the lion.

**PURPORT**

In this regard, Śrila Madhvācārya says:

\[ kālanemy-ādayaḥ sarve \\
\quad kariṇā nihatā api \\
\quad śukreṇojjīvitāḥ santaḥ \\
\quad punas tenaiva pātitāḥ \]

"Kālanemi and all the other demons were killed by the Supreme Personality of Godhead, Hari, and when Śukrācārya, their spiritual master, brought them back to life, they were again killed by the Supreme Personality of Godhead."

**TEXT 57**

\[ mālī sūmātyatiḥlau yudhi petturv- \\
\quad cakrenā kṛtta-sīrasāv atha mālyavāms tam \\
\quad āhatya tigma-gadayaḥanad anḍajendraṁ \\
\quad tāvac chiro 'cchinad arer nadato 'riṇādyah \]

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SYNONYMS

mālī sumālī—two demons named Mālī and Sumālī; ati-balau—very powerful; yudhi—on the battlefield; petatuḥ—fell down; yat-cakreṇa—by whose disc; kṛṭta-śirasau—their heads having been cut off; atha—thereupon; mālyavān—Mālyavān; tam—the Supreme Personality of Godhead; āhatya—attacking; tigma-gadayā—with a very sharp club; ahanat—attempted to attack, kill; aṇḍa-ja-indram—Garuḍa, the king of all the birds, who are born from eggs; tāvat—at that time; śirāḥ—the head; acchinat—cut off; areḥ—of the enemy; nadataḥ—roaring like a lion; arinā—by the disc; ādyah—the original Personality of Godhead.

TRANSLATION

Thereafter, two very powerful demons named Mālī and Sumālī were killed by the Supreme Lord, who severed their heads with His disc. Then Mālyavān, another demon, attacked the Lord. With his sharp club, the demon, who was roaring like a lion, attacked Garuḍa, the lord of the birds, who are born from eggs. But the Supreme Personality of Godhead, the original person, used His disc to cut off the head of that enemy also.

Thus end the Bhaktivedanta purports of the Eighth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Battle Between the Demigods and the Demons."

11. King Indra Annihilates the Demons

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As described in this chapter, the great saint Nārada Muni, being very compassionate to the demons who had been killed by the demigods, forbade the demigods to continue killing. Then Śukrācārya, by his mystic power, renewed the lives of all the demons.

Having been graced by the Supreme Personality of Godhead, the demigods began fighting the demons again, with renewed energy. King Indra released his thunderbolt against Bali, and when Bali fell, his friend Jambhāsura attacked Indra, who then cut off Jambhāsura's head with his thunderbolt. When Nārada Muni learned that Jambhāsura had been killed, he informed Jambhāsura's relatives Namuci, Bala and Pāka, who then went to the battlefield and attacked the demigods. Indra, King of heaven, severed the heads of Bala and Pāka and released the weapon known as kuliśa, the thunderbolt, against Namuci's shoulder. The thunderbolt, however, returned unsuccessful, and thus Indra became morose. At that time, an unseen voice came from the sky. The voice declared, "A dry or wet weapon cannot kill Namuci." Hearing this voice, Indra began to think of how Namuci could be killed. He then thought of foam, which is neither moist nor dry. Using a weapon of foam, he was able to kill Namuci. Thus Indra and the other demigods killed many demons. Then, at the request of Lord Brahmā, Nārada went to the demigods and forbade them to kill the demons any longer. All the demigods then returned to their abodes. Following the instructions of Nārada, whatever demons remained alive on the battlefield took Bali Mahārāja to Asta Mountain. There, by the touch of Śukrācārya's hand, Bali Mahārāja regained his senses and consciousness, and those demons whose heads and bodies had not been completely lost were brought back to life by the mystic power of Śukrācārya.

TEXT 1

श्रीशुक उवाच

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Śrī-Śukadeva Gosvāmī said: Thereafter, by the supreme grace of the Supreme Personality of Godhead, Śrī Hari, all the demigods, headed by Indra and Vāyu, were brought back to life. Being enlivened, the demigods began severely beating the very same demons who had defeated them before.
When the most powerful Indra became angry and took his thunderbolt in hand to kill Mahārāja Bali, the demons began lamenting, "Alas, alas!"

SYNONYMS

vairocana—unto Bali Mahārāja (just to kill him); samrabdha—being very angry; bhagavān—the most powerful; pāka-sāsanaḥ—Indra; udayacchad—took in his hand; yadā—at which time; vajram—the thunderbolt; prajā—all the demons; hā hā—alas, alas; iti—thus; cukruṣuḥ—began to resound.

TEXT 3

vajra-pañīḥ—Indra, who always carries in his hand the thunderbolt;
tam—unto Bali Mahārāja; āha—addressed; idam—in this way; tiraskṛtya—chastising him; purah-sthitam—standing before him; manasvinam—very sober and tolerant; su-sampannam—well equipped with paraphernalia for fighting; vicarantam—moving; mahā-mṛdhe—on the great battlefield.

**TRANSLATION**

Sober and tolerant and well equipped with paraphernalia for fighting, Bali Mahārāja moved before Indra on the great battlefield. King Indra, who always carries the thunderbolt in his hand, rebuked Bali Mahārāja as follows.

**TEXT 4**

नटवन्मूढ मायाभिमियेशान् नो जिगीषिः
जित्वा बालान् निबद्धाखान् नटो हरति तद्धनम् ॥ ४ ॥

naṭavan mūḍha māyābhīr
māyeśān no jigīṣasi
jitvā bālān nibaddhākṣān
naṭo harati tad-dhanam

**SYNONYMS**

naṭa-vat—like a cheater or rogue; mūḍha—you rascal; māyābhīḥ—by exhibiting illusions; māyā-īśān—unto the demigods, who can control all such illusory manifestations; nah—unto us; jigīṣasi—you are trying to become victorious; jitvā—conquering; bālān—small children; nibaddha-akṣān—by binding the eyes; naṭaḥ—a cheater; harati—takes away; tat-dhanam—the property in the possession of a child.
TRANSLATION

Indra said: O rascal, as a cheater sometimes binds the eyes of a child and takes away his possessions, you are trying to defeat us by displaying some mystic power, although you know that we are the masters of all such mystic powers.

TEXT 5

आरुक्षण्ति मायाभिः मुर्सत् ये दिवम् ।
तान्दस्यृविधुनोम्यज्ञान्युपर्वस्माद्य पदाद्धपः ॥ ५ ॥

ärurukṣanti māyābhīḥ
utsisṛpsanti ye divam
tān dasyūn vidhunomy ajñān
pūrvasmāc ca padād adhaḥ

SYNONYMS

ärurukṣanti—persons who desire to come to the upper planetary systems; māyābhīḥ—by so-called mystic power or material advancement of science; utsisṛpsanti—or want to be liberated by such false attempts; ye—such persons who; divam—the higher planetary system known as Svargaloka; tān—such rogues and ruffians; dasyūn—such thieves; vidhunomi—I force to go down; ajñān—rascals; pūrvasmāc—previous; ca—also; padāt—from the position; adhaḥ—downward.

TRANSLATION

Those fools and rascals who want to ascend to the upper planetary system by mystic power or mechanical means, or who endeavor to cross even the upper
planets and achieve the spiritual world or liberation, I cause to be sent to the lowest region of the universe.

PURPORT

There are undoubtedly different planetary systems for different persons. As stated in Bhagavad-gītā (14.18), ārdhvaṁ gacchanti sattva-sthāḥ: persons in the mode of goodness can go to the upper planets. Those in the modes of darkness and passion, however, are not allowed to enter the higher planets. The word divam refers to the higher planetary system known as Svargaloka. Indra, King of the higher planetary system, has the power to push down any conditioned soul attempting to go from the lower to the higher planets without proper qualifications. The modern attempt to go to the moon is also an attempt by inferior men to go to Svargaloka by artificial, mechanical means. This attempt cannot be successful. From this statement of Indra it appears that anyone attempting to go to the higher planetary systems by mechanical means, which are here called māyā, is condemned to go the hellish planets in the lower portion of the universe. To go to the higher planetary system, one needs sufficient good qualities. A sinful person situated in the mode of ignorance and addicted to drinking, meat-eating and illicit sex will never enter the higher planets by mechanical means.

TEXT 6

so 'haṁ durmāyinas te 'dya
vajreṇa śata-parvaṇā
dhāriṣye mandātman
gaṭasva jñātibhiḥ saha

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SYNONYMS

sah—I am the same powerful person; aham—I; durmāyinaḥ—of you, who can perform so much jugglery with illusions; te—of you; adya—today; vajreṇa—by the thunderbolt; śata-parvaṇā—which has hundreds of sharp edges; śīraḥ—the head; hariṣye—I shall separate; manda-ātman—O you with a poor fund of knowledge; ghaṭasva—just try to exist on this battlefield; jñātibhiḥ saha—with your relatives and assistants.

TRANSLATION

Today, with my thunderbolt, which has hundreds of sharp edges, I, the same powerful person, shall sever your head from your body. Although you can produce so much jugglery through illusion, you are endowed with a poor fund of knowledge. Now, try to exist on this battlefield with your relatives and friends.

TEXT 7

श्रीबलिरूवाच
संक्रमे वर्तमानानां कालोदितकर्मणाम् ।
कीर्तिजयोऽजये मुत्युः सर्वेष्य स्तुरनुक्रमात् ॥ ७ ॥

śrī-balir uvāca
saṅgrāme vartamānānāṁ
kāla-codita-karmanām
kīrtir jayo jayo mṛtyuḥ
sarvesāṁ syur anukramāt

SYNONYMS

śrī-baliḥ uvāca—Bali Mahārāja said; saṅgrāme—in the battlefield;
TRANSLATION

Bali Mahārāja replied: All those present on this battlefield are certainly under the influence of eternal time, and according to their prescribed activities, they are destined to receive fame, victory, defeat and death, one after another.

PURPORT

If one is victorious on the battlefield, he becomes famous; and if one is not victorious but is defeated, he may die. Both victory and defeat are possible, whether on such a battlefield as this or on the battlefield of the struggle for existence. Everything takes place according to the laws of nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ [Bg. 3.27]). Since everyone, without exception, is subject to the modes of material nature, whether one is victorious or defeated he is not independent, but is under the control of material nature. Bali Mahārāja, therefore, was very sensible. He knew that the fighting was arranged by eternal time and that under time's influence one must accept the results of one's own activities. Therefore even though Indra threatened that he would now kill Bali Mahārāja by releasing the thunderbolt, Bali Mahārāja was not at all afraid. This is the spirit of a kṣatriya: yuddhe cāpy apalāyanam (Bg. 18.43). A kṣatriya must be tolerant in all circumstances, especially on the battlefield. Thus Bali Mahārāja asserted that he was not at all afraid of death, although he was threatened by such a great personality as the King of heaven.

TEXT 8

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SYNONYMS

* tat—therefore; idam—this whole material world; kāla-raśanam—is moving because of time eternal; jagat—moving forward (this whole universe); paśyanti—observe; sūrayah—those who are intelligent by admission of the truth; na—not; hṛṣyanti—become jubilant; na—nor; śocanti—lament; tatra—in such; yūyam—all of you demigods; apanḍitāḥ—not very learned (having forgotten that you are working under eternal time).

TRANSLATION

Seeing the movements of time, those who are cognizant of the real truth neither rejoice nor lament for different circumstances. Therefore, because you are jubilant due to your victory, you should be considered not very learned.

PURPORT

Bali Mahārāja knew that Indra, King of heaven, was extremely powerful, certainly more powerful than he himself. Nonetheless, Bali Mahārāja challenged Indra by saying that Indra was not a very learned person. In Bhagavad-gītā (2.11) Kṛṣṇa rebuked Arjuna by saying:

\[
\text{aśocyaṁ anvaśocas tvām} \\
\text{prajñā-vādāṁś ca bhāṣaṁ}
\]
"While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead." Thus as Kṛṣṇa challenged Arjuna by saying that he was not a paññita, or a learned person, Bali Mahārāja also challenged King Indra and his associates. In this material world, everything happens under the influence of time. Consequently, for a learned person who sees how things are taking place, there is no question of being sorry or happy because of the waves of material nature. After all, since we are being carried away by these waves, what is the meaning of being jubilant or morose? One who is fully conversant with the laws of nature is never jubilant or morose because of nature's activities. In Bhagavad-gītā (2.14), Kṛṣṇa advises that one be tolerant: tāṁs titikṣasva bhārata. Following this advice of Kṛṣṇa's, one should not be morose or unhappy because of circumstantial changes. This is the symptom of a devotee. A devotee carries out his duty in Kṛṣṇa consciousness and is never unhappy in awkward circumstances. He has full faith that in such circumstances, Kṛṣṇa protects His devotee. Therefore a devotee never deviates from his prescribed duty of devotional service. The material qualities of jubilation and moroseness are present even in the demigods, who are very highly situated in the upper planetary system. Therefore, when one is undisturbed by the so-called favorable and unfavorable circumstances of this material world, he should be understood to be brahma-bhūta [SB 4.30.20], or self-realized. As stated in Bhagavad-gītā (18.54), brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati: "One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful." When one is undisturbed by material circumstances, he should be understood to be on the transcendental stage, above the reactions of the three modes of material nature.
na vayam manyamānānām
ātmānam tatra sādhanam
giro vah sādhu-śocyaṇām
gṛḥṇimo marma-tāḍanāh

SYNONYMS

na—not; vayam—we; manyamānānām—who are considering; ātmānam—the self; tatra—in victory or defeat; sādhanam—the cause; girah—the words; vah—of you; sādhu-śocyaṇām—who are to be pitied by the saintly persons; gṛḥṇīmah—accept; marma-tāḍanāḥ—which afflict the heart.

TRANSLATION

You demigods think that your own selves are the cause of your attaining fame and victory. Because of your ignorance, saintly persons feel sorry for you. Therefore, although your words afflict the heart, we do not accept them.

TEXT 10

śrī-śuka uvāca
ity ākṣipya vibhum vīro
nārācāir vīra-mardanaḥ
ākarna-pūrṇairahanad
SYNONYMS

śrī-śukāḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; ākṣipya—chastising; vibhum—unto King Indra; vīraḥ—the valiant Bali Mahārāja; nārācaḥ—by the arrows named nārācas; vīra-mardanaḥ—Bali Mahārāja, who could subdue even great heros; ākarna-pūrṇaiḥ—drawn up to his ear; ahanat—attacked; ākṣepaiḥ—by words of chastisement; āha—said; tam—unto him; punaḥ—again.

TRANSLATION

Śukadeva Gosvāmī said: After thus rebuking Indra, King of heaven, with sharp words, Bali Mahārāja, who could subdue any other hero, drew back to his ear the arrows known as nārācas and attacked Indra with these arrows. Then he again chastised Indra with strong words.

SYNONYMS

evam—thus; nirākṛtaḥ—being defeated; devah—King Indra; vairiṇā—by his enemy; tathya-vādinā—who was competent to speak the truth; na—not;
amṛṣyat—lamented; tat—of him (Bali); adhikṣepam—the chastisement; totra—by the scepter or rod; āhataḥ—being beaten; iva—just like; dvipah—an elephant.

TRANSLATION

Since Mahārāja Bali's rebukes were truthful, King Indra did not at all become sorry, just as an elephant beaten by its driver's rod does not become agitated.

TEXT 12

प्राहरत् कुलिशं तस्मा अमोघं परमदनंः ।
सयनो न्यपतदं भूमौ चिन्नपक्षं इवाचलः ॥ १२ ॥

prāharat kuliśam tasmā
amogham para-mardanaḥ
sayāno nyapatad bhūmau
chinna-pakṣa ivācalah

SYNONYMS

prāharat—inflicted; kuliśam—thunderbolt scepter; tasmai—unto him (Bali Mahārāja); amogham—infallible; para-mardanaḥ—Indra, who is expert in defeating the enemy; sa-yānah—with his airplane; nyapatat—fell down; bhūmau—on the ground; chinna-pakṣa—whose wings have been taken away; iva—like; acalaḥ—a mountain.

TRANSLATION

When Indra, the defeater of enemies, released his infallible thunderbolt
scepter at Bali Mahārāja with a desire to kill him, Bali Mahārāja indeed fell to the ground with his airplane, like a mountain with its wings cut off.

**PURPORT**

In many descriptions in Vedic literature it is found that mountains also fly in the sky with wings. When such mountains are dead, they fall to the ground, where they stay as very large dead bodies.

**TEXT 13**

\[
\text{सखायं पतितं दुष्टा जम्भो बलिसखः सुहृत्} ||
\text{अभ्ययात् सौहर्दं सर्वेऽहर्षतस्यापि समाचरन्} || १३ ॥
\]

\[
\text{sakhāyaṁ patitam dṛṣṭvā}
\text{jambho bali-sakhaḥ suhṛt}
\text{abhyaẏāt sauhṛdam sakhyur}
\text{hatasyāpi samācaran}
\]

**SYNONYMS**

{sakhāyam—his intimate friend; patitam—having fallen; dṛṣṭvā—after seeing; jambhaḥ—the demon Jambha; bali-sakhaḥ—a very intimate friend of Bali Mahārāja; suhṛt—and constant well-wisher; abhyaẏāt—appeared on the scene; sauhṛdam—very compassionate friendship; sakhyur—of his friend; hatasya—who was injured and fallen; api—although; samācaran—just to perform friendly duties.}

**TRANSLATION**

When the demon Jambhāsura saw that his friend Bali had fallen, he appeared before Indra, the enemy, just to serve Bali Mahārāja with friendly behavior.
TEXT 14

स सिंहवह आसाय गदामुद्यम्य रंगसा ।
जत्रावताड़यच्छक्रें गजं च सुमहाबलं: ॥ १४ ॥

sa simha-vaha aśādyā
gadām udyamya ramhasā
jatrāv atādayac chakram
gajam ca sumahā-balāḥ

SYNONYMS

saḥ—Jambhāsura; simha-vāhaḥ—being carried by a lion; aśādyā—coming before King Indra; gadām—his club; udyamya—taking up; ramhasā—with great force; jatrau—on the base of the neck; atādayat—hit; śakram—Indra; gajam ca—as well as his elephant; su-mahā-balāḥ—the greatly powerful Jambhāsura.

TRANSLATION

The greatly powerful Jambhāsura, carried by a lion, approached Indra and forcefully struck him on the shoulder with his club. He also struck Indra's elephant.

TEXT 15

गदाप्रहारव्यथितो भृशं विहिंचितो गजः ।
जानुभ्यां धरणी स्पृश्य कश्मलं परमं यथौ ॥ १५ ॥

gadā-prahāra-vyathito

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bhṛṣam vihvalito gajaḥ
jānubhyāṃ dharaṇīṃ spṛṣṭvā
kaśmalam paramam yayau

SYNONYMS

gadā-prahāra-vyathitaḥ—being aggrieved because of the blow from Jambhāsura's club; bhṛṣam—very much; vihvalitah—upset; gajaḥ—the elephant; jānubhyāṃ—with its two knees; dharanīṃ—the earth; spṛṣṭvā—touching; kaśmalam—unconsciousness; paramam—ultimate; yayau—entered.

TRANSLATION

Being beaten by Jambhāsura's club, Indra's elephant was confused and aggrieved. Thus it touched its knees to the ground and fell unconscious.

TEXT 16

ततो रथो मातलिना हरिभिर्दशतेवैर्वृत्तः ।
आनीतो द्विपमुसुज्य रथमारुहे विम्बः ॥ १६ ॥

tato ratho mātalinā
haribhir daśa-śatair vṛtaḥ
āṇīta dvipam utsṛjya
ratham āruruhe vibhuḥ

SYNONYMS

tataḥ—thereafter; rathah—chariot; mātalinā—by his chariot driver named Mātali; haribhiḥ—with horses; daśa-śataih—by ten times one hundred (one thousand); vṛtaḥ—yoked; āṇītaḥ—being brought in; dvipam—the elephant;
TRANSLATION

Thereafter, Mātali, Indra's chariot driver, brought Indra's chariot, which was drawn by one thousand horses. Indra then left his elephant and got onto the chariot.

TEXT 17

tasya tat pūjayan karma
yantur dānava-sattamaḥ
śūlena jvalatā tam tu
smayamāno 'hanan mṛdhe

SYNONYMS

tasya—of Mātali; tat—that service (bringing the chariot before Indra); pūjayan—appreciating; karma—such service to the master; yantuh—of the chariot driver; dānava-sattamaḥ—the best of the demons, namely Jambhāṣura; śūlena—by his trident; jvalatā—which was blazing fire; tam—Mātali; tu—indeed; smayamānaḥ—smiling; ahanat—struck; mṛdhe—in the battle.

TRANSLATION

Appreciating Mātali's service, Jambhāṣura, the best of the demons, smiled. Nonetheless, he struck Mātali in the battle with a trident of blazing fire.
Although the pain was extremely severe, Mātali tolerated it with great patience. Indra, however, became extremely angry at Jambhāsura. He struck Jambhāsura with his thunderbolt and thus severed his head from his body.
When Nārada Ṛṣi informed Jambhāśura's friends and relatives that Jambhāśura had been killed, the three demons named Namuci, Bala and Pāka arrived on the battlefield in great haste.

SYNONYMS

jambham—Jambhāśura; śrutvā—after hearing; hatam—had been killed; tasya—his; jñātayah—friends and relatives; nāradāt—from the source Nārada; rṣeh—from the great saint; namuciḥ—the demon Namuci; ca—also; balah—the demon Bala; pākah—the demon Pāka; tatra—there; āpetuḥ—immediately arrived; tvarā-anvitāḥ—with great haste.

TEXT 20

SYNONYMS

vacobhīḥ—with harsh words; paruṣaiḥ—very rough and cruel; indram—King Indra; ardayantah—chastising, piercing; asya—of Indra; marmasu—in the
heart, etc.; śaraiḥ—with arrows; avākirān—covered all around; meghāḥ—clouds; dhārābhīḥ—with showers of rain; iva—just as; parvatam—a mountain.

TRANSLATION

Rebuking Indra with harsh, cruel words that were piercing to the heart, these demons showered him with arrows, just as torrents of rain wash a great mountain.

TEXT 21

हरिन्दशशतान्याजी हर्यशस्य बल: श्रे: ।
तावद्विर्द्यामास युगपतः घुस्तवान् ॥ २१ ॥

harin daśa-śatāny ājau
haryaśvasya balah śaraiḥ
tāvadbhir ardayām āsa
yugapal laghu-hastavān

SYNONYMS

harin—horses; daśa-śatāni—ten times one hundred (one thousand); ājau—on the battlefield; haryaśvasya—of King Indra; balah—the demon Bala; śaraiḥ—with arrows; tāvadbhiḥ—with so many; ardayām āsa—put into tribulation; yugapat—simultaneously; laghu-hastavān—with quick handling.

TRANSLATION

Quickly handling the situation on the battlefield, the demon Bala put all of Indra's one thousand horses into tribulation by simultaneously piercing them all.
with an equal number of arrows.

TEXT 22

शताब्द्यां मातलिं पाको रथं सावयं पुष्पक्।
सकृत्सन्धानोक्ष्येन तदद्भुतमभूद्य रणे॥ २२ ॥

śatābhyaṁ mātalim pāko
ratham sāvayavam pṛthak
sakṛt sandhāna-mokṣena
tad abhūtam abhūd rāṇe

SYNONYMS
śatābhyaṁ—with two hundred arrows; mātalim—unto the chariot driver Mātali; pākaḥ—the demon named Pāka; ratham—the chariot; sa-avayavam—with all paraphernalia; pṛthak—separately; sakṛt—one, at one time; sandhāna—by yoking the arrows to the bow; mokṣena—and releasing; tat—such an action; abhūtam—wonderful; abhūt—so became; rāṇe—on the battlefield.

TRANSLATION

Pāka, another demon, attacked both the chariot, with all its paraphernalia, and the chariot driver, Mātali, by fitting two hundred arrows to his bow and releasing them all simultaneously. This was indeed a wonderful act on the battlefield.

TEXT 23

नमुचि: पञ्चदश्मि: स्वर्णपुष्पै०हिष्मि:।

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Then Namuci, another demon, attacked Indra and injured him with fifteen very powerful golden-feathered arrows, which roared like a cloud full of water.

SYNONYMS

namuciḥ—the demon named Namuci; pañca-daśabhiḥ—with fifteen; svarṇa-punḥkhaiḥ—with golden feathers attached; mahā-īṣubhiḥ—very powerful arrows; āhatya—piercing; vyanadat—resounded; saṅkhya—on the battlefield; sa-toyah—bearing water; iva—like; toya-daḥ—a cloud that delivers rain.

TRANSLATION

Then Namuci, another demon, attacked Indra and injured him with fifteen very powerful golden-feathered arrows, which roared like a cloud full of water.
Other demons covered Indra, along with his chariot and chariot driver, with incessant showers of arrows, just as clouds cover the sun in the rainy season.

TEXT 25

अलक्षयन्तस्तमस्तमीव विहला
विचुक्कुशुद्दवणः सहानुगः ।
अनायकः शत्रुबलेन निर्जिता
वणिक्यथा भिन्ननवो यथार्थवः ॥ २५ ॥

alakṣayantas tam atīva vihvalā
vicukruśur deva-gaṇāḥ sahānugāḥ
anāyakāḥ śatru-balena nirjitā
vaṇik-pathā bhinna-navo yathārṇave

SYNONYMS

alakṣayantah—being unable to see; tam—King Indra; atīva—fiercely; vihvalāḥ—bewildered; vicukruśuh—began to lament; deva-gaṇāḥ—all the demigods; saha-anugāḥ—with their followers; anāyakāḥ—without any captain or leader; śatru-balena—by the superior power of their enemies; nirjitāḥ—oppressed severely; vaṇik-pathāḥ—traders; bhinna-navah—whose ship is wrecked; yathā arnave—as in the middle of the ocean.
TRANSLATION

The demigods, being severely oppressed by their enemies and being unable to see Indra on the battlefield, were very anxious. Having no captain or leader, they began lamenting like traders in a wrecked vessel in the midst of the ocean.

PURPORT

From this statement it appears that in the upper planetary system there is shipping and that traders there engage in navigation as their occupational duty. Sometimes, as on this planet, these traders are shipwrecked in the middle of the ocean. It appears that even in the upper planetary system, such calamities occasionally take place. The upper planetary system in the creation of the Lord is certainly not vacant or devoid of living entities. From Śrīmad-Bhāgavatam we understand that every planet is full of living entities, just as earth is. There is no reason to accept that on other planetary systems there are no living beings.

TEXT 26

तत्स्तुराषाणिद्युब्द्धपञ्चराद  
विनिर्गत: साधरथद्वजायाग्रणी ।  
भभौ दिशं खं पृथिवीं च रोचयन  
स्वतेजसा सूर्यं इव क्षपात्ये ॥ २६ ॥

tatas turāśād iṣu-baddha-panjarād
vinirgataḥ sāśva-ratha-dhvajāgranīḥ
babhau diśaḥ khaṁ pṛthivim ca rocayan
sva-tejasā sūrya iva kṣapātyaye
SYNONYMS

tataḥ—thereafter; turāṣāṭ—another name of Indra; iṣu-baddha-pañjarāt—from the cage of the network of arrows; vinirgataḥ—being released; sa—with; aśva—horses; ratha—chariot; dhvaja—flag; agraṇīḥ—and chariot driver; babhau—became; diśah—all directions; kham—the sky; prthivīm—the earth; ca—and; rocayan—pleasing everywhere; sva-tejasā—by his personal effulgence; sūryah—the sun; iva—like; kṣapā-atyaye—at the end of night.

TRANSLATION

Thereafter, Indra released himself from the cage of the network of arrows. Appearing with his chariot, flag, horses and chariot driver and thus pleasing the sky, the earth and all directions, he shone effulgently like the sun at the end of night. Indra was bright and beautiful in the vision of everyone.

TEXT 27

निरीक्ष्य पृत्तनां देवः परर्भृद्विदितां रणे ।
उदयच्छद् रिपुं हन्तुं वज्रं वज्रधरो रूपं ॥ २७ ॥

nirikṣya pṛtanāṁ devah
parair abhyarditāṁ rañe
udayacchad ripum hantum
vajram vajra-dharo ruṣā

SYNONYMS

nirikṣya—after observing; pṛtanāṁ—his own soldiers; devah—the demigod Indra; paraiḥ—by the enemies; abhyarditāṁ—put into great difficulties or oppressed; rañe—in the battlefield; udayacchat—took up; ripum—the enemies;
**TRANSLATION**

When Indra, who is known as Vajra-dhara, the carrier of the thunderbolt, saw his own soldiers so oppressed by the enemies on the battlefield, he became very angry. Thus he took up his thunderbolt to kill the enemies.

**TEXT 28**


ds tenaivāṣṭa-duḥreṇa
śirasi bala-pākayoḥ
jñātinām paśyatāṁ rājaṁ
jahāra janayan bhayam

**SYNONYMS**

sah—he (Indra); tena—by that; eva—indeed; aṣṭa-duḥreṇa—by the thunderbolt; śirasi—the two heads; bala-pākayoḥ—of the two demons known as Bala and Pāka; jñātinām paśyatāṁ—while their relatives and soldiers were watching; rājan—O King; jahāra—(Indra) cut off; janayan—creating; bhayam—fear (among them).

**TRANSLATION**

O King Parīkṣit, King Indra used his thunderbolt to cut off the heads of both Bala and Pāka in the presence of all their relatives and followers. In this way he
created a very fearful atmosphere on the battlefield.

TEXT 29

नमुचिस्तवध्य द्वारा शोकामर्पणान्वितः ॥
जिघांसुरिन्द्रं नृपते चकार परमोदयम् ॥ २९ ॥

namucis tad-vadham dṛṣṭvā
sokāmarṣa-ruṣānvitaḥ
jighāmsur indram nṛpate
cakāra paramodyamam

SYNONYMS

namuciḥ—the demon Namuci; tat—of those two demons; vadhām—the massacre; dṛṣṭvā—after seeing; śoka-amarṣa—lamentation and grief; ruṣā-anvitaḥ—being very angry at this; jighāmsuḥ—wanted to kill; indram—King Indra; nṛ-pate—O Mahārāja Parīkṣit; cakāra—made; parama—a great; udyamam—endeavor.

TRANSLATION

O King, when Namuci, another demon, saw the killing of both Bala and Pāka, he was full of grief and lamentation. Thus he angrily made a great attempt to kill Indra.

TEXT 30

अश्मसारमयं शूरं घण्टावद्धमभूषणम् ।
प्रगृह्यायामद्रवः कुछो हतोपसीति वितर्जयन् ।
aśmasārāmayam śūlam
ghaṇṭāvad dhema-bhūṣanam
pragrhyābhyadravat kruddho
hato 'sīti vitarjayan
prāhiṇod deva-rājāya
ninadan mrga-rāḍ iva

SYNONYMS

aśmasāra-mayam—made of steel; śūlam—a spear; ghaṇṭā-vat—bound with bells; hema-bhūṣanam—decorated with ornaments of gold; pragrhyya—taking in his hand; abhyadravat—forcefully went; kruddhaḥ—in an angry mood; hataḥ asi iti—now you are killed; vitarjayan—roaring like that; prāhiṇot—struck; deva-rājāya—unto King Indra; ninadan—resounding; mrga-rāḍ—a lion; iva—like.

TRANSLATION

Being angry and roaring like a lion, the demon Namuci took up a steel spear, which was bound with bells and decorated with ornaments of gold. He loudly cried, "Now you are killed!" Thus coming before Indra to kill him, Namuci released his weapon.

TEXT 31

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SYNONYMS

tadā—at that time; apatat—falling like a meteor; gagana-tale—beneath the sky or on the ground; mahā-javam—extremely powerful; vicicchide—cut to pieces; hari—Indra; iṣubhiḥ—by his arrows; sahasradhā—into thousands of pieces; tam—that Namuci; āhanat—struck; nṛpa—O King; kuliśena—with his thunderbolt; kandhare—on the shoulder; ruṣā-anvitah—being very angry; tridaśa-patiḥ—Indra, the King of the demigods; śiraḥ—the head; haran—to separate.

TRANSLATION

O King, when Indra, King of heaven, saw this very powerful spear falling toward the ground like a blazing meteor, he immediately cut it to pieces with his arrows. Then, being very angry, he struck Namuci's shoulder with his thunderbolt to cut off Namuci's head.
na tasya hi tvacam api vajra ūrjito
bibheda yaḥ sura-patinaujaseritaḥ
tad adbhutam param ativīrya-vṛtra-bhit
tiraskṛto namuci-śirodhara-tvacā

SYNONYMS

na—not; tasya—of him (Namuci); hi—indeed; tvacam api—even the skin; vajraḥ—the thunderbolt; ūrjitaḥ—very powerful; bibheda—could pierce; yah—the weapon which; sura-patinā—by the king of the demigods; ojasā—very forcefully; īritaḥ—had been released; tat—therefore; adbhutam param—it was extraordinarily wonderful; ativīrya-vṛtra-bhit—so powerful that it could pierce the body of the very powerful Vṛtrāsura; tiraskṛtaḥ—(now in the future) which had been repelled; namuci-śirodhara-tvacā—by the skin of Namuci's neck.

TRANSLATION

Although King Indra hurled his thunderbolt at Namuci with great force, it could not even pierce his skin. It is very wonderful that the famed thunderbolt that had pierced the body of Vṛtrāsura could not even slightly injure the skin of Namuci's neck.

TEXT 33

tasmād indro 'bibhec chatror
vajraḥ pratihato yataḥ
kim idāṁ daiva-yogena

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bhūtaṁ loka-vimohanam

SYNONYMS

tasmāt—therefore; indraḥ—the King of heaven; abibhet—became very fearful; śatroḥ—from the enemy (Namuci); vajraḥ—the thunderbolt; pratihataḥ—was unable to hit and returned; yataḥ—because; kim idam—what is this; daiva-yogena—by some superior force; bhūtam—it has happened; loka-vimohanam—so wonderful to the people in general.

TRANSLATION

When Indra saw the thunderbolt return from the enemy, he was very much afraid. He began to wonder whether this had happened because of some miraculous superior power.

PURPORT

Indra's thunderbolt is invincible, and therefore when Indra saw that it had returned without doing any injury to Namuci, he was certainly very much afraid.

TEXT 34

yena me pūrvam adṛśaṁ
dṛṣṭa-cchedaḥ prajātyaye
kṛto niviṣatāṁ bhāraiḥ
duṣṭattraime petatāṁ bhuvi

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SYNONYMS

yena—by the same thunderbolt; me—by me; pūrvaṃ—formerly; adrīṇāṃ—of the mountains; pakṣa-chedaḥ—the cutting of the wings; praṇā-atyaye—when there was killing of the people in general; kṛtaḥ—was done; niviṣatāṃ—of those mountains which entered; bhāraīḥ—by the great weight; pattraīḥ—by wings; patatāṁ—falling; bhuvi—on the ground.

TRANSLATION

Indra thought: Formerly, when many mountains flying in the sky with wings would fall to the ground and kill people, I cut their wings with this same thunderbolt.

tapaḥ-sāramayam tvāṣṭram
vṛtro yena vipatītaḥ
anye cāpi balopetāḥ
sarvāstrair akṣata-tvacaḥ

SYNONYMS

tapaḥ—austerities; sāra-mayam—greatly powerful; tvāṣṭram—performed by Tvaṣṭā; vṛtraḥ—Vṛtrāsura; yena—by which; vipatītaḥ—was killed; anye—others; ca—also; api—indeed; bala-upetāḥ—very powerful persons; sarva—all kinds; astraīḥ—by weapons; akṣata—without being injured;
Vṛtrāsura was the essence of the austerities undergone by Tvaṣṭā, yet the thunderbolt killed him. Indeed, not only he but also many other stalwart heroes, whose very skin could not be injured even by all kinds of weapons, were killed by the same thunderbolt.

TEXT 36

so 'yaṁ pratihato vajro
mayā mukto 'sure 'lpake
nāham tad ādade daṇḍam
brahma-tejo 'py akāraṇam

SYNONYMS

sah ayam—therefore, this thunderbolt; pratihataḥ—repelled; vajraḥ—thunderbolt; mayā—by me; muktah—released; asure—unto that demon; alpake—less important; na—not; aham—I; tat—that; ādade—hold; daṇḍam—it is now just like a rod; brahma-tejāḥ—as powerful as a brahmāstra; api—although; akāraṇam—now it is useless.

TRANSLATION

But now, although the same thunderbolt has been released against a less important demon, it has been ineffectual. Therefore, although it was as good as
a brahmāstra, it has now become useless like an ordinary rod. I shall therefore hold it no longer.

**TEXT 37**

इति श्राक विषीदत्तमाह वागशरीरिणी ।
नायं शुष्केऽथो नाद्रेत्वधर्महति दानवः ॥ ३७ ॥

\begin{verbatim}
iti śakram viṣīdantam
āha vāg aśārīrini
nāyaṁ śuṣkair atho nārdrair
vadham arhati dānavaḥ
\end{verbatim}

**SYNONYMS**

\begin{enumerate}
\item **iti**—in this way;
\item **śakram**—unto Indra;
\item **viṣīdantam**—lamenting;
\item **āha**—spoke;
\item **vāk**—a voice;
\item **aśārīrini**—without any body, or from the sky;
\item **na**—not;
\item **ayam**—this;
\item **śuṣkair**—by anything dry;
\item **atho**—also;
\item **na**—nor;
\item **ārdrair**—by anything moist;
\item **vadham**—annihilation;
\item **arhati**—is befitting;
\item **dānavaḥ**—this demon (Namuci).
\end{enumerate}

**TRANSLATION**

Śukadeva Gosvāmī continued: While the morose Indra was lamenting in this way, an ominous, unembodied voice said from the sky, "This demon Namuci is not to be annihilated by anything dry or moist."

**TEXT 38**

मयात्मै यदू वरो दत्तो मुत्युनेवार्द्धुष्कयोः ।
mayā—by me; asmai—unto him; yat—because; varah—a benediction; dattaḥ—has been granted; mṛtyuḥ—death; na—not; eva—indeed; ārdra—by either a moist; śuṣkayoḥ—or by a dry medium; atah—therefore; anyaḥ—something else, another; cintanīyah—has to be thought of; te—by you; upāyah—means; maghavan—O Indra; ripoh—of your enemy.

TRANSLATION

The voice also said, "O Indra, because I have given this demon the benediction that he will never be killed by any weapon that is dry or moist, you have to think of another way to kill him."
SYNONYMS

tām—that; daivīm—ominous; giram—voice; ākarṇya—after hearing; maghavān—Lord Indra; su-samāhitah—becoming very careful; dhyāyan—meditating; phenam—appearance of foam; atha—thereafter; apaśyat—he saw; upāyam—the means; ubhaya-ātmakam—simultaneously dry and moist.

TRANSLATION

After hearing the ominous voice, Indra, with great attention, began to meditate on how to kill the demon. He then saw that foam would be the means, for it is neither moist nor dry.

TEXT 40

न शुष्केन न चार्द्रेन जहार नमुचे शिरः ।
तं तुष्टुण्डनिग्ना माल्येश्वाकिरनिविभम् ॥ ४० ॥

na śuṣkeṇa na cārdreṇa
jahāra namuceh śirah
tam tuṣṭuvur muni-gaṇā
mālyaiś cāvākiran vibhum

SYNONYMS

na—neither; śuṣkeṇa—by dry means; na—nor; ca—also; ārdreṇa—by a moist weapon; jahāra—he separated; namuceh—of Namuci; śirah—the head; tam—him (Indra); tuṣṭuvur—satisfied; muni-gaṇāḥ—all the sages; mālyaiḥ—with flower garlands; ca—also; avākiran—covered; vibhum—that
great personality.

TRANSLATION

Thus Indra, King of heaven, severed Namuci's head with a weapon of foam, which was neither dry nor moist. Then all the sages satisfied Indra, the exalted personality, by showering flowers and garlands upon him, almost covering him.

PURPORT

In this regard, the śruti-mantras say, apām phenena namuceh śira indro 'dārayat: Indra killed Namuci with watery foam, which is neither moist nor dry.

TEXT 41

गन्धर्वमुख्यः जगतुर्विश्वासुपरावसू ।
देवदुन्दुभयो नेदुर्नर्तक्यो नन्तुर्मुद्या ॥ ४१ ॥

gandharva-mukhyau jagatur
viśvāvasu-parāvasū
deva-dundubhayo nedur
nartakyo nanṛtur mudā

SYNONYMS

gandharva-mukhyau—the two chiefs of the Gandharvas; jagatuh—began to sing nice songs; viśvāvasu—named Viśvāvasu; parāvasū—named Parāvasu; deva-dundubhayah—the kettledrums beaten by the demigods; neduh—made their sound; nartayah—the dancers known as Apsarās; nanṛtuh—began to dance; mudā—in great happiness.
TRANSLATION

Viśvāvasu and Parāvasu, the two chiefs of the Gandharvas, sang in great happiness. The kettledrums of the demigods sounded, and the Apsarās danced in jubilation.

TEXT 42

अन्येष्येवं प्रतित्रद्वान्वायवर्गविवरणादयः ।
सूदयामसुरसुरानू मुणान्केसरिणो यथा ॥ ४२ ॥

anye 'py evaṁ pratidvandvān
vāyu-agni-varuṇādayaḥ
sūdayām āsur asurān
mṛgān kesariṇo yathā

SYNONYMS
anye—others; api—also; evam—in this way; pratidvandvān—the opposing party of belligerants; vāyu—the demigod known as Vāyu; agni—the demigod known as Agni; varuṇa-ādayaḥ—the demigod known as Varuṇa and others; sūdayām āsuh—began to kill vigorously; asurān—all the demons; mṛgān—deer; kesariṇaḥ—lions; yathā—just as.

TRANSLATION

Vāyu, Agni, Varuṇa and other demigods began killing the demons who opposed them, just as lions kill deer in a forest.

TEXT 43
O King, when Lord Brahmā saw the imminent total annihilation of the demons, he sent a message with Nārada, who went before the demigods to make them stop fighting.
śrīyā samedhitāḥ sarva
upāramata vigrahāt

SYNONYMS
śrī-ñāradaḥ uvāca—Nārada Muni prayed to the demigods; bhavadbhiḥ—by all of you; amṛtam—nectar; prāptam—has been obtained; nārāyaṇa—of the Supreme Personality of Godhead; bhuja-āśrayaiḥ—being protected by the arms; śrīyā—by all fortune; samedhitāḥ—have flourished; sarve—all of you; upāramata—now cease; vigrahāt—from this fighting.

TRANSLATION
The great sage Nārada said: All of you demigods are protected by the arms of Nārāyaṇa, the Supreme Personality of Godhead, and by His grace you have gotten the nectar. By the grace of the goddess of fortune, you are glorious in every way. Therefore, please stop this fighting.

TEXT 45

श्रीशुकु उवाच
संयम्य मन्युसर्मभं मानयतो मुनेर्वर्चः ।
उपगीयमानानुचरैर्युः सर्वे त्रिविष्टपम् ॥ ४५ ॥

śrī-śuka uvāca
saṁyamya manyu-saṁrambham
mānayanto munero vacaḥ
upagīyamānānucarair
yayuḥ sarve triviṣṭapam

SYNONYMS

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Śrī-śukāḥ uvāca—Śrī Śukadeva Gosvāmī said; samyamya—controlling; manyu—of anger; saṁrambham—the aggravation; mānayantah—accepting; muneḥ vacaḥ—the words of Nārada Muni; upāgīyamāna—being praised; anucaraiḥ—by their followers; yayuh—returned; sarve—all of the demigods; triviśṭapam—to the heavenly planets.

**TRANSLATION**

Śrī Śukadeva Gosvāmī said: Accepting the words of Nārada, the demigods gave up their anger and stopped fighting. Being praised by their followers, they returned to their heavenly planets.

**TEXT 46**

येद्वशिष्य रणे तस्मिन् नारदानुमतेन ते ।
बलिं विपन्नायाय अस्तं गिरिमुण्डनं ॥ ४६ ॥

ye 'vaśiṣṭā rāṇe tasmin
nāradānumatena te
bālim vipannam ādāya
astam girim upāgaman

**SYNONYMS**

ye—some of the demons who; avaśiṣṭā—remained; rāṇe—in the fight; tasmin—in that; nārada-anumatena—by the order of Nārada; te—all of them; bālim—Mahārāja Bali; vipannam—in reverses; ādāya—taking; astam—named Asta; girim—to the mountain; upāgaman—went.

**TRANSLATION**

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Following the order of Nārada Muni, whatever demons remained on the battlefield took Bali Mahārāja, who was in a precarious condition, to the hill known as Astagiri.

**TEXT 47**

तत्राविनाश्यावान् विद्यामानशिरोधारान् ।
उशना जीव्यामास सम्जिवन्या स्वविद्याय ॥ ४७ ॥

tatrāvinaṣṭāvayavān
vidyamāna-śirodharān
uśanā jīvayāṁ āsa
saṁjīvanyā sva-vidyayā

**SYNONYMS**
tatra—on that hill; avinaṣṭa-avayavān—the demons who had been killed but whose bodily parts had not been lost; vidyamāna-śirodharān—whose heads were still existing on their bodies; uśanā—Śukrācārya; jīvayāṁ āsa—brought to life; saṁjīvanyā—by the Saṁjivanī mantra; sva-vidyayā—by his own achievement.

**TRANSLATION**

There, on that hill, Śukrācārya brought to life all the dead demoniac soldiers who had not lost their heads, trunks and limbs. He achieved this by his own mantra, known as Saṁjīvanī.

**TEXT 48**

बलिश्रोणसा स्पृष्ट: प्रत्यापत्तेन्द्रियस्मृतिः ॥

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SYNONYMS

baliḥ—Mahārāja Bali; ca—also; uśanasā—by Śukrācārya; sprṣṭaḥ—being touched; pratyāpanna—was brought back; indriya-smṛtiḥ—realization of the actions of the senses and memory; parājītaḥ—he was defeated; api—although; na akhidyat—he did not lament; loka-tattva-vicakṣaṇaḥ—because he was very experienced in universal affairs.

TRANSLATION

Bali Mahārāja was very experienced in universal affairs. When he regained his senses and memory by the grace of Śukrācārya, he could understand everything that had happened. Therefore, although he had been defeated, he did not lament.

PURPORT

It is significant that Bali Mahārāja is here said to be very experienced. Although defeated, he was not at all sorry, for he knew that nothing can take place without the sanction of the Supreme Personality of Godhead. Since he was a devotee, he accepted his defeat without lamentation. As stated by the Supreme Personality of Godhead in Bhagavad-gītā (2.47), karmāṇy evādhikāras te mā phalesu kadācana. Everyone in Kṛṣṇa consciousness should execute his duty, without regard for victory or defeat. One must execute his duty as ordered by Kṛṣṇa or His representative, the spiritual master. Ānukūlyena
krṣṇānuśilanāṁ bhaktir uttamā [Cc. Madhya 19.167]. In first-class devotional service, one always abides by the orders and will of Kṛṣṇa.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "King Indra Annihilates the Demons."

12. The Mohinī-mūrti Incarnation Bewilders Lord Śiva

This chapter describes how Lord Śiva was bewildered upon seeing the beautiful Mohinī-mūrti incarnation of the Supreme Personality of Godhead and how he later came to his senses. When Lord Śiva heard about the pastimes performed by the Supreme Personality of Godhead, Hari, in the form of an attractive woman, he mounted his bull and went to see the Lord. Accompanied by his wife, Umā, and his servants, the bhūta-gaṇa, or ghosts, he approached the lotus feet of the Lord. Lord Śiva offered obeisances to the Supreme Lord as the all-pervading Lord, the universal form, the supreme controller of creation, the Supersoul, the resting place for everyone, and the completely independent cause of all causes. Thus he offered prayers giving truthful descriptions of the Lord. Then he expressed his desire. The Supreme Personality of Godhead is very kind to His devotees. Therefore, to fulfill the desire of His devotee Lord Śiva, He expanded His energy and manifested Himself in the form of a very beautiful and attractive woman. Upon seeing this form, even Lord Śiva was captivated. Later, by the grace of the Lord, he controlled himself. This demonstrates that by the power of the Lord's external energy, everyone is captivated by the form of woman in this material world. Again, however, by the grace of the Supreme Personality of Godhead, one can overcome the influence of māyā. This was evinced by Lord Śiva, the topmost devotee of the
Lord. First he was captivated, but later, by the grace of the Lord, he restrained himself. It is declared in this connection that only a pure devotee can restrain himself from the attractive feature of māyā. Otherwise, once a living entity is trapped by the external feature of māyā, he cannot overcome it. After Lord Śiva was graced by the Supreme Lord, he circumambulated the Lord along with his wife, Bhavānī, and his companions, the ghosts. Then he left for his own abode. Śukadeva Gosvāmī concludes this chapter by describing the transcendental qualities of Uttamaśloka, the Supreme Personality of Godhead, and by declaring that one can glorify the Lord by nine kinds of devotional service, beginning with śravaṇam kīrtanam [SB 7.5.23].

TEXTS 1-2

श्रीबादरायणिर्वाच

वृषभजो निशयेदं योयिदूपेन दानवान ।
मोहयित्वा सुरगणान्त्विः सोमपपायत् ॥ १ ॥

वृषमारुढ्य गिरिरिः सर्वभूतगणौवृत्तः ।
सह देव्या ययौ द्रूं च यत्रास्ते मथुसूदनः ॥ २ ॥

śrī-bādarāyaṇiṁ uvāca
vṛṣa-dhvajo niśmayedam
yoṣid-rūpeṇa dānavaṇ
mohayitvā sura-gaṇan
hariḥ somam apāyayat

vṛṣam āruhya giriśaḥ
sarva-bhūta-gaṇair vṛtaḥ
saha devyā yayau draśtuṁ
yatṛaste madhusūdanaḥ
SYNONYMS

śrī-bādarāyaṇīḥ uvāca—Śrī Śukadeva Gosvāmī said; vṛṣa-dhvajaḥ—Lord Śiva, who is carried by a bull; niṣamya—hearing; idam—this (news); yoṣit-rūpeṇa—by assuming the form of a woman; dānavaḥ—the demons; mohayitvā—enchancing; sura-ganāṇaḥ—unto the demigods; hariḥ—the Supreme Personality of Godhead; somam—nectar; apāyayat—caused to drink; vṛṣam—the bull; āruhya—mounting; griśaḥ—Lord Śiva; sarva—all; bhūta-ganaiḥ—by the ghosts; vṛtaḥ—surrounded; saha devyā—with Umā; yayau—went; draṣṭum—to see; yatra—where; āste—stays; madhusūdanaḥ—Lord Viṣṇu.

TRANSLATION

Śukadeva Gosvāmī said: The Supreme Personality of Godhead, Hari, in the form of a woman, captivated the demons and enabled the demigods to drink the nectar. After hearing of these pastimes, Lord Śiva, who is carried by a bull, went to the place where Madhusūdana, the Lord, resides. Accompanied by his wife, Umā, and surrounded by his companions, the ghosts, Lord Śiva went there to see the Lord's form as a woman.

TEXT 3

भाजितो भगवत । सादरं सोमया भवः ।
सूपविष्टं उवाचेदं प्रतिपूज्य स्मयन्हरिम् ॥ ३ ॥

sabhājito bhagavataḥ
sādaram somayā bhavaḥ
sūpaviṣṭa uvācedam
pratipūjya smayan harim

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SYNONYMS

sabhājitaḥ—well received; bhagavatā—by the Supreme Personality of Godhead, Viṣṇu; sa-ādaram—with great respect (as befitting Lord Śiva); sa-umayā—with Umā; bhavaḥ—Lord Śambhu (Lord Śiva); su-upaviṣṭāḥ—being comfortably situated; uvāca—said; idam—this; pratipūjya—offering respect; smayan—smiling; harim—unto the Lord.

TRANSLATION

The Supreme Personality of Godhead welcomed Lord Śiva and Umā with great respect, and after being seated comfortably, Lord Śiva duly worshiped the Lord and smillingly spoke as follows.

TEXT 4

śrī-mahādeva uvāca
deva-deva jagad-vyāpiñ
jagad-īśa jagan-maya
sarveṣāṃ api bhāvānām
tvam ātmā hetur īśvaraḥ

SYNONYMS

śrī-mahādevaḥ uvāca—Lord Śiva (Mahādeva) said; deva-deva—O best demigod among the demigods; jagat-vyāpin—O all-pervading Lord; jagat-īśa—O master of the universe; jagat-maya—O my Lord, who are transformed by Your energy

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into this creation; sarveṣām api—all kinds of; bhāvānām—situations; tvām—You; ātmā—the moving force; hetuḥ—because of this; īśvaraḥ—the Supreme Lord, Parameśvara.

TRANSLATION

Lord Mahādeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of everything. You are not material. Indeed, You are the Supersoul or supreme living force of everything. Therefore, You are Parameśvara, the supreme controller of all controllers.

PURPORT

The Supreme Personality of Godhead, Viṣṇu, resides within the material world as the sattva-guṇa-avatāra. Lord Śiva is the tamo-guṇa-avatāra, and Lord Brahmā is the rajo-guṇa-avatāra, but although Lord Viṣṇu is among them, He is not in the same category. Lord Viṣṇu is deva-deva, the chief of all the demigods. Since Lord Śiva is in this material world, the energy of the Supreme Lord, Viṣṇu, includes Lord Śiva. Lord Viṣṇu is therefore called jagad-vyāpi, "the all-pervading Lord." Lord Śiva is sometimes called Maheśvara, and so people think that Lord Śiva is everything. But here Lord Śiva addresses Lord Viṣṇu as Jagad-iśa, "the master of the universe." Lord Śiva is sometimes called Viśveśvara, but here he addresses Lord Viṣṇu as Jagan-maya, indicating that even Viśveśvara is under Lord Viṣṇu's control. Lord Viṣṇu is the master of the spiritual world, yet He controls the material world also, as stated in Bhagavad-gītā (mayādhyakṣena prakṛtiḥ sūyate sacarācaram [Bg. 9.10]). Lord Brahmā and Lord Śiva are also sometimes called īśvara, but the supreme īśvara is Lord Viṣṇu, Lord Kṛṣṇa. As stated in Brahma-saṁhitā, īśvarah paramah kṛṣṇah: [Bs. 5.1] the Supreme Lord is Kṛṣṇa, Lord Viṣṇu. Everything in existence works in proper order because of Lord Viṣṇu. Aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]. Even paramāṇu, the
small atoms, work because of Lord Viṣṇu's presence within them.

**TEXT 5**

आद्य-व्यवस्था यन्मध्यमिदमन्यदहं बहिः ।
यत्वद्व्ययास्त्यैतन्य तत्सत्यं च चिदं भवान् ॥ ५ ॥

ādy-antāv asya yan madhyam  
idam anyad aham bahiḥ  
yato 'vyayasya naitāni  
tat satyam brahma cid bhavān

**SYNONYMS**

ādi—the beginning; antau—and the end; asya—of this manifested cosmos or of anything material or visible; yat—that which; madhyam—between the beginning and the end, the sustenance; idam—this cosmic manifestation; anyat—anything other than You; aham—the wrong mental conception; bahiḥ—outside of You; yataḥ—because of; avyayasya—the inexhaustible; na—not; etāni—all these differences; tat—that; satyam—the Absolute Truth; brahma—the Supreme; cit—spiritual; bhavān—Your Lordship.

**TRANSLATION**

The manifest, the unmanifest, false ego and the beginning, maintenance and annihilation of this cosmic manifestation all come from You, the Supreme Personality of Godhead. But because You are the Absolute Truth, the supreme absolute spirit soul, the Supreme Brahman, such changes as birth, death and sustenance do not exist in You.

**PURPORT**

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According to the Vedic mantras, yato vā imāni bhūtāni jāyante: everything is an emanation of the Supreme Personality of Godhead. As stated by the Lord Himself in Bhagavad-gītā (7.4):

bhūmir āpo ’nalo vāyuḥ  
kham mano buddhir eva ca  
ahaṅkāra iti yam me  
ḥiṅnā prakṛti rṣiṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." In other words, the ingredients of the cosmic manifestation also consist of the energy of the Supreme Personality of Godhead. This does not mean, however, that because the ingredients come from Him, He is no longer complete. pūrṇasya pūrṇam ādāya pūrṇam eva vaśiṣyate: [Īśo Invocation] "Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." Thus the Lord is called avyaya, inexhaustible. Unless we accept the Absolute Truth as acintya-bhedābheda, simultaneously one and different, we cannot have a clear conception of the Absolute Truth. The Lord is the root of everything. Aham ādir hi devānāṁ: [Bg 10.2] He is the original cause of all the devas, or demigods. Aham sarvasya prabhavaḥ: [Bg. 10.8] everything emanates from Him. In all cases—nominative, objective, positive, negative and so on—whatever we may conceive of in this entire cosmic manifestation is in fact the Supreme Lord. For Him there are no such distinctions as "this is mine, and this belongs to someone else," because He is everything. He is therefore called avyaya—changeless and inexhaustible. Because the Supreme Lord is avyaya, He is the Absolute Truth, the fully spiritual Supreme Brahman.

TEXT 6

तत्त्वेत् चरणमभोजं श्रेयस्कामा निराशिष्: ।

511
Pure devotees or great saintly persons who desire to achieve the highest goal in life and who are completely free from all material desires for sense gratification engage constantly in the transcendental service of Your lotus feet.

**PURPORT**

One is in the material world when he thinks, "I am this body, and everything with reference to my body is mine." Ato grha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti [SB 5.5.8]. This is the symptom of material life. In the materialistic conception of life, one thinks, "This is my house, this is my land, this is my family, this is my state," and so on. But those who are munayaḥ, saintly persons following in the footsteps of Nārada Muni, simply engage in the transcendental loving service of the Lord without any personal desire for sense gratification. Anyābhilāṣitā-śunyaṁ jñāna-karmādy-anāvṛtam [Bhakti-rasāmṛta-sindhu 1.1.11(76)]. Either in this life or in the next, the only
concern of such saintly devotees is to serve the Supreme Personality of Godhead. Thus they are also absolute because they have no other desires. Being freed from the dualities of material desire, they are called śreyas-kāmāḥ. In other words, they are not concerned with dharma (religiosity), artha (economic development), or kāma (sense gratification). The only concern of such devotees is mokṣa, liberation. This mokṣa does not refer to becoming one with the Supreme like the Māyāvādī philosophers. Caitanya Mahāprabhu explained that real mokṣa means taking shelter of the lotus feet of the Personality of Godhead. The Lord clearly explained this fact while instructing Śrīvān Bhaṭṭācārya. Śrīvān Bhaṭṭācārya wanted to correct the word mukti-pade in Śrīmad-Bhāgavatam, but Caitanya Mahāprabhu informed him that there is no need to correct any word in Śrīmad-Bhāgavatam. He explained that mukti-pade refers to the lotus feet of the Supreme Personality of Godhead, Viṣṇu, who offers mukti and is therefore called Mukunda. A pure devotee is not concerned with material things. He is not concerned with religiosity, economic development or sense gratification. He is interested only in serving the lotus feet of the Lord.

TEXT 7

त्वं ब्रह्म पूर्णमद्भवं विगुणं विशोकं
मानन्दात्रात्माभिकारमनन्यद्यत्।
विश्वस्य हेतुद्यवस्थितिसंयमनाना-
मात्स्येश्वरश्रेष्ठ तदपेक्षयत्यापेक्षः॥ ७ ॥

tvaṁ brahma pūrṇam amṛtām viguṇam viśokam
ananda-mātram avikāram ananyad anyat
viśvasya hetur udaya-sthiti-samyamānām
ātmeśvaraḥ ca tad-apekṣatayānaapekṣaḥ

513
SYNONYMS

tvam—Your Lordship; brahma—the all-pervading Absolute Truth; pūrṇam—fully complete; amṛtam—never to be vanquished; viguṇam—spiritually situated, free from the material modes of nature; viśokam—without lamentation; ānanda-mātram—always in transcendental bliss; avikāram—changeless; ananyat—separated from everything; anyat—yet You are everything; viśvasya—of the cosmic manifestation; hetuh—the cause; udaya—of the beginning; sthiti—maintenance; saṁyamānām—and of all the directors controlling the various departments of the cosmic manifestation; ātma-īśvarah—the Supersoul giving direction to everyone; ca—also; tat-apekṣatayā—everyone depends upon You; anapekṣaḥ—always fully independent.

TRANSLATION

My Lord, You are the Supreme Brahman, complete in everything. Being completely spiritual, You are eternal, free from the material modes of nature, and full of transcendent bliss. Indeed, for You there is no question of lamentation. Since You are the supreme cause, the cause of all causes, nothing can exist without You. Yet we are different from You in a relationship of cause and effect, for in one sense the cause and effect are different. You are the original cause of creation, manifestation and annihilation, and You bestow benedictions upon all living entities. Everyone depends upon You for the results of his activities, but You are always independent.

PURPORT

The Supreme Personality of Godhead says in Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvam
jagad avyakta-mūrtinā
"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." This explains the philosophy of simultaneous oneness and difference, known as acintya-bhedabheda. Everything is the Supreme Brahman, the Personality of Godhead, yet the Supreme Person is differently situated from everything. Indeed, because the Lord is differently situated from everything material, He is the Supreme Brahman, the supreme cause, the supreme controller. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ [Bs. 5.1]. The Lord is the supreme cause, and His form has nothing to do with the material modes of nature. The devotee prays: "As Your devotee is completely free from all desires, Your Lordship is also completely free from desires. You are fully independent. Although all living entities engage in Your service, You do not depend on the service of anyone. Although this material world is created complete by You, everything depends on Your sanction. As stated in Bhagavad-gītā, mattaḥ smṛtir jñānam apohanaṁ ca: [Bg. 15.15] remembrance, knowledge and forgetfulness come from You. Nothing can be done independently, yet You act independently of the service rendered by Your servants. The living entities depend on Your mercy for liberation, but when You want to give them liberation, You do not depend on anyone else. Indeed, by Your causeless mercy, You can give liberation to anyone. Those who receive Your mercy are called kṛpā-siddha. To reach the platform of perfection takes many, many lives (bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate [Bg. 7.19]). Nonetheless, even without undergoing severe austerities, one can attain perfection by Your mercy. Devotional service should be unmotivated and free from impediments (ahaituky apratiḥatā yayātmā suprasidati). This is the position of nirāśīṣaḥ, or freedom from expectations for results. A pure devotee continuously offers transcendental loving service to You, but You may nonetheless offer mercy to anyone, without depending on his service."
TEXT 8

My dear Lord, Your Lordship alone is the cause and the effect. Therefore, although You appear to be two, You are the absolute one. As there is no difference between the gold of a golden ornament and the gold in a mine, there is no difference between cause and effect; both of them are the same. Only
because of ignorance do people concoct differences and dualities. You are free from material contamination, and since the entire cosmos is caused by You and cannot exist without You, it is an effect of Your transcendental qualities. Thus the conception that Brahman is true and the world false cannot be maintained.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says that the living entities are representations of the Supreme Personality of Godhead's marginal potency whereas the various bodies accepted by the living entities are products of the material energy. Thus the body is considered material, and the soul is considered spiritual. The origin of them both, however, is the same Supreme Personality of Godhead. As the Lord explains in Bhagavad-gītā (7.4-5):

\[
\begin{align*}
& bhūmir āpo 'nalo vāyuḥ \\
& kham mano buddhir eva ca \\
& ahankāra itiyam me \\
& bhinnā prakṛtir aṣṭadhā \\
& \text{apareyam itas tv anyāṁ} \\
& \text{prakṛtiṁ viddhi me parāṁ} \\
& \text{jīva-bhūtāṁ mahā-bāho} \\
& \text{yayedāṁ dhāryate jagat}
\end{align*}
\]

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." Thus both matter and the living entities are manifestations of energy of the Supreme Lord. Since the energy and the energetic are not different and since the material and marginal energies are both energies of the supreme energetic, the Supreme Lord, ultimately the
Supreme Personality of Godhead is everything. In this regard, the example may be given of gold that has not been molded and gold that has been molded into various ornaments. A gold earring and the gold in a mine are different only as cause and effect; otherwise they are the same. The Vedānta-sūtra describes that Brahman is the cause of everything. Janmādy asya yataḥ [SB 1.1.1]. Everything is born of the Supreme Brahman, from which everything emanates as different energies. None of these energies, therefore, should be considered false. The Māyāvādīs' differentiation between Brahman and māyā is only due to ignorance.

Śrīmad Virarāghava Ācārya, in his Bhāgavata-candra-candrikā, describes the Vaiṣṇava philosophy as follows. The cosmic manifestation is described as sat and asat, as cit and acit. Matter is acit, and the living force is cit, but their origin is the Supreme Personality of Godhead, in whom there is no difference between matter and spirit. According to this conception, the cosmic manifestation, consisting of both matter and spirit, is not different from the Supreme Personality of Godhead. Idam hi viśvam bhagavān ivetarāh: "This cosmic manifestation is also the Supreme Personality of Godhead, although it appears different from Him." In Bhagavad-gītā (9.4) the Lord says:

mayā tatam idam sarvam
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Thus although someone may say that the Supreme Person is different from the cosmic manifestation, actually He is not. The Lord says, mayā tatam idam sarvam: "In My impersonal feature I am spread throughout the world." Therefore, this world is not different from Him. The difference is a difference in names. For example, whether we speak of gold earrings, gold bangles or gold necklaces, ultimately they are all gold. In a similar way, all the different manifestations of matter and spirit are ultimately
one in the Supreme Personality of Godhead. *ekam evādviṭīyam brahma*. This is the Vedic version (*Chāṇḍogya Upaniṣad* 6.2.1). There is oneness because everything emanates from the Supreme Brahman. The example already given is that there is no difference between a golden earring and the gold mine as it is. The Vaiśeṣika philosophers, however, because of their Māyāvāda conception, create differences. They say, *brahma satya jagan mithyā*: "The Absolute Truth is real, and the cosmic manifestation is false." But why should the *jagat* be considered *mithyā*? The *jagat* is an emanation from Brahman. Therefore the *jagat* is also truth.

Vaiṣṇavas, therefore, do not consider the *jagat* to be *mithyā*; rather, they regard everything as reality in connection with the Supreme Personality of Godhead.

\[
\begin{align*}
anāsaktasya viṣayān \\
yathārham upayuñjataḥ \\
nirbandhaḥ kṛṣṇa-sambandhe \\
yuktam vairāgyam ucyate \\
prāpaṇcikatayā buddhyā \\
hari-sambandhi-vastunāḥ \\
mumukṣubhiḥ parītyāgo \\
vairāgyam phalgū kathyate
\end{align*}
\]

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called *yuktam vairāgyam*. Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." (*Bhakti-rasāmṛta-sindhu* 1.2.255-256) The *jagat* should not be rejected as *mithyā*. It is truth, and the truth is realized when everything is engaged in the service of the Lord. A flower accepted for one's sense gratification is material, but when the same flower is offered to the Supreme Personality of Godhead by
a devotee, it is spiritual. Food taken and cooked for oneself is material, but food cooked for the Supreme Lord is spiritual prasāda. This is a question of realization. Actually, everything is given by the Supreme Personality of Godhead, and therefore everything is spiritual, but those who are not advanced in proper knowledge make distinctions because of the interactions of the three modes of material nature. In this regard, Śrīla Jīva Gosvāmī says that although the sun is the only light, the sunshine, which is exhibited in seven colors, and darkness, which is the absence of sunshine, are not different from the sun, for without the existence of the sun such differentiations cannot exist. There may be varied nomenclature because of different conditions, but they are all the sun. The purāṇas therefore say:

\[
\begin{align*}
\text{eka-deśa-sthitasyāgner} \\
\text{jyotsnā vistārinī yathā} \\
\text{parasya brahmaṇaḥ śaktis} \\
\text{tathēdam akhilam jagat}
\end{align*}
\]

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe." (Viṣṇu Purāṇa 1.22.53) Materially, we can directly perceive the sunshine spreading itself according to different names and activities, but ultimately the sun is one. Similarly, sarvam khalv idam brahma: everything is an expansion of the Supreme Brahman. Therefore, the Supreme Lord is everything, and He is one without differentiation. There is no existence separate from the Supreme Personality of Godhead.

**TEXT 9**

त्वां ब्रह्म केचिदवयन्त्युन धर्ममेके
एके परं सदस्तोः पुरुषं परेशाम्।
अन्येऽवयन्ति नवशक्तियुतं परं त्वां

520
tvām brahma kecid avayanty uta dharmam eke
eké paraṁ sad-asatoṁ puruṣam pāreśam
anye 'vayanti nava-śakti-yutaṁ paraṁ tvāṁ
kecin mahā-puruṣam avyayam ātma-tantram

SYNONYMS

tvām—You; brahma—the supreme truth, the Absolute Truth, Brahman; kecit—some people, namely the group of Māyāvādīs known as the Vedāntists; avayanti—consider; uta—certainly; dharmam—religion; eke—some others; eke—some others; param—transcendental; sat-asatoḥ—to both cause and effect; puruṣam—the Supreme person; pāreśam—the supreme controller; anye—others; avayanti—describe; nava-śakti-yutam—endowed with nine potencies; param—transcendental; tvām—unto You; kecit—one; mahā-puruṣam—the Supreme Personality of Godhead; avyayam—without loss of energy; ātma-tantram—supremely independent.

TRANSLATION

Those who are known as the impersonalist Vedāntists regard You as the impersonal Brahman. Others, known as the Mīmāṁsaka philosophers, regard You as religion. The Sāṅkhya philosophers regard You as the transcendental person who is beyond prakṛti and puruṣa and who is the controller of even the demigods. The followers of the codes of devotional service known as the Pañcarātras regard You as being endowed with nine different potencies. And the Patañjala philosophers, the followers of Patañjali Muni, regard You as the supreme independent Personality of Godhead, who has no equal or superior.

TEXT 10

521
Nāham pariṣṭhambhaṁ nayam āvayāṁ
śeṣaḥ parāyam hāmāṁ
jananti yad-viracitaṁ khalu sattva-sargāṁ
yan-māyaṁ muṣita-cetasā īśa daitya-
martyādayāṁ kim uta śaśvad-abhadra-vṛttāṁ

SYNONYMS

na—neither; aham—I; para-āyuḥ—that personality who lives for millions and millions of years (Lord Brahmā); rṣayaḥ—the seven rṣis of the seven planets; na—nor; marici-mukhyāḥ—heeded by Marici Ṛṣi; jānanti—know; yat—by whom (the Supreme Lord); viracitam—this universe, which has been created; khalu—indeed; sattva-sargāḥ—although born in the mode of material goodness; yat-māyaḥ—by the influence of whose energy; muṣita-cetasāḥ—their hearts are bewildered; īśa—O my Lord; daitya—the demons; martyā-ādayāḥ—the human beings and others; kim uta—what to speak of; śaśvat—always; abhadra-vṛttāḥ—influenced by the base qualities of material nature.

TRANSLATION

O my Lord, I, who am considered to be the best of the demigods, and Lord Brahmā and the great rṣis, headed by Marici, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [rajo-guṇa and tamo-guṇa]? How will they know You?
PURPORT

Factually speaking, even those who are situated in the material mode of goodness cannot understand the position of the Supreme Personality of Godhead. What then is to be said of those who are situated in rajo-guṇa and tamo-guṇa, the base qualities of material nature? How can we even imagine the Supreme Personality of Godhead? There are so many philosophers trying to understand the Absolute Truth, but since they are situated in the base qualities of material nature and are addicted to so many bad habits, like drinking, meat-eating, illicit sex and gambling, how can they conceive of the Supreme Personality of Godhead? For them it is impossible. For the present day, the pāñcarātrikī-vidhi as enunciated by Nārada Muni is the only hope. Śrīla Rūpa Gosvāmī, therefore, has quoted the following verse from the Brahma-yāmala:

śruti-smṛti-purāṇādi-
pāñcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate

"Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, purāṇas and Nārada-pāñcarātra is simply an unnecessary disturbance in society." (Bhakti-rasāmṛta-sindhu 1.2.101(77)) Those who are very advanced in knowledge and are situated in the mode of goodness follow the Vedic instructions of the śruti and smṛti and other religious scriptures, including the pāñcarātrikī-vidhi. Without understanding the Supreme Personality of Godhead in this way, one only creates a disturbance. In this age of Kali, so many gurus have sprung up, and because they do not refer to the śruti-smṛti-purāṇādi-pāñcarātrika-vidhi, they are creating a great disturbance in the world in regard to understanding the Absolute Truth. However, those who follow the pāñcarātrikī-vidhi under the guidance of a proper spiritual master can understand the Absolute Truth. It is said, pāñcarātrasya kṛtsnasya vaktā tu
bhagavān svayam: the pañcarātra system is spoken by the Supreme Personality of Godhead, just like Bhagavad-gītā. Vāsudeva-saraṇā vidur aṇjasaiva: the truth can be understood only by one who has taken shelter of the lotus feet of Vāsudeva.

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19) Only those who have surrendered to the lotus feet of Vāsudeva can understand the Absolute Truth.

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (SB 1.2.7) Therefore, Vāsudeva, Bhagavān Śrī Kṛṣṇa, personally teaches in Bhagavad-gītā:

"Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66)

"One can understand the Supreme Personality as He is only by devotional
service." (Bg. 18.55) The Supreme Personality of Godhead is not properly understood even by Lord Śiva or Lord Brahmā, what to speak of others, but He can be understood by the process of bhakti-yoga.

\[\text{mayy āsakta-manāh pārtha} \]
\[\text{yogam yuñjan mad-āśrayah} \]
\[\text{asamśayam samagram mām} \]
\[\text{yathā jñāsyasi tac chṛṇu} \]

(Bg. 7.1)

If one practices bhakti-yoga by taking shelter of Vāsudeva, Kṛṣṇa, simply by hearing Vāsudeva speak about Himself, one can understand everything about Him. Indeed, one can understand Him completely (samagram).

**TEXT 11**

\[
\text{स त्वं समीहितमद: स्थितिजन्मनाशं}
\]
\[
\text{भूतेहितम च जगतो भवन्यमोक्षः।}
\]
\[
\text{वायुर्वधा विशाति खं च चराचराख्यं}
\]
\[
\text{सर्वं तदात्मकतयावन्मोक्षवर्त्तन्ते॥ ७१ ॥}
\]

\[sa tvam samēhitam adah sthiti-janma-nāśam \]
\[bhūtehitam ca jagato bhava-bandha-mokṣau \]
\[vāyur yathā viṣati kham ca carācarākhyam \]
\[sarvam tad-ātmakatayāvagamo 'varuntse \]

**SYNONYMS**

saḥ—Your Lordship; tvam—the Supreme Personality of Godhead; samēhitam—which has been created (by You); adah—of this material cosmic manifestation; sthiti-janma-nāśam—creation, maintenance and annihilation;
bhūta—of the living entities; āhitam ca—and the different activities or endeavors; jagataḥ—of the whole world; bhava-bandha-mokṣau—in being implicated and being liberated from material complications; vāyuḥ—the air; yathā—as; viśati—enters; kham—in the vast sky; ca—and; cara-acara-ākhyam—and everything, moving and nonmoving; sarvam—everything; tat—that; ātmakatayā—because of Your presence; avagamaḥ—everything is known to You; avaruntse—You are all-pervading and therefore know everything.

**TRANSLATION**

My Lord, You are the supreme knowledge personified. You know everything about this creation and its beginning, maintenance and annihilation, and You know all the endeavors made by the living entities, by which they are either implicated in this material world or liberated from it. As the air enters the vast sky and also enters the bodies of all moving and nonmoving entities, You are present everywhere, and therefore You are the knower of all.

**PURPORT**

As stated in the Brahma-saṁhitā:

> eko 'py asau racayitum jagad-aṇḍa-koṭiṁ<br> yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ<br> aṇḍāntara-stha-paramāṇu-cayāntara-sthāṁ<br> govindam ādi-puruṣam tam aham bhajāmi

"I worship the Personality of Godhead, Govinda, who by one of His plenary portions enters the existence of every universe and every atomic particle and thus manifests His infinite energy unlimitedly throughout the material creation." (Bs. 5.35)

ānanda-cinmaya-rasa-pratibhāvitābhis
I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa. (Bs 5.37)

Although Govinda is always present in His abode (goloka eva nivasati), He is simultaneously present everywhere. Nothing is unknown to Him, and nothing can be hidden from Him. The example given here compares the Lord to the air, which is within the vast sky and within every body but still is different from everything.

TEXT 12

अवतारा मया दुःखा रममाणस्य ते गुणौः।
सोहं तद द्रष्टुमिच्छामि यत् ते योषिद्वपुर्द्वृत्तम् ॥ १२ ॥

avatārā mayā drṣṭā
eramamāṇasya te guṇāih
so ’ham tad draṣṭum icchāmi
yat te yoṣid-vapur dhṛtam

SYNONYMS
avatārāḥ—in­car­na­tions; mayā—by me; drṣṭāḥ—have been seen; ramamāṇasya—while You demonstrate Your various pastimes; te—of You; guṇāih—by the manifestations of transcendental qualities; saḥ—Lord Śiva; aham—I; tat—that incarnation; draṣṭum icchāmi—wish to see; yat—which;
te—of You; yoṣit-vapuḥ—the body of a woman; dhṛtam—was accepted.

TRANSLATION

My Lord, I have seen all kinds of incarnations You have exhibited by Your transcendental qualities, and now that You have appeared as a beautiful young woman, I wish to see that form of Your Lordship.

PURPORT

When Lord Śiva approached Lord Viṣṇu, Lord Viṣṇu inquired about the purpose for Lord Śiva's coming there. Now Lord Śiva discloses his desire. He wanted to see the recent incarnation of Mohini-mūrti, which Lord Viṣṇu had assumed to distribute the nectar generated from the churning of the ocean of milk.

TEXT 13

yena sammohitā daityāḥ
pāyitāḥ cāmṛtaṁ surāḥ
tad didṛkṣava āyātāḥ
param kautūhalam hi naḥ

SYNONYMS

yena—by such an incarnation; sammohitāḥ—were captivated; daityāḥ—the demons; pāyitāḥ—were fed; ca—also; amṛtam—nectar; surāḥ—the demigods; tat—that form; didṛkṣavaḥ—desiring to see; āyātāḥ—we have come here; param—very much; kautūhalam—great eagerness; hi—indeed; naḥ—of
ourselves.

**TRANSLATION**

My Lord, we have come here desiring to see that form of Your Lordship which You showed to the demons to captivate them completely and in this way enable the demigods to drink nectar. I am very eager to see that form.

**TEXT 14**

श्रीशुकुः उवाच
evam abhyarthito viṣṇur
bhagavān sūla-pāninā
prahasya bhāva-gambhirām
giriśam pratyabhāṣata

**SYNONYMS**

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; abhyarthitah—being requested; viṣṇuḥ bhagavān—Lord Viṣṇu, the Supreme Personality of Godhead; śūla-pāninā—by Lord Śiva, who carries a trident in his hand; prahasya—laughing; bhāva-gambhiram—with serious gravity; giriśam—unto Lord Śiva; pratyabhāṣata—replied.

**TRANSLATION**

Śukadeva Gosvāmī said: When Lord Viṣṇu was thus requested by Lord Śiva,
who carries a trident in his hand, He smiled with gravity and replied to Lord Śiva as follows.

PURPORT

The Supreme Personality of Godhead, Viṣṇu, is known as Yogesvara. Yatra yogesvaraḥ kṛṣṇaḥ [Bg. 18.78]. Mystic yogis want to acquire some power by practicing the yoga system, but Kṛṣṇa, the Supreme Personality of Godhead, is known as the Supreme Lord of all mystic power. Lord Śiva wanted to see the Mohinī-mūrti, which was captivating the entire world, and Lord Viṣṇu was gravely thinking of how to captivate Lord Śiva also. Therefore the word bhāva-gambhiram is used here. The illusory, material energy is represented by Durgādevī, who is the wife of Giriśa, or Lord Śiva. Durgādevī could not captivate Lord Śiva's mind, but now that Lord Śiva wanted to see Lord Viṣṇu's feminine form, Lord Viṣṇu, by His mystic power, would assume a form that would captivate even Lord Śiva. Therefore Lord Viṣṇu was grave and at the same time was smiling.

TEXT 15

श्रीभगवानुवाच
kautūhalkāy dāisyānām yoṣiḍṭrēṣe mayā ṛṣṭe |
pasyata suracāraṇī gate pīyūṣa-bhajane || 15 ||

śrī-bhagavān uvāca
kautūhalāya dāityānām
yoṣid-veṣo mayā dhṛtaḥ
paṣyatā sura-kāryañī
gate piyūṣa-bhājane

SYNONYMS

530
The Supreme Personality of Godhead said: When the demons took away the jug of nectar, I assumed the form of a beautiful woman to bewilder them by directly cheating them and thus to act in the interest of the demigods.

PURPORT

When the Supreme Personality of Godhead assumed the form of the beautiful woman Mohini-mūrti, the demons were certainly captivated, but the demigods present were not. In other words, those who maintain a demoniac mentality are bewildered by the beauty of a woman, but those who are advanced in Kṛṣṇa consciousness, or even those on the platform of goodness, are not bewildered. The Supreme Personality of Godhead knew that because Lord Śiva is not an ordinary person, he cannot be bewildered even by the most beautiful woman. Cupid himself tried to invoke Lord Śiva's lusty desires in the presence of Pārvatī, but Lord Śiva was never agitated. Rather, the blazing fire from Lord Śiva's eyes turned Cupid to ashes. Therefore, Lord Viṣṇu had to think twice about what kind of beautiful form would bewilder even Lord Śiva. Consequently He was smiling gravely, as stated in the previous verse (prahasya bhāva-gambhīram). A beautiful woman generally cannot induce Lord Śiva to be lusty, but Lord Viṣṇu was considering whether there was any form of woman who could enchant him.
TEXT 16

tat te 'ham darśayiśyāmi
didykṣoḥ sura-sattama
kāminām bahu mantavyaṁ
sānkalpa-prabhavodayam

SYNONYMS

tat—that; te—unto you; aham—I; darśayiśyāmi—shall show;
didykṣoḥ—desirous of seeing; sura-sattama—O best of the demigods;
kāminām—of persons who are very lusty; bahu—very much; mantavyaṁ—an object of adoration; sānkalpa—lusty desires; prabhava-udayam—causing to be strongly aroused.

TRANSLATION

O best of the demigods, I shall now show you My form that is very much appreciated by those who are lusty. Since you want to see that form, I shall reveal it in your presence.

PURPORT

Lord Śīva's desiring to see Lord Viṣṇu reveal the most attractive and beautiful form of a woman was certainly a joking affair. Lord Śiva knew that he could not be agitated by any so-called beautiful woman. "The Daityas may have been bewildered," he thought, "but since even the demigods could not be agitated, what to speak of me, who am the best of all the demigods?" However, because Lord Śiva wanted to see Lord Viṣṇu's form as a woman, Lord Viṣṇu
decided to impersonate a woman and show him a form that would immediately put him in an ocean of lusty desires. In effect, therefore, Lord Viṣṇu told Lord Śiva, "I will show you My form as a woman, and if you become agitated by lusty desires, do not blame Me." The attractive features of a woman are appreciated by those who are affected by lusty desires, but those who are above such desires, who are on the platform of Kṛṣṇa consciousness, are very difficult to bewilder. Nonetheless, by the supreme desire of the Personality of Godhead, everything can be done. This was to be a test of whether Lord Śiva could remain unagitated.

**TEXT 17**

**Śrīśukucu Uvāca**

इति ब्रवाणो भगवान्तैवान्तरथीयत | 
सर्वत्रायायंश्रक्षुर्भव आस्ते सहोमया || १७ ||

śrī-śukacu uvāca

iti bruvāṇo bhagavāṁs
tatraivántaradhiyata
sarvataś cārayamś cakṣur
bhava āste sahomayā

**SYNONYMS**

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; bruvāṇah—while speaking; bhagavān—Lord Viṣṇu, the Supreme Personality of Godhead; tatra—there; eva—immediately; antaradhiyata—disappeared from the vision of Lord Śiva and his associates; sarvataḥ—everywhere; carayanaṁ—moving; cakṣuḥ—the eyes; bhavaḥ—Lord Śiva; āste—remained; saha-umayā—with his wife, Umā.
TRANSLATION

Śukadeva Gosvāmī continued: After speaking in this way, the Supreme Personality of Godhead, Viṣṇu, immediately disappeared, and Lord Śiva remained there with Umā, looking for Him all around with moving eyes.

TEXT 18

ततो ददशोपवने वर्षियं
विचित्रपुष्पारुङ्गच्छवि द्रुमे
विक्रिदती कन्दुकलील्या लसद-
दुकुलपर्यस्तनितम्भेखलाम् ॥ १८ ॥

tato dadarśopavane vara-striyah
vicitra-puspāruna-pallava-drume
vikṛdatiṁ kanduka-lilayā lasad-
dukūla-paryasta-nitamba-mekhalām

SYNONYMS

tataḥ—thereafter; dadarśa—Lord Śiva saw; upavane—in a nice forest; vara-striyam—a very beautiful woman; vicitra—of many varieties; pusa—flowers; aruna—pink; pallava—leaves; drume—in the midst of the trees; vikṛdatiṁ—engaged in playing; kanduka—with a ball; lilayā—by pastimes of playing; lasat—shining; dukūla—by a sari; paryasta—covered; nitamba—on her hips; mekhalām—dressed with a belt.

TRANSLATION

Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and
varieties of flowers, Lord Śiva saw a beautiful woman playing with a ball. Her hips were covered with a shining sari and ornamented with a belt.

TEXT 19

आवर्तनोद्वर्तनकंपितस्तनः
प्रकृष्ट्हारोरुभरैः पदे पदे ।
प्रभज्यमानामिव मध्यत्तल्लुः
पदप्रवालं नयति ततस्ततः ॥ १९ ॥

ävartanodvartana-kampita-stana-
prakṛṣṭa-hāroru-bharaiḥ pade pade
prabhajyamānām iva madhyataḥ calat-
pada-pravālam nayatīṁ tatas tataḥ

SYNONYMS

ävartana—by the falling down; udvartana—and springing up; kampita—trembling; stana—of the two breasts; prakṛṣṭa—beautiful; hāra—and of garlands; uru-bharaiḥ—because of the heavy load; pade pade—at every step; prabhajyamānām iva—as if breaking; madhyataḥ—in the middle portion of the body; calat—moving like that; pada-pravālam—feet reddish like coral; nayatīṁ—moving; tataḥ tataḥ—here and there.

TRANSLATION

Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there.
TEXT 20

दिक्षु भ्रमतकन्दुकचापलैँशर्म्ः
प्रोद्विग्नातारायतलोलोलोचनाम्।
स्वकृष्णविभ्राजितकुण्डलोलोसत
कपोलनीतलुकमणिद्वितानाम्॥ २० ॥

dikṣu bhramat-kanduka-cāpalair bhṛśaṁ
prodvigna-tārāyata-lola-locanām
sva-karṇa-vibhrājita-kuṇḍalollasat-
kapola-nilālaka-manḍitānanām

SYNONYMS

dikṣu—in all directions; bhramat—moving; kanduka—of the ball; cāpalaiḥ—restlessness; bhṛśaṁ—now and then; prodvigna—full of anxieties; tāra—eyes; āyata—broad; lola—restless; locanām—with such eyes; sva-karṇa—on Her own two ears; vibhrājita—illuminating; kuṇḍala—earrings; ullasat—shining; kapola—cheeks; nila—bluish; alaka—with hair; maṇḍita—was decorated; ānanām—face.

TRANSLATION

The woman's face was decorated by broad, beautiful, restless eyes, which moved as the ball bounced here and there from Her hand. The two brilliant earrings on Her ears decorated Her shining cheeks like bluish reflections, and the hair scattered on Her face made Her even more beautiful to see.

TEXT 21

श्रध्यदुकूरं कबरीं च विच्चुतां

536
As She played with the ball, the sari covering Her body became loose, and Her hair scattered. She tried to bind Her hair with Her beautiful left hand, and at the same time She played with the ball by striking it with Her right hand. This was so attractive that the Supreme Lord, by His internal potency, in this way captivated everyone.

**PURPORT**

In *Bhagavad-gītā* (7.14) it is said, *daivī hy eṣā guṇa-māyī mama māyā duratāyā*: the external potency of the Supreme Personality of Godhead is extremely strong. Indeed, everyone is fully captivated by her activities. Lord
Śambhu (Śiva) was not to be captivated by the external potency, but because Lord Viṣṇu wanted to captivate Him also, He exhibited His internal potency to act the way that His external potency acts to captivate ordinary living entities. Lord Viṣṇu can captivate anyone, even such a strong personality as Lord Śambhu.

TEXT 22

तां वीक्ष्य देव इति कन्दुकलिलयेषद्
द्रीडास्फूटस्मितविस्तुष्टकामप्रकुटम्।
ह्रेप्रक्षणप्रतिसमिक्षणविह्वलात्मा
नात्मानमन्तिक उमां स्वगणांश्व वेद॥ २२ ॥

tāṁ vikṣya deva iti kanduka-lilayeṣad-
vrīḍāśphuṭa-smita-visṛṣṭa-kaṭākṣa-muṣṭah
strī-prekṣaṇa-pratisamikṣaṇa-vihvalātmā
nātmānam antika umāṁ sva-gaṇāṁ ca veda

SYNONYMS

tāṁ—Her; vikṣya—after observing; devaḥ—Lord Śambhu; iti—in this way; kanduka-lilayaḥ—by playing with the ball; īṣat—slight; vrīḍā—by bashfulness; asphuṭa—not very distinct; smita—with smiling; visṛṣṭa—sent; kaṭākṣa-muṣṭaḥ—defeated by the glances; strī-prekṣaṇa—by glancing at that beautiful woman; pratisamikṣaṇa—and by constantly being watched by Her; vihvala-ātmā—whose mind was agitated; na—not; ātmānam—himself; antike—(situated) nearby; umāṁ—his wife, mother Umā; sva-gaṇāṁ ca—and his associates; veda—Lord Śiva could understand.

TRANSLATION

538
While Lord Śiva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Umā, his most beautiful wife, as well as his associates nearby.

PURPORT

The material bondage of this world is that a beautiful woman can captivate a handsome man and that a handsome man can captivate a beautiful woman. Such are the affairs that began when Lord Śiva observed the beautiful girl playing with the ball. In such activities, the influence of Cupid is very prominent. As both parties move their eyebrows and glance at one another, their lusty desires increase more and more. Such reciprocations of lusty desire took place between Lord Śiva and the beautiful woman, even though Umā and Lord Śiva's associates were by Lord Śiva's side. Such is the attraction between man and woman in the material world. Lord Śiva was supposed to be above all this attraction, but he was victimized by the captivating power of Lord Viṣṇu. Rṣabhadeva thus explains the nature of lusty attraction:

\[ pu\musaha striy\-mithuni-bhavam etam \\
 tayor mitho hṛdaya-granthim āhuḥ \\
 ato grha-kṣetra-sutāpta-vittair \\
 janasya moho ‘yam aham mameti \]

"The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' " (SB 5.5.8) When a man and woman exchange feelings of lust, both of them are victimized, and thus they are bound to this material world in various ways.
TEXT 23

तस्या: कराग्रात् स तु कन्दुको यदा
गतो विदूर्तम तमनुव्रजतिः॥

वासः ससूत्रति रघु मारुतोहरद
भवस्म देवस्य किलानुपश्चतः॥ २३ ॥

tasyaḥ karāgrat sa tu kanduko yadā
gato vidūram tam anuvrajat-striyāḥ
vāsah saśūtram laghu māruto 'harad
bhavasya devasya kilānapaśyataḥ

SYNONYMS

tasyāḥ—of the beautiful woman; kara-agrāt—from the hand; saḥ—that; tu—but; kandukāḥ—the ball; yadā—when; gataḥ—had gone; vidūram—far off; tam—that ball; anuvrajat—began to follow; striyāḥ—of that woman; vāsāḥ—the covering dress; sa-sūtram—with the belt; laghu—because of being very fine; mārutah—the breeze; aharat—blew away; bhavasya—while Lord Śiva; devasya—the chief demigod; kila—indeed; anupaśyataḥ—was always looking.

TRANSLATION

When the ball leaped from Her hand and fell at a distance, the woman began to follow it, but as Lord Śiva observed these activities, a breeze suddenly blew away the fine dress and belt that covered her.
Thus Lord Śiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was attracted to him, Lord Śiva became very much attracted to Her.

PURPORT

Lord Śiva was observing every part of the woman's body, and She was also glancing at him with restless eyes. Thus Śiva thought that She was also attracted to him, and now he wanted to touch Her.
tat-kṛta-smara-vihvalah
bhavānyā api paśyantyā
gata-hṛis tat-padam yayau

SYNONYMS

tayā—by Her; apahṛta—taken away; vijñānah—good sense; tat-kṛta—done by Her; smara—by the smiling; vihvalah—having become mad for Her; bhavānyāh—while Bhavāni, the wife of Lord Śiva; api—although; paśyantyāh—was seeing all these incidents; gata-hṛih—bereft of all shame; tat-padam—to the place where She was situated; yayau—went.

TRANSLATION

Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavāni he did not hesitate to approach Her.

TEXT 26

सा तमायान्तमालोक्य विवशा ब्रीडिता भृशम् ।
निलीयमाना बुक्षेशु हसन्ति नान्वतिष्ठत ॥ २६ ॥

sā tam āyāntam ālokya
vivastrā vṛīditā bhr̥sam
niliyamānā vrkṣeṣu
hasanti nānvatiṣṭhata

SYNONYMS

sā—that woman; tam—Lord Śiva; āyāntam—who was coming near; ālokya—seeing; vivastrā—She was naked; vṛīditā—very bashful; bhr̥sam—so
much; niliyamānā—was hiding; vṛkṣeṣu—among the trees; hasanti—smiling; na—not; anvatiṣṭhata—stood in one place.

TRANSLATION

The beautiful woman was already naked, and when She saw Lord Śiva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place.

TEXT 27

तामन्त्रणच्छद्द ्भगवान् भव: प्रमुषितेन्द्रियः ।
कामस्य च क्रां नीत: करेणुमिव यूथपः ॥ २७ ॥

tām anvagacchat bhagavān
bhavah pramuṣitendriyah
kāmasya ca vaśam nītaḥ
kareṇum iva yūthapah

SYNONYMS

tām—Her; anvagacchat—followed; bhagavān—Lord Śiva; bhavah—known as Bhava; pramuṣita-indriyah—whose senses were agitated; kāmasya—of lusty desires; ca—and; vaśam—victimized; nītaḥ—having become; kareṇum—a female elephant; iva—just as; yūthapah—a male elephant.

TRANSLATION

His senses being agitated, Lord Śiva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant.
TEXT 28

so ’nuvrajyātivegena
gṛhitvānicchatim striyam
keśa-bandha upāniya
bāhubhyāṁ pariṣasvaje

SYNONYMS

saḥ—Lord Śiva; anuvrajya—following Her; ati-vegana—with great speed; gṛhitvā—catching; anicchatim—although She was not willing to be caught; striyam—the woman; keśa-bandhe—on the cluster of hair; upāniya—dragging Her near; bāhubhyāṁ—with his arms; pariṣasvaje—embraced Her.

TRANSLATION

After following Her with great speed, Lord Śiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms.

TEXTS 29-30

sopagūḍhā bhagavatā karīna karīṇi yathā ||
ītastat prasarnantī viprakīrṇaṇiṣirorūḥa || 29 ||
ātmanāṁ mōucchityāra saurṣaṁbhurjanaṁtaraya ||
prādṛśvataḥ pūṣṭuṣṭroṇi māya devavijnīṁita || 30 ||

sopagūḍhā bhagavatā
kariṇā kariṇī yathā
itas tataḥ prasarpantī
viprakīrṇa-śīroruhā
ätmānam mocayitvāṅga
surarṣabha-bhujāntarāt
prādravat sā prthu-śroṇī
māyā deva-vinirmitā

SYNONYMS
sā—the woman; upagūḍhā—being captured and embraced; bhagavatā—by Lord Śiva; kariṇā—by a male elephant; kariṇī—a she-elephant; yathā—as; itah tataḥ—here and there; prasarpantī—swirling like a snake; viprakīrṇa—scattered; śīroruhā—all the hair on Her head; ätmānam—Herself; mocayitvā—releasing; aṅga—O King; sura-ṛṣabha—of the best of the demigods (Lord Śiva); bhuja-antarāt—from the entanglement in the midst of the arms; prādravat—began to run very fast; sā—She; prthu-śroṇī—bearing very large hips; māyā—internal potency; deva-vinirmitā—exhibited by the Supreme Personality of Godhead.

TRANSLATION
Being embraced by Lord Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yogamāyā presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Śiva's arms and ran away.

TEXT 31

नस्यासो पदवी रुद्रो विष्णोरदभुतकर्मणः ।

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prasna kamon virohita vijnita: ॥ ३१ ॥

tasyasa pavami rudro
vishor abhuta-karmanah
pratyapadyata kama
vairiheva vinirjita

SYNONYMS

tasya—of He who is the Supreme Lord; asau—Lord Siva; pavami—the place; rudra—Lord Siva; vish—of Lord Vishnu; abhuta-karmanah—of He who acts very wonderfully; pratyapadyata—began to follow; kama—by lusty desire; vairi—iva—as if by an enemy; vinirjita—being harassed.

TRANSLATION

As if harassed by an enemy in the form of lusty desires, Lord Siva followed the path of Lord Viṣṇu, who acts very wonderfully and who had taken the form of Mohini.

PURPORT

Lord Siva cannot be victimized by maya. Therefore it is to be understood that Lord Siva was being thus harassed by Lord Viṣṇu's internal potency. Lord Viṣṇu can perform many wonderful activities through His various potencies.

parasya sakturn vividhaiva srutate
svabhavicija balabali kar yate
(Svetasvatara Upanishad 6.8)
[Cc. Madhya 13.65, purport]

The Supreme Lord has various potencies, by which He can act very efficiently. To do anything expertly, He doesn't even need to contemplate. Since Lord
Śiva was being harassed by the woman, it is to be understood that this was being done not by a woman but by Lord Viṣṇu Himself.

**TEXT 32**

![Image of the text](https://example.com/image)

**SYNONYMS**

- *tasya*—of him (Lord Śiva);
- *anudhāvataḥ*—who was following;
- *retaḥ*—the semen;
- *caskanda*—discharged;
- *amogha-retasaḥ*—of that person whose discharge of semen never goes in vain;
- *śuṣmiṇaḥ*—mad;
- *yūthapasya*—of a male elephant;
- *iva*—just like;
- *vāsitām*—to a female elephant able to conceive pregnancy;
- *anudhāvataḥ*—following.

**TRANSLATION**

Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Śiva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain.

**TEXT 33**

![Image of the text](https://example.com/image)
O King, wheresoever on the surface of the globe fell the semen of the great personality of Lord Śiva, mines of gold and silver later appeared.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments that those who seek gold and silver can worship Lord Śiva for material opulences. Lord Śiva lives under a bael tree and does not even construct a house in which to dwell, but although he is apparently poverty-stricken, his devotees are sometimes opulently endowed with large quantities of silver and gold. Parikṣit Mahārāja later asks about this, and Śukadeva Gosvāmī replies.

TEXT 34
Following Mohini, Lord Śiva went everywhere—near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Mohini-mūrti dragged Lord Śiva to so many places, especially to where the great sages lived, to instruct the sages that their Lord Śiva had become mad for a beautiful woman. Thus although they were all great sages and saintly persons, they should not think themselves free, but should remain extremely cautious about beautiful women. No one should think himself liberated in the presence of a beautiful woman. The śāstras enjoin:

\[
mātrā svāsrā duhitrā vā
\]
"One should not stay in a solitary place with a woman, even if she be his mother, sister or daughter, for the senses are so uncontrollably powerful that in the presence of a woman one may become agitated, even if he is very learned and advanced." (SB 9.19.17)

**TEXT 35**

स्कन्ने रेतसि सोपश्यदत्मां देवमायया ।
जडिस्तुं नुप्रेष्ट सन्यवर्तत कास्मलात् ॥ 3५ ॥

skanne retasi so 'paśyad
ātmānam deva-māyayā
daśātām nṛpa-śreṣṭha
sannyavartata kaśmalāt

**SYNONYMS**

skanne—when fully discharged; retasi—the semen; saḥ—Lord Śiva; apaśyat—saw; ātmānam—his own self; deva-māyayā—by the māyā of the Supreme Personality of Godhead; jaḍikṛtam—had become victimized as a fool; nṛpa-śreṣṭha—O best of kings (Mahārāja Parīkṣit); sannyavartata—restrained himself further; kaśmalāt—from illusion.

**TRANSLATION**

O Mahārāja Parīkṣit, best of kings, when Lord Śiva had fully discharged semen, he could see how he himself had been victimized by the illusion created by the Supreme Personality of Godhead. Thus he restrained himself from any
Once one is agitated by lusty desires upon seeing a woman, those desires increase more and more, but when semen is discharged in the act of sex, the lusty desires diminish. The same principle acted upon Lord Śiva. He was allured by the beautiful woman Mohini-mūrti, but when his semen had been fully discharged, he came to his senses and realized how he had been victimized as soon as he saw the woman in the forest. If one is trained to protect his semen by observing celibacy, naturally he is not attracted by the beauty of a woman. If one can remain a brahmacārī, he saves himself so much trouble in material existence. Material existence means enjoying the pleasure of sexual intercourse (yan maithunādi-grhamedhi-sukham [SB 7.9.45]). If one is educated about sex life and is trained to protect his semen, he is saved from the danger of material existence.

**TEXT 36**

अथावगतमाहत्म्य आत्मनो जगदात्मनः ।
अपरिज्ज्ञवीर्यस्य न मेने तदुहाद्घुतम् ॥ ३६ ॥

atha—thus; avagata—being fully convinced about; māhātmyaḥ—the greatness; ātmanah—of himself; jagat-ātmanah—and of the Supreme Personality of Godhead; aparijñeya-vīryasya—who has unlimited potency; na—not;

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mene—did consider; tat—the miraculous activities of the Supreme Personality of Godhead in bewildering him; u ha—certainly; adbhutam—as wonderful.

**TRANSLATION**

Thus Lord Śiva could understand his position and that of the Supreme Personality of Godhead, who has unlimited potencies. Having reached this understanding, he was not at all surprised by the wonderful way Lord Viṣṇu had acted upon him.

**PURPORT**

The Supreme Personality of Godhead is known as all-powerful because no one can excel Him in any activity. In Bhagavad-gītā (7.7) the Lord says, mattaḥ parataram nānyat kiñcid asti dhanañjaya: "O conqueror of wealth, there is no truth superior to Me." No one can equal the Lord or be greater than Him, for He is the master of everyone. As stated in Caitanya-caritāmṛta (Ādi 5.142), ekale iśvara kṛṣṇa, āra saba bhṛtya. The Supreme Personality of Godhead, Kṛṣṇa, is the only master of everyone, including even Lord Śiva, what to speak of others. Lord Śiva was already aware of the supreme power of Lord Viṣṇu, but when he was actually put into bewilderment, he felt proud to have such an exalted master.

**TEXT 37**

tam aviklavam avṛddam
ālakṣya madhusūdanaḥ
uvāca parama-prito
bibhrat svām pauruṣīṁ tanum

SYNONYMS

tam—him (Lord Śiva); aviklavam—without being agitated by the incident that had taken place; avriḍam—without being ashamed; ālakṣya—seeing; madhu-sūdanah—the Supreme Personality of Godhead, who is known as Madhusūdana, the killer of the demon Madhu; uvāca—said; parama-prītaḥ—being very pleased; bibhrat—assuming; svām—His own; pauruṣīṁ—original; tanum—form.

TRANSLATION

Seeing Lord Śiva unagitated and unashamed, Lord Viṣṇu [Madhusūdana] was very pleased. Thus He resumed His original form and spoke as follows.

PURPORT

Although Lord Śiva was aghast at the potency of Lord Viṣṇu, he did not feel ashamed. Rather, he was proud to be defeated by Lord Viṣṇu. Nothing is hidden from the Supreme Personality of Godhead, for He is in everyone's heart. Indeed, the Lord says in Bhagavad-gītā (15.15), sarvasya cāhaṁ hyṛdi sanniviṣṭo māttah smṛtir jñānam apohanaṁ ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Whatever happened had taken place under the direction of the Supreme Personality of Godhead, and therefore there was no cause to be sorry or ashamed. Although Lord Śiva is never defeated by anyone, when defeated by Lord Viṣṇu he felt proud that he had such an exalted and powerful master.

TEXT 38

श्रीभगवानुवाच

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The Supreme Personality of Godhead said: O best of the demigods, although you have been amply harassed because of My potency in assuming the form of a woman, you are established in your position. Therefore, may all good fortune be upon you.

Since Lord Śiva is the best of the demigods, he is the best of all devotees (vaiṣṇavānām yathā sambhuḥ). His exemplary character was therefore praised by the Supreme Personality of Godhead, who gave His benediction by saying, "May all good fortune be upon you." When a devotee becomes a little proud, the Supreme Lord sometimes exhibits His supreme power to dissipate the
devotee's misunderstanding. After being amply harassed by Lord Viṣṇu's potency, Lord Śiva resumed his normal, unagitated condition. This is the position of a devotee. A devotee should not be agitated under any circumstances, even in the worst reverses. As confirmed in Bhagavad-gītā (6.22), yasmin sthito na duḥkhena guruṇāpi vicālyate: because of his full faith in the Supreme Personality of Godhead, a devotee is never agitated, even in the greatest trials. This pridelessness is possible only for the first-class devotees, of whom Lord Śambhu is one.

TEXT 39

को नु मेडतितरेन्माया विषकक्स्वदूर्ते पुमान्।
तास्तातिविसुर्जर्ती भावान्दुस्तरामकृतात्मामि: || ३९ ||

ko nu me 'titaren māyāṁ
vīṣaktas tvad-ṛte pumān
tāṁs tāṁ visṛjatīṁ bhāvān
dustarāṁ akṛtātmabhiḥ

SYNONYMS

kah—what; nu—indeed; me—My; atitaret—can surpass; māyāṁ—illusory energy; vīṣaktah—attached to material sense enjoyment; tvat-ṛte—except for you; pumān—person; tāṁ—such conditions; tāṁ—unto the materially attached persons; visṛjatīṁ—in surpassing; bhāvān—reactions of material activities; dustarāṁ—very difficult to surmount; akṛta-ātmabhiḥ—by persons unable to control their senses.

TRANSLATION

My dear Lord Śambhu, who within this material world but you can surpass
My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount.

PURPORT

Of the three chief demigods—Brahmā, Viṣṇu and Maheśvara—all but Viṣṇu are under the influence of māyā. In Caitanya-caritāmṛta, they are described as māyī, which means "under māyā’s influence." But even though Lord Śiva associates with māyā, he is not influenced. The living entities are affected by māyā, but although Lord Śiva apparently associates with māyā, he is not affected. In other words, all living entities within this material world except for Lord Śiva are swayed by māyā. Lord Śiva is therefore neither viṣṇu-tattva nor jīva-tattva. He is between the two.

TEXT 40

सेयं गुणमयी माया न त्वामभिभिष्यति ।
मया समेता कालेन कालरुपेण भागवः ॥ ४० ॥

seyam guṇa-mayī māyā
da tvām abhibhaviṣyatī
dvī māyā sametā kālena
kāla-rūpeṇa bhāgaśah

SYNONYMS

śā—that insurmountable; iyam—this; guṇa-mayī—consisting of the three modes of material nature; māyā—illusory energy; na—not; tvām—you; abhibhaviṣyatī—will be able to bewilder in the future; mayā—with Me; sametā—joined; kālena—eternal time; kāla-rūpeṇa—in the form of time;
bhāgaśāh—with her different parts.

TRANSLATION

The material, external energy [māyā], who cooperates with Me in creation and who is manifested in the three modes of nature, will not be able to bewilder you any longer.

PURPORT

When Lord Śiva was present, his wife, Durgā, was also there. Durgā works in cooperation with the Supreme Personality of Godhead in creating the cosmic manifestation. The Lord says in Bhagavad-gītā (9.10), mayādhyakṣena prakṛtih sūyate sacarācaram: "The material energy [prakṛti] works under My direction, O son of Kuntī, and is producing all moving and unmoving beings." Prakṛti is Durgā.

srṣṭi-sthiti-pralaya-sādhana-śaktir ekā
cchāyeva yasya bhuvanāni bibharti durgā

[Bs. 5.44]

The entire cosmos is created by Durgā in cooperation with Lord Viṣṇu in the form of kāla, time. Sa ṭksata lokān nu srjā. Sa imāl lokān asṛjata. This is the version of the Vedas (Aitareya Upaniṣad 1.1.1-2). Māyā happens to be the wife of Lord Śiva, and thus Lord Śiva is in association with māyā, but Lord Viṣṇu here assures Lord Śiva that this māyā will no longer be able to captivate him.

TEXT 41

श्रीशुक उवाच
एवं भगवत राजन् श्रीवस्तीनेन सत्कृतः ।

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śrī-śuka uvāca
evaṁ bhagavatā rājan
śrīvatsāṅkena sat-kṛtaḥ
āmantrya tam parikramya
sagaṇah svālayaṁ yayau

SYNONYMS
śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evaṁ—thus; bhagavatā—by the Supreme Personality of Godhead; rājan—O King; śrīvatsa-aṅkena—who always carries the mark of Śrīvatsa on His breast; sat-kṛtaḥ—being very much applauded; āmantrya—taking permission from; tam—Him; parikramya—circumambulating; sa-gaṇaḥ—with his associates; sva-ālayam—to his own abode; yayau—went back.

TRANSLATION
Śukadeva Gosvāmī said: O King, having thus been praised by the Supreme Personality, who bears the mark of Śrīvatsa on His chest, Lord Śiva circumambulated Him. Then, after taking permission from Him, Lord Śiva returned to his abode, Kailāsa, along with his associates.

PURPORT
Śrīla Viśvanātha Cakravartī Ṭhākura remarks that when Lord Śiva was offering obeisances unto Lord Viṣṇu, Lord Viṣṇu arose and embraced him. Therefore the word śrīvatsāṅkena is used here. The mark of Śrīvatsa adorns the chest of Lord Viṣṇu, and therefore when Lord Viṣṇu embraced Lord Śiva while being circumambulated, the Śrīvatsa mark touched Lord Śiva's bosom.
TEXT 42

आत्मांशभूतां तां मायां भवानी भगवानभवः।
सम्मतामृषिमुर्थ्यानां प्रीत्याच्छाध्याथ भारत॥ ४२ ॥

अत्मांश-भूतम् तां मायां
भावानीं भगवानं भवाहं
सम्मताम् र्षी-मुख्यानाम्
प्रिय्यास्ताथा भारता

SYNONYMS

ātmāṁśa-bhūtāṁ tāṁ māyāṁ
bhavānīṁ bhagavān bhavaḥ
sammatāṁ rṣi-mukhyānāṁ
prītyācaṣṭātha bhārata
dan

tāṁ—unto her; māyāṁ—the illusory energy; bhavānīṁ—who is the wife of Lord Śiva; bhagavān—the powerful; bhavaḥ—Lord Śiva; sammatāṁ—accepted; rṣi-mukhyānāṁ—by the great sages; prītyā—in jubilation; ācaṣṭa—began to address; athā—then; bhārata—O Mahārāja Parīkṣit, descendant of Bharata.

TRANSLATION

O descendant of Bharata Mahārāja, Lord Śiva, in jubilation, then addressed his wife, Bhavānī, who is accepted by all authorities as the potency of Lord Viṣṇu.

TEXT 43

अपि व्यपायस्यस्माजस्य मायाः
परस्य पूर्णः परदेवतायः।
अहं कलानामृष्ठोपिः मुख्ये
यथावशोदन्ये किंतुतत्तत्ताः॥ ४३ ॥

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ayi vyapaśyas tvam ajasya māyām
darasya puṁsah para-devatāyāḥ
aham kalānām rṣabho 'pi muhye
yayāvaśo 'nye kim utāsvatantrāḥ

SYNONYMS
ayi—oh; vyapaśyaḥ—have seen; tvam—you; ajasya—of the unborn;
māyām—the illusory energy; parasya puṁsah—of the Supreme Person;
para-devatāyāḥ—the Absolute Truth; aham—myself; kalānām—of plenary
portions; rṣabhah—the chief; api—although; muhye—became bewildered;
yayā—by her; avaśaḥ—imperceptibly; anye—others; kim uta—what to speak
of; avatantrāḥ—fully dependent on māyā.

TRANSLATION
Lord Śiva said: O Goddess, you have now seen the illusory energy of the
Supreme Personality of Godhead, who is the unborn master of everyone.
Although I am one of the principal expansions of His Lordship, even I was
illusioned by His energy. What then is to be said of others, who are fully
dependent on māyā?

TEXT 44

yam māṁ aścṛchhas tvam upetya yogāt
samā-sahasrāṇīt upāratam vai

yam māṁ api cchhas tvam upetya yogāt
samā-sahasrāṇīt upāratam vai

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sa eṣa sāksāt puruṣah purāṇo
na yatra kālo viśate na vedaḥ

SYNONYMS

yam—about whom; mām—from me; aprccchāḥ—inquired; tvam—you; upetya—coming near me; yogāḥ—from performing mystic yoga; saṃāḥ—years; sahasra-ante—at the end of one thousand; upāratam—ceasing; vai—indeed; saḥ—He; eṣaḥ—here is; sāksāt—directly; puruṣaḥ—the Supreme Person; purāṇaḥ—the original; na—not; yatra—where; kālaḥ—eternal time; viśate—can enter; na—nor; vedaḥ—the Vedas.

TRANSLATION

When I finished performing mystic yoga for one thousand years, you asked me upon whom I was meditating. Now, here is that Supreme Person to whom time has no entrance and who the Vedas cannot understand.

PURPORT

Eternal time enters anywhere and everywhere, but it cannot enter the kingdom of god. Nor can the Vedas understand the Supreme Personality of Godhead. This is an indication of the Lord's being omnipotent, omnipresent and omniscient.

TEXT 45

श्रीशुक उवाच
diti teṣāṁhitastāt viκram: shārīraḥḥvaṇ: ||
sinchānīṁḥaṇe vedaḥ ṛhuṇ: pūrṇe mahācaḥ || ४५ ||
Śrī-Śuka uvāca
iti te 'bhihitas tāta
vikramah śārṅga-dhanvanaḥ
sindhor nirmathane yena
dhṛtaḥ prṣṭhe mahācalah

SYNONYMS
śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; te—unto you; abhihitah—explained; tāta—my dear King; vikramah—prowess; śārṅga-dhanvanaḥ—of the Supreme Personality of Godhead, who carries the Śārṅga bow; sindhoḥ—of the ocean of milk; nirmathane—in the churning; yena—by whom; dhṛtaḥ—was held; prṣṭhe—on the back; mahā-acalaḥ—the great mountain.

TRANSLATION
Śukadeva Gosvāmī said: My dear King, the person who bore the great mountain on His back for the churning of the ocean of milk is the same Supreme Personality of Godhead, known as Śārṅga-dhanvā. I have now described to you His prowess.

TEXT 46
etan muhuḥ kīrtayato 'nuśṛnvato
na riṣyate jātu samudyamah kvacit

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SYNONYMS

etat—this narration; muhuḥ—constantly; kīrtayaḥ—of one who chants; anuśrṣṭvataḥ—and also hears; na—not; riṣyat—annihilated; jātu—at any time; samudyamaḥ—the endeavor; kvacit—at any time; yat—because; uttamaśloka—of the Supreme Personality of Godhead; guṇa-anuṣṭvanam—describing the transcendental qualities; samasta—all; saṁśāra—of material existence; pariṣṭrama—misery; apanham—finishing.

TRANSLATION

The endeavor of one who constantly hears or describes this narration of the churning of the ocean of milk will never be fruitless. Indeed, chanting the glories of the Supreme Personality of Godhead is the only means to annihilate all sufferings in this material world.

TEXT 47

asad-aviñayam aṅghrim bhāva-gamyam prapannān
amṛtam amara-varyān āśayat sindhu-mathyam
kapāṭa-yuvati-veño mohayan yāḥ surārimś
tam aham upaśrtaṁ kāma-pūraṁ nato 'smi
SYNONYMS

asat-aviṣayam—not understood by the atheists; aṅghrim—unto the lotus feet of the Supreme Personality of Godhead; bhāva-gamyam—understood by devotees; prapannān—fully surrendered; amṛtam—the nectar; amara-varyāṇ—only unto the demigods; āśayat—gave to drink; sindhu-mathyam—produced from the ocean of milk; kapaṭa-yuvatī-veṣāḥ—appearing as a false young girl; mohayan—captivating; yaḥ—He who; sura-arēṇ—the enemies of the demigods; tam—unto Him; aham—I; upasṛtanāṁ—of the devotees; kāma-pūram—who fulfills all desires; nataḥ asmi—I offer my respectful obeisances.

TRANSLATION

Assuming the form of a young woman and thus bewildering the demons, the Supreme Personality of Godhead distributed to His devotees, the demigods, the nectar produced from the churning of the ocean of milk. Unto that Supreme Personality of Godhead, who always fulfills the desires of His devotees, I offer my respectful obeisances.

PURPORT

The instruction of this narration concerning the churning of the milk ocean is clearly manifested by the Supreme Personality of Godhead. Although He is equal to everyone, because of natural affection He favors His devotees. The Lord says in Bhagavad-gītā (9.29):

samo 'ham sarva-bhūteṣu
na me dveṣyo 'sti na priyāḥ
ye bhajanti tu māṁ bhaktyā
mayi te tēṣu cāpy aham

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"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." This partiality of the Supreme Personality of Godhead is natural. A person cares for his children not because of partiality but in a reciprocation of love. The children depend on the father's affection, and the father affectionately maintains the children. Similarly, because devotees do not know anything but the lotus feet of the Lord, the Lord is always prepared to give protection to His devotees and fulfill their desires. He therefore says, _kaunteya pratijnānīhi na me bhaktaḥ praṇaśyati_: [Bg. 9.31] "O son of Kuntī, declare it boldly that My devotee never perishes."

_Thus end the Bhaktivedanta purports of the Eighth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Mohinī-mūrti Incarnation Bewilders Lord Śiva."

### 13. Description of Future Manus

Of the fourteen Manus, six Manus have already been described. Now, this chapter will consecutively describe each Manu from the seventh to the fourteenth.

The seventh Manu, who is the son of Vivasvān, is known as Śrāddhadeva. He has ten sons, named Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Diṣṭa, Taruṣa, Prṣadhra and Vasumān. In this _manvantara_, or reign of Manu, among the demigods are the Ādityas, Vasus, Rudras, Viṣvedevas, Maruts, Aśvinī-kumāras and Ṛbhus. The king of heaven, Indra, is known as Purandara, and the seven sages are known as Kaśyapa, Atri, Vasiṣṭha,
Viśvāmitra, Gautama, Jamadagni and Bharadvāja. During this period of Manu, the Supreme Personality of Godhead Viṣṇu appears from the womb of Aditi in His incarnation as the son of Kaśyapa.

In the period of the eighth Manu, the Manu is Sāvarṇī. His sons are headed by Nirmoka, and among the demigods are the Sutapās. Bali, the son of Virocana, is Indra, and Gālava and Paraśurāma are among the seven sages. In this age of Manu, the incarnation of the Supreme Personality of Godhead appears as Sārvabhauma, the son of Devaguhya and Sarasvatī.

In the period of the ninth Manu, the Manu is Dakṣa-sāvarṇī. His sons are headed by Bhūtaketu, and among the demigods are the Maricigarbhas. Ādbhuta is Indra, and among the seven sages is Dyutimān. In this period of Manu, the incarnation Rṣabha is born of Āyuśmān and Ambudhārā.

In the period of the tenth Manu, the Manu is Brahma-sāvarṇī. Among his sons is Bhūrišeṇa, and the seven sages are Haviśmān and others. Among the demigods are the Suvāsanas, and Śambhu is Indra. The incarnation in this period of Manu is Viśvaksena, who is a friend of Śambhu and who is born from the womb of Viṣūcī in the house of a brähmaṇa named Viśvasraṣṭā.

In the period of the eleventh Manu, the Manu is Dharma-sāvarṇī, who has ten sons, headed by Satyadharma. Among the demigods are the Vihaṅgamas, Indra is known as Vaiḍhṛta, and the seven sages are Aruṇa and others. In this manvantara, the incarnation is Dharmaṅsetu, who is born of Vaiḍhṛtā and Āryaka.

In the period of the twelfth Manu, the Manu is Rudra-sāvarṇī, whose sons are headed by Devavān. The demigods are the Haritas and others, Indra is R̄tadhāmā, and the seven sages are Tapomūrti and others. The incarnation in this manvantara is Śudhāmā, or Svadhāmā, who is born from the womb of Sunṛtā. His father's name is Satyasahā.

In the period of the thirteenth Manu, the Manu is Deva-sāvarṇī. Among his sons is Citrasena, the demigods are the Sukarmās and others, Indra is Divaspati, and Nirmoka is among the sages. The manvantara-avatāra is
Yogeśvara, who is born of Devahotra and Bṛhatī.

In the period of the fourteenth Manu, the Manu is Indra-sāvarṇi. Among his sons are Uru and Gambhīra, the demigods are the Pavitras and others, Indra is Śuci, and among the sages are Agni and Bāhu. The incarnation of this manvantara is known as Bṛhadbhānu. He is born of Satrāyaṇa from the womb of Vitānā.

The total duration of the periods ruled by these Manus is calculated to be one thousand catur-yugas, or 4,300,000 times 1,000 years.

TEXT 1

श्रीशुकु उवाच
मनुर्विवस्वतः पुत्रः श्राद्धदेव इति श्रुतः ।
सप्तमो वर्तमानो यस्तदपत्यानि मे श्रुणु ॥ ९ ॥

śrī-śuka uvāca
manur vivasvataḥ putraḥ
śrāddhadeva iti śrutaḥ
saptamo vartamāno yas
tad-apatyāni me śṛṇu

SYNONYMS
śrī-śukha uvāca—Śrī Śukadeva Gosvāmī said; manuḥ—Manu; vivasvataḥ—of the sun-god; putraḥ—son; śrāddhadevaḥ—as Śrāddhadeva; iti—thus; śrutaḥ—known, celebrated; saptamaḥ—seventh; vartamānaḥ—at the present moment; yah—he who; tat—his; apatyāni—children; me—from me; śṛṇu—just hear.

TRANSLATION
Śukadeva Gosvāmī said: The present Manu, who is named Śrāddhadeva, is the son of Vivasvān, the predominating deity on the sun planet. Śrāddhadeva is the seventh Manu. Now please hear from me as I describe his sons.

TEXTS 2-3

इक्ष्वाकूर्षनाभगात् धृष्टशीर्षः शर्यातिरेव च ।
नारिष्यांस्तौतः नाभाः: सतमो दिष्ट उच्च्यते ॥ २ ॥
तरुषां प्रशध्राः दशमो वसुमानस्मृतः ।
मनोवेष्टतस्यैते दशपुत्रः परन्तप ॥ ३ ॥

ikṣvākūra nabhagaḥ caiva
dhṛṣṭaḥ śaryātir eva ca
nariṣyanto ’tha nābhāgaḥ
saptamā diṣṭa ucyate

tarūṣaḥ ca pṛṣadhraḥ ca
daśamaḥ vasumān smṛtah
manora vaivasvyatāite
daśa-putrāḥ parantapā

SYNONYMS

ikṣvākuḥ—Ikṣvāku; nabhagaḥ—Nabhaga; ca—also; eva—indeed; dhṛṣṭaḥ—Dhṛṣṭa; śaryātiḥ—Śaryāti; eva—certainly; ca—also; nariṣyantaḥ—Nariṣyanta; atha—as well as; nābhāgaḥ—Nābhāga; saptamaḥ—the seventh one; diṣṭaḥ—Diṣṭa; ucyate—is so celebrated; tarūṣaḥ ca—and Tarūṣa; pṛṣadhraḥ ca—and Pṛṣadhra; daśamaḥ—the tenth one; vasumān—Vasumān; smṛtah—known; manoḥ—of Manu; vaivasvyatā—of Vaivasvata; ete—all these; daśa-putrāḥ—ten sons; parantapā—O King.

568
TRANSLATION

O King Parīkṣit, among the ten sons of Manu are Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta and Nābhāga. The seventh son is known as Diśṭa. Then come Tarūṣa and Pṛṣadhra, and the tenth son is known as Vasumāṇ.

TEXT 4

आदित्या वसवो रुद्रा विश्वेदेवा मरुद्रणः ।
अधिनात्युभो राजविन्द्रस्तेषा पुरुन्दरः ॥ ४ ॥

ādityā vasavo rudrā
viśvedevā marud-gaṇāḥ
aśvināv ṛbhavo rājann
indras teśām purandaraḥ

SYNONYMS

ādityāḥ—the Ādityas; vasavāḥ—the Vasus; rudrāḥ—the Rudras; viśvedevāḥ—the Viśvedevas; marut-gaṇāḥ—and the Maruts; aśvināu—the two Aśvinī brothers; ṛbhavaḥ—the Ṛbhus; rājan—O King; indraḥ—the king of heaven; teśām—of them; purandaraḥ—Purandara.

TRANSLATION

In this manvantara, O King, the Ādityas, the Vasus, the Rudras, the Viśvedevas, the Maruts, the two Aśvinī-kumāra brothers and the Ṛbhus are the demigods. Their head king [Indra] is Purandara.
kaśyapo 'trir vasiṣṭhaḥ ca
viśvāmitro 'tha gautamaḥ
jamadagnir bharadvāja
iti saptarṣayaḥ smṛtāḥ

SYNONYMS
kaśyapaḥ—Kaśyapa; atriḥ—Atri; vasiṣṭhaḥ—Vasiṣṭha; ca—and; viśvāmitraḥ—Viśvāmitra; atha—as well as; gautamaḥ—Gautama; jamadagnīḥ—Jamadagni; bharadvājaḥ—Bharadvāja; iti—thus; saptarṣayaḥ—the seven sages; smṛtāḥ—celebrated.

TRANSLATION
Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja are known as the seven sages.

TEXT 6
atrāpi bhagavaj-janma
kaśyapād aditer abhūt
ādityānām avarajo
viṣṇur vāmana-rūpa-dhṛk

SYNONYMS

570
atra—in this Manu's reign; api—certainly; bhagavat-janma—appearance of the Supreme Personality of Godhead; kaśyapa—by Kaśyapa Muni; aditeḥ—of mother Aditi; abhūt—became possible; ādityānām—of the Ādityas; avara-jah—the youngest; viṣṇuh—Lord Viṣṇu Himself; vāmana-rūpa-dhāk—appearing as Lord Vāmana.

**TRANSLATION**

In this manvantara, the Supreme Personality of Godhead appeared as the youngest of all the Ādityas, known as Vāmana, the dwarf. His father was Kaśyapa and His mother Aditi.

**TEXT 7**

सहेपतो मयोक्तानि सप्तमन्वन्तराणि ते ।
भविष्याण्यं वक्ष्यामि विष्णोः शक्त्याविनितानि च ॥ ७ ॥

saṅkṣepato mayoktāni
sapta-manvantarāṇī te
bhaviṣyāṇy atha vakṣyāmi
viṣṇoh śaktyānvitāni ca

**SYNONYMS**

saṅkṣepataḥ—in brief; mayā—by me; uktāni—explained; sapta—seven; manu-antarāṇi—changes of Manu; te—unto you; bhaviṣyāṇī—the future Manus; atha—also; vakṣyāmi—I shall speak; viṣṇoh—of Lord Viṣṇu; śaktyā anvitāni—empowered by the energy; ca—also.

**TRANSLATION**

571
I have briefly explained to you the position of the seven Manus. Now I shall describe the future Manus, along with the incarnations of Lord Viṣṇu.

**TEXT 8**

विवस्वतक्ष्य द्वे जाये विष्कर्म्सुते उभे।
संज्ञा छया का राजेन्द्र ये प्राणभिहिते तव॥ ८ ॥

vivasvataś ca dve jāye
viṣvakarma-sute ubhe
samjñā chāyā ca rājendra
ye prāg abhīhite tava

**SYNONYMS**

vivasvataḥ—of Vivasvān; ca—also; dve—two; jāye—wives; viṣvakarma-sute—the two daughters of Viṣvakarmā; ubhe—both of them; samjñā—Samjñā; chāyā—Chāyā; ca—and; rāja-śreṣṭha—O King; ye—both of whom; prāk—before; abhīhite—described; tava—unto you.

**TRANSLATION**

O King, I have previously described [in the Sixth Canto] the two daughters of Viṣvakarmā, named Samjñā and Chāyā, who were the first two wives of Vivasvān.

**TEXT 9**

तुनीयां वडवामेके तासां संज्ञासुताष्यः।
यमो यमी श्राद्धदेवध्यायायश सुताज्ञानु॥ ९ ॥
SYNONYMS

tṛtiyām—the third wife; vaḍavām—Vaḍavā; eke—some people; tāsām—of all three wives; saṁjñā-sutāḥ trayāḥ—three issues of Saṁjñā; yamāḥ—one son named Yama; yamī—Yamī, a daughter; śrāddhadevaḥ—Śrāddhadeva, another son; chāyāyāḥ—of Chāyā; ca—and; sutān—the sons; śṛṇu—just hear about.

TRANSLATION

It is said that the sun-god had a third wife, named Vaḍavā. Of the three wives, the wife named Saṁjñā had three children—Yama, Yamī and Śrāddhadeva. Now let me describe the children of Chāyā.

TEXT 10

sāvarṇiḥ tapati kanyā
bhāryā saṁvaraṇasya yā
śanaścaraś tṛtiyo 'bhūd
aśvinau vaḍavātmajau

SYNONYMS

sāvarṇiḥ—Sāvarṇi; tapati—Tapati; kanyā—the daughter; bhāryā—the wife; saṁvaraṇasya—of King Saṁvaraṇa; yā—she who; śanaścaraḥ—Śanaścara;
tṛtiyaḥ—the third issue; abhūt—took birth; aśvinau—the two Aśvini-kumāras; vaḍavā-ātma-jau—the sons of the wife known as Vaḍavā.

TRANSLATION

Chāyā had a son named Sāvarṇi and a daughter named Tapatē, who later became the wife of King Saśmvaraṇa. Chāyā’s third child is known as Śanaiścara [Saturn]. Vaḍavā gave birth to two sons, namely the Aśvini brothers.

TEXT 11

अष्टमेषन्तर आयाते सावर्णिभविता मनुः ।
निर्मोकविरजस्काध्यः सावर्णितनया नृप ॥ ११ ॥

aṣṭame ‘ntara āyāte
sāvarṇir bhavitā manuh
nirmoka-virajaskādyāḥ
sāvarṇi-tanayā nṛpa

SYNONYMS

aṣṭame—the eighth; antare—Manu's period; āyāte—when arrived; sāvarṇiḥ—Sāvarṇi; bhavitā—will become; manuh—the eighth Manu; nirmoka—Nirmoka; virajaska-ādyāḥ—Virajaska and others; sāvarṇi—of Sāvarṇi; tanayāḥ—the sons; nṛpa—O King.

TRANSLATION

O King, when the period of the eighth Manu arrives, Sāvarṇi will become the Manu. Nirmoka and Virajaska will be among his sons.
PURPORT

The present reign is that of Vaivasvata Manu. According to astronomical calculations, we are now in the twenty-eighth yuga of Vaivasvata Manu. Each Manu lives for seventy-one yugas, and fourteen such Manus rule in one day of Lord Brahmā. We are now in the period of Vaivasvata Manu, the seventh Manu, and the eighth Manu will come into existence after many millions of years. But Śukadeva Gosvāmī, having heard from authorities, foretells that the eighth Manu will be Sāvarṇī and that Nirmoka and Virajaska will be among his sons. Śāstra can foretell what will happen millions and millions of years in the future.

TEXT 12

तत्र देवा: सुतपसो विरजा अमृतप्रभा: ।
तेषां विरोचनसुतो बलिरिन्द्रो भविष्यति ॥ १२ ॥

tatra devāḥ sutapaso
vijā amṛtaprabhāḥ
teṣāṁ virocana-suto
balir indro bhaviṣyati

SYNONYMS

tatra—in that period of Manu; devāḥ—the demigods; sutapasaḥ—the Sutapās; vijāḥ—the Virajas; amṛtaprabhāḥ—the Amṛtaprabhas; teṣām—of them; virocana-sutaḥ—the son of Virocana; baliḥ—Mahārāja Bali; indraḥ—the king of heaven; bhaviṣyati—will become.

TRANSLATION

575
In the period of the eighth Manu, among the demigods will be the Sutapās, the Virajas and the Amṛtaprabhas. The king of the demigods, Indra, will be Bali Mahārāja, the son of Virocana.

TEXT 13

दत्तेमां याचमानाय विष्णवे सः पदत्रयम् ।
राधमिन्द्रपदं हितवा ततः सिद्धिमवाप्स्यति ॥ १३ ॥

dattvemāṁ yācamānāya
viṣṇave yah pada-trayam
rāddham indra-padam hitvā
tataḥ siddhim avāpsyati

SYNONYMS

dattvā—giving in charity; imām—this entire universe; yācamānāya—who was begging from him; viṣṇave—unto Lord Viṣṇu; yah—Bali Mahārāja; pada-trayam—three paces of land; rāddham—achieved; indra-padam—the post of Indra; hitvā—giving up; tataḥ—thereafter; siddhim—perfection; avāpsyati—will achieve.

TRANSLATION

Bali Mahārāja gave a gift of three paces of land to Lord Viṣṇu, and because of this charity he lost all the three worlds. Later, however, when Lord Viṣṇu is pleased because of Bali's giving everything to Him, Bali Mahārāja will achieve the perfection of life.

PURPORT

In Bhagavad-gītā (7.3) it is stated, manuṣyāṇāṁ sahasreṣu kaścid yatati
siddhayye: out of many millions of people, one may attempt to achieve success in life. This success is explained here. "Rāddham indra-padaḥ hitvā tataḥ siddhim avāpsyati. Siddhi consists of achieving the favor of Lord Viṣṇu, not the yoga-siddhis. The yoga-siddhis—animā, laghimā, mahimā, prāpti, prākāmya, īśitva, vaśitva and kāmāvasāyitā—are temporary. The ultimate siddhi is to achieve the favor of Lord Viṣṇu.

TEXT 14

어요스 표가바타 보드: 프리텐 심터 푸른: ।
니베시토다기케 스마르다부나스테 스바라디비 ॥ १४ ॥

yo 'sau bhagavatā baddhaḥ
prītena sutale punah
niveśito 'dhike svargād
adhunāste sva-rāṭ iva

SYNONYMS

yah—Bali Mahārāja; asau—he; bhagavatā—by the Personality of Godhead; baddhaḥ—bound; prītena—because of favor; sutale—in the kingdom of Sutala; punah—again; niveśitah—situated; adhike—more opulent; svargāt—than the heavenly planets; adhunā—at the present moment; āste—is situated; sva-rāṭ iva—equal to the position of Indra.

TRANSLATION

With great affection, the Personality of Godhead bound Bali and then installed him in the kingdom of Sutala, which is more opulent than the heavenly planets. Mahārāja Bali now resides on that planet and is more comfortably situated than Indra.
TEXTS 15-16

शालो दीसिमारामो द्रोणपुनः कृपस्तथा ।
ऋष्यबुराः पितास्मांकं भगवान्बादरायणः || १५ ॥
इमे सर्वंयस्तत्र्भविष्यन्ति स्वयोगतः ।
इदानीमासते राजन् स्वे स्व आश्रमण्डले || १६ ॥

gālavo diptimān rāmo
droṇa-putrah kṛpas tathā
ṛṣyaśṛṅgaḥ pītāmākam
bhagavān bādarāyaṇaḥ

ime saptarṣayas tatra
bhaviṣyanti sva-yogataḥ
idānim āsate rājan
sve sva āśrama-mañḍale

SYNONYMS
gālava—Gālava;  dīptimān—Dīptimān;  rāmah—Paraśurāma;
droṇa-putraḥ—the son of Droṇācārya, namely Aśvatthāmā;  
kṛpaḥ—Kṛpācārya;  tathā—as well;  ṛṣyaśṛṅgaḥ—Ṛṣyaśṛṅga;  pītā smākam—our 
father;  bhagavān—the incarnation of Godhead;  bādarāyaṇaḥ—Vyāsadeva;  ime—
all of them;  saptarṣayaḥ—the seven sages;  tatra—in the eighth 
manvantara;  bhaviṣyanti—will become;  sva-yogatāḥ—as a result of their 
service to the Lord;  idānim—at the present moment;  āsate—they are all 
eexisting;  rājan—O King;  sve sve—in their own;  āśrama-mañḍale—different 
hermitages.

TRANSLATION

578
O King, during the eighth manvantara, the great personalities Gālava, Dīptimāṇ, Paraśurāma, Aśvatthāmā, Kṛpācārya, Rṣyaśṛṅga and our father, Vyāsadeva, the incarnation of Nārāyaṇa, will be the seven sages. For the present, they are all residing in their respective āśramas.

TEXT 17

देवगुह्यात्सरस्वत्यां सार्वभौम इति प्रभुः ।
स्थानं पुरुन्दराद्धूलत्वा बलुये दास्यतीर्थः ॥ १७ ॥

devaguhyāt sarasvatyāṁ
sārvabhauma iti prabhuḥ
sthānam purandarād ḍṛtyvā
balaye dāsyatīśvaraḥ

SYNONYMS

devaguhyāt—from His father, Devaguhya; sarasvatyāṁ—in the womb of Sarasvatī; sārvabhaumah—Sārvabhauma; iti—thus; prabhuḥ—the master; sthānam—place; purandarāt—from Lord Indra; ḍṛtyvā—taking away by force; balaye—unto Bali Mahārāja; dāsyati—will give; īśvaraḥ—the master.

TRANSLATION

In the eighth manvantara, the greatly powerful Personality of Godhead Sārvabhauma will take birth. His father will be Devaguhya, and His mother will be Sarasvatī. He will take the kingdom away from Purandara [Lord Indra] and give it to Bali Mahārāja.
navamo dakṣa-sāvarṇir
manur varuṇa-sambhavaḥ
bhūtaketur diptaketur
ity ādyās tat-sutā nṛpa

SYNONYMS

navamaḥ—ninth; dakṣa-sāvarṇiḥ—Dakṣa-sāvarṇi; manuḥ—the Manu; varuṇa-sambhavaḥ—born as the son of Varuṇa; bhūtaketuḥ—Bhūtaketu; diptaketuḥ—Diptaketu; iti—thus; ādyāḥ—and so on; tat—his; sutāḥ—sons; nṛpa—O King.

TRANSLATION

O King, the ninth Manu will be Dakṣa-sāvarṇi, who is born of Varuṇa. Among his sons will be Bhūtaketu, and Diptaketu.

TEXT 19

pārā-maricigarbhadāyā
devā indro 'dbhutaḥ smṛtaḥ
dyutimat-pramukhās tatra
bhaviṣyanty rṣayas tataḥ

SYNONYMS
pārā—the Pāras; maricigarbha—the Maricigarbhas; ādyah—like that; devah—the demigods; indraḥ—the king of heaven; adbhutah—Adbhuta; smṛtaḥ—known; dyutimat—Dyutimāṇ; pramukhah—headed by; tatra—in that ninth period of Manu; bhaviṣyanti—will become; rṣayah—the seven rṣis; tataḥ—then.

TRANSLATION

In this ninth manvantara, the Pāras and Maricigarbhas will be among the demigods. The king of heaven, Indra, will be named Adbhuta, and Dyutimāṇ will be among the seven sages.

TEXT 20

आयुष्मतो ‘मभद्धरायम् भगवतकः।
भविता येन सरात्रां त्रिलोकीं भोक्ष्यतेद्भुताम ॥ २० ॥

āyuñmato ‘mbudhārāyām
ṛṣabho bhagavat-kalā
bhavitā yena samrāddhāṁ
tri-lokīṁ bhokṣyate ‘dbhutaḥ

SYNONYMS

āyuṣmataḥ—of the father, Āyuṣmāṇ; ambudhārāyāṁ—in the womb of the mother, Ambudhārā; rṣabhaḥ—Rṣabha; bhagavat-kalā—a partial incarnation of the Supreme Personality of Godhead; bhavitā—will be; yena—by whom; samrāddhāṁ—all-opulent; tri-lokīṁ—the three worlds; bhokṣyate—will enjoy; adbhutaḥ—the Indra of the name Adbhuta.
TRANSLATION

Ṛṣabhadeva, a partial incarnation of the Supreme Personality of Godhead, will take birth from his father, Āyuṣmān, and his mother, Ambudhārā. He will enable the Indra named Adbhuta to enjoy the opulence of the three worlds.

TEXT 21

_daśamoprasārṇī
dasamo brahma-sāvarṇir
upaśloka-suto manuḥ
tat-sutā bhūriṣeṇādyā
haviñmat pramukhā dvijāḥ

SYNONYMS
daśamah—the tenth Manu; brahma-sāvarṇiḥ—Brahma-sāvarṇi; upaśloka-sutah—born of Upaśloka; manuḥ—will be Manu; tat-sutā—his sons; bhūriṣeṇa-ādyāḥ—Bhūriṣeṇa and others; haviñmat—Haviñmān; pramukhāḥ—headed by; dvijāḥ—the seven sages.

TRANSLATION

The son of Upaśloka known as Brahma-sāvarṇi will be the tenth Manu. Bhūriṣeṇa will be among his sons, and the brāhmaṇas headed by Haviñmān will be the seven sages.

TEXT 22

582
Haviśmān sukṛtaḥ satyo
jayo mūrtis tadā dvijāḥ
suvāsana-viruddhādyā
devāḥ śambhuḥ sureśvaraḥ

SYNONYMS

haviśmān—Haviśmān; sukṛtaḥ—Sukṛta; satyaḥ—Satya; jayaḥ—Jaya;
mūrtiḥ—Mūrti; tadā—at that time; dvijāḥ—the seven sages; suvāsana—the Suvāsanas; viruddha—the Viruddhas; ādyāḥ—and so on; devāḥ—the demigods; śambhuḥ—Śambhu; sura-īśvaraḥ—Indra, king of the demigods.

TRANSLATION

Haviśmān, Sukṛta, Satya, Jaya, Mūrti and others will be the seven sages, the Suvāsanas and Viruddhas will be among the demigods, and Śambhu will be their king, Indra.

TEXT 23

viśvakṣeno viśūcyāṁ tu
śambhoḥ sakhyāṁ kariṣyati
jātaḥ svāṁśena bhagavān
gṛhe viśvasṛjo vibhuḥ

583
SYNONYMS

viśvakseṇaḥ—Viśvaksena; viśūcyām—in the womb of Viśūci; tu—then; śambhoḥ—of Śambhu; sakhyam—friendship; kariṣyati—will create; jātaḥ—being born; sva-amśena—by a plenary portion; bhagavān—the Supreme Personality of Godhead; gṛhe—in the home; viśvasṛjah—of Viśvasraṭṭā; vibhuḥ—the supremely powerful Lord.

TRANSLATION

In the home of Viśvasraṭṭā, a plenary portion of the Supreme Personality of Godhead will appear from the womb of Viśūci as the incarnation known as Viśvaksena. He will make friends with Śambhu.

TEXT 24

मनुः धर्मसावर्णिः आत्मवान् ।
अनागतस्तत्सुताः सत्यथर्मादयेऽदशः ॥ २४ ॥

manur vai dharma-sāvarṇir
ekādaśama ātmavān
anāgatās tat-sutāś ca
satyadharmādayo daśa

SYNONYMS

manuḥ—the Manu; vai—indeed; dharma-sāvarṇiḥ—Dharmasāvarṇi; ekādaśamaḥ—eleventh; ātmavān—the controller of the senses; anāgatāḥ—will come in the future; tat—his; sutāḥ—sons; ca—and; satyadharma-ādayah—Satyadharma and others; daśa—ten.
TRANSLATION

In the eleventh manvantara, the Manu will be Dharma-sāvarṇi, who will be extremely learned in spiritual knowledge. From him there will come ten sons, headed by Satyadharma.

TEXT 25

vihaṅgamāḥ kāmagamā
nirvāṇarucayāḥ surāḥ
indraś ca vaidhṛtas tēsām
ṛṣayaḥ cārunādayāḥ

SYNONYMS

vihaṅgamāḥ—the Vihaṅgamas; kāmagamāḥ—the Kāmagamas; nirvāṇarucayāḥ—the Nirvāṇarucis; surāḥ—the demigods; indraḥ—the king of heaven, Indra; ca—also; vaidhṛtaḥ—Vaidhṛta; tēsām—of them; ṛṣayaḥ—the seven sages; ca—also; aruṇa-ādayāḥ—headed by Aruṇa.

TRANSLATION

The Vihaṅgamas, Kāmagamas, Nirvāṇarucis and others will be the demigods. The king of the demigods, Indra, will be Vaidhṛta, and the seven sages will be headed by Aruṇa.

TEXT 26
The son of Āryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhṛtā, the wife of Āryaka, and will rule the three worlds.
SYNONYMS

bhavitā—will appear; rudra-sāvarṇiḥ—Rudra-sāvarṇi; rājan—O King; dvādaśamaḥ—the twelfth; manuḥ—Manu; devavān—Devavān; upadevaḥ—Upadeva; ca—and; devaśreṣṭha—Devaśreṣṭha; ādayaḥ—such persons; sutāḥ—sons of the Manu.

TRANSLATION

O King, the twelfth Manu will be named Rudra-sāvarṇi. Devavān, Upadeva and Devaśreṣṭha will be among his sons.

TEXT 28

ṛtadhāmā ca tatrendro
devāḥ ca haritādayaḥ
ṛṣayaḥ ca tapomūrtis
tapasvī āgnidhrakādayaḥ

SYNONYMS

ṛtadhāmā—ṛtadhāmā; ca—also; tatra—in that period; indraḥ—the king of heaven; devāḥ—the demigods; ca—and; harita-ādayaḥ—headed by the Haritas; ṛṣayaḥ ca—and the seven sages; tapomūrtiḥ—Tapomūrti; tapasvī—Tapasvī; āgnidhraka—Āgnidhraka; ādayaḥ—and so on.

TRANSLATION

587
In this manvantara, the name of Indra will be Ṛtadhāmā, and the demigods will be headed by the Haritas. Among the sages will be Tapomūrti, Tapasvī and Āgnīdhrika.

TEXT 29

स्वधामाख्यो हरेरंशः साधयिष्यति तन्मनोः ॥
अन्तरं सत्यसहसः सुनृतायाः सुतो किभुः ॥ २९ ॥

svadhāmākhyo harer aṁśaḥ
sādhayiṣyati tan-manoḥ
antaram satyasahasaḥ
sunṛtāyāḥ suto vibhuḥ

SYNONYMS
svadhāmā-ākhyāḥ—Svadhāmā; hareḥ aṁśaḥ—a partial incarnation of the Supreme Personality of Godhead; sādhayiṣyati—will rule; tat-manoḥ—of that Manu; antaram—the manvantara; satyasahasaḥ—of Satyasahā; sunṛtāyāḥ—of Sunṛtā; sutāḥ—the son; vibhuḥ—most powerful.

TRANSLATION

From the mother named Sunṛtā and the father named Satyasahā will come Svadhāmā, a partial incarnation of the Supreme Personality of Godhead. He will rule that manvantara.

TEXT 30

मनुष्योदशो भाव्यो देवसावर्णार्त्तवान् ॥
The thirteenth Manu will be named Deva-sāvarṇī, and he will be very advanced in spiritual knowledge. Among his sons will be Citrasena and Vicitra.

SYNONYMS

manuḥ—the Manu; trayodaśah—thirteenth; bhāvyah—will become; deva-sāvarṇih—Deva-sāvarṇi; ātmavān—well advanced in spiritual knowledge; citrasena—Cirasena; vicitra-ādyāḥ—and others, like Vicitra; deva-sāvarṇi—of Deva-sāvarṇi; deha-jāh—sons.

SYNONYMS

devāḥ—the demigods; sukarma—the Sukarmās; sutrāma-sāmjñāḥ—and the others, like Sutrāma-sāmjñā.
Sutrāmas; *indraḥ*—the king of heaven; *divaspatiḥ*—Divaspati; *nirmoka*—Nirmoka; *tattvadarśa-ādyāḥ*—and others, like Tattvadarśa; *bhaviṣyanti*—will become; *ṛṣayaḥ*—the seven sages; *tadā*—at that time.

**TRANSLATION**

In the thirteenth manvantara, the Sukarmās and Sutrāmas will be among the demigods, Divaspati will be the king of heaven, and Nirmoka and Tattvadarśa will be among the seven sages.

**TEXT 32**

देवोत्रस्य तनय उपहर्त दिवस्पते: ।
योगेश्वरो हरेरंशो ब्रह्मा सम्भविष्यति ॥ ३२ ॥

devahotrasya tanaya
upahartā divaspateḥ
yogeśvaro harer aṁśo
brḥatyāṁ sambhaviṣyati

**SYNONYMS**

devahotrasya—of Devahotra; *tanayaḥ*—the son; *upahartā*—the benefactor; *divaspateḥ*—of Divaspati, the Indra at that time; *yoga-īśvaraḥ*—Yogeśvara, the master of mystic powers; *hareḥ aṁśaḥ*—a partial representation of the Supreme Personality of Godhead; *brḥatyāṁ*—in the womb of his mother, Brḥati; *sambhaviṣyati*—will appear.

**TRANSLATION**

The son of Devahotra known as Yogeśvara will appear as a partial
incarnation of the Supreme Personality of Godhead. His mother's name will be Bṛhatī. He will perform activities for the welfare of Divaspati.

TEXT 33

मनुर्वं इन्द्रसावर्णिश्चतुदेशम् एष्यति ।
उरुगम्भीरवुधाया इन्द्रसावर्णवीर्यं: || ३३ ||

manur vā indra-sāvarṇiś
caturdaśama eṣyati
uru-gambhīra-budhādyā
indra-sāvanī-śīryajāḥ

SYNONYMS
manuḥ—the Manu; vā—either; indra-sāvarṇiḥ—Indra-sāvarṇi;
caturdaśamaḥ—fourteenth; eṣyati—will become; uru—Uru;
gambhīra—Gambhīra; budha-ādyāḥ—and others, such as Budha;
indra-sāvanī—of Indra-sāvarṇi; śīrya-jāḥ—born of the semen.

TRANSLATION

The name of the fourteenth Manu will be Indra-sāvarṇi. He will have sons like Uru, Gambhīra and Budha.

TEXT 34

पवित्राश्चास्त्राः देवा: शुचिरिन्द्रो भवविष्यति ।
अग्निर्बाहः शुचिः शुद्धो माण्डलाधास्तपिनः || ३४ ||

pavitrāḥ cākṣuṣā devāḥ
śucir indro bhaviṣyatī
agnir bāhuḥ śucīḥ śuddho
māgadhādyāś tapasvināḥ

SYNONYMS
pavitrāḥ—the Pāvitraṅgas; cākṣuṣāḥ—the Cākṣuṣas; devāḥ—the demigods; śucīḥ—Śuci; indraḥ—the king of heaven; bhaviṣyatī—will become; agniḥ—Agni; bāhuḥ—Bāhu; śucīḥ—Śuci; śuddhaḥ—Śuddha; māgadhaḥ—Māgadha; ādyāḥ—and so on; tapasvināḥ—the sages.

TRANSLATION
The Pāvitraṅgas and Cākṣuṣas will be among the demigods, and Śuci will be Indra, the king of heaven. Agni, Bāhu, Śuci, Śuddha, Māgadha and others of great austerity will be the seven sages.

TEXT 35

satrāyaṇasya tanayo
bṛhadbhānuḥ tadā hariḥ
vitānāyām mahārāja
kriyā-tantūn vitāyitā

SYNONYMS
satrāyaṇasya—of Satrāyana; tanayah—the son; bṛhadbhānuḥ—Bṛhadbhānu; tadā—at that time; hariḥ—the Supreme Personality of Godhead; vitānāyām—in the womb of Vitānā; mahā-rāja—O King; kriyā-tantūn—all
spiritual activities; *vitāyitā*—will perform.

**TRANSLATION**

O King Parīkṣit, in the fourteenth manvantara the Supreme Personality of Godhead will appear from the womb of Vitānā, and His father's name will be Satrāyana. This incarnation will be celebrated as Bṛhadbhānu, and He will administer spiritual activities.

**TEXT 36**

राजंश्रुतदृश्याति त्रिकालगुणाति ते १
प्रोक्तायेवभिर्मितः कल्यो युगसहस्पर्ययः ॥ ३६ ॥

rajan—O King; caturdaśa—fourteen; etāni—all these; tri-kāla—the three periods of time (past, present and future); anugatāni—covering; te—to you; proktāni—described; ebhiḥ—by these; mitaḥ—estimated; kalpaḥ—one day of Brahmā; yuga-sāhasra—one thousand cycles of four yugas; paryayāḥ—consisting of.

**SYNONYMS**

**TRANSLATION**

O King, I have now described to you the fourteen Manus appearing in the past, present and future. The total duration of time ruled by these Manus is one
thousand yuga cycles. This is called a kalpa, or one day of Lord Brahmā.

Thus end the Bhaktivedanta purports of the Eighth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Description of Future Manus."

14. The System of Universal Management

This chapter describes the duties allotted to Manu by the Supreme Personality of Godhead. All the Manus, as well as their sons, the sages, the demigods and the Indras, act under the orders of various incarnations of the Supreme Personality of Godhead. At the end of every catur-yuga, consisting of Satya-yuga, Dvāpara-yuga, Tretā-yuga and Kali-yuga, the sages, acting under the orders of the Supreme Personality of Godhead, distribute the Vedic knowledge and thus reinstate eternal religious principles. Manu's duty is to reestablish the system of religion. Manu's sons execute Manu's orders, and thus the entire universe is maintained by Manu and his descendants. The Indras are various rulers of the heavenly planets. Assisted by the demigods, they rule the three worlds. The Supreme Personality of Godhead also appears as incarnations in different yugas. He appears as Sanaka, Sanātana, Yājñavalkya, Dattātreya and others, and thus He gives instructions in spiritual knowledge, prescribed duties, principles of mystic yoga, and so on. As Marici and others, He creates progeny; as the king, He punishes the miscreants; and in the form of time, He annihilates the creation. One may argue, "If the all-powerful Supreme Personality of Godhead can do anything simply by His will, why has He arranged for so many personalities to manage?" How and why He does this cannot be understood by those who are under the clutches of māyā.
TEXT 1

श्रीराजोवाच
मन्वतरेषु भगवन्यथा मन्वाद्यस्तिमे ।
यस्मिन्कर्मणि ये चेन नियुक्तस्तदुद्दर्श्ये मे ॥ १ ॥

śrī-rājovāca
manvantareṣu bhagavan
yathā manu-ādayas tv ime
yasmin karmai ye yena
niyuktās tad vadasva me

SYNONYMS
śrī-rājā uvāca—King Parīkṣit said; manvantareṣu—in the reign of each Manu; bhagavan—O great sage; yathā—as; manu-ādayaḥ—the Manus and others; tu—but; ime—these; yasmin—in which; karmaṇi—activities; ye—which persons; yena—by whom; niyuktāḥ—appointed; tat—that; vadasva—kindly describe; me—to me.

TRANSLATION

Mahārāja Parīkṣit inquired: O most opulent Śukadeva Gosvāmī, please explain to me how Manu and the others in each manvantara are engaged in their respective duties, and by whose order they are so engaged.

TEXT 2

श्रीक्रषिरवाच
मनवो मनुपुत्राश्र्म मुनयश्च महीपते ।
SYNONYMS

śrī-ṛṣṭi uvāca—Śrī Śukadeva Gosvāmī said; manavaḥ—all the Manus; manu-putrāḥ—all the sons of Manu; ca—and; munayaḥ—all the great sages; ca—and; mahi-pate—O King; indrāḥ—all the Indras; sura-gaṇāḥ—the demigods; ca—and; eva—certainly; sarve—all of them; puruṣa-śāsanāḥ—under the rule of the Supreme person.

TRANSLATION

Śukadeva Gosvāmī said: The Manus, the sons of Manu, the great sages, the Indras and all the demigods, O King, are appointed by the Supreme Personality of Godhead in His various incarnations such as Yajña.
SYNONYMS

yajña-ādayaḥ—the Lord's incarnation known as Yajña and others; yāḥ—who; kathitāḥ—already spoken of; pauruṣyah—of the Supreme Person; tanavaḥ—incarnations; nṛpa—O King; manu-ādayaḥ—the Manus and others; jagat-yātrām—universal affairs; nayanti—conduct; ābhīḥ—by the incarnations; pracoditāḥ—being inspired.

TRANSLATION

O King, I have already described to you various incarnations of the Lord, such as Yajña. The Manus and others are chosen by these incarnations, under whose direction they conduct the universal affairs.

PURPORT

The Manus execute the orders of the Supreme Personality of Godhead in His various incarnations.

TEXT 4

चतुर्युगान्ते कालेन ग्रस्ताभ्युद्धिगणान्यथा ।
तपसा ऋषयोपपश्यन्यतो धर्मं सनातनं ॥ ४ ॥

catur-yugānte kālena
grastān chruti-gaṇān yathā
tapasā ṛṣayo ‘paśyan
yato dharmaḥ sanātanaḥ

SYNONYMS
catuḥ-yuga-ante—at the end of every four yugas (Satya, Dvāpara, Tretā and Kali); kālena—in due course of time; grastān—lost; śruti-gaṇān—the Vedic instruction; yathā—as; tapasā—by austerity; ṛṣayaḥ—great saintly persons; apaśyan—by seeing misuse; yataḥ—wherefrom; dharmaḥ—occupational duties; sanātanaḥ—eternal.

**TRANSLATION**

At the end of every four yugas, the great saintly persons, upon seeing that the eternal occupational duties of mankind have been misused, reestablish the principles of religion.

**PURPORT**

In this verse, the words dharmaḥ and sanātanaḥ are very important. Sanātana means "eternal," and dharma means "occupational duties." From Satya-yuga to Kali-yuga, the principles of religion and occupational duty gradually deteriorate. In Satya-yuga, the religious principles are observed in full, without deviation. In Tretā-yuga, however, these principles are somewhat neglected, and only three fourths of the religious duties continue. In Dvāpara-yuga only half of the religious principles continue, and in Kali-yuga only one fourth of the religious principles, which gradually disappear. At the end of Kali-yuga, the principles of religion, or the occupational duties of humanity, are almost lost. Indeed, in this Kali-yuga we have passed through only five thousand years, yet the decline of sanātana-dharma is very prominent. The duty of saintly persons, therefore, is to take up seriously the cause of sanātana-dharma and try to reestablish it for the benefit of the entire human society. The Kṛṣṇa consciousness movement has been started according to this principle. As stated in Śrīmad-Bhāgavatam (12.3.51):

\[
\text{kaler doṣa-nidhe rājan} \\
\text{asti hy eko mahān guṇaḥ}
\]
The entire Kali-yuga is full of faults. It is like an unlimited ocean of faults. But the Kṛṣṇa consciousness movement is very authorized. Therefore, following in the footsteps of Śrī Caitanya Mahāprabhu, who five hundred years ago inaugurated the movement of saṅkīrtana, kṛṣṇa-kīrtana, we are trying to introduce this movement, according to superior orders, all over the world. Now, if the inaugurators of this movement strictly follow the regulative principles and spread this movement for the benefit of all human society, they will certainly usher in a new way of life by reestablishing sanātana-dharma, the eternal occupational duties of humanity. The eternal occupational duty of the human being is to serve Kṛṣṇa. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.' [Cc. Madhya 20.108]. This is the purport of sanātana-dharma. Sanātana means nitya, or "eternal," and kṛṣṇa-dāsa means "servant of Kṛṣṇa." The eternal occupational duty of the human being is to serve Kṛṣṇa. This is the sum and substance of the Kṛṣṇa consciousness movement.

**TEXT 5**

ततो धर्मां चतुष्पादं मनवो हरिणोदिताः । ।
युक्तं सद्यायन्त्यद्वा स्वे स्वे काले महीं नृप ॥ ५ ॥

tato dharmaṁ catuspādāṁ
manavo hariṇoditāṁ
yuktāḥ saṅcārayanty addhā
sve sve kāle mahīṁ nṛpa

**SYNONYMS**

tataḥ—thereafter (at the end of Kali-yuga); dharmam—the religious principle; catuh-pādam—in four parts; manavaḥ—all the Manus; hariṇā—by the
Supreme Personality of Godhead; _uditāḥ_—being instructed; _yuktāḥ_—being engaged; _saṅcārayanti_—reestablish; _addhā_—directly; _sve sve_—in their own; _kāle_—time; _mahīm_—within this world; _nṛpa_—O King.

**TRANSLATION**

Thereafter, O King, the Manus, being fully engaged according to the instructions of the Supreme Personality of Godhead, directly reestablish the principles of occupational duty in its full four parts.

**PURPORT**

_Dharma_, or occupational duty, can be established in its full four parts as explained in _Bhagavad-gītā_. In _Bhagavad-gītā_ (4.1) the Lord says:

\[
\begin{align*}
&\text{imāṁ vivasvate yogāṁ} \\
&\text{proktavān aham avyayam} \\
&\text{vivasvān manave prāha} \\
&\text{manur ikṣvākave 'bravīt}
\end{align*}
\]

"I instructed this imperishable science of _yoga_ to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." This is the process of disciplic succession. Following the same process, the _Kṛṣṇa_ consciousness movement is teaching the principles of _Bhagavad-gītā_ as it is, without deviation, all over the world. If the fortunate people of this time accept the instructions of Lord _Kṛṣṇa_, they will certainly be happy in Śrī Caitanya Mahāprabhu's mission. Caitanya Mahāprabhu wanted everyone, at least in India, to become a preacher of this mission. In other words, one should become a _guru_ and preach the Lord's instructions all over the world for the peace and prosperity of humanity.

**TEXT 6**

600
SYNONYMS

pālayanti—execute the order; prajā-pālā—the rulers of the world, namely the sons and grandsons of Manu; yāvat antam—unto the end of Manu's reign; vibhāgaśah—in divisions; yajña-bhāga-bhujō devā—the enjoyers of the result of yajñas; devā—the demigods; ye—others; ca—also; tatra anvītāḥ—engaged in that business; ca—also; taiḥ—by them.

TRANSLATION

To enjoy the results of sacrifices [yajñas], the rulers of the world, namely the sons and grandsons of Manu, discharge the orders of the Supreme Personality of Godhead until the end of Manu's reign. The demigods also share the results of these sacrifices.

PURPORT

As stated in Bhagavad-gītā (4.2):

evam paramparā-prāptam
imam rājarṣayo viduḥ

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." This paramparā
system extends from Manu to Ikṣvāku and from Ikṣvāku to his sons and grandsons. The rulers of the world in the line of hierarchy execute the order of the Supreme Personality of Godhead in the paramparā system. Anyone interested in peaceful life must participate in this paramparā system and perform yajñas. As Gauḍīya Vaiṣṇavas in the paramparā system of Śrī Caitanya Mahāprabhu, we must perform saṅkīrtana-yajña all over the world (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasah [SB 11.5.32]). Śrī Caitanya Mahāprabhu is the incarnation of the Supreme Personality of Godhead in this age of Kali, and He will be easily satisfied if the saṅkīrtana movement is spread vigorously all over the world. This will also make people happy without a doubt.

TEXT 7

इन्द्रो भगवता दत्तं तैलोक्यश्रीयमूर्जिताम् ।
भुजानः पाति लोकांश्रीन् कामं लोके प्रवर्षिति ॥ ७ ॥

indro bhagavatā dattām
trailokya-śriyam ūrjītām
bhuṅjānah pāti lokāms trīn
kāmaṁ loke pravarṣati

SYNONYMS

indraḥ—the King of heaven; bhagavatā—by the Supreme Personality of Godhead; dattām—given; trailokya—of the three worlds; śriyam ūrjītām—the great opulences; bhuṅjānah—enjoying; pāti—maintains; lokān—all the planets; trīn—within the three worlds; kāmaṁ—as much as necessary; loke—within the world; pravarṣati—pours rain.
TRANSLATION

Indra, King of heaven, receiving benedictions from the Supreme Personality of Godhead and thus enjoying highly developed opulences, maintains the living entities all over the three worlds by pouring sufficient rain on all the planets.

TEXT 8

जानां चानुयुगं ब्रुते हरि: सिद्धस्वरूपधुक् ।
ऋषिरूपधर: कर्म योगं योगेशरूपधुक् ॥ ५ ॥

jñānam cānuyugam brūte
hariḥ siddha-svarūpa-dhṛk
ṛṣi-rūpa-dharaḥ karma
yogaṁ yogesa-rūpa-dhṛk

SYNONYMS

jñānam—transcendental knowledge; ca—and; anuyugam—according to the age; brūte—explains; hariḥ—the Supreme Personality of Godhead; siddha-svarūpa-dhṛk—assuming the form of liberated persons like Sanaka and Sanātana; ṛṣi-rūpa-dharaḥ—assuming the form of great saintly persons like Yājñavalkya; karma—karma; yogaṁ—the mystic yoga system; yoga-ṛṣa-rūpa-dhṛk—by assuming the form of a great yogi like Dattātreya.

TRANSLATION

In every yuga, the Supreme Personality of Godhead, Hari, assumes the form of Siddhas such as Sanaka to preach transcendental knowledge, He assumes the form of great saintly persons such as Yājñavalkya to teach the way of karma, and He assumes the form of great yogis such as Dattātreya to teach the system
PURPORT

For the benefit of all human society, not only does the Lord assume the form of Manu as an incarnation to rule the universe properly, but He also assumes the forms of a teacher, yogī, jñānī and so on, for the benefit of human society. The duty of human society, therefore, is to accept the path of action enunciated by the Supreme Lord. In the present age, the sum and substance of all Vedic knowledge is to be found in Bhagavad-gītā, which is personally taught by the Supreme Personality of Godhead, and the same Supreme Godhead, assuming the form of Śrī Caitanya Mahāprabhu, expands the teachings of Bhagavad-gītā all over the world. In other words, the Supreme Personality of Godhead, Hari, is so kind and merciful to human society that He is always anxious to take the fallen souls back home, back to Godhead.

TEXT 9

सर्गः प्रजेशरुपेण दस्यून्हन्यात् स्वराज्यः ॥
कालरुपेण सर्वेषाभावाय पूर्णमुः ॥ ९ ॥

sargam prajeśa-rūpena
dasyūn hanyāt svarād-vapuh
kāla-rūpeṇa sarveṣām
abhāvāya pṛthag guṇah

SYNONYMS

sargam—creation of progeny; prajā-īṣa-rūpeṇa—in the form of the Prajāpati Marici and others; dasyūn—thieves and rogues; hanyāt—kills; sva-rāt-vapuh—in the form of the king; kāla-rūpeṇa—in the form of time; sarveṣām—of everything; abhāvāya—for the annihilation; pṛthak—different;
guṇaḥ—possessing qualities.

TRANSLATION

In the form of Prajāpati Marīci, the Supreme Personality of Godhead creates progeny; becoming the king, He kills the thieves and rogues; and in the form of time, He annihilates everything. All the different qualities of material existence should be understood to be qualities of the Supreme Personality of Godhead.

TEXT 10

स्तूयमानो जनाईर्भिर्माययानामरूपया ।
विमोहितात्मभिर्नादर्शनैर्च दृश्यते ॥ १० ॥

stūyamāno janair ebhir
māyayā nāma-rūpayā
vimohitātmabhīr nānā-
darśanair na ca drśyate

SYNONYMS

stūyamānaḥ—being sought; janaiḥ—by people in general; ebhiḥ—by all of them; māyayā—under the influence of māya; nāma-rūpayā—possessing different names and forms; vimohita—bewildered; ātmabhīḥ—by illusion; nānā—various; darśanaiḥ—by philosophical approaches; na—not; ca—and; drśyate—the Supreme Personality of Godhead can be found.

TRANSLATION

People in general are bewildered by the illusory energy, and therefore they try to find the Absolute Truth, the Supreme Personality of Godhead, through
various types of research and philosophical speculation. Nonetheless, they are unable to see the Supreme Lord.

**PURPORT**

Whatever actions and reactions take place for the creation, maintenance and annihilation of this material world are actually brought about by the one Supreme Person. There are many varieties of philosophers trying to search for the ultimate cause under different names and forms, but they are unable to find the Supreme Personality of Godhead, Kṛṣṇa, who explains in Bhagavad-gītā that He is the origin of everything and the cause of all causes (aham sarvasya prabhavaḥ [Bg. 10.8]). This inability is due to the illusory energy of the Supreme Lord. Devotees, therefore, accept the Supreme Personality of Godhead as He is and remain happy simply by chanting the glories of the Lord.

**TEXT 11**

एतं कल्पविकल्पस्य प्रमाणं परिकीर्तितम् ।
यत्र मन्वन्तराण्याहुश्चतुर्दश善 पुराविदः ॥ ११ ॥

etat kalpa-vikalpasya
pramāṇam parikīrtitam
yatra manvantarāṇy āhuś
caturdaśa purāvidah

**SYNONYMS**

*etat*—all these; *kalpa*—in one day of Lord Brahmā; *vikalpa*-śya—of the changes in a *kalpa*, such as the change of Manus; *pramāṇam*—evidences; *parikīrtitam*—described (by me); *yatra*—wherein; *manvantarāṇi*—periods of Manus; *āhuḥ*—said; *caturdaśa*—fourteen; *purā-vidaḥ*—learned scholars.
TRANSLATION

In one kalpa, or one day of Brahmā, there take place the many changes called vikalpas. O King, all of these have been previously described to you by me. Learned scholars who know the past, present and future have ascertained that in one day of Brahmā there are fourteen Manus.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The System of Universal Management."

15. Bali Mahārāja Conquers the Heavenly Planets

This chapter describes how Bali, after performing the Viśvajit-yajña, received the benediction of a chariot and various kinds of paraphernalia for war, with which he attacked the King of heaven. All the demigods, being afraid of him, left the heavenly planets and went away, following the instructions of their guru.

Mahārāja Parīkṣit wanted to understand how Lord Vāmanadeva, on the plea of taking three paces of land from Bali Mahārāja, took everything away from him and arrested him. Śukadeva Gosvāmī responded to this inquiry with the following explanation. In the fight between the demons and the demigods, as described in the Eleventh Chapter of this canto, Bali was defeated, and he died in the fight, but by the grace of Śukrācārya he regained his life. Thus he engaged himself in the service of Śukrācārya, his spiritual master. The descendants of Bhṛgu, being pleased with him, engaged him in the Viśvajit-yajña. When this yajña was performed, from the fire of yajña came a
chariot, horses, a flag, a bow, armor and two quivers of arrows. Mahārāja Prahlāda, Bali Mahārāja's grandfather, gave Bali an eternal garland of flowers, and Śukrācārya gave him a conchshell. Bali Mahārāja, after offering obeisances to Prahlāda, the brāhmaṇas and his spiritual master, Śukrācārya, equipped himself to fight with Indra and went to Indrapurī with his soldiers. Blowing his conchshell, he attacked the outskirts of Indra's kingdom. When Indra saw Bali Mahārāja's prowess, he went to his own spiritual master, Bṛhaspati, told him about Bali's strength, and inquired about his duty. Bṛhaspati informed the demigods that because Bali had been endowed with extraordinary power by the brāhmaṇas, the demigods could not fight with him. Their only hope was to gain the favor of the Supreme Personality of Godhead. Indeed, there was no alternative. Under the circumstances, Bṛhaspati advised the demigods to leave the heavenly planets and keep themselves somewhere invisible. The demigods followed his orders, and Bali Mahārāja, along with his associates, gained the entire kingdom of Indra. The descendants of Bhṛgu Muni, being very affectionate to their disciple Bali Mahārāja, engaged him in performing one hundred aśvamedha-yajñas. In this way, Bali enjoyed the opulences of the heavenly planets.

TEXTS 1-2

श्रीराजोवाच

बलेः पद्मरूपेः कस्माद्धरियाचत ।
भूत्वेश्वर: क्रूपणबुद्धायायादिपि बबन्ध तम ॥ १ ॥
एतद् वेदितुमिच्छामो महत् कौतुहलं हि न: ।
याज्ञवल्क्यरूप पूर्णत्व बबन्धं चाप्यनागसः ॥ २ ॥

śrī-rājovāca
baleḥ pada-trayaṁ bhūmeḥ
casmād dharir ayācata

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bhūteśvaraḥ kṛpaṇa-val
labdha-arthaḥ 'pi babandha tam

etad veditum icchāmo
mahat kautūhalam hi naḥ
yācēśvarasya pūrṇasya
bandhanam cāpy anāgasaḥ

SYNONYMS
śrī-rāja uvāca—the King said; baleḥ—of Bali Mahārāja; pada-trayam—three steps; bhūmeḥ—of land; kasmāt—why; hariḥ—the Supreme Personality of Godhead (in the form of Vāmana); ayācata—begged; bhūta-īśvaraḥ—the proprietor of all the universe; kṛpaṇa-vat—like a poor man; labdha-arthaḥ—He got the gift; api—although; babandha—arrested; tam—him (Bali); etat—all this; veditum—to understand; icchāmaḥ—we desire; mahat—very great; kautūhalam—eagerness; hi—indeed; naḥ—our; yācēḥ—begging; īśvarasya—of the Supreme Personality of Godhead; pūrṇasya—who is full in everything; bandhanam—arresting; ca—as also; api—although; anāgasaḥ—of he who was faultless.

TRANSLATION

Mahārāja Parikṣit inquired: The Supreme Personality of Godhead is the proprietor of everything. Why did He beg three paces of land from Bali Mahārāja like a poor man, and when He got the gift for which He had begged, why did He nonetheless arrest Bali Mahārāja? I am very much anxious to know the mystery of these contradictions.

TEXT 3

श्रीशुकु उदाच
SYNONYMS

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; parājita—being defeated; śrīḥ—opulences; asubhiḥ ca—of life also; hāpito—deprived; hi—indeed; indreṇa—by King Indra; rājan—O King; bhrīgubhiḥ—by the descendants of Bhṛgu Muni; saḥ—he (Bali Mahārāja); jīvitaḥ—brought back to life; sarva-ātmanā—in full submission; tān—them; abhajat—worshiped; bṛgūn—the descendants of Bhṛgu Muni; baliḥ—Mahārāja Bali; śīṣyāḥ—a disciple; mahātmā—the great soul; artha-nivedanena—by giving them everything.

TRANSLATION

Śukadeva Gosvāmī said: O King, when Bali Mahārāja lost all his opulence and died in the fight, Śukrācārya, a descendant of Bhṛgu Muni, brought him back to life. Because of this, the great soul Bali Mahārāja became a disciple of Śukrācārya and began to serve him with great faith, offering everything he had.
SYNONYMS

tam—upon him (Bali Mahārāja); brāhmaṇāḥ—all the brāhmaṇas; bhṛgavaḥ—the descendants of Bhṛgu Muni; priyamāṇāḥ—being very pleased; ayājayan—engaged him in performing a sacrifice; viṣvajitā—known as Viṣvajit; tri-nākam—the heavenly planets; jigīsamāṇam—desiring to conquer; vidhinā—according to regulative principles; abhiṣicya—after purifying; mahā-abhiṣekena—by bathing him in a great abhiṣeka ceremony; mahā-anubhāvāḥ—the exalted brāhmaṇas.

TRANSLATION

The brāhmaṇa descendants of Bhṛgu Muni were very pleased with Bali Mahārāja, who desired to conquer the kingdom of Indra. Therefore, after purifying him and properly bathing him according to regulative principles, they engaged him in performing the yajña known as Viṣvajit.

TEXT 5

ततो रथः काश्यपपद्ये

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SYNONYMS

tataḥ—thereafter; rathaḥ—a chariot; kāścana—with gold; paṭṭa—and silk garments; naddhaḥ—wrapped; hayāḥ ca—horses also; haryaśva-turaṅga-varṇāḥ—exactly of the same color as the horses of Indra (yellow); dhvajāḥ ca—a flag also; simhena—with the mark of a lion; virājamānaḥ—existing; huta-aśanāt—from the blazing fire; āsa—there was; havirbhiḥ—by offerings of clarified butter; iṣṭāt—worshiped.

TRANSLATION

When ghee [clarified butter] was offered in the fire of sacrifice, there appeared from the fire a celestial chariot covered with gold and silk. There also appeared yellow horses like those of Indra, and a flag marked with a lion.
A gilded bow, two quivers of infallible arrows, and celestial armor also appeared. Bali Mahārāja's grandfather Prahlāda Mahārāja offered Bali a garland of flowers that would never fade, and Śukrācārya gave him a conchshell.

**SYNONYMS**

dhanuṣ—a bow; ca—also; divyam—uncommon; puraṭa-upanaddham—covered with gold; tūṇāv—two quivers; ariktau—infallible; kavacam ca—and armor; divyam—celestial; pitāmahās tasya—his grandfather, namely Prahlāda Mahārāja; dadau—gave; ca—and; mālām—a garland; amlāna-puspām—made of flowers that do not fade away; jala jam—a conchshell (which is born in water); ca—as well as; śukraḥ—Śukrācārya.

**TRANSLATION**

A gilded bow, two quivers of infallible arrows, and celestial armor also appeared. Bali Mahārāja's grandfather Prahlāda Mahārāja offered Bali a garland of flowers that would never fade, and Śukrācārya gave him a conchshell.
pradakṣiṇī-ktṛya kṛta-praṇāmaha
prahrādam āmantrya namaḥ-cakāra

SYNONYMS

evam—in this way; saḥ—he (Bali Mahārāja); vipra-arjīta—gained by the grace of the brāhmaṇas; yodhana-arthaḥ—possessing equipment for fighting; taih—by them (the brāhmaṇas); kalpita—advice; svastyayanaḥ—ritualistic performance; atha—as; vipṛn—all the brāhmaṇas (Śukrācarya and others); pradakṣiṇī-ktṛya—circumambulating; kṛta-praṇāmaha—offered his respectful obeisances; prahrādam—unto Prahlāda Mahārāja; āmantrya—addressing; namaḥ-cakāra—offered him obeisances.

TRANSLATION

When Mahārāja Bali had thus performed the special ritualistic ceremony advised by the brāhmaṇas and had received, by their grace, the equipment for fighting, he circumambulated the brāhmaṇas and offered them obeisances. He also saluted Prahlāda Mahārāja and offered obeisances to him.

TEXTS 8-9

adhāruhya rathaṁ divyaṁ
bhṛgu-dattam mahārathaḥ
susrag-dharo ‘tha sannahya
dhanvi khadgī dhṛteṣudhiḥ

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hemāṅgada-lasad-bāhuḥ
sphuran-makara-kunḍalāḥ
rarāja ratham ārūḍho
dhiṣṇya-stha iva havyavāṭ

SYNONYMS
atha—thereupon; āruhya—getting on; ratham—the chariot; divyam—celestial; bhṛgu-dattam—given by Śukrācārya; mahā-rathaḥ—Bali Mahārāja, the great charioteer; su-srak-dharaḥ—decorated with a nice garland; atha—thus; sannahya—covering his body with armor; dhanvi—equipped with a bow; khaḍgi—taking a sword; dhṛta-śudhiḥ—taking a quiver of arrows; hema-aṅgada-lasat-bāhuḥ—decorated with golden bangles on his arms; sphurat-makara-kunḍalāḥ—decorated with brilliant earrings resembling sapphires; rarāja—was illuminating; ratham ārūḍhaḥ—getting on the chariot; dhiṣṇya-sthāḥ—situated on the altar of sacrifice; iva—like; havya-vāṭ—worshipable fire.

TRANSLATION
Then, after getting on the chariot given by Śukrācārya, Bali Mahārāja, decorated with a nice garland, put protective armor on his body, equipped himself with a bow, and took up a sword and a quiver of arrows. When he sat down on the seat of the chariot, his arms decorated with golden bangles and his ears with sapphire earrings, he shone like a worshipable fire.

TEXTS 10-11

तुत्यैश्चर्यवर्तेऽकेष्मेऽस्यन्तामद्यात्मकं
पिबद्दलितं खं दुभिमिर्द्धेद्विषा परिधीनवेऽ १० ॥
वृत्तो विकर्षनं महतीमासुरी भ्रजिनी विभुः ॥ ६१५॥

When he assembled with his own soldiers and the demon chiefs, who were equal to him in strength, opulence and beauty, they appeared as if they would swallow the sky and burn all directions with their vision. After thus gathering the demoniac soldiers, Bali Mahārāja departed for the opulent capital of Indra. Indeed, he seemed to make the entire surface of the world tremble.
TEXT 12

रम्यामुपवनोधानेः श्रीमद्विन्दनादिभिः ।
कूजज्ञध्रामिश्नैर्गायन्नतमस्वात्रैः ।
प्रवालकपक्षोरोहमारशाखामरामः ॥ १२ ॥

ramyām upavanodyānaiḥ
śrīmadbhīr nandanādibhiḥ
kūjad-vihāṅga-mithunair
ghāyan-matta-madhuvrataiḥ
pravāla-phala-puṣporu-
bhāra-sākhāmara-drumaiḥ

SYNONYMS

ramyām—very pleasing; upavana—with orchards; udyānaiḥ—and gardens; śrīmadbhīḥ—very beautiful to see; nandana-ādibhiḥ—such as Nandana; kūjat—chirping; vihāṅga—birds; mithunaiḥ—with pairs; gāyat—singing; matta—mad; madhu-vrataiḥ—with bees; pravāla—of leaves; phala-puṣpa—fruits and flowers; uru—very great; bhāra—bearing the weight; sākhā—whose branches; amara-drumaiḥ—with eternal trees.

TRANSLATION

King Indra's city was full of pleasing orchards and gardens, such as the Nandana garden. Because of the weight of the flowers, leaves and fruit, the branches of the eternally existing trees were bending down. The gardens were visited by pairs of chirping birds and singing bees. The entire atmosphere was celestial.

TEXT 13
Beautiful women protected by the demigods sported in the gardens, which had lotus ponds full of swans, cranes, cakravākas and ducks.
SYNONYMS

ākāśa-gaṅgayā—by Ganges water known as Ākāśa-gaṅgā; devyā—the always-worshipable goddess; vṛtām—surrounded; parikha-bhūtayā—as a trench; prākārena—by ramparts; agni-varṇena—resembling fire; sa-aṭṭālena—with places for fighting; unnatena—very high; ca—and.

SYNONYMS

rukma-pañña—possessing plates made of gold; kapātaiḥ—the doors of which; ca—and; dvāraiḥ—with entrances; sphaṭikā-gopuraiḥ—with gates made of excellent marble; juṣṭām—linked; vibhakta-prapathām—with many different public roads; viśvakarma-vinirmitām—constructed by Viśvakarmā, the heavenly architect.

TEXT 15

The city was surrounded by trenches full of Ganges water, known as Ākāśa-gaṅgā, and by a high wall, which was the color of fire. Upon this wall were parapets for fighting.

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The doors were made of solid gold plates, and the gates were of excellent marble. These were linked by various public roads. The entire city had been constructed by Viśvakarmā.

TEXT 16

सभाचत्वरथ्याद्य विमानैन्यर्बुदेयुर्ताम् ।
शुरातकैर्मणिमयेवञ्जविद्विषेदिभिः ॥ १६ ॥

sabhā-catvara-rathyādhyām
vimānair nyarbudair yutām
śṛṅgātakair maṇimayaśair
vajra-vidruma-vedibhiḥ

SYNONYMS

sabhā—with assembly houses; catvara—courtyards; rathya—and public roads; ādhyām—opulent; vimānaiḥ—by airplanes; nyarbudaiḥ—not less than ten crores (one hundred million); yutām—endowed; śṛṅga-āṭakaiḥ—with crossroads; maṇi-mayaśair—made of pearls; vajra—made of diamonds; vidruma—and coral; vedibhiḥ—with places to sit.

TRANSLATION

The city was full of courtyards, wide roads, assembly houses, and not less than one hundred million airplanes. The crossroads were made of pearl, and there were sitting places made of diamond and coral.
TEXT 17

yatra nitya-vayo-rūpāḥ
śyāmā viraja-vāsasaḥ
bhrājante rūpavan-nāryo
hy arcirbhīr iva vahnayaḥ

SYNONYMS

yatra—in that city; nitya-vayaḥ-rūpāḥ—who were ever beautiful and young; śyāmā—possessing the quality of śyāmā; viraja-vāsasaḥ—always dressed with clean garments; bhrājante—glitter; rūpa-vat—well decorated; nāryo—women; hi—certainly; arcirbhīḥ—with many flames; iva—like; vahnayaḥ—fires.

TRANSLATION

Everlastingly beautiful and youthful women, who were dressed with clean garments, glittered in the city like fires with flames. They all possessed the quality of śyāmā.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives a hint of the quality of the śyāmā woman.

śīta-kāle bhaved uṣṇā
uṣma-kāle suṣītalāḥ
stanau sukaṭhināu yāsāṁ
tāḥ śyāmāḥ parikīrtitāḥ

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A woman whose body is very warm during the winter and cool during the summer and who generally has very firm breasts is called śyāmā.

TEXT 18

सुरक्षीकेशविश्रापनसौगन्धिकक्षञाम् ।
यत्रामौदसपादाय मार्ग आवाति मारुतः ॥ १५ ॥

sura-strī-keśa-vibhraṣṭa-
nava-saugandhika-srajaṁ
yatrāmodam upādāya
mārga āvāti mārutaḥ

SYNONYMS

sura-strī—of the women of the demigods; keśa—from the hair; vibhraṣṭa—fallen; nava-saugandhika—made of fresh, fragrant flowers; srajaṁ—of the flower garlands; yatra—wherein; āmodam—the fragrance; upādāya—carrying; mārga—on the roads; āvāti—blows; mārutaḥ—the breeze.

TRANSLATION

The breezes blowing in the streets of the city bore the fragrance of the flowers falling from the hair of the women of the demigods.

TEXT 19

हेमजालाक्षनिर्गच्छद्वृत्तनागुरुगल्लिना ।
पाण्डुरेण प्रतिच्छत्तमागं यान्ति सुरप्रिया: ॥ १९ ॥

hema-jālākṣa-nirgacchad-

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dhūmenāguru-gandhinā
pāṇḍureṇa praticchanna-
mārge yānti sura-priyāḥ

SYNONYMS

hema-jāla-akṣa— from dainty little windows made of networks of gold;
nirgacchat—emanating; dhūmena—by smoke; aguru-gandhinā—fragrant due
to burning incense known as aguru; pāṇḍureṇa—very white;
praticchanna—covered; mārge—on the street; yānti—pass;
sura-priyāḥ—beautiful public women known as Apsarās, celestial girls.

TRANSLATION

Apsarās passed on the streets, which were covered with the white, fragrant
smoke of aguru incense emanating from windows with golden filigree.

TEXT 20

muktā-vitānair maṇi-hema-ketubhir
nānā-patākā-valabhibhir āyṛtām
śikhaṇḍi-pārāvata-bhrṅga-nāditām
vaimānika-stri-kala-gīta-maṅgalāṁ

SYNONYMS
muktā-vitānaiḥ—by canopies decorated with pearls; maṇi-hema-ketubhiḥ—with flags made with pearls and gold; nānā-patākā—possessing various kinds of flags; valabhībhiḥ—with the domes of the palaces; āvṛtām—covered; śikhaṇḍi—of birds like peacocks; pārāvata—pigeons; bhṛṅga—bees; nāditām—vibrated by the respective sounds; vaimānika—getting on airplanes; stri—of women; kala-gīta—from the choral singing; maṅgalām—full of auspiciousness.

**TRANSLATION**

The city was shaded by canopies decorated with pearls, and the domes of the palaces had flags of pearl and gold. The city always resounded with the vibrations of peacocks, pigeons and bees, and above the city flew airplanes full of beautiful women who constantly chanted auspicious songs that were very pleasing to the ear.

**TEXT 21**

mṛdaṅga-śaṅkhānaka-dundubhi-svanaiḥ  
ṣatāla-vinā-murajeṣṭa-venubhiḥ  
nṛtyaiḥ savādyair upadeva-gītakair  
manoramām sva-prabhayā jīta-prabhām

**SYNONYMS**

mṛdaṅga—of drums; śaṅkhā—conchshells; ānaka-dundubhi—and kettledrums;
svanaiḥ—by the sounds; sa-tāla—in perfect tune; vīṇā—a stringed instrument; muraja—a kind of drum; iṣṭa-vēṇubhiḥ—accompanied by the very nice sound of the flute; nṛtyaiḥ—with dancing; sa-vādyaiḥ—with concert instruments; upadeva-gītakaiḥ—with singing by the secondary demigods like the Gandharvas; manoramām—beautiful and pleasing; sva-prabhayaḥ—by its own brilliance; jīta-prabhām—the personification of beauty was conquered.

**TRANSLATION**

The city was filled with the sounds of mṛdaṅgas, conchshells, kettledrums, flutes and well-tuned stringed instruments all playing in concert. There was constant dancing and the Gandharvas sang. The combined beauty of Indrapurī defeated beauty personified.

**TEXT 22**

यां न व्रजन्त्यां धर्मविविधं: खलच्छुन्दुहः शठः।
मानिन: कामिनो लुभ्या एमहर्नां व्रजन्ति यत् ॥ २२ ॥

yāṁ na vrajanty adharmiṣṭhāḥ
khalā bhūta-druhaḥ śaṭhāḥ
mānināḥ kāmino lubdhā
ebhir hīnā vrajanti yat

**SYNONYMS**

yāṁ—in the streets of the city; na—not; vrajanti—pass; adharmiṣṭhāḥ—irreligious persons; khalā—envious persons; bhūta-druhaḥ—persons violent toward other living entities; śaṭhāḥ—cheaters; mānināḥ—falsely prestigious; kāmino—lusty; lubdhā—greedy; ebhiḥ—these; hīnā—completely devoid of; vrajanti—walk; yat—on the street.
TRANSLATION

No one who was sinful, envious, violent toward other living entities, cunning, falsely proud, lusty or greedy could enter that city. The people who lived there were all devoid of these faults.

TEXT 23

तां देवधानीं स वरुथिनीपति- ।
बाहिः समन्ताः रुरुथे पुजनयाः ॥
आचार्यदत्तं जलजं महास्वानं ।
दध्माँ प्रयुञ्जमन्यमिन्द्रयोषिताम् ॥ २३ ॥

tāṁ deva-dhānim sa varūthinī-patir
bahiḥ samantād ruruḍhe pṛtanyayā
ācārya-dattam jalaṁ mahā-svanam
dadhmau prayuñjan bhayam indra-yoṣitām

SYNONYMS

tām—that; deva-dhānim—place where Indra lived; saḥ—he (Bali Mahārāja); varūthinī-patih—the commander of the soldiers; bahiḥ—outside; samantāt—in all directions; ruruḍhe—attacked; pṛtanyayā—by soldiers; ācārya-dattam—given by Śukrācārya; jala-jam—the conchshell; mahā-svanam—a loud sound; dadhmau—resounded; prayuñjan—creating; bhayam—fear; indra-yoṣitām—of all the ladies protected by Indra.

TRANSLATION

Bali Mahārāja, who was the commander of numberless soldiers, gathered his
soldiers outside this abode of Indra and attacked it from all directions. He sounded the conchshell given him by his spiritual master, Śukrācārya, thus creating a fearful situation for the women protected by Indra.

**TEXT 24**

मघवांतमभिप्रेत्य बलेः परममुद्याम् ।
सर्वदेवगणोपेतो गुरुमेतदुवाच ह ॥ २४ ॥

maghavāṁs tam abhipretya
baleḥ paramam udyamam
sarva-deva-gaṇopeto
gurum etad uvāca ha

**SYNONYMS**

maghavān—Indra; tam—the situation; abhipretya—understanding; baleḥ—of Bali Mahārāja; paramam udyamam—great enthusiasm; sarva-deva-gaṇa—by all the demigods; upetaḥ—accompanied; gurum—unto the spiritual master; etat—the following words; uvāca—said; ha—indeed.

**TRANSLATION**

Seeing Bali Mahārāja's indefatigable endeavor and understanding his motive, King Indra, along with the other demigods, approached his spiritual master, Brhaspati, and spoke as follows.

**TEXT 25**

भगवनुद्यमो भूयान्बलेन् पूर्वबैरिणः ।
bhagavann udyamo bhūyān
baler nah pūrva-vairiṇāḥ
aviṣahyam imaṁ manye
kenāṣīt tejasorjitaḥ

SYNONYMS
bhagavan—O my lord; udyamah—enthusiasm; bhūyān—great; baleḥ—of Bali Mahārāja; nah—our; pūrva-vairiṇāḥ—past enemy; aviṣahyam—unbearable; imam—this; manye—I think; kena—by whom; āsīt—got; tejasā—prowess; ārjitaḥ—achieved.

TRANSLATION
My lord, our old enemy Bali Mahārāja now has new enthusiasm, and he has obtained such astonishing power that we think that perhaps we cannot resist his prowess.

TEXT 26
nainām kaścit kuto vāpi
prativyodhum adhiśvaraḥ
pibann iva mukhenedaṁ
lihann iva diśo daśa
dahann iva diśo dṛgbiḥ

628
saṁvartāgniṁ ivotthitaḥ

SYNONYMS

na—not; enam—this arrangement; kaścit—anyone; kutaḥ—from anywhere; vā api—either; prativyodhum—to counteract; adhiśvaraḥ—capable; pibān iva—as if drinking; mukhena—by the mouth; idam—this (world); lihan iva—as if licking up; diśaḥ daśa—all ten directions; dahan iva—as if burning; diśaḥ—all directions; dṛgbiḥ—by his vision; saṁvarta-agniḥ—the fire known as saṁvarta; iva—like; utthitaḥ—now arisen.

TRANSLATION

No one anywhere can counteract this military arrangement of Bali's. It now appears that Bali is trying to drink up the entire universe with his mouth, lick up the ten directions with his tongue, and raise fire in every direction with his eyes. Indeed, he has arisen like the annihilating fire known as saṁvartaka.

TEXT 27

brūhi kāraṇam etasya
durdharṣatvasya mat-ripoḥ
ojaḥ saho balaṁ tejo
yata etat samudyamaḥ

SYNONYMS

brūhi—kindly inform us; kāraṇam—the cause; etasya—of all this; durdharṣatvasya—of the formidableness; mat-ripoḥ—of my enemy;
ojaḥ—prowess; sahaḥ—energy; balam—strength; tejaḥ—influence; yataḥ—wherefrom; etat—all this; samudyamaḥ—endeavor.

**TRANSLATION**

Kindly inform me. What is the cause for Bali Mahārāja's strength, endeavor, influence and victory? How has he become so enthusiastic?

**TEXT 28**

श्रीगुरुरङ्गाच
जानामि मधवक्षणोपरक्षयकारणम् ।
शिष्यायोपभूतं तेजो भृगुभिन्नविद्वादिमः ॥ २५ ॥

śrī-gurur uvāca
jānāmi maghavañ chatror
unnater asya kāraṇam
śiṣyāyopabhṛtam tejo
bhrgubhir brahma-vādibhiḥ

**SYNONYMS**

śrī-guruḥ uvāca—Bṛhaspati said; jānāmi—I know; maghavan—O Indra; śatroḥ—of the enemy; unnateḥ—of the elevation; asya—of him; kāraṇam—the cause; śiṣyāya—unto the disciple; upabhṛtam—endowed; tejaḥ—power; bhrgubhiḥ—by the descendants of Bhṛgu; brahma-vādibhiḥ—all-powerful brāhmaṇas.

**TRANSLATION**

Bṛhaspati, the spiritual master of the demigods, said: O Indra, I know the
cause for your enemy's becoming so powerful. The brāhmaṇa descendants of Bhṛgu Muni, being pleased by Bali Mahārāja, their disciple, endowed him with such extraordinary power.

PURPORT

Brhaspati, the spiritual master of the demigods, informed Indra, "Ordinarily, Bali and his forces could not achieve such strength, but it appears that the brāhmaṇa descendants of Bhṛgu Muni, being pleased with Bali Mahārāja, endowed them with this spiritual power." In other words, Brhaspati informed Indra that Bali Mahārāja's prowess was not his own but that of his exalted guru, Śukrācārya. We sing in our daily prayers, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi **(78). By the pleasure of the spiritual master, one can get extraordinary power, especially in spiritual advancement. The blessings of the spiritual master are more powerful than one's personal endeavor for such advancement. Narottama dāsa Ṭhākura therefore says:

\[
guru-mukha-padma-vākya, \quad cītete kariyā aikya, \\
āra nā kariha mane āśā **(79)
\]

Especially for spiritual advancement, one should carry out the bona fide order of the spiritual master. By the paramparā system, one can thus be endowed with the original spiritual power coming from the Supreme Personality of Godhead (evaṁ paramparā-prāptam imāṁ rājarṣayo viduḥ [Bg. 4.2]).

TEXT 29

ओजस्विनं बलिं जेतु न समयोदस्ति कश्चन ।
भवत्विधो भवान्वापि वर्जितत्वेष्वरं हरिस् ।
विजेष्यति न कोष्येनं ब्रह्माते:समेधितम् ॥

631
Neither you nor your men can conquer the most powerful Bali. Indeed, no one but the Supreme Personality of Godhead can conquer him, for he is now equipped with the supreme spiritual power [brahma-tejas]. As no one can stand before Yamarāja, no one can now stand before Bali Mahārāja.

TEXT 30


तस्मानित्यमुसुज्ज्य यूयं सर्वे त्रिविषपम्।
यात कालं प्रतीक्षन्तो यतः शत्रूविपर्ययः।। 30 ||

tasmān nilayam utsṛjya
yūyaṃ sarve tri-viṣṭapam
yāta kālam pratikṣanto
yataḥ śatror viparyayāḥ

SYNONYMS

tasmāt—therefore; nilayam—not visible; utsṛjya—giving up; yūyaṃ—you; sarve—all; tri-viṣṭapam—the heavenly kingdom; yāta—go somewhere else; kālam—time; pratikṣantaḥ—waiting for; yataḥ—whereof; śatroḥ—of your enemy; viparyayāḥ—the reverse condition arrives.

TRANSLATION

Therefore, waiting until the situation of your enemies is reversed, you should all leave this heavenly planet and go elsewhere, where you will not be seen.

TEXT 31

एष विप्रबलोदर्कः सम्प्रत्यूर्जितविक्रमः।
तेषामेवप्रमाणेन सानुबन्धो विनडङ्ग्यति।। 31 ||

esa vipra-balodarkah
sampraty īrjita-vikramaḥ
teśām evāpamānena
sānubandho vinaṅkṣyati

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SYNONYMS

eṣaḥ—this (Bali Mahārāja); vipra-bala-udarkaḥ—flourishing because of the brahminical power invested in him; samprati—at the present moment; āurjita-vikramaḥ—extremely powerful; teṣām—of the same brāhmaṇas; eva—indeed; apamānena—by insult; sa-anubandhaḥ—with friends and assistants; vinaṅksyati—will be vanquished.

TRANSLATION

Bali Mahārāja has now become extremely powerful because of the benedictions given him by the brāhmaṇas, but when he later insults the brāhmaṇas, he will be vanquished, along with his friends and assistants.

PURPORT

Bali Mahārāja and Indra were enemies. Therefore, when Bṛhaspati, the spiritual master of the demigods, predicted that Bali Mahārāja would be vanquished when he insulted the brāhmaṇas by whose grace he had become so powerful, Bali Mahārāja's enemies were naturally anxious to know when that opportune moment would come. To pacify King Indra, Bṛhaspati assured him that the time would certainly come, for Bṛhaspati could see that in the future Bali Mahārāja would defy the orders of Śukrācārya in order to pacify Lord Viṣṇu, Vāmanadeva. Of course, to advance in Kṛṣṇa consciousness, one can take all risks. To please Vāmanadeva, Bali Mahārāja risked defying the orders of his spiritual master, Śukrācārya. Because of this, he would lose all his property, yet because of devotional service to the Lord, he would get more than he expected, and in the future, in the eighth manvantara, he would occupy the throne of Indra again.

TEXT 32

634
evam su-mantritārthās te
  gurunārthānudarśinā
  hitvā tri-visṭapam jagmur
  gīrvāṇāḥ kāma-rūpiṇaḥ

SYNONYMS
evam—thus; su-mantrita—being well advised; arthāḥ—about duties; te—they (the demigods); gurunā—by their spiritual master; artha-anudarśinā—whose instructions were quite befitting; hitvā—giving up; tri-visṭapam—the heavenly kingdom; jagmuh—went; gīrvāṇāḥ—the demigods; kāma-rūpiṇaḥ—who could assume any form they liked.

TRANSLATION
Śukadeva Gosvāmī continued: The demigods, being thus advised by Brhaspati for their benefit, immediately accepted his words. Assuming forms according to their desire, they left the heavenly kingdom and scattered, without being observed by the demons.

PURPORT
The word kāma-rūpiṇaḥ indicates that the demigods, the inhabitants of the heavenly planets, can assume any form they desire. Thus it was not at all difficult for them to remain incognito before the eyes of the demons.

TEXT 33
When the demigods had disappeared, Bali Mahārāja, the son of Virocana, entered the heavenly kingdom, and from there he brought the three worlds under his control.
SYNONYMS

tam—unto him (Bali Mahārāja); viśva-jayinam—the conqueror of the entire universe; śiṣyam—because of his being a disciple; bhṛgavah—the brāhmaṇas, descendants of Bhṛgu like Śukrācārya; śiṣya-vatsalāḥ—being very pleased with the disciple; śatena—by one hundred; haya-medhānām—sacrifices known as aśvamedha; anuvratam—following the instruction of the brāhmaṇas; ayājayan—caused to execute.

TRANSLATION

The brāhmaṇa descendants of Bhṛgu, being very pleased with their disciple, who had conquered the entire universe, now engaged him in performing one hundred aśvamedha sacrifices.

PURPORT

We have seen in the dispute between Mahārāja Pṛthu and Indra that when Mahārāja Pṛthu wanted to perform one hundred aśvamedha-yajñas, Indra wanted to impede him, for it is because of such great sacrifices that Indra was made King of heaven. Here the brāhmaṇa descendants of Bhṛgu decided that although Mahārāja Bali was situated on the throne of Indra, he would not be able to stay there unless he performed such sacrifices. Therefore they advised Mahārāja Bali to perform at least as many aśvamedha-yajñas as Indra. The word ayājayan indicates that all the brāhmaṇas induced Bali Mahārāja to perform such sacrifices.

TEXT 35

tatstaddanubhāven bhuvanatrasyavibhūtām ।
When Bali Mahārāja performed these sacrifices, he gained a great reputation in all directions, throughout the three worlds. Thus he shone in his position, like the brilliant moon in the sky.

SYNONYMS

tataḥ—thereafter; tat-anubhāvena—because of performing such great sacrifices; bhuvana-traya—throughout the three worlds; viṣrutām—celebrated; kīrtim—reputation; dikṣu—in all directions; vitanvānaḥ—spreading; saḥ—he (Bali Mahārāja); reje—became effulgent; uḍurāṭ—the moon; iva—like.

TEXT 36

SYNONYMS
bubhuje—enjoyed; ca—also; śriyam—opulence; su-ṛddhām—prosperity; dvija—of the brāhmaṇas; deva—as good as the demigods; upalambhitām—achieved because of the favor; kṛta-kṛtyam—very satisfied by his activities; iva—like that; ātmānam—himself; manyamānaḥ—thinking; mahā-manāḥ—the great-minded.

TRANSLATION

Because of the favor of the brāhmaṇas, the great soul Bali Mahārāja, thinking himself very satisfied, became very opulent and prosperous and began to enjoy the kingdom.

PURPORT

The brāhmaṇas are called dvija-deva, and kṣatriyas are generally called nara-deva. The word deva actually refers to the Supreme Personality of Godhead. The brāhmaṇas guide human society in becoming happy by satisfying Lord Viṣṇu, and according to their advice, the kṣatriyas, who are called nara-deva, keep law and order so that other people, namely the vaiśyas and śūdras, may properly follow regulative principles. In this way, people are gradually elevated to Kṛṣṇa consciousness.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Conquers the Heavenly Planets."

16. Executing the Payo-vrata Process of Worship
As described in this chapter, because Aditi, the mother of the demigods, was very afflicted, her husband, Kaśyapa Muni, told her how to observe vows in austerities for the benefit of her sons.

Since the demigods were not visible in the heavenly kingdom, their mother, Aditi, because of separation from them, was very much aggrieved. One day after many, many years, the great sage Kaśyapa emerged from a trance of meditation and returned to his āśrama. He saw that the āśrama was no longer beautiful and that his wife was very morose. Everywhere in the āśrama, he saw signs of lamentation. The great sage therefore inquired from his wife about the well-being of the āśrama and asked her why she looked so morose. After Aditi informed Kaśyapa Muni about the āśrama’s well-being, she told him that she was lamenting for the absence of her sons. She then requested him to tell her how her sons could return and reoccupy their positions. She wanted all good fortune for her sons. Moved by Aditi’s request, Kaśyapa Muni instructed her in the philosophy of self-realization, the difference between matter and spirit, and how to be unaffected by material loss. But when he saw that Aditi was not satisfied even after he had given these instructions, he advised her to worship Vāsudeva, Janārdana. He assured her that only Lord Vāsudeva could satisfy her and fulfill all her desires. When Aditi then expressed her desire to worship Lord Vāsudeva, Prajāpati Kaśyapa told her about a process of worship known as payo-vrata, which is executed in twelve days. Lord Brahmā had instructed him how to satisfy Lord Kṛṣṇa by this process, and thus he advised his wife to observe this vow and its regulative principles.

TEXT 1

श्रीशुक उवाच
एवं पुत्रेषु नष्टेषु देवमातादितिस्तद ।
SYNONYMS

śrī-śukāḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; putreṣu—when her sons; naṣṭeṣu—disappearing from their position; deva-mātā—the mother of the demigods; aditiḥ—Aditi; tadā—at that time; hṛte—because of being lost; tri-viṣṭape—the kingdom of heaven; daityaiḥ—by the influence of the demons; paryatapyat—began to lament; anātha-vat—as if she had no protector.

TRANSLATION

Śukadeva Gosvāmī said: O King, when Aditi's sons, the demigods, had thus disappeared from heaven and the demons had occupied their places, Aditi began lamenting, as if she had no protector.
samādher virataś cirāt

SYNONYMS

ekadā—one day; kaśyapaḥ—the great sage Kaśyapa Muni; tasyāḥ—of Aditi; āśramam—to the shelter; bhagavān—greatly powerful; agāt—went; nirutsavam—without enthusiasm; nirānandam—without jubilation; samādheḥ—his trance; virataḥ—stopping; cirāt—after a long time.

TRANSLATION

After many, many days, the great powerful sage Kaśyapa Muni arose from a trance of meditation and returned home to see the āśrama of Aditi neither jubilant nor festive.

TEXT 3

sa paṭnīṁ dīna-vadaṇāṁ
krta-āsana-parigrahaḥ
sabhājito yathā-nyāyam
idam āha kurūdvaha

SYNONYMS

sah—Kaśyapa Muni; paṭnīṁ—unto his wife; dīna-vadaṇāṁ—having a dry face; krta-āsana-parigrahaḥ—after accepting a sitting place; sabhājitaḥ—being honored by Aditi; yathā-nyāyam—according to time and place; idam āha—spoke as follows; kuru-udvaha—O Mahārāja Parīkṣit, the best of the
Kurus.

TRANSLATION

O best of the Kurus, when Kaśyapa Muni had been properly received and welcomed, he took his seat and then spoke as follows to his wife, Aditi, who was very morose.

TEXT 4

अप्यभद्रं न विप्राणं भद्रे लोकेश्वुनागतम् ।
न धर्मस्य न लोकस्य मृत्योशचन्दानुवर्तिन्तः ॥ ४ ॥

apy abhadram na viprāṇām
bhadre loke 'dhunāgatam
na dharmasya na lokasya
mṛtyoś chandānuvartinaḥ

SYNONYMS

api—whether; abhadram—ill fortune; na—not; viprāṇām—of the brāhmaṇas; bhadre—O most gentle Aditi; loke—in this world; adhunā—at the present moment; āgatam—has come; na—not; dharmasya—of religious principles; na—not; lokasya—of the people in general; mṛtyoḥ—death; chanda-anuvartinaḥ—who are followers of the whims of death.

TRANSLATION

O most gentle one, I wonder whether anything inauspicious has now taken place in regard to religious principles, the brāhmaṇas or the people in general, who are subject to the whims of death.
PURPORT
There are prescribed duties for all the inhabitants of this material world, especially for the brāhmaṇas but also for the people in general, who are subject to the whims of death. Kaśyapa Muni wondered whether the regulative principles, which are meant for the well-being of everyone, had been disobeyed. He accordingly continued his inquiries for seven verses.

TEXT 5
अपि वाकुशलं किङ्किद् गृहेषु गृहमेधिनि ||
धर्मस्यार्थस्य कामस्य यत्र योगी हयोगिनाम् || ५ ॥

 api vākuśalam kiñcid
gṛheṣu gṛha-medhini
dharmasyārthasya kāmasya
yatra yogaṁ hy ayoginām

SYNONYMS
api—I am wondering; vā—either; akuśalam—inauspiciousness; kiñcit—some; gṛheṣu—at home; gṛha-medhini—O my wife, who are attached to household life; dharmasya—of the principles of religion; arthasya—of the economic condition; kāmasya—of satisfaction of desires; yatra—at home; yoggi—the result of meditation; hi—indeed; ayoginām—even of those who are not transcendentalists.

TRANSLATION
O my wife, who are very much attached to household life, if the principles of religion, economic development and satisfaction of the senses are properly
followed in household life, one's activities are as good as those of a transcendentalist. I wonder whether there have been any discrepancies in following these principles.

PURPORT

In this verse, Aditi has been addressed by her husband, Kaśyapa Muni, as grha-medhini, which means "one who is satisfied in household life for sense gratification." Generally, those who are in household life pursue sense gratification in the field of activities performed for material results. Such grhamedhis have only one aim in life—sense gratification. Therefore it is said, yan maithunādi-grhamedhi-sukham hi tuccham: [SB 7.9.45] the householder's life is based on sense gratification, and therefore the happiness derived from it is very meager. Nonetheless, the Vedic process is so comprehensive that even in householder life one can adjust his activities according to the regulative principles of dharma, artha, kāma and mokṣa. One's aim should be to achieve liberation, but because one cannot at once give up sense gratification, in the śāstras there are injunctions prescribing how to follow the principles of religion, economic development and sense gratification. As explained in Śrīmad-Bhāgavatam (1.2.9), dharmasya hy āpavargyasya nārtho 'ṛthāyopakalpate: "All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain." Those who are in household life should not think that religion is meant to improve the process of the householder's sense gratification. Household life is also meant for advancement in spiritual understanding, by which one can ultimately gain liberation from the material clutches. One should remain in household life with the aim of understanding the ultimate goal of life (tattva jijñāsā). Then household life is as good as the life of a yogi. Kaśyapa Muni therefore inquired from his wife whether the principles of religion, economic development and sense gratification were being properly followed in terms of the śāstric injunctions. As soon as one deviates from the injunctions of the śāstra, the purpose of household life is immediately lost in confusion.
TEXT 6

अपि वातिथयोपयेत्य कुटुम्बासक्तया त्वया ।
गुहादपूजिता याता: प्रत्युत्थानेन वा क्वचित्॥ ६ ॥

\[ api \text{ vātithayo 'bhyetya} \]
\[ kuṭumbāsaktayā tvayā \]
\[ grhād apūjitā yātāh \]
\[ pratyutthānena vā kvacit \]

SYNONYMS

\textit{api}—whether; \textit{vā}—either; \textit{atithayaḥ}—guests who come without an invitation; \textit{abhyetya}—coming to the home; \textit{kuṭumbā-āsaktayā}—who were too attached to the family members; \textit{tvayā}—by you; \textit{grhāt}—from the house; \textit{apūjitāḥ}—without being properly welcomed; \textit{yātāḥ}—went away; \textit{pratyutthānena}—by standing up; \textit{vā}—either; \textit{kvacit}—sometimes.

TRANSLATION

I wonder whether because of being too attached to the members of your family, you failed to properly receive uninvited guests, who therefore were not welcomed and went away.

PURPORT

It is the duty of a householder to receive guests, even if a guest be an enemy. When a guest comes to one's home, one should properly receive him by standing up and offering him a seat. It is enjoined, \textit{grhe śatrum api prāptam viśvastam akutobhayam}: if even an enemy comes to one's home, one should receive him in such a way that the guest will forget that his host is an enemy.
According to one's position, one should properly receive anyone who comes to one's home. At least a seat and a glass of water should be offered, so that the guest will not be displeased. Kaśyapa Muni inquired from Aditi whether disrespect had been shown to such guests, or atithis. The word atithi refers to one who comes without an invitation.

**TEXT 7**

गृहेषु येष्वतिथयो नार्चिता: सलिलैरपि ।
यदि निर्यांति ते नूनं फेरुराजगृहोपमा: ॥ ७ ॥

grheṣu yeṣu atithayo
nārcitāḥ salilair api
yadi niryānti te nūnām
pherurāja-grhopamāḥ

**SYNONYMS**

grheṣu—at home; yeṣu—which; atithayāḥ—uninvited guests; na—not; arcitāḥ—welcomed; salilaiḥ api—even by offering a glass of water; yadi—if; niryānti—they go away; te—such household life; nūnām—indeed; pheru-rāja—of jackals; grha—the homes; upamāḥ—like.

**TRANSLATION**

Homes from which guests go away without having been received even with an offering of a little water are like those holes in the field which are the homes of jackals.

**PURPORT**

In a field there may be holes made by snakes and mice, but when there are
very big holes, it may be supposed that jackals live there. Certainly no one goes
to take shelter in such homes. Thus the homes of human beings where *atithis*,
uninvited guests, are not properly received are like the homes of jackals.

**TEXT 8**

अप्यगयस्तु वेलायां न हुता हविषा सति।
त्योद्विग्निध्याः भद्रेऽप्रोषिते मथि कहिन्वित्॥ ८ ॥

*apy agnayas tu velāyāṁ
na hutā haviṣā sati
tvayodvigna-dhiyā bhadre
proṣite mayi karhicit*

**SYNONYMS**

*api*—whether; *agnayah*—fires; *tu*—indeed; *velāyāṁ*—in the fire sacrifice;
*na*—not; *hutāḥ*—offered; *haviṣā*—by ghee; *sati*—O chaste woman; *tvayā*—by
you; *udvigna-dhiyā*—because of some anxiety; *bhadre*—O auspicious woman;
*proṣite*—was away from home; *mayi*—when I; *karhicit*—sometimes.

**TRANSLATION**

O chaste and auspicious woman, when I left home for other places, were you
in so much anxiety that you did not offer oblations of ghee into the fire?

**TEXT 9**

यत्पूजया कामदुधान्याति लोकान्गुलिनितः।
ब्राह्मणोपपद्धति वै विषोऽ सर्वदेवात्मनो मुखम्॥ ९ ॥
yat-pūjayā kāma-dughān
yāti lokān grhānvitaḥ
brāhmaṇo 'gniś ca vai viṣṇoḥ
sarva-devātmano mukham

SYNONYMS

yat-pūjayā—by worshiping the fire and brāhmaṇas; kāma-dughān—which fulfill one's desires; yāti—one goes; lokān—to the destination of the higher planetary system; grha-anvitaḥ—a person attached to household life; brāhmaṇaḥ—the brāhmaṇas; agniḥ ca—and the fire; vai—indeed; viṣṇoḥ—of Lord Viṣṇu; sarva-deva-ātmanaḥ—the soul of all the demigods; mukham—the mouth.

TRANSLATION

By worshiping the fire and the brāhmaṇas, a householder can achieve the desired goal of residing in the higher planets, for the sacrificial fire and the brāhmaṇas are to be considered the mouth of Lord Viṣṇu, who is the Supersoul of all the demigods.

PURPORT

According to the Vedic system, a fire sacrifice is held in order to offer oblations of ghee, grains, fruits, flowers and so on, so that Lord Viṣṇu may eat and be satisfied. The Lord says in Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalam toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will
accept it." Therefore, all these items may be offered in the sacrificial fire, and Lord Viṣṇu will be satisfied. Similarly, brāhmaṇa-bhojana, feeding of the brāhmaṇas, is also recommended, for when the brāhmaṇas eat sumptuous remnants of food after yajña, this is another way that Lord Viṣṇu Himself eats. Therefore the Vedic principles recommend that in every festival or ceremony one offer oblations to the fire and give sumptuous food for the brāhmaṇas to eat. By such activities, a householder may be elevated to the heavenly planets and similar places in the higher planetary systems.

TEXT 10

अपि सर्वं कुशलिनस्तव पुत्रा मनस्विनि ।
लक्ष्येष्टस्तस्थमात्मानं भवत्या लक्षणीरहम् ॥ १० ॥

api sarve kuśalinas
tava putrā manasvini
lakṣaye 'svastham ātmānam
bhavatyā lakṣaṇair aham

SYNONYMS

api—whether; sarve—all; kuśalinaḥ—in full auspiciousness; tava—your; putrāḥ—sons; manasvini—O great-minded lady; lakṣaye—I see; asvastham—not in tranquillity; ātmānam—the mind; bhavatyāḥ—of you; lakṣaṇaiḥ—by symptoms; aham—I.

TRANSLATION

O great-minded lady, are all your sons faring well? Seeing your withered face, I can perceive that your mind is not tranquil. How is this so?
TEXT 11

श्रीअदितिरुवाच
भद्रं द्विजगावं ब्रह्मन्यर्मस्यास्य जनस्य च।
त्रिवर्गः परं क्षेत्रं गुहमेधिनः इमेः॥ ११ ॥

śrī-aditiù uvāca
bhadram dvija-gavām brahman
dharmasyāsa janasya ca
tri-vargasya param kṣetram
gṛhamedhin gṛhā ime

SYNONYMS
śrī-aditiḥ uvāca—Śrimatī Aditi said; bhadram—all auspiciousness; dvija-gavām—of the brāhmaṇas and the cows; brahman—O brāhmaṇa; dharmasya asya—of the religious principles mentioned in śāstra; janasya—of the people in general; ca—and; tri-vargasya—of the three processes of elevation (dharma, artha and kāma); param—the supreme; kṣetram—field; gṛhamedhin—O my husband, who are attached to household life; gṛhāḥ—your home; ime—all these things.

TRANSLATION

Aditi said: O my respected brāhmaṇa husband, all is well with the brāhmaṇas, the cows, religion and the welfare of other people. O master of the house, the three principles of dharma, artha and kāma flourish in household life, which is consequently full of good fortune.

PURPORT

In household life one can develop the three principles of religion, economic
development and sense gratification according to the regulations given in the śāstraṁ, but to attain liberation one must give up household life and place himself in the transcendental renounced order. Kaśyapa Muni was not in the renounced order of life. Therefore he is addressed here once as brahman and another time as grhaṁadhin. Aditi, his wife, assured him that as far as household life was concerned, everything was going nicely, and the brāhmaṇas and cows were being honored and protected. In other words, there were no disturbances; household life was duly progressing.

TEXT 12

अग्नयोतिथ्यो भूत्या भिक्ष्यो ये च लिप्यान् ।
सर्व भगवतो ब्रह्मनुथ्यानात रिष्यति ॥ १२ ॥

agnayo 'tithayo bhṛtyā
bhikṣavo ye ca lipsavaḥ
sarvam bhagavato brahmann
anudhyānān na riṣyati

SYNONYMS
agnayaḥ—worshiping the fires; atithayaḥ—receiving the guests; bhṛtyāḥ—satisfying the servants; bhikṣavah—pleasing the beggars; ye—all of them who; ca—and; lipsavaḥ—as they desire (are taken care of); sarvam—all of them; bhagavataḥ—of you, my lord; brahman—O brāhmaṇa; anudhyānāt—from always thinking; na riṣyati—nothing is missed (everything is properly done).

TRANSLATION

O beloved husband, the fires, guests, servants and beggars are all being
properly cared for by me. Because I always think of you, there is no possibility that any of the religious principles will be neglected.

**TEXT 13**

को नु मे भगवन्कामो न सम्पद्येत मानसः ।
यस्या भवान्प्रजाध्यक्ष्य एवं धर्मान्म्रभाष्टे ॥ १३ ॥

ko nu me bhagavan kāmo
na sampadyeta mānasah
yasyā bhavān prajādhyakṣa
evam dharmān prabhāṣate

**SYNONYMS**

kaḥ—what; nu—indeed; me—my; bhagavan—O lord; kāmaḥ—desire; na—not; sampadyeta—can be fulfilled; mānasah—within my mind; yasyāḥ—of me; bhavān—your good self; prajā-adhyakṣaḥ—Prajāpati; evam—thus; dharmān—religious principles; prabhāṣate—talks.

**TRANSLATION**

O my lord, since you are a Prajāpati and are personally my instructor in the principles of religion, where is the possibility that all my desires will not be fulfilled?

**TEXT 14**

तवैव मारीच मनःशरीरजः
प्रजा इमा। सत्तरजस्तमोज्ज। ।
समो भवान्स्तात्स्वसुरादिषु प्रभो

653
तथापि भक्त भजते महेश्वरः ॥ १४ ॥

tavaiva mārīca manah-śarīrajāḥ
prajā imāḥ sattva-rajās-tamo-juṣāḥ
samo bhavāms tāsv asurādiṣu prabho
tathāpi bhaktam bhajate maheśvaraḥ

SYNONYMS

tava—your; eva—indeed; mārīca—O son of Marīci; manah-śarīra-jāḥ—born either of your body or of your mind (all the demons and demigods); prajāḥ—born of you; imāḥ—all of them; sattva-rajās-tamo-juṣāḥ—infected with sattva-guṇa, rajo-guṇa or tamo-guṇa; samah—equal; bhavān—your good self; tāsu—to every one of them; asura-ādiṣu—beginning with the asuras; prabho—O my lord; tathā api—still; bhaktam—unto the devotees; bhajate—takes care of; mahā-īśvaraḥ—the Supreme Personality of Godhead, the supreme controller.

TRANSLATION

O son of Marīci, because you are a great personality you are equal toward all the demons and demigods, who are born either from your body or from your mind and who possess one or another of the three qualities—sattva-guṇa, rajo-guṇa or tamo-guṇa. But although the Supreme Personality of Godhead, the supreme controller, is equal toward all living entities, He is especially favorable to the devotees.

PURPORT

In Bhagavad-gītā (9.29) the Lord says:

samo 'ham sarva-bhūteṣu
Although the Supreme Personality of Godhead is equal toward everyone, He is especially inclined toward those who engage in His devotional service. The Lord says, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*: [Bg. 9.31] "My dear son of Kuntī, please declare that My devotee will never be vanquished." Elsewhere, Kṛṣṇa also says:

\[
\text{ye yathā mām prapadyante} \\
\text{tāṁs tathaiva bhajāmy aham} \\
\text{mama vartmānuvartante} \\
\text{manuṣyāḥ pārtha sarvaśaḥ}
\]

(Bg. 4.11)

Actually, everyone is trying to please the Supreme Personality of Godhead in various ways, but according to their methods of approach, the Supreme Lord endows them with different benedictions. Thus Aditi appealed to her husband by saying that since even the supreme controller favors His devotees and since Indra, Kaśyapa's devoted son, was in difficulty, Kaśyapa should bestow his favor upon Indra.

**TEXT 15**

तस्माद्इशत्मक्षभजन्यमेः श्रेयश्चित्तय सुभ्रत ।
हतश्रियो हस्तस्थानात्सपैः पाहि नः प्रभो ॥ १५ ॥

tasmād īśa bhajantyā me
śreyaś cintaya suvrata
hṛta-śriyo hṛta-sthānān
sapatnaiḥ pāhi naḥ prabho

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SYNONYMS

tasmāt—therefore; īśa—O powerful controller; bhajantyāḥ—of your servitor; me—me; śreyāḥ—auspiciousness; cintaya—just consider; su-vrata—O most gentle one; hṛta-śriyāḥ—bereft of all opulence; hṛta-sthānān—bereft of a residence; sapatnaiḥ—by the competitors; pāhi—please protect; naḥ—us; prabho—O my lord.

TRANSLATION

Therefore, most gentle lord, kindly favor your maidservant. We have now been deprived of our opulence and residence by our competitors, the demons. Kindly give us protection.

PURPORT

Aditi, the mother of the demigods, appealed to Kaśyapa Muni to give the demigods protection. When we speak of the demigods, this also includes their mother.

TEXT 16

parair vivāsitā sāham
magnā vyasana-sāgare
aiśvaryāṁ śrīr yaśaḥ sthānaṁ
hṛtāni prabalair mama
SYNONYMS

paraiḥ—by our enemies; vivāsitā—taken away from our residential quarters; sā—the same; aham—I; magnā—drowned; vyasana-sāgare—in an ocean of trouble; aiśvaryam—opulence; śrīḥ—beauty; yaśaḥ—reputation; sthānam—place; hṛtāni—all taken away; prabalaiḥ—very powerful; mama—my.

TRANSLATION

The demons, our formidably powerful enemies, have taken away our opulence, our beauty, our fame and even our residence. Indeed, we have now been exiled, and we are drowning in an ocean of trouble.

TEXT 17

yathā tāni punāḥ sādho
prapadyeran mamātmajāḥ
 tathā vidhehi kalyānāṁ
dhiyā kalyāṇa-kṛt-tama

SYNONYMS

yathā—as; tāni—all of our lost things; punah—again; sādho—O great saintly person; prapadyeran—can regain; mama—my; ātmajāḥ—offspring (sons); tathā—so; vidhehi—kindly do; kalyāṇāṁ—auspiciousness; dhiyā—by consideration; kalyāṇa-kṛt-tama—O you who are the best person to act for our
welfare.

TRANSLATION

O best of sages, best of all those who grant auspicious benedictions, please consider our situation and bestow upon my sons the benedictions by which they can regain what they have lost.

TEXT 18

श्रीशुक उवाच
एवमभयर्थितोदित्या कस्तामाह स्मयति ॥
अहो मायाबलं विष्णोः स्वेहादुभ्रमिदं जगत् ॥ १५ ॥

śrī-śuka uvāca
ebam abhyarthito 'dityā
kas tām āha smayann iva
aho māyā-balam viṣṇoḥ
sneha-baddham idam jagat

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; abhyarthitaḥ—being requested; adityā—by Aditi; kah—Kaśyapa Muni; tām—unto her; āha—said; smayan—smiling; iva—just like; aho—alas; māyā-balam—the influence of the illusory energy; viṣṇoḥ—of Lord Viṣṇu; sneha-baddham—influenced by this affection; idam—this; jagat—whole world.

TRANSLATION

Śukadeva Gosvāmī continued: When Kaśyapa Muni was thus requested by
Aditi, he slightly smiled. "Alas," he said, "how powerful is the illusory energy of Lord Viṣṇu, by which the entire world is bound by affection for children!"

PURPORT

Kaśyapa Muni was surely sympathetic to his wife's affliction, yet he was surprised at how the whole world is influenced by affection.

TEXT 19

क्व देहो भौतिकोनात्मा क्व चात्मा प्रकृतेः परः ।
कस्य के पतिपुत्राया मोह एव हि कारणम् ॥ १९ ॥

kva deha bhautiko ’nātmā
kva cātmā prakṛteḥ paraḥ
kasya ke pati-putrādyā
moha eva hi kāraṇam

SYNONYMS

kva—where is; dehaḥ—this material body; bhautikah—made of five elements; anātmā—not the spirit soul; kva—where is; ca—also; ātmā—the spirit soul; prakṛteḥ—to the material world; paraḥ—transcendental; kasya—of whom; ke—who is; pati—husband; putra-ādyāḥ—or son and so on; mohaḥ—illusion; eva—indeed; hi—certainly; kāraṇam—cause.

TRANSLATION

Kaśyapa Muni continued: What is this material body, made of five elements? It is different from the spirit soul. Indeed, the spirit soul is completely different from the material elements from which the body is made. But because of bodily attachment, one is regarded as a husband or son. These illusory relationships
are caused by misunderstanding.

PURPORT

The spirit soul (ātmā or jīva) is certainly different from the body, which is a combination of five material elements. This is a simple fact, but it is not understood unless one is spiritually educated. Kaśyapa Muni met his wife, Aditi, in the heavenly planets, but the same misconception extends throughout the entire universe and is also here on earth. There are different grades of living entities, but all of them are more or less under the impression of the bodily conception of life. In other words, all living entities in this material world are more or less devoid of spiritual education. The Vedic civilization, however, is based on spiritual education, and spiritual education is the special basis on which Bhagavad-gītā was spoken to Arjuna. In the beginning of Bhagavad-gītā, Kṛṣṇa instructed Arjuna to understand that the spirit soul is different from the body.

\[
\text{dehino 'smin yathā dehe} \\
\text{kaumāram yauvanam jarā} \\
\text{tathā dehäntara-prāptir} \\
\text{dhīras tatra na muhyati}
\]

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Unfortunately, this spiritual education is completely absent from modern human civilization. No one understands his real self-interest, which lies with the spirit soul, not with the material body. Education means spiritual education. To work hard in the bodily conception of life, without spiritual education, is to live like an animal. Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate vid-bhujāṁ ye (SB 5.5.1). People are working so hard simply for bodily comforts, without education regarding the spirit soul. Thus they are living in a very risky
civilization, for it is a fact that the spirit soul has to transmigrate from one body to another (tathā dehāntara-prāptiḥ [Bg. 2.13]). Without spiritual education, people are kept in dark ignorance and do not know what will happen to them after the annihilation of the present body. They are working blindly, and blind leaders are directing them. Andhā yathāndhair upanīyamānaṁ te 'piṣa-tantrāṁ uru-dāmni baddhāḥ (SB 7.5.31). A foolish person does not know that he is completely under the bondage of material nature and that after death material nature will impose upon him a certain type of body, which he will have to accept. He does not know that although in his present body he may be a very important man, he may next get the body of an animal or tree because of his ignorant activities in the modes of material nature. Therefore the Kṛṣṇa consciousness movement is trying to give the true light of spiritual existence to all living entities. This movement is not very difficult to understand, and people must take advantage of it, for it will save them from the risky life of irresponsibility.

TEXT 20

उपतिष्ठस्व पुरुषं भगवनं जनार्दनं ||
सर्वभूतगुहावासं बासुदेवं जगद्गुरुं || २० ||

upatiṣṭhasva puruṣam
bhagavatam janārdanam
sarva-bhūta-guhā-vāsam
vāsudevam jagad-gurum

SYNONYMS

upatiṣṭhasva—just try to worship; puruṣam—the Supreme Person; bhagavatam—the Personality of Godhead; janārdanam—who can kill all the enemies; sarva-bhūta-guhā-vāsam—living within the core of the heart of
everyone; vāsudevam—Vāsudeva, Kṛṣṇa, who is all-pervading and is the son of Vasudeva; jagat-gurum—the spiritual master and teacher of the whole world.

TRANSLATION

My dear Aditi, engage in devotional service to the Supreme Personality of Godhead, who is the master of everything, who can subdue everyone's enemies, and who sits within everyone's heart. Only that Supreme Person—Kṛṣṇa, or Vāsudeva—can bestow all auspicious benedictions upon everyone, for He is the spiritual master of the universe.

PURPORT

With these words, Kaśyapa Muni tried to pacify his wife. Aditi made her appeal to her material husband. Of course, that is nice, but actually a material relative cannot do anything good for anyone. If anything good can be done, it is done by the Supreme Personality of Godhead, Vāsudeva. Therefore, Kaśyapa Muni advised his wife, Aditi, to begin worshiping Lord Vāsudeva, who is situated in everyone's heart. He is the friend of everyone and is known as Janārdana because He can kill all enemies. There are three modes of material nature—goodness, passion and ignorance—and above material nature, transcendental to material nature, is another existence, which is called śuddha-sattva. In the material world, the mode of goodness is considered the best, but because of material contamination, even the mode of goodness is sometimes overpowered by the modes of passion and ignorance. But when one transcends the competition between these modes and engages himself in devotional service, he rises above the three modes of material nature. In that transcendental position, one is situated in pure consciousness. Sattvaṁ viśuddham vasudeva-śabditam (SB 4.3.23). Above material nature is the position called vasudeva, or freedom from material contamination. Only in that position can one perceive the Supreme Personality of Godhead, Vāsudeva. Thus the vasudeva condition fulfills a spiritual necessity. Vāsudevaḥ
sarvam iti sa mahātmā sudurlabhaḥ [Bg. 7.19]. When one realizes Vāsudeva, the Supreme Personality of Godhead, he becomes most exalted.

Paramātmā (Vāsudeva) is situated in everyone's heart, as confirmed in Bhagavad-gītā. The Lord says:

\[
\text{teśāṁ satata-yuktāṁ} \\
\text{bhajatāṁ prīti-pūrvakām} \\
\text{dadāmi buddhi-yogāṁ taṁ} \\
\text{yena mām upayānti te}
\]

"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

\[
\text{īśvaraḥ sarva-bhūtānām} \\
\text{ḥṛd-deśe 'ṛjuna tiṣṭhati}
\]

"The Supreme Lord is situated in everyone's heart, O Arjuna." (Bg. 18.61)

\[
\text{bhoktāraṁ yajña-tapasāṁ} \\
\text{sarva-loka-maheśvaram} \\
\text{suhṛdaṁ sarva-bhūtānāṁ} \\
\text{jñātvā mām sāntim ṛcchati}
\]

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries." (Bg. 5.29)

Whenever one is perplexed, let him take shelter of the lotus feet of Vāsudeva, Kṛṣṇa, who will give the devotee intelligence to help him surpass all difficulties and return home, back to Godhead. Kaśyapa Muni advised his wife to seek shelter at the lotus feet of Vāsudeva, Kṛṣṇa, so that all her problems would be very easily solved. Thus Kaśyapa Muni was an ideal spiritual master. He was not so foolish that he would present himself as an exalted personality,
as good as God. He was actually a bona fide guru because he advised his wife to seek shelter at the lotus feet of Vāsudeva. One who trains his subordinate or disciple to worship Vāsudeva is the truly bona fide spiritual master. The word jagad-gurum is very important in this regard. Kaśyapa Muni did not falsely declare himself to be jagad-guru, although he actually was jagad-guru because he advocated the cause of Vāsudeva. Actually, Vāsudeva is jagad-guru, as clearly stated here (vāsudevaṁ jagad-gurum). One who teaches the instructions of Vāsudeva, Bhagavad-gītā, is as good as vāsudevaṁ jagad-gurum. But when one who does not teach this instruction—as it is—declares himself jagad-guru, he simply cheats the public. Kṛṣṇa is jagad-guru, and one who teaches the instruction of Kṛṣṇa as it is, on behalf of Kṛṣṇa, may be accepted as jagad-guru. One who manufactures his own theories cannot be accepted; he becomes jagad-guru falsely.

TEXT 21

Sā vīdā̄śyati te kāmān
Harir dinā̄nukampanāḥ
A moghā bhagavad-bhaktir
Netareti matir mama

SYNONYMS
sah—he (Vāsudeva); vidhāsyati—will undoubtedly fulfill; te—your; kāmān—desires; hariḥ—the Supreme Personality of Godhead; dīna—unto the poor; anukampanaḥ—very merciful; amoghā—infallible; bhagavat-bhaktiḥ—devotional service unto the Supreme Personality of Godhead; na—not; itarā—anything but bhagavad-bhakti; iti—thus;

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**TRANSLATION**

The Supreme Personality of Godhead, who is very merciful to the poor, will fulfill all of your desires, for devotional service unto Him is infallible. Any method other than devotional service is useless. That is my opinion.

**PURPORT**

There are three kinds of men, who are called akāma, mokṣa-kāma and sarva-kāma. One who tries to get liberation from this material world is called mokṣa-kāma, one who wants to enjoy this material world to its fullest extent is called sarva-kāma, and one who has fulfilled all his desires and has no further material desires is called akāma. A bhakta has no desire. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam [Cc. Madhya 19.170]. He is purified and free from material desires. The mokṣa-kāmi wants to achieve liberation by merging into the existence of the Supreme Brahman, and because of this desire to merge into the existence of the Lord, he is not yet pure. And since those who want liberation are impure, what to speak of the karmīs, who have so many desires to fulfill? Nonetheless, the śāstra says:

\[
\begin{align*}
& akāmaḥ sarva-kāmo vā \\
& mokṣa-kāma udāra-dhiḥ \\
& tīvrena bhakti-yogena \\
& yajeta puruṣaṁ param
\end{align*}
\]

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (SB 2.3.10)

Kaśyapa Muni saw that his wife, Aditi, had some material desires for the
welfare of her sons, but still he advised her to render devotional service to the Supreme Personality of Godhead. In other words, everyone, regardless of whether he is a karmī, jñānī, yogī or bhakta, should invariably take shelter of the lotus feet of Vasudeva and render transcendental loving service unto Him so that all his desires will be duly fulfilled. Kṛṣṇa is dīna-anukampana: He is very merciful to everyone. Therefore if one wants to fulfill his material desires, Kṛṣṇa helps him. Of course, sometimes if a devotee is very sincere, the Lord, as a special favor to him, refuses to fulfill his material desires and directly blesses him with pure, unalloyed devotional service. It is said in Caitanya-caritāmṛta (Madhya 22.38-39):

krṣṇa kahe,—'āmā bhaje, māge viṣaya-sukha
amṛta chāḍī' viṣa māge,—ei baḍa mūrkha

āmī—vijña, ei mūrkhe 'viṣaya' kene dibā?
sva-caranaṁṛta diyā 'viṣaya' bhulāiba

"Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison. Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.' " If a devotee maintains some material desire and at the same time very sincerely desires to engage at the lotus feet of Kṛṣṇa, Kṛṣṇa may directly give him unalloyed devotional service and take away all his material desires and possessions. This is the Lord's special favor to devotees. Otherwise, if one takes to Kṛṣṇa's devotional service but still has material desires to fulfill, he may become free from all material desires, as Dhruva Mahārāja did, but this may take some time. However, if a very sincere devotee wants only Kṛṣṇa's lotus feet, Kṛṣṇa directly gives him the position of śuddha-bhakti, unalloyed devotional service.
TEXT 22

श्रीअदितिरुवाच
केनां विधिना ब्रह्मानुपस्थाये जगत्यतिम् ॥
यथा मे सत्यसंकल्पो विदध्यात् स मनोरथम् ॥ २२ ॥

śrī-aditiuvāca
kenāham vidhinā brahmann
upasthāsyē jagat-पतिम
yathā me satya-saṅkalpo
vidadhyāt sa manoratham

SYNONYMS
śrī-aditiḥ uvāca—Śrīmatī Aditi began to pray; kena—by which; aham—I;
vidhinā—by regulative principles; brahman—O brahmaṇa; upasthāsyē—can
please; jagat-patim—the Lord of the universe, Jagannātha; yathā—by which;
me—my; satya-saṅkalpaḥ—desire may actually be fulfilled; vidadhyāt—may
fulfill; saḥ—He (the Supreme Lord); manoratham—ambitions or desires.

TRANSLATION

Śrīmatī Aditi said: O brahmaṇa, tell me the regulative principles by which I
may worship the supreme master of the world so that the Lord will be pleased
with me and fulfill all my desires.

PURPORT

It is said, "Man proposes, God disposes." Thus a person may desire many
things, but unless these desires are fulfilled by the Supreme Personality of
Godhead, they cannot be fulfilled. Fulfillment of desire is called
satya-saṅkalpa. Here the word satya-saṅkalpa is very important. Aditi placed
herself at the mercy of her husband so that he would give her directions by which to worship the Supreme Personality of Godhead so that all her desires would be fulfilled. A disciple must first decide that he should worship the Supreme Lord, and then the spiritual master will give the disciple correct directions. One cannot dictate to the spiritual master, just as a patient cannot demand that his physician prescribe a certain type of medicine. Here is the beginning of worship of the Supreme Personality of Godhead. As confirmed in Bhagavad-gītā (7.16):

\[
catur-vidhā bhajante māṁ
   janāḥ sukṛtino 'ṛjuna
   ārto jijñāsur arthārthī
   jñānī ca bharatarṣabha
\]

"O best among the Bhāратas, four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute." Aditi was ārta, a person in distress. She was very much aggrieved because her sons, the demigods, were bereft of everything. Thus she wanted to take shelter of the Supreme Personality of Godhead under the direction of her husband, Kaśyapa Muni.

**TEXT 23**

आदिश त्वम् द्विजश्रेष्ठ विधिं तदुपथावनम्
आशु तुष्यति मे देवः सीदन्त्या् सह पुत्रकैः

\[
ādiśa tvam dvija-śreṣṭha
vidhiṁ tad-upadhāvanam
āsu tuṣyatī me devah
sīdanṭyāḥ saha putrakaiḥ
\]
SYNONYMS

ädiśa—just instruct me; tvam—O my husband; dvija-śreṣṭha—O best of the brāhmaṇas; vidhim—the regulative principles; tat—the Lord; upadhāvanam—the process of worshiping; āśu—very soon; tusyati—becomes satisfied; me—unto me; devaḥ—the Lord; sīdantyaḥ—now lamenting; saha—with; putrakaiḥ—all my sons, the demigods.

TRANSLATION

O best of the brāhmaṇas, kindly instruct me in the perfect method of worshiping the Supreme Personality of Godhead in devotional service, by which the Lord may very soon be pleased with me and save me, along with my sons, from this most dangerous condition.

PURPORT

Sometimes less intelligent men ask whether one has to approach a guru to be instructed in devotional service for spiritual advancement. The answer is given here—indeed, not only here, but also in Bhagavad-gītā, where Arjuna accepted Kṛṣṇa as his guru (śiṣyas te 'ham śādhi mām tvāṁ prapannam [Bg. 2.7]). The Vedas also instruct, tad-vijñānārtham sa guruṁ evābhigacchet: [MU 1.2.12(80)] one must accept a guru for proper direction if one is seriously inclined toward advancement in spiritual life. The Lord says that one must worship the ācārya, who is the representative of the Supreme Personality of Godhead (ācāryam māṁ vijānīyaḥ [SB 11.17.27]). One should definitely understand this. In Caitanya-caritāmṛta it is said that the guru is the manifestation of the Supreme Personality of Godhead. Therefore, according to all the evidence given by the śāstra and by the practical behavior of devotees, one must accept a guru. Aditi accepted her husband as her guru, so that he would direct her how to advance in spiritual consciousness, devotional service,
by worshiping the Supreme Lord.

**TEXT 24**

श्रीकश्यप उवाच
एतते भगवान्युष्ट: प्रजाकामस्य पद्माः ।
यदाह ते प्रवक्ष्यामि ब्रतं केशवतोषणम् ॥ २४ ॥

śrī-kaśyapa uvāca
etan me bhagavān prṣṭah
prajā-kāmasya padmajaḥ
yad āha te pravakṣyāmi
vrataṁ keśava-toṣaṇam

**SYNONYMS**

śrī-kaśyapaḥ uvāca—Kaśyapa Muni said; etat—this; me—by me; bhagavān—the most powerful; prṣṭaḥ—when he was requested; prajā-kāmasya—desiring offspring; padma-jaḥ—Lord Brahmā, who was born of a lotus flower; yat—whatever; āha—he said; te—unto you; pravakṣyāmi—I shall explain; vrataṁ—in the form of worship; keśava-toṣaṇam—by which Keśava, the Supreme Personality of Godhead, is satisfied.

**TRANSLATION**

Śrī Kaśyapa Muni said: When I desired offspring, I placed inquiries before Lord Brahmā, who is born from a lotus flower. Now I shall explain to you the same process Lord Brahmā instructed me, by which Keśava, the Supreme Personality of Godhead, is satisfied.
PURPORT

Here the process of devotional service is further explained. Kaśyapa Muni wanted to instruct Aditi in the same process recommended to him by Brahmā for satisfying the Supreme Personality of Godhead. This is valuable. The guru does not manufacture a new process to instruct the disciple. The disciple receives from the guru an authorized process received by the guru from his guru. This is called the system of disciplic succession (evaṁ paramparaḥ-prāptam imaṁ rājarṣayo viduḥ [Bg. 4.2]). This is the bona fide Vedic system of receiving the process of devotional service, by which the Supreme Personality of Godhead is pleased. Therefore, to approach a bona fide guru, or spiritual master, is essential. The bona fide spiritual master is he who has received the mercy of his guru, who in turn is bona fide because he has received the mercy of his guru. This is called the paramparā system. Unless one follows this paramparā system, the mantra one receives will be chanted for no purpose. Nowadays there are so many rascal gurus who manufacture their mantras as a process for material advancement, not spiritual advancement. Still, the mantra cannot be successful if it is manufactured. Mantras and the process of devotional service have special power, provided they are received from the authorized person.

TEXT 25

फाल्गुनस्यामले पक्षे द्रादशाहं पयोव्रतम् ।
अर्च्येदरविन्दाक्षं भक्तयां परमयान्वितः ॥ २५ ॥

phālgunasyāmale pakṣe
dvādaśāhaṁ payo-vratam
arcayed aravindāksaṁ
bhaktyā paramayānvitaḥ

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SYNONYMS

phālgunasya—of the month of Phālguna (February and March);
amale—during the bright; pakṣe—fortnight; dvādaśa-aḥam—for twelve days, ending with Dvādaśī, the day after Ekādaśī; payaḥ-vratam—accepting the vow of taking only milk; arcayet—one should worship; aravinda-akṣam—the lotus-eyed Supreme Personality of Godhead; bhaktyā—with devotion; paramayā—unalloyed; anvitaḥ—surcharged.

TRANSLATION

In the bright fortnight of the month of Phālguna [February and March], for twelve days ending with Dvādaśī, one should observe the vow of subsisting only on milk and should worship the lotus-eyed Supreme Personality of Godhead with all devotion.

PURPORT

Worshiping the Supreme Lord Viṣṇu with devotion means following arcana-mārga.

\[
\begin{align*}
\text{sravanaṁ kīrtanaṁ viṣṇoḥ} \\
\text{smaranaṁ pāda-sevanam} \\
\text{arcanaṁ vandanaṁ dāsyam} \\
\text{sakhyam ātma-nivedanam}
\end{align*}
\]

[SB 7.5.23]

One should install the Deity of Lord Viṣṇu or Kṛṣṇa and worship Him nicely by dressing Him, decorating Him with flower garlands, and offering Him all kinds of fruits, flowers and cooked food, nicely prepared with ghee, sugar and grains. One should also offer a flame, incense and so on, while ringing a bell, as prescribed. This is called worship of the Lord. Here it is recommended that one
observe the vow of subsisting only by drinking milk. This is called payo-vrata. As we generally perform devotional service on Ekādaśī by not eating grains, it is generally recommended that on Dvādaśī one not consume anything but milk. Payo-vrata and arcana devotional service to the Supreme Lord should be performed with a pure devotional attitude (bhaktyā). Without bhakti, one cannot worship the Supreme Personality of Godhead. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ [Bg. 18.55]. If one wants to know the Supreme Personality of Godhead and be directly connected with Him, knowing what He wants to eat and how He is satisfied, one must take to the process of bhakti. As recommended here also, bhaktyā paramayānvitaḥ: one should be surcharged with unalloyed devotional service.

TEXT 26

सिनिवाल्यां मुदालिप्य स्नायत क्रोदविदीर्णया ।
यदि लभ्यते वै स्रोतस्य मन्त्रमुदीर्येत् ॥ २६ ॥

sinivālyāṁ mṛdālipya
snāyāt kroḍa-vidīrṇayā
yadi labhyeta vai srotasy
etam mantram udīrayet

SYNONYMS

sinivālyāṁ—on the dark-moon day; mṛdā—with dirt; ālipya—smearing the body; snāyāt—one should bathe; kroḍa-vidīrṇayā—dug up by the tusk of a boar; yadi—if; labhyeta—it is available; vai—indeed; srotasi—in a flowing river; etam mantram—this mantra; udīrayet—one should chant.

TRANSLATION
If dirt dug up by a boar is available, on the day of the dark moon one should smear this dirt on his body and then bathe in a flowing river. While bathing, one should chant the following mantra.

**TEXT 27**

त्वं देव्यादिवराहेण रसाया: स्थानिपिच्छता ।
उद्धृतासि नमस्तुष्यं पाप्माणं मे प्रणाशय ॥ २७ ॥

tvam devy ādi-varāheṇa
rasāyāḥ sthānam icchatā
uddhṛtāsi nāmams tubhyam
pāpmānam me praṇāśaya

**SYNONYMS**
tvam—you; devi—O mother earth; ādi-varāheṇa—by the Supreme Personality of Godhead in the form of a boar; rasāyāḥ—from the bottom of the universe; sthānam—a place; icchatā—desiring; uddhṛtā asi—you have been raised; nāmams tubhyam—I offer my respectful obeisances unto you; pāpmānam—all sinful activities and their reactions; me—of me; praṇāśaya—please undo.

**TRANSLATION**

O mother earth, you were raised by the Supreme Personality of Godhead in the form of a boar because of your desiring to have a place to stay. I pray that you kindly vanquish all the reactions of my sinful life. I offer my respectful obeisances unto you.

**TEXT 28**
Thereafter, one should perform his daily spiritual duties and then, with great attention, offer worship to the Deity of the Supreme Personality of Godhead, and also to the altar, the sun, water, fire and the spiritual master.

TEXT 29

Thereafter, one should perform his daily spiritual duties and then, with great attention, offer worship to the Deity of the Supreme Personality of Godhead, and also to the altar, the sun, water, fire and the spiritual master.

SYNONYMS

nirvartita—finished; ātma-niyamaḥ—the daily duties of washing, chanting other mantras and so on, according to one's practice; devam—the Supreme Personality of Godhead; arcet—one should worship; samāhitah—with full attention; arcāyām—unto the Deities; sthanḍile—unto the altar; sūrye—unto the sun; jale—unto the water; vahnau—unto the fire; gurāv—unto the spiritual master; api—indeed.

TRANSLATION

Thereafter, one should perform his daily spiritual duties and then, with great attention, offer worship to the Deity of the Supreme Personality of Godhead, and also to the altar, the sun, water, fire and the spiritual master.
vāsudevāya sākṣīne

SYNONYMS

namaḥ tubhyam—I offer my respectful obeisances unto You; bhagavate—unto the Supreme Personality of Godhead; puruṣāya—the Supreme Person; mahīyase—the best of all personalities; sarva-bhūta-nivāsāya—the person who lives in everyone's heart; vāsudevāya—the Lord who lives everywhere; sākṣīne—the witness of everything.

TRANSLATION

O Supreme Personality of Godhead, greatest of all, who lives in everyone's heart and in whom everyone lives, O witness of everything, O Vāsudeva, supreme and all-pervading person, I offer my respectful obeisances unto You.

TEXT 30

नमः प्रधानपर्याय च।
चतुर्विंशतिकाल गुणगुणान्तरेभु॥ ३० ॥
	namo 'vyaktāya sūkṣmāya
pradhāna-puruṣāya ca
catur-viṁśad-guṇa-jñāya
guṇa-saṅkhya-hetave

SYNONYMS

namaḥ—I offer my respectful obeisances unto You; avyaktāya—who are never seen by material eyes; sūkṣmāya—transcendental; pradhāna-puruṣāya—the Supreme Person; ca—also; catuḥ-viṁśat—twenty-four; guṇa-jñāya—the knower of the elements; guṇa-saṅkhya—of the saṅkhya-yoga system;
hetave—the original cause.

TRANSLATION

I offer my respectful obeisances unto You, the Supreme Person. Being very subtle, You are never visible to material eyes. You are the knower of the twenty-four elements, and You are the inaugurator of the sāṅkhya-yoga system.

PURPORT

Catur-viṁśad-guṇa, the twenty-four elements, are the five gross elements (earth, water, fire, air and ether), the three subtle elements (mind, intelligence and false ego), the ten senses (five for working and five for acquiring knowledge), the five sense objects, and contaminated consciousness. These are the subject matter of sāṅkhya-yoga, which was inaugurated by Lord Kapiladeva. This sāṅkhya-yoga was again propounded by another Kapila, but he was an atheist, and his system is not accepted as bona fide.

TEXT 31

नमो द्विशीरष्णे त्रिपदे चतुःशृङ्गाय तन्तवे ।
सप्तहस्ताय यज्ञाविधात्मने नमः ॥ ३१ ॥

namo dvi-śīrṣe tri-pade
catuḥ-śrīṅgāya tantave
sapta-hastāya yajñāya
trayi-vidyātmane namaḥ

SYNONYMS

namaḥ—I offer my respectful obeisances unto You; dvi-śīrṣe—who have two heads; tri-pade—who have three legs; catuḥ-śrīṅgāya—who have four horns;
tantave—who expand; sapta-hastāya—who have seven hands; yajñāya—unto the yajña-puruṣa, the supreme enjoyer; trayī—the three modes of Vedic ritualistic ceremonies; vidyā-ātmāne—the Personality of Godhead, the embodiment of all knowledge; namah—I offer my respectful obeisances unto You.

TRANSLATION

I offer my respectful obeisances unto You, the Supreme Personality of Godhead, who have two heads [prāyaṇīya and udāyanīya], three legs [savana-traya], four horns [the four Vedas] and seven hands [the seven chandas, such as Gāyatrī]. I offer my obeisances unto You, whose heart and soul are the three Vedic rituals [karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa] and who expand these rituals in the form of sacrifice.

TEXT 32

नमः शिवाय रुद्राय नमः शक्तिधराय च ।
सर्वविद्याधिपतये भूतानां पतये नमः ॥ ३२ ॥

daśaśiva-rudrāya
masā śakti-dharāya ca
sarva-vidyādhipataye
bhūtanām pataye namah

SYNONYMS

namaḥ—I offer my respectful obeisances unto You; śiva—\textit{the incarnation named Lord Śiva}; rudra—\textit{the expansion named Rudra}; namah—obeisances; śakti-dharāya—the reservoir of all potencies; ca—and; sarva-vidyā-adhipataye—the reservoir of all knowledge; bhūta—of the
living entities; \textit{pataye}—the supreme master; \textit{namah}—I offer my respectful obeisances unto You.

**TRANSLATION**

I offer my respectful obeisances unto You, Lord Śiva, or Rudra, who are the reservoir of all potencies, the reservoir of all knowledge, and the master of everyone.

**PURPORT**

It is the system for one to offer obeisances unto the expansion or incarnation of the Lord. Lord Śiva is the incarnation of ignorance, one of the material modes of nature.

**TEXT 33**

\begin{verbatim}

नमो हिरण्यगर्भाय प्राणाय जगदात्मने  
योगैश्वर्यशरीराय नमस्ते योगहेतवे || 33 ||
\end{verbatim}

\begin{align*}
\text{namo hiranyagarbha} & \text{ya} \\
\text{pranaya jagad-atmane} & \\
\text{yogaisvarya-sari} & \text{raya} \\
\text{namas te yoga-hetave} &
\end{align*}

**SYNONYMS**

\text{namah}—I offer my respectful obeisances unto You; \text{hiranyagarbha}—situated as the four-headed Hiranyagarbha, Brahmā; \text{pranaya}—the source of everyone's life; \text{jagat-atmane}—the Supersoul of the entire universe; \text{yoga-aiśvarya-sarirāya}—whose body is full of opulences and mystic power; \text{namah te}—I offer my respectful obeisances unto You; \text{yoga-hetave}—the
I offer my respectful obeisances unto You, who are the original Personality of Godhead; ādi-devāya—who are the original Personality of Godhead; sākṣi-bhūtāya—the witness of everything within the heart of everyone; te—unto You; namah—I offer my respectful obeisances; nārāyaṇāya—who take the incarnation of Nārāyaṇa; ṛṣaye—the sage; narāya—the incarnation of a human being; haraye—unto the Supreme Personality of Godhead; namah—I offer my respectful obeisances.
of Godhead, the witness in everyone's heart, and the incarnation of Nara-Nārāyaṇa Ṛṣi in the form of a human being. O Personality of Godhead, I offer my respectful obeisances unto You.

TEXT 35

नमो मरकतद्यामवपुषेद्धिगतश्रीये ।
केशवाय नमस्तुथ्यं नमस्ते पीतवाससे ॥ ३५ ॥

namo marakata-śyāma-vapuṣe 'dhigata-śriye
ekēṣavāya namas tubhyam
namas te pīta-vāsase

SYNONYMS

namaḥ—I offer my respectful obeisances unto You; marakata-śyāma-vapuṣe—whose bodily hue is blackish like the marakata gem; adhigata-śriye—under whose control is mother Lakṣmī, the goddess of fortune; keśavāya—Lord Keśava, who killed the Keśi demon; namah tubhyam—I offer my respectful obeisances unto You; namaḥ te—again I offer my respectful obeisances unto You; pīta-vāsase—whose garment is yellow.

TRANSLATION

My Lord, I offer my respectful obeisances unto You, who are dressed in yellow garments, whose bodily hue resembles the marakata gem, and who have full control over the goddess of fortune. O my Lord Keśava, I offer my respectful obeisances unto You.

TEXT 36
tvam sarva-varadah puṁsām
vareṇya varadarśabha
atas te śreyase dhīrāḥ
pāda-reṇum upāsate

SYNONYMS

tvam—You; sarva-vara-daḥ—who can give all kinds of benedictions; puṁsām—to all living entities; vareṇya—O most worshipable; vara-da-ṛṣabha—O most powerful of all givers of benediction; ataḥ—for this reason; te—Your; śreyase—the source of all auspiciousness; dhīrāḥ—the most sober; pāda-reṇum upāsate—worship the dust of the lotus feet.

TRANSLATION

O most exalted and worshipable Lord, best of those who bestow benediction, You can fulfill the desires of everyone, and therefore those who are sober, for their own welfare, worship the dust of Your lotus feet.

TEXT 37

anvavartanta yaṁ devaḥ
śrīś ca tat-pāda-padmayoḥ
śrīhayanta ivāmodaṁ
bhagavān me prasidatām

SYNONYMS

anvavartanta—engaged in devotional service; yam—unto whom; devāḥ—all the demigods; śrīḥ ca—and the goddess of fortune; tat-pāda-padmayoḥ—of the lotus feet of His Lordship; sparṣayantah—desiring; iva—exactly; āmodam—celestial bliss; bhagavān—the Supreme Personality of Godhead; me—upon me; prasidatām—may be pleased.

TRANSLATION

All the demigods, as well as the goddess of fortune, engage in the service of His lotus feet. Indeed, they respect the fragrance of those lotus feet. May the Supreme Personality of Godhead be pleased with me.

TEXT 38

एतैर्मन्त्रेऽहर्षिकेशानवहनपुरस्कृतम् ।
अर्चयेर्चर्द्धया युक: पानीःप्यत्नादिभिः ॥ ३८ ॥
etair mantrair hṛṣikeśam
āvāhana-puraskṛtam
arcayet chraddhayā yuktah
pādyopasparśanādibhiḥ

SYNONYMS

etaiḥ mantraiḥ—by chanting all these mantras; hṛṣikeśam—unto the Supreme Personality of Godhead, the master of all senses; āvāhana—calling; puraskṛtam—honoring Him in all respects; arcayet—one should worship; šraddhayā—with faith and devotion; yuktah—engaged;
pādya-upasparśana-ādibhiḥ—with the paraphernalia of worship (pādya, arghya, etc.).

TRANSLATION

Kaśyapa Muni continued: By chanting all these mantras, welcoming the Supreme Personality of Godhead with faith and devotion, and offering Him items of worship [such as pādya and arghya], one should worship Keśava, Hṛṣīkeśa, Kṛṣṇa, the Supreme Personality of Godhead.

TEXT 39

अर्चित्वम् गन्धमालायाय: पयसा स्नापयेद् विभुम ।
वस्त्रोपवित्राभरणपाधोपस्यप्रादन्तं ॥
गन्धयूपादिभिभाचेद् द्वादशशक्तिविद्याः ॥ ३९ ॥

arcītvā gandha-mālādyaiḥ
payasā snapayet vibhum
vastra-vāpitābharanā-
pādyopaśparśanaiś tataḥ
gandha-dhūpādibhiś cārced
dvādaśākṣara-vidyayā

SYNONYMS

arcītvā—worshiping in this way; gandha-mālā-ādyaiḥ—with incense, flower garlands, etc.; payasā—with milk; snapayet—should bathe; vibhum—the Lord; vastra—dress; upavīta—sacred thread; ābharanā—ornaments; pādya—water for washing the lotus feet; upasparśanaiḥ—touching; tataḥ—thereafter; gandha—fragrance; dhūpa—incense; ādibhiḥ—with all of these; ca—and; arcet—should worship; dvādaśa-akṣara-vidyayā—with the mantra of twelve
In the beginning, the devotee should chant the dvādaśākṣara-mantra and offer flower garlands, incense and so on. After worshiping the Lord in this way, one should bathe the Lord with milk and dress Him with proper garments, a sacred thread, and ornaments. After offering water to wash the Lord's feet, one should again worship the Lord with fragrant flowers, incense and other paraphernalia.

The dvādaśākṣara-mantra is om namo bhagavate vāsudevāya. While worshiping the Deity, one should ring a bell with his left hand and offer pādyā, arghya, vastra, gandha, mālā, ābharana, bhūṣaṇa and so on. In this way, one should bathe the Lord with milk, dress Him and again worship Him with all paraphernalia.

TEXT 40

श्रुतं पयसि नैवेद्यं शात्यं विभवे सति ।
ससर्पिः सगुदं दत्त्वा जुहुः जूह्यान्मूलविद्याय ॥ ४० ॥

śṛtam payasi naivedyam
śāly-annam vibhave sati
sasarpipā sagūḍāṁ dattvā
djuhuyān mūla-vidyayā

SYNONYMS
śṛtam—cooked; payasi—in milk; naivedyam—offering to the Deity;
śāli-annam—fine rice; vibhave—if available; sati—in this way; sa-sarpiḥ—with ghee (clarified butter); sa-guḍam—with molasses; dattvā—offering Him; juhuyāt—should offer oblations in the fire; mūla-vidyayā—with chanting of the same dvādaśākṣara-mantra

TRANSLATION

If one can afford to, one should offer the Deity fine rice boiled in milk with clarified butter and molasses. While chanting the same original mantra, one should offer all this to the fire.

TEXT 41

निवेदितं तद् भक्ताय दयाद् भुवीत वा स्वयम् ॥
दत्त्वाचमनमर्चित्वा ताम्बूलं च निवेदयेत् ॥ ४१ ॥

niveditam tad-bhaktāya
dadyād bhuṇijita vā svayam
dattvā camanam arcitvā
tāmbula ca nivedayet

SYNONYMS

niveditam—this offering of prasāda; tat-bhaktāya—unto His devotee; dadyāt—should be offered; bhuṇijita—one should take; vā—either; svayam—personally; dattvā ācamanam—giving water to wash the hands and mouth; arcitvā—in this way worshiping the Deity; tāmbulan—betel nuts with spices; ca—also; nivedayet—one should offer.

TRANSLATION
One should offer all the prasāda to a Vaiṣṇava or offer him some of the prasāda and then take some oneself. After this, one should offer the Deity ācamana and then betel nut and then again worship the Lord.

TEXT 42

जपेदष्टोत्तरशतं स्तुति स्तुतिभिः प्रभुम | खृष्टं प्रदक्षिणं भूमौ प्रणमेद दण्डवन्मुदा || ४२ ||

japed așottara-ṣataṁ
stuvīta stutibhiḥ prabhum
kṛtvā pradakṣiṇam bhūmau
praṇamed daṇḍavan mudā

SYNONYMS

japet—should silently murmur; așottara-ṣatam—108 times; stuvīta—should offer prayers; stutibhiḥ—by various prayers of glorification; prabhum—unto the Lord; kṛtvā—thereafter doing; pradakṣiṇam—circumambulation; bhūmau—on the ground; praṇamet—should offer obeisances; daṇḍavat—straight, with the whole body; mudā—with great satisfaction.

TRANSLATION

Thereafter, one should silently murmur the mantra 108 times and offer prayers to the Lord for His glorification. Then one should circumambulate the Lord and finally, with great delight and satisfaction, offer obeisances, falling straight like a rod [daṇḍavat].

TEXT 43

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After touching to one's head all the flowers and water offered to the Deity, one should throw them into a sacred place. Then one should feed at least two brähmaṇas with sweet rice.

**TEXTS 44-45**

bhūṣṭāṃ tair anujñātāḥ
seṣṭāḥ seṣām sabhājitaiḥ
brahmacāry atha tad-rātryām
śvo bhūte prathame 'hani

snātaḥ śucir yathoktena
vidhinā susamāhitaḥ
payasā snāpayitvārced
yāvad vrata-samāpanam

SYNONYMS

bhuñjita—should take the prasāda; taiḥ—by the brāhmaṇas; anujñātaḥ—being permitted; sa-iṣṭaḥ—with friends and relatives; śeṣam—the remnants; sabhājitaiḥ—properly honored; brahmacārī—observance of celibacy; atha—of course; tat-rātryām—at night; śvaḥ bhūte—at the end of the night, when the morning comes; prathame ahani—on the first day; snātaḥ—bathing; śuciḥ—becoming purified; yathā-uktena—as stated before; vidhinā—by following the regulative principles; su-samāhitaḥ—with great attention; payasā—with milk; snāpayitvā—bathing the Deity; arcet—should offer worship; yāvat—as long as; vrata-samāpanam—the period of worship is not over.

TRANSLATION

One should perfectly honor the respectable brāhmaṇas one has fed, and then, after taking their permission, one should take prasāda with his friends and relatives. For that night, one should observe strict celibacy, and the next morning, after bathing again, with purity and attention one should bathe the Deity of Viṣṇu with milk and worship Him according to the methods formerly stated in detail.

TEXT 46

689
payo-bhakṣo vratam idaṁ
cared viṣṇu-arcanādṛtaḥ
pūrva-vaj juhuyād agnim
brāhmaṇāṁ cāpi bhojayer

SYNONYMS
payah-bhakṣah—one who drinks milk only; vratam idam—this process of worshiping with a vow; caret—one should execute; viṣṇu-arcanāādṛtaḥ—worshiping Lord Viṣṇu with great faith and devotion; pūrva-vat—as prescribed previously; juhuyāt—one should offer oblations; agnim—into the fire; brāhmaṇāṁ—unto the brāhmaṇas; ca aṁi—as well as; bhojayer—should feed.

TRANSLATION
Worshiping Lord Viṣṇu with great faith and devotion and living only by drinking milk, one should follow this vow. One should also offer oblations to the fire and feed the brāhmaṇas as mentioned before.

TEXT 47

evaṁ tv ahar aham kuryād
dvādaśāham payo-vratam
harer ārādhanaṁ homam
arhaṇaṁ dvija-tarpaṇam

SYNONYMS

evat—in this way; tu—indeed; ahaḥ ahaḥ—day after day; kuryaḥ—should execute; dvādaśa-aham—until twelve days; payaḥ-vratam—the observance of the vrata known as payo-vrata; hareḥ ārādhanam—worshiping the Supreme Personality of Godhead; homam—by executing a fire sacrifice; arhaṇaṁ—worshiping the Deity; dvija-tarpaṇaṁ—and satisfying the brāhmaṇas by feeding them.

TRANSLATION

In this way, until twelve days have passed, one should observe this payo-vrata, worshiping the Lord every day, executing the routine duties, performing sacrifices and feeding the brāhmaṇas.

TEXT 48

प्रतिपदिनमार्ग्या यावचछुंचा त्रयोदशीम ।
ब्रह्मचर्यमध्ये स्वप्न तिरेवण चरेत् ॥ ४५ ॥

pratipat-dinam ārabhya
yāvac chukla-trayodaśim
brahmacaryam adhaḥ-svapnam
snānam tri-śavāṇam caret

SYNONYMS

pratipat-dinam—on the day of pratipat; ārabhya—beginning; yāvat—until; śukla—of the bright fortnight; trayodaśim—the thirteenth day of the moon (the second day after Ekādaśi); brahmacaryam—observing complete celibacy;
From pratipat until the thirteenth day of the next bright moon [śukla-trayodaśī], one should observe complete celibacy, sleep on the floor, bathe three times a day and thus execute the vow.

TEXT 49

varjayed asad-ālāpam
bhogān uccāvacāms tathā
ahimsraḥ sarva-bhūtānām
vāsudeva-parāyaṇaḥ

SYNONYMS

varjyet—one should give up; asat-ālāpam—unnecessary talk on material subject matters; bhogān—sense gratification; ucca-avacān—superior or inferior; tathā—as well as; ahimsraḥ—without being envious; sarva-bhūtānām—of all living entities; vāsudeva-parāyaṇaḥ—simply being a devotee of Lord Vāsudeva.

TRANSLATION

During this period, one should not unnecessarily talk of material subjects or
topics of sense gratification, one should be completely free from envy of all living entities, and one should be a pure and simple devotee of Lord Vāsudeva.

TEXT 50

त्रयोदशयामो विष्णोः स्नपनं पञ्चकैर्विर्भोः ।
कार्येच्छायादृढ्येन विधिना विधिकोविदेः ॥ ५० ॥

\textit{trayodasyām atho viṣṇoh}
\textit{snapanam pañcakair vibhoḥ}
\textit{kārayec chāstra-dṛṣṭena}
\textit{vidhinā vidhi-kovidaiḥ}

SYNONYMS

\textit{trayodasyām}—on the thirteenth day of the moon; \textit{atho}—thereafter; \textit{viṣṇoh}—of Lord Viṣṇu; \textit{snapanam}—bathing; \textit{pañcakaiḥ}—by \textit{pañcāmyta}, five substances; \textit{vibhoḥ}—the Lord; \textit{kārayet}—one should execute; \textit{śāstra-dṛṣṭena}—enjoined in the scripture; \textit{vidhinā}—under regulative principles; \textit{vidhi-kovidaiḥ}—assisted by the priests who know the regulative principles.

TRANSLATION

Thereafter, following the directions of the śāstra with help from brāhmaṇas who know the śāstra, on the thirteenth day of the moon one should bathe Lord Viṣṇu with five substances [milk, yogurt, ghee, sugar and honey].

TEXTS 51-52,

पूजां च महती कुर्याद् विनिष्ठायविवर्जितः ।
Giving up the miserly habit of not spending money, one should arrange for the gorgeous worship of the Supreme Personality of Godhead, Viṣṇu, who is...
situated in the heart of every living entity. With great attention, one must prepare an oblation of grains boiled in ghee and milk and must chant the Puruṣa-sūkta mantra. The offerings of food should be of varieties of tastes. In this way, one should worship the Supreme Personality of Godhead.

TEXT 53

आचार्य ज्ञानसम्पन्न वस्त्रभरणदेहुमि।
लोष्येदृढविज्ञेय तद्विद्धयारथम हरे। ॥ ५३ ॥

äcāryam jñāna-sampannam
vastrābharaṇa-dhenubhiḥ
toṣayet ṛtvijāś caiva
tad viddhy ārādhanaṁ hareḥ

SYNONYMS
äcāryam—the spiritual master; jñāna-sampannam—very advanced in spiritual knowledge; vastra-ābharana-dhenubhiḥ—with clothing, ornaments and many cows; toṣayet—should satisfy; ṛtvijāḥ—the priests recommended by the spiritual master; ca eva—as well as; tat viddhi—try to understand that; ārādhanaṁ—worship; hareḥ—of the Supreme Personality of Godhead.

TRANSLATION

One should satisfy the spiritual master [äcārya], who is very learned in Vedic literature, and should satisfy his assistant priests [known as hotā, udgātā, adhvaryu and brahma]. One should please them by offering them clothing, ornaments and cows. This is the ceremony called viṣṇu-ārādhana, or worship of Lord Viṣṇu.
TEXT 54

भोजयेत् तान् गुणवता सदेन शुचिस्मिते ।
अन्यांश्र्ब्राह्मणाः च ये च तत्र समागतः ॥ ५४ ॥

bhojayet tān guṇavatā
sad-annena śuci-smite
anyāṁ ca brāhmaṇaṁ chaktyā
ye ca tatra samāgatāḥ

SYNONYMS

bhojyet—should distribute prasāda; tān—unto all of them; guṇa-vatā—by rich foods; sat-annena—with food prepared with ghee and milk, which is supposed to be very pure; śuci-smite—O most pious lady; anyān ca—others also; brāhmaṇaṁ—brāhmaṇas; śaktyā—as far as possible; ye—all of them who; ca—also; tatra—there (at the ceremonies); samāgatāḥ—assembled.

TRANSLATION

O most auspicious lady, one should perform all the ceremonies under the direction of learned ācāryas and should satisfy them and their priests. By distributing prasāda, one should also satisfy the brāhmaṇas and others who have assembled.

TEXT 55

दक्षिणां गुरवे दयादुत्तिविभ्यश्र्य यथाहृतः ॥
अन्तर्देवेनाशकांश्र्प्रीणयेत्समुपागतान् ॥ ५५ ॥

dakṣiṇāṁ gurave dadyād
\textit{ṛtvigbhyās ca yathārhatā}
\textit{anādyenāśva-pākāṃś ca}
\textit{prīnayet samupāgatān}

\textbf{SYNONYMS}

dakṣinām—some contribution of money or gold; gurave—unto the spiritual master; dadyāt—one should give; \textit{ṛtvigbhyāḥ ca}—and to the priests engaged by the spiritual master; yathā-arhatāḥ—as far as possible; anna-adyena—by distributing prasāda; āśva-pākān—even to the caṇḍālas, persons habituated to eating the flesh of dogs; ca—also; prīnayet—one should please; samupāgatān—because they have assembled there for the ceremony.

\textbf{TRANSLATION}

One should satisfy the spiritual master and assistant priests by giving them cloth, ornaments, cows and also some monetary contribution. And by distributing prasāda one should satisfy everyone assembled, including even the lowest of men, the caṇḍālas [eaters of dog flesh].

\textbf{PURPORT}

In the Vedic system, \textit{prasāda} is distributed, as recommended here, without discrimination as to who may take the \textit{prasāda}. Regardless of whether one be a brāhmaṇa, śūdra, vaiśya, kṣatriya, or even the lowest of men, a caṇḍāla, he should be welcome to accept \textit{prasāda}. However, when the caṇḍālas, the lower class or poorer class, are taking \textit{prasāda}, this does not mean that they have become Nārāyaṇa or Viṣṇu. Nārāyaṇa is situated in everyone's heart, but this does not mean Nārāyaṇa is a caṇḍāla or poor man. The Māyāvāda philosophy of accepting a poor man as Nārāyaṇa is the most envious and atheistic movement in Vedic culture. This mentality should be completely given up. Everyone should be given the opportunity to take \textit{prasāda}, but this does not
mean that everyone has the right to become Nārāyaṇa.

TEXT 56

भुक्तवत्सु च सर्वेषु दीनान्यकपणादिषु ।
िष्णोस्तत्रीणां विद्वानभुजीत सह बन्धुभिः ॥ ५६ ॥

bhuktavatsu ca sarveṣu
dīnāndha-kṛpaṇādiṣu
viṣṇoṣ tat prīṇanam vidvān
bhūṣijita saha bandhubhīḥ

SYNONYMS

bhuktavatsu—after feeding; ca—also; sarveṣu—everyone present there; dīna—very poor; andha—blind; kṛpaṇa—those who are not brahmanas; ādiṣu—and so on; viṣṇoḥ—of Lord Viṣṇu, who is situated in everyone’s heart; tat—that (prasāda); prīṇanam—pleasing; vidvān—one who understands this philosophy; bhūṣijita—should take prasāda himself; saha—with; bandhubhīḥ—friends and relatives.

TRANSLATION

One should distribute viṣṇu-prasāda to everyone, including the poor man, the blind man, the nondevotee and the non-brahmana. Knowing that Lord Viṣṇu is very pleased when everyone is sumptuously fed with viṣṇu-prasāda, the performer of yajña should then take prasāda with his friends and relatives.

TEXT 57

नृत्यवादित्रगैतृैश्च स्तुतिभि: स्वस्तिवाचकैः ॥
Every day from pratipat to trayodaśī, one should continue the ceremony, to the accompaniment of dancing, singing, the beating of a drum, the chanting of prayers and all-auspicious mantras, and recitation of Śrīmad-Bhāgavatam. In this way, one should worship the Supreme Personality of Godhead.

TEXT 58

etat payo-vrataṁ nāma
puruṣāradhanāṁ param
pitāmahenābhhihitāṁ
mayā te samudāḥṛtam

SYNONYMS

etat—this; payaḥ-vratam—ceremony known as payo-vrata; nāma—by that name; puruṣa-ārādhanam—the process of worshiping the Supreme Personality of Godhead; param—the best; pitāmahena—by my grandfather, Lord Brahmā; abhihitam—stated; mayā—by me; te—unto you; samudāḥṛtam—described in all details.

TRANSLATION

This is the religious ritualistic ceremony known as payo-vrata, by which one may worship the Supreme Personality of Godhead. I received this information from Brahmā, my grandfather, and now I have described it to you in all details.

TEXT 59

त्वं चानेन महाभागे सम्यक् चीर्णेन केशवम् ।
आत्मना शुद्धभावेन नियतात्मा भजाव्ययम् ॥ ५९ ॥

tvam ca—inena mahā-bhāge
samyak cīrṇena keśavam
ātmanā śuddha-bhāvena
niyatātma bhajāvayam

SYNONYMS

tvam ca—you also; anena—by this process; mahā-bhāge—O greatly fortunate one; samyak cīrṇena—executed properly; keśavam—unto Lord Keśava; ātmanā—by oneself; śuddha-bhāvena—in a pure state of mind; niyata-ātma—controlling oneself; bhaja—go on worshiping; avyayam—the
Supreme Personality of Godhead, who is inexhaustible.

TRANSLATION

O most fortunate lady, establishing your mind in a good spirit, execute this process of payo-vrata and thus worship the Supreme Personality of Godhead, Keśava, who is inexhaustible.

TEXT 60

ayam vai sarva-yajñākhyāḥ
sarva-vratam iti smṛtam
tapaḥ-sāram idaṁ bhadre
dānam ceśvara-tarpanāṁ

SYNONYMS

ayam—this; vai—indeed; sarva-yajña—all kinds of religious rituals and sacrifices; ākhyāḥ—called; sarva-vratam—all religious ceremonies; iti—thus; smṛtam—understood; tapaḥ-sāram—the essence of all austerities; idaṁ—this; bhadre—O good lady; dānam—acts of charity; ca—and; iśvara—the Supreme Personality of Godhead; tarpanāṁ—the process of pleasing.

TRANSLATION

This payo-vrata is also known as sarva-yajña. In other words, by performing this sacrifice one can perform all other sacrifices automatically. This is also acknowledged to be the best of all ritualistic ceremonies. O gentle lady, it is the...
essence of all austerities, and it is the process of giving charity and pleasing the supreme controller.

PURPORT

Ārādhanaṁ sarveṣāṁ viṣṇor ārādhanaṁ param. This is a statement made by Lord Śiva to Pārvatī. Worshiping Lord Viṣṇu is the supreme process of worship. And how Lord Viṣṇu is worshiped in this payo-vrata ceremony has now been fully described. The ultimate goal of life is to please Lord Viṣṇu by varṇāśrama-dharma. The Vedic principles of four varṇas and four āśramas are meant for worship of Viṣṇu (viṣṇur ārādhyate puṁsāṁ nānyat tat-toṣa-kāraṇam). The Kṛṣṇa consciousness movement is also viṣṇu-ārādhanaṁ, or worship of Lord Viṣṇu, according to the age. The payo-vrata method of viṣṇu-ārādhanaṁ was enunciated long, long ago by Kaśyapa Muni to his wife, Aditi, in the heavenly planets, and the same process is bona fide on earth even now. Especially for this age of Kali, the process accepted by the Kṛṣṇa consciousness movement is to open hundreds and thousands of Viṣṇu temples (temples of Rādhā-Kṛṣṇa, Jagannātha, Balarāma, Sitā-Rāma, Gaura-Nitāi and so on). Performing prescribed worship in such temples of Viṣṇu and thus worshiping the Lord is as good as performing the payo-vrata ceremony recommended here. The payo-vrata ceremony is performed from the first to the thirteenth day of the bright fortnight of the moon, but in our Kṛṣṇa consciousness movement Lord Viṣṇu is worshiped in every temple according to a schedule of twenty-four hours of engagement in performing kīrtana, chanting the Hare Kṛṣṇa mahā-mantra, offering palatable food to Lord Viṣṇu and distributing this food to Vaiṣṇavas and others. These are authorized activities, and if the members of the Kṛṣṇa consciousness movement stick to these principles, they will achieve the same result one gains by observing the payo-vrata ceremony. Thus the essence of all auspicious activities, such as performing yajña, giving in charity, observing vrata, and undergoing austerities, is included in the Kṛṣṇa consciousness movement. The members of this movement should immediately and sincerely follow the

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processes already recommended. Of course, sacrifice is meant to please Lord Viṣṇu. Yajñaiḥ saṅkīrtana-prāyaṁ yajanti hi sumedhasah: [SB 11.5.32] in Kali-yuga, those who are intelligent perform the saṅkīrtana-yajña. One should follow this process conscientiously.

TEXT 61

त एव नियमः साक्षः एव च यमोत्तमः ।
तपो दनम् व्रतम् यत्रो येन तुष्यत्यधोक्षाः ॥ ६५ ॥

ta eva niyamāḥ sākṣāt
ta eva ca yamottamāḥ
tapo dānam vratam yajño
yena tuṣyatī adhokṣajāḥ

SYNONYMS
te—that is; eva—indeed; niyamāḥ—all regulative principles; sākṣāt—directly; te—that is; eva—indeed; ca—also; yama-uttamāḥ—the best process of controlling the senses; tapaḥ—austerities; dānam—charity; vratam—observing vows; yajñaḥ—sacrifice; yena—by which process; tuṣyatī—is very pleased; adhokṣajāḥ—the Supreme Lord, who is not perceived by material senses.

TRANSLATION

This is the best process for pleasing the transcendental Supreme Personality of Godhead, known as Adhokṣaja. It is the best of all regulative principles, the best austerity, the best process of giving charity, and the best process of sacrifice.

PURPORT

703
The Supreme Lord says in Bhagavad-gītā (18.66):

\[
\text{sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja}
\text{ahaṁ tvāṁ sarva-pāpebhyo mokṣayisyāmi mā śucaḥ}
\]

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Unless one pleases the Supreme Personality of Godhead according to His demand, no good result will come from any of his actions.

\[
dharmaḥ svanuṣṭhitah puṁsāṁ
\text{visvaksena-kathāsu yah notpādayed yadi ratim}
\text{śrama eva hi kevalam}
\]

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead." (SB 1.2.8) If one is not interested in satisfying Lord Viṣṇu, Vāsudeva, all his so-called auspicious activities are fruitless. Moghāśā mogha-karmāno mogha-jñāṇā vicetasaḥ: [Bg. 9.12] because he is bewildered, he is baffled in his hopes, baffled in his activities, and baffled in his knowledge. In this regard, Śrīla Viśvanātha Cakravartī remarks, napuṁsakam anapuṁsakenety-ādinaikatvam. One cannot equate the potent and the impotent. Among modern Māyāvādis it has become fashionable to say that whatever one does or whatever path one follows is all right. But these are all foolish statements. Here it is forcefully affirmed that this is the only method for success in life. Īśvara-tarpaṇaṁ vinā sarvam eva viphalam. Unless Lord Viṣṇu is satisfied, all of one's pious activities, ritualistic ceremonies and yajñas are simply for show and have no value. Unfortunately, foolish people do not know the secret of success. Na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31].
They do not know that real self-interest ends in pleasing Lord Viṣṇu.

**TEXT 62**

नस्मादेवेद्व्रतां भद्रे प्रयत्ता श्रद्धायाःचर।
भगवान्यार्थितुष्टसे वरानाध्रू विधायति ॥ ६२ ॥

tasmād etad vratam bhadre
prayatā śraddhayācara
bhagavān parituṣṭas te
varān āśu vidhāsyati

**SYNONYMS**

tasmāt—therefore; etat—this; vratam—observance of a vrata ceremony; bhadre—my dear gentle lady; prayatā—by observing rules and regulations; śraddhayā—with faith; ācara—execute; bhagavān—the Supreme Personality of Godhead; parituṣṭaḥ—being very satisfied; te—unto you; varān—benedictions; āśu—very soon; vidhāsyati—will bestow.

**TRANSLATION**

Therefore, my dear gentle lady, follow this ritualistic vow, strictly observing the regulative principles. By this process, the Supreme Person will very soon be pleased with you and will satisfy all your desires.

Thus end the Bhaktivedanta purports of the Eighth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Executing the Payo-vrata Process of Worship.”
17. The Supreme Lord Agrees to Become Aditi's Son

As explained in this chapter, the Supreme Personality of Godhead, being very pleased by the *payo-vrata* ceremony performed by Aditi, appeared before her in full opulence. At her request, the Lord agreed to become her son.

After Aditi performed the *payo-vrata* ceremony for twelve continuous days, the Lord, who was certainly very pleased with her, appeared before her with four hands and dressed in yellow garments. As soon as Aditi saw the Supreme Personality of Godhead present before her, she immediately got up, and with great ecstatic love for the Lord she fell to the ground to offer respectful obeisances. Aditi's throat was choked because of ecstatic feelings, and her entire body trembled with devotion. Although she wanted to offer suitable prayers to the Lord, she could not do anything, and thus she remained silent for some time. Then, feeling solace, observing the beauty of the Lord, she offered her prayers. The Supreme Personality of Godhead, the Supersoul of all living entities, was very pleased with her, and He agreed to become her son by incarnating as a plenary expansion. He was already pleased by Kaśyapa Muni's austerities, and thus He agreed to become their son and maintain the demigods. After giving His word of honor to this effect, the Lord disappeared. Following the order of the Supreme Personality of Godhead, Aditi engaged in the service of Kaśyapa Muni, who could see by *samādhi* that the Lord was within him and who thus placed his semen in the womb of Aditi. Lord Brahmā, who is known as Hiraṇyagarbha, understood that the Supreme Personality of Godhead had entered Aditi's womb. Thus he offered prayers to the Lord.
TEXT 1

श्रीशुकु उवाच
इत्युक्ता सादिती राजनस्वभार्ता कस्यपेन वै ।
अन्वतिष्ठद् ब्रतमिदं द्वादशाहमतन्ध्रिता ॥ ९ ॥

śrī-śuka uvāca
ity uktā sādītī rājan
sva-bhartrā kaśyapena vai
anv atiṣṭhad vratam idam
dvādaśāham atandritā

SYNONYMS
śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; ity—thus; uktā—being advised; sā—that lady; aditiḥ—Aditi; rājan—O King; sva-bhartrā—by her husband; kaśyapena—Kaśyapa Muni; vai—indeed; anu—similarly; atiṣṭhat—executed; vratam idam—this payo-vrata ritualistic ceremony; dvādaśa-aham—for twelve days; atandritā—without any laziness.

TRANSLATION

Śukadeva Gosvāmī said: O King, after Aditi was thus advised by her husband, Kaśyapa Muni, she strictly followed his instructions without laziness and in this way performed the payo-vrata ritualistic ceremony.

PURPORT

For advancement in anything, especially in spiritual life, one must strictly follow the bona fide instructions of the teacher. Aditi did this. She strictly followed the instructions of her husband and guru. As confirmed in the Vedic injunctions, yasya deve parā bhaktir yathā deve tathā gurau [ŚU 6.23(81)]. One
should have complete faith in the guru, who helps the disciple make progress in spiritual life. As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure (yasyāprasādān na gatiḥ kuto 'pi). Aditi very strictly followed the instructions of her husband and spiritual master, and thus she was successful.

**TEXTS 2-3**

चिन्तयन्त्येका बुद्धचा महापुरुषमीष्मरम्।
प्रग्रृहद्विद्रुतकाश्चन्हा बुद्धिसारथिः॥ २ ॥
मन्येकान्याय बुद्धचा भगवत्यखिततमः।
बासुदेवे समाधाय चचार ह पयोव्रतम्॥ ३ ॥

cintayanty ekayā buddhyā
mahā-puruṣam īśvaram
pragṛhyaendriya-duṣṭāśvān
manasā buddhi-sārathiḥ

manaś caikāgrayā buddhyā
bhagavaty akhilātmani
vāsudeve samādhiḥaya
cacāra ha payo-vratam

**SYNONYMS**

cintayanti—constantly thinking; ekayā— with one attention; buddhyā—and intelligence; mahā-puruṣam—upon the Supreme Personality of Godhead; īśvaram—the supreme controller, Lord Viṣṇu; pragṛhya—completely controlling; indriya—the senses; duṣṭa—formidable, powerful; aśvān—horses; manasā—by the mind; buddhi-sārathiḥ—with the help of intelligence, the chariot driver; manah—the mind; ca—also; eka-agrayā—with full attention;
buddhyā—with the intelligence; bhagavati—unto the Supreme Personality of Godhead; akhila-ātmani—the Supreme Soul, the Supersoul of all living entities; vāsudeve—unto Lord Vāsudeva; samādhāya—keeping full attention; cacāra—executed; ha—thus; payaḥ-vratam—the ritualistic ceremony known as payo-vrata.

TRANSLATION

With full, undiverted attention, Aditi thought of the Supreme Personality of Godhead and in this way brought under full control her mind and senses, which resembled forceful horses. She concentrated her mind upon the Supreme Lord, Vāsudeva. Thus she performed the ritualistic ceremony known as payo-vrata.

PURPORT

This is the process of bhakti-yoga.

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śilanaṁ bhaktir uttamā
[Cc. Madhya 19.167]

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." One simply has to concentrate upon the lotus feet of Vāsudeva, Kṛṣṇa (sa vai manah kṛṣṇa-padāravindayoḥ [SB 9.4.18]). Then the mind and senses will be controlled, and one can engage himself fully in the devotional service of the Lord. The devotee does not need to practice the haṭha-yoga system to control the mind and senses; his mind and senses are automatically controlled because of unalloyed devotional service to the Lord.
TEXT 4

तस्या: प्रादुर्भूत भगवानादिपुरुषः ।
पीतवासाःक्रतुद्वाः: शान्तचक्रगदाघाः ॥ ४ ॥

tasyāḥ prādurabhūt tāta
bhagavān ādi-puruṣaḥ
pīta-vāsāḥ catur-bāhuḥ
śāṅkha-cakra-gadā-dharaḥ

SYNONYMS

tasyāḥ—before her; prādurabhūt—appeared; tāta—my dear King; bhagavān—the Supreme Personality of Godhead; ādi-puruṣaḥ—the original person; pīta-vāsāḥ—dressed in yellow garments; catuḥ-bāhuḥ—with four arms; śāṅkha-cakra-gadā-dharaḥ—bearing the conchshell, disc, club and lotus flower.

TRANSLATION

My dear King, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conchshell, disc, club and lotus in His four hands, then appeared before Aditi.

TEXT 5

tam netra-gocaram vikṣya

710
sahasotthāya sādaram
nanāma bhuvi kāyena
daṇḍavat-prīti-vihvalā

SYNONYMS

tam—Him (the Supreme Personality of Godhead); netra-gocaram—visible by her eyes; viṅkṣya—after seeing; sahasā—all of a sudden; utthāya—getting up; sa-ādaram—with great respect; nanāma—offered respectful obeisances; bhuvi—on the ground; kāyena—by the whole body; daṇḍa-vat—falling like a rod; prīti-vihvalā—almost puzzled because of transcendental bliss.

TRANSLATION

When the Supreme Personality of Godhead became visible to Aditi's eyes, Aditi was so overwhelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances.

TEXT 6

sotthāya baddhān jalir ēḍituṁ sthitā
notseha ānanda-jalākulekṣaṇā
babhuva tuṣṇīṁ pulakākulekṣaṇā
tad-darśanātyutsava-gātra-vepathuḥ
SYNONYMS

sā—she; utthāya—standing up; baddha-aṅjaliḥ—with folded hands; īditum—to worship the Lord; sthitā—situated; na utsehe—could not endeavor; ānanda—from transcendental bliss; jala—with water; ākula-ṅkṣaṇā—her eyes were filled; babhūva—remained; tuṣṇīṁ—silent; pulaka—with standing of the hairs of the body; ākula—overwhelmed; ākṛtiḥ—her form; tat-darśana—by seeing the Lord; ati-utsava—with great pleasure; gātra—her body; vepathuḥ—began to tremble.

TRANSLATION

Aditi stood silently with folded hands, unable to offer prayers to the Lord. Because of transcendental bliss, tears filled her eyes, and the hairs on her body stood on end. Because she could see the Supreme Personality of Godhead face to face, she felt ecstasy, and her body trembled.

TEXT 7

प्रीत्या शैवेन्द्रन्दया गिरा हरि
तुष्टव सा देव्यादि: कुरुद्वह ।
उद्वीक्षति सा पिबतीव चक्षुषा
रमापतिं यज्ञपतिं जगत्पतिम् || ७ ||

prītyā śanair gadjadayā girā harim
tuṣṭāva sā devy aditiḥ kurūdvaha
udvikṣati sā pibatīva cakṣuṣā
ramā-patim yajña-patim jagat-patim

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SYNONYMS

prītyā—because of love; śanaiḥ—again and again; gadgadayā—faltering; girā—with a voice; harim—unto the Supreme Personality of Godhead; tuṣṭāva—pleased; sā—she; devī—the demigoddess; aditiḥ—Aditi; kuru-udvaha—O Mahārāja Parikṣit; udvīkatā—while staring; sā—she; pibatī iva—appeared as if she were drinking; cakṣuṣā—through the eyes; ramā-patim—unto the Lord, the husband of the goddess of fortune; yajña-patim—unto the Lord, the enjoyer of all sacrificial ceremonies; jagat-patim—the master and Lord of the entire universe.

TRANSLATION

O Mahārāja Parikṣit, the demigoddess Aditi then began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love. She appeared as though drinking through her eyes the Supreme Lord, who is the husband of the goddess of fortune, the enjoyer of all sacrificial ceremonies, and the master and Lord of the entire universe.

PURPORT

After observing the payo-vrata, Aditi was certain that the Lord had appeared before her as Ramā-pati, the husband of all good fortune, just to offer her sons all opulences. She had performed the yajña of payo-vrata under the direction of her husband, Kaśyapa, and therefore she thought of the Lord as Yajña-pati. She was completely satisfied to see the master and Lord of the entire universe come before her to fulfill her desire.

TEXT 8

श्रीआदितिरुवाच

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SYNONYMS

śrī-aditih uvāca—the demigoddess Aditi said; yajña-īśa—O controller of all sacrificial ceremonies; yajña-puruṣa—the person who enjoys the benefits of all sacrifices; acyuta—infallible; tīrtha-pāda—at whose lotus feet stand all the holy places of pilgrimage; tīrtha-śravaḥ—celebrated as the ultimate shelter of all saintly persons; śravana—hearing about whom; maṅgala—is auspicious; nāmadheya—to chant His name is also auspicious; āpanna—surrendered; loka—of people; vṛjina—dangerous material position; upaśama—diminishing; udaya—who has appeared; ādya—the original Personality of Godhead; śam—auspiciousness; naḥ—our; kṛdhi—kindly bestow upon us; īśa—O supreme controller; bhagavan—O Lord; asi—You are; dīna-nāthaḥ—the only shelter of the down-trodden.

TRANSLATION

The goddess Aditi said: O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living
entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune.

PURPORT

The Supreme Personality of Godhead is the master of those who observe vows and austerities, and it is He who bestows benedictions upon them. He is worshipable for the devotee throughout the devotee's life, for He never breaks His promises. As He says in Bhagavad-gītā (9.31), kaunteya pratijānīhi na me bhaktaḥ praṇāsyati: "O son of Kuntī, declare it boldly that My devotee never perishes." The Lord is addressed here as acyuta, the infallible, because He takes care of His devotees. Anyone inimical to the devotees is certainly vanquished by the mercy of the Lord. The Lord is the source of the Ganges water, and therefore He is addressed here as tīrtha-pāda, indicating that all the holy places are at His lotus feet, or that whatever He touches with His foot becomes a holy place. Bhagavad-gītā, for example, begins with the words dharma-kṣetra kuru-kṣetra [Bg. 1.1]. Because the Lord was present on the Battlefield of Kurukṣetra, it became a dharma-kṣetra, a place of pilgrimage. Therefore the Pāṇḍavas, who were extremely religious, were assured of victory. Any place where the Supreme Personality of Godhead displays His pastimes, such as Vṛndāvana or Dvārakā, becomes a holy place. The chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is pleasing to the ear, and it expands good fortune to the audience who hears it chanted. Owing to the presence of the Supreme Personality of Godhead, Aditi was fully assured that the troublesome condition created for her by the demons would now be ended.

TEXT 9

विश्वाय विश्वभवनस्थितिसंयमाय
tvāṁ ghrītupuruṣākṣकिगुणाय भूते ।
viṣvāya viṣva-bhavana-sthiti-saṁyamāya
svairam gṛhita-puru-śakti-guṇāya bhümne
sva-sthāya saśvad-upabṛṛhita-pūrna-bodha-
vyaḍḍita-tāma-tamase haraye nāmas te

SYNONYMS
viṣvāya—unto the Supreme Personality of Godhead, who is actually the entire universe; viṣva—of the universe; bhavana—creation; sthiti—maintenance; saṁyamāya—and annihilation; svairam—fully independent; gṛhita—taking in hand; puru—completely; śakti-guṇāya—controlling the three modes of material nature; bhümne—the supreme great; sva-sthāya—who is always situated in His original form; saśvad—eternally; upabṛṛhita—achieved; pūrna—complete; bodha—knowledge; vyapādita—completely vanquished; ātma-tamase—the illusory energy of Your Lordship; haraye—unto the Supreme Lord; namah te—I offer my respectful obeisances unto You.

TRANSLATION
My Lord, You are the all-pervading universal form, the fully independent creator, maintainer and destroyer of this universe. Although You engage Your energy in matter, You are always situated in Your original form and never fall from that position, for Your knowledge is infallible and always suitable to any situation. You are never bewildered by illusion. O my Lord, let me offer my respectful obeisances unto You.

PURPORT
In the Caitanya-caritāmṛta (Ādi 2.117) it is said:
Anyone trying to become fully Kṛṣṇa conscious must know the Lord's glories as far as they are possible to understand. Here Aditi hints at these glories. The universe is nothing but the external potency of the Lord. This is confirmed in Bhagavad-gītā (9.4): mayā tatam idam sarvam. Whatever we see in this universe is but an expansion of the potency of the Supreme Personality of Godhead, just as the sunshine and heat all over the universe are expansions of the sun. When one surrenders unto the Supreme Personality of Godhead, he surpasses the influence of the illusory energy, for the Supreme Lord, being fully wise and being situated in the heart of everyone, especially in the heart of the devotee, gives one intelligence by which one is sure never to fall into illusion.

TEXT 10

āyuḥ param vapur abhīṣṭam atulya-lakṣmī
dyo-bhū-rasāḥ sakala-yoga-guṇās tri-vargaḥ
jñānaṁ ca kevalam ananta bhavanti tuṣṭāt
tvatto nṛṇāṁ kim u sapatna-jayādir āśiḥ

SYNONYMS

āyuḥ—duration of life; param—as long as that of Lord Brahmā; vapuḥ—a particular type of body; abhīṣṭam—the goal of life; atulya-lakṣmī—unparalleled opulence in material existence; dyo—the upper
planetary system; **bhū**—Bhūloka; **rasāḥ**—the lower planetary system; **sakala**—all kinds of; **yoga-guṇāḥ**—the eight mystic perfections; **tri-vargaḥ**—the principles of religiosity, economic development and sense gratification; **jñānam**—transcendental knowledge; **ca**—and; **kevalam**—complete; **ananta**—O unlimited one; **bhavanti**—all become possible; **tuṣṭāt**—by Your satisfaction; **tvattaḥ**—from You; **nṛṇām**—of all living entities; **kim u**—what to speak of; **sapatna**—enemies; **jaya**—conquering; **ādiḥ**—and others; **āśīḥ**—such benedictions.

**TRANSLATION**

O unlimited one, if Your Lordship is satisfied, one can very easily obtain a lifetime as long as that of Lord Brahmā, a body either in the upper, lower or middle planetary systems, unlimited material opulence, religion, economic development and satisfaction of the senses, full transcendental knowledge, and the eight yogic perfections, what to speak of such petty achievements as conquering one's rivals.

**TEXT 11**

श्रीशुकु उवाच  
अदित्येवं स्तुतो राजन्धवान्युष्करेक्षणः ।  
क्षेत्रश: सर्वभूतानामिति होवाच भारत ॥ ११ ॥

śrī-śuka uvāca  
adityaivam stuto rājan  
bhagavān puṣkarekṣaṇaḥ  
kṣetra-jñāḥ sarva-bhūtānām  
iti hovāca bhārata

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SYNONYMS

śrī-śukha uvāca—Śrī Śukadeva Gosvāmī said; adityā—by Aditi; evam—thus; stutaḥ—being worshiped; rājan—O King (Mahārāja Parikṣit); bhagavān—the Supreme Personality of Godhead; puṣkara-ikṣaṇaḥ—whose eyes are like lotus flowers; kṣetra-jñāḥ—the Supersoul; sarva-bhūtanām—of all living entities; iti—thus; ha—indeed; uvāca—replied; bhārata—O best of the Bharata dynasty.

TRANSLATION

Śukadeva Gosvāmī said: O King Parikṣit, best of the Bharata dynasty, when the lotus-eyed Lord, the Supersoul of all living entities, was thus worshiped by Aditi, He replied as follows.

TEXT 12

श्रीभगवानुवाच
dेवमातर्भवत्यमेविज्ञातंचिरकाहितिम् ।
यत् सप्तेऽहितश्रीणां च्यावितानां स्वाधामतः ॥ १२ ॥

śrī-bhagavān uvāca
deva-mātār bhavatī me
vijñātam cira-kāṅkṣitam
yat sapatnair hṛta-śrīnāṁ
cyāvitānāṁ sva-dhāmataḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; deva-mātāḥ—O mother of the demigods; bhavatīḥ—of you; me—by Me;
vijñātam—understood; cira-kāṅksitam—what You have desired for a long time; yat—because; sapatnaiḥ—by the rivals; hṛta-śrīnām—of your sons, who are bereft of all opulences; cyāvitānām—vanquished; sva-dhāmataḥ—from their own residential quarters.

TRANSLATION

The Supreme Personality of Godhead said: O mother of the demigods, I have already understood your long-cherished desires for the welfare of your sons, who have been deprived of all opulences and driven from their residence by their enemies.

PURPORT

The Supreme Personality of Godhead, being situated in everyone's heart, and especially in the hearts of His devotees, is always ready to help devotees in adversity. Since He knows everything, He knows how things are to be adjusted, and He does the needful to relieve the suffering of His devotee.

TEXT 13

तान्विनिर्जित्य नमे दुर्मदानसुर्ख्यानाम्।
प्रतिलाभजयश्रीभि: पुत्तेतीर्च्छस्युपासिततम्। १३ ॥

tān vinirjitya samare
durmadān asurarśabhān
pratilabdha-jaya-śrībhīḥ
putrāir icchasy upāsitum

SYNONYMS

tān—them; vinirjitya—defeating; samare—in the fight; durmadān—puffed up

720
by strength; *asura-ṛṣabhān*—the leaders of the demons; *pratilabdha*—getting back; *jaya*—victory; *śrībhīḥ*—as well as the opulence; *putraiḥ*—with your sons; *icchasi*—you are desiring; *upāsītum*—to come together and worship Me.

**TRANSLATION**

O Devī, O goddess, I can understand that you want to regain your sons and be together with them to worship Me, after defeating the enemies in battle and retrieving your abode and opulences.

**TEXT 14**

इन्द्रज्ञेष्ठि स्वतःनयैर्य गुढे विद्विषाम्।
ख्रियो रुदन्तीरसाय द्रष्टुमिच्छिसि दुःखिताः।

*indra-jyeṣṭhaḥ sva-tanayair hatānāṁ yudhi vidviṣām striyo rudantir āsādyā draṣṭum icchasi duḥkhitāḥ*

**SYNONYMS**

*indra-jyeṣṭhaḥ*—persons of whom King Indra is the eldest; *sva-tanayaiḥ*—by your own sons; *hatānāṁ*—who are killed; *yudhi*—in the fight; *vidviṣām*—of the enemies; *striyaḥ*—the wives; *rudantīḥ*—lamenting; *āsādyā*—coming near the dead bodies of their husbands; *draṣṭum icchasi*—you want to see; *duḥkhitāḥ*—very much aggrieved.

**TRANSLATION**

You want to see the wives of the demons lamenting for the death of their
husbands when those demons, the enemies of your sons, are killed in battle by the demigods, of whom Indra is the chief.

TEXT 15

आत्मजानसुसमृद्धांस्त्वं प्रत्याहततयश्च्यश्रियः ।
नाकपृष्ठमविभाय क्रिडतो द्रष्टुमिच्छति || १५ ||

ätmajän susamṛddhāṁ tvam
dratyāhṛta-yaśaḥ-śriyaḥ
nāka-ṛṣṭham adhiśṭhāya
driñato draṣṭum icchasi

SYNONYMS
ätma-jän—your own sons; su-samṛddhān—completely opulent; tvam—you; pratyāhṛta—having received back; yaśaḥ—reputation; śriyaḥ—opulence; nāka-ṛṣṭham—in the heavenly kingdom; adhiśṭhāya—situated; kṛiñataḥ—enjoying their life; draṣṭum—to see; icchasi—you are desiring.

TRANSLATION
You want your sons to regain their lost reputation and opulence and live again on their heavenly planet as usual.

TEXT 16

प्रायोङ्गुना तेशसुरयुभनाथा
अपारणीया इति देवि मे मतिः ।
चतुष्कूलेश्वरविप्रगुष्या

722
O mother of the demigods, in My opinion almost all the chiefs of the demons are now unconquerable, for they are being protected by brähmanas, whom the Supreme Lord always favors. Thus the use of power against them now will not at all be a source of happiness.

PURPORT

When a person is favored by brähmanas and Vaiṣṇavas, no one can defeat him. Even the Supreme Personality of Godhead does not interfere when one is protected by a brähmaṇa. It is said, go-brähmaṇa-hitāya ca. The Lord's first inclination is to give all benedictions to the cows and brähmanas. Therefore if brähmanas favor someone, the Lord does not interfere, nor can anyone interfere with the happiness of such a person.
TEXT 17

अथायुपायो मम देवि चिन्त्यः
सन्तोषितस्य व्रतचर्या ते ।
प्रमार्चनं नार्हति गणुमन्यथा
श्रद्धानुरूपं फलहेतुकत्वात् ॥ १७ ॥

atha — therefore; api — in spite of this situation; upāyaḥ — some means; mama — by Me; devi — O goddess; cintyāḥ — must be considered; santoṣitasya — very pleased; vratā-caryayā — observing the vow; te — by you; mama arcanam — worshiping Me; na — never; arhati — deserves; gantum anyathā — to become otherwise; śraddhā-anurūpam — according to one's faith and devotion; phala — of the result; hetukatvāt — from being the cause.

SYNONYMS

TRANSLATION

Yet because I have been satisfied by the activities of your vow, O goddess Aditi, I must find some means to favor you, for worship of Me never goes in vain but certainly gives the desired result according to what one deserves.

TEXT 18

त्यावर्चितश्राहमपत्यगुप्ते
पयोऽत्रतेनानुगुणं समीचितः ।

724
SYNONYMS

tvayā—by you; arcitah—being worshiped; ca—also; aham—I; apatya-guptaye—giving protection to your sons; payah-vratenā—by the payo-vrata vow; anuguṇam—as far as possible; samādītāḥ—properly worshiped; sva-amśena—by My plenary portion; putratvam—becoming your son; upetaya—taking this opportunity; te sutān—to your other sons; goptā asmi—I shall give protection; mārīca—of Kaśyapa Muni; tapasi—in the austerity; adhiṣṭhitāḥ—situated.

TRANSLATION

You have prayed to Me and properly worshiped Me by performing the great payo-vrata ceremony for the sake of protecting your sons. Because of Kaśyapa Muni's austerities, I shall agree to become your son and thus protect your other sons.

TEXT 19

उपधाव पतिं भद्रे प्रजापतिमकल्पस्मः ।
मां च भावयति पत्यावेवं हृदयबस्थितम् ॥ १९ ॥

upadhāva patim bhadre
prajāpatim akalmaṣam
mām ca bhāvayati patyāv
evam rūpam avasthitam

SYNONYMS

upadhāva—just go worship; patim—your husband; bhādre—O gentle woman; prajāpatim—who is a Prajāpati; akalmaṣam—very much purified because of his austerity; mām—Me; ca—as well as; bhāvayati—thinking of; patyau—within your husband; evam—thus; rūpam—form; avasthitam—situated there.

TRANSLATION

Always thinking of Me as being situated within the body of your husband, Kaśyapa, go worship your husband, who has been purified by his austerity.

TEXT 20

नैतत् परस्मा आर्थ्येषु पृष्ठयापि कथाण ॥
सर्वं सम्पद्यते देवि देवगुप्तं सुसंवृत्तम् ॥ २० ॥

naitat parasmā ākhyeyaṁ
prṣṭayāpi kathaṇca
sarvam sampadyate devi
deva-guhyam susaṁvṛtam

SYNONYMS

na—not; etat—this; parasmai—to outsiders; ākhyeyam—is to be disclosed; prṣṭayā api—even though questioned; kathaṇca—by anyone; sarvam—everything; sampadyate—becomes successful; devi—O lady; deva-guhyam—very confidential even to the demigods; su-saṁvṛtam—very
carefully kept confidential.

TRANSLATION

O lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret.

TEXT 21

śrī-śukā uvāca
etāvad uktvā bhagavāṁs
tatraivāntaradhiyata
aditir durlabham labdhvā
harer janmātmanī prabhoh
upādhāvat patim bhaktyā
parayā kṛta-kṛtyavat

SYNONYMS

śrī-śukāḥ uvāca—Śrī Śukadeva Gosvāmī said; etāvat—in this way; uktvā—saying (to her); bhagavān—the Supreme Personality of Godhead; tatra eva—in that very spot; antah-adhiyata—disappeared; aditiḥ—Aditi; durlabham—a very rare achievement; labdhvā—getting; hareḥ—of the Supreme Personality of Godhead; janmā—birth; ātmanī—in herself; prabhoh—of the Lord; upādhāvat—immediately went; patim—unto her husband; bhaktyā—with devotion; parayā—great; kṛta-kṛtyavat—thinking
herself very successful.

TRANSLATION

Śukadeva Gosvāmī said: After speaking in this way, the Supreme Personality of Godhead disappeared from that very spot. Aditi, having received the extremely valuable benediction that the Lord would appear as her son, considered herself very successful, and with great devotion she approached her husband.

TEXT 22

स वै समाधियोगेन कश्यपस्तदबुध्यत
प्रविष्टमात्मनि हरेंशं ह्यविभिक्षणः ॥ २२ ॥

sa vai samādhi-yogena
kaśyapas tad abudhyata
praviṣṭam ātmani harer
aṁśam hy avitathēkṣaṇaḥ

SYNONYMS

saḥ—Kaśyapa Muni; vai—indeed; samādhi-yogena—by mystic meditation; kaśyapah—Kaśyapa Muni; tat—then; abudhyata—could understand; praviṣṭam—entered; ātmani—within himself; hareḥ—of the Supreme Lord; aṁśam—a plenary portion; hi—indeed; avitathā-ikṣaṇaḥ—whose vision is never mistaken.

TRANSLATION

Being situated in a meditational trance, Kaśyapa Muni, whose vision is never
mistaken, could see that a plenary portion of the Supreme Personality of Godhead had entered within him.

TEXT 23

सोईदित्यां वीर्यमाधत्त तपसा चिरसम्भृतम् ।
समाहितमना राजन्दारुण्यपिं यथानिलः ॥ २३ ॥

so 'dityāṁ vīryam ādhatta
tapasā cira-sambhṛtam
samāhita-manā rājan
dāruny agnim yathānilah

SYNONYMS
saḥ—Kasyapa; adityāṁ—unto Aditi; vīryam—semen; ādhatta—placed; tapasā—by austerity; cira-sambhṛtam—restrained for long, long years; samāhita-manāḥ—being fully in trance upon the Supreme Personality of Godhead; rājan—O King; dāruni—as in firewood; agnim—fire; yathā—as; anilah—wind.

TRANSLATION

O King, as the wind promotes friction between two pieces of wood and thus gives rise to fire, Kaśyapa Muni, whose transcendental position was fully absorbed in the Supreme Personality of Godhead, transferred his potency into the womb of Aditi.

PURPORT

A forest fire begins when two pieces of wood rub against one another, being agitated by the wind. Actually, however, fire belongs neither to the wood nor
to the wind; it is always different from both. Similarly, here it is to be understood that the union of Kaśyapa Muni and Aditi was not like the sexual intercourse of ordinary human beings. The Supreme Personality of Godhead has nothing to do with the human secretions of sexual intercourse. He is always completely aloof from such material combinations.

The Lord says in Bhagavad-gītā (9.29), samo 'haṁ sarva-bhūṭeṣu: "I am equal toward all living entities." Nonetheless, to protect the devotees and kill the demons, who were a disturbing element, the Lord entered the womb of Aditi. Therefore this is a transcendental pastime of the Lord. This should not be misunderstood. One should not think that the Lord became the son of Aditi the way an ordinary child is born because of sexual intercourse between man and woman.

Here it may also be appropriate to explain, in these days of controversy, the origin of life. The life force of the living entity—the soul—is different from the ovum and semen of the human being. Although the conditioned soul has nothing to do with the reproductive cells of man and woman, he is placed into the proper situation because of his work (karmaṇā daiva-netrena [SB 3.31.1]). Life is not, however, a product of two secretions, but is independent of all material elements. As fully described in Bhagavad-gītā, the living entity is not subject to any material reactions. He can neither be burnt by fire, cut by sharp weapons, moistened by water, nor dried by the air. He is completely different from the physical elements, but by a superior arrangement he is put into these material elements. He is always aloof from material contact (asaṅgo hy ayaṁ puruṣaḥ) but because he is placed in a material condition, he suffers the reactions of the material modes of nature.

\[
puruṣaḥ prakṛti-stho hi \\
bhuṅkte prakṛtijān guṇān \\
kāraṇāṁ guṇa-saṅgo 'syā \\
sad-asad-yoni-janmasu
\]

"The living entity in material nature thus follows the ways of life, enjoying the
three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22) Although the living entity is aloof from the material elements, he is put into material conditions, and thus he must suffer the reactions of material activities.

TEXT 24

अदितेर्धिष्ठितं गर्भं भगवन्तं सनातनम्।
हिरण्यगर्भो विज्ञाय समीदे गुह्यनामाभि:॥ २४ ॥

aditer dhiṣṭhitam garbham
bhagavantam sanātanam
hiraṇyagarbho vijñāya
samīde guhya-nāmabhiḥ

SYNONYMS

aditeḥ—into the womb of Aditi; dhiṣṭhitam—being established; garbham—pregnancy; bhagavantam—unto the Supreme Personality of Godhead; sanātanam—who is eternal; hiraṇyagarbhaḥ—Lord Brahmā; vijñāya—knowing this; samīde—offered prayers; guhya-nāmabhiḥ—with transcendental names.

TRANSLATION

When Lord Brahmā understood that the Supreme Personality of Godhead was now within the womb of Aditi, he began to offer prayers to the Lord by reciting transcendental names.

PURPORT
The Supreme Personality of Godhead exists everywhere (aṇḍāntara-stha-paramāṇu-cayāntara-stham [Bs. 5.35]). Therefore when one chants His transcendental names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—the Supreme Personality of Godhead is automatically pleased by such saṅkīrtana. It is not that the Supreme Personality of Godhead is absent; He is present there. And when a devotee utters the transcendental name, it is not a material sound. Therefore, the Supreme Personality of Godhead is naturally pleased. A devotee knows that the Lord is present everywhere and that one can please Him simply by chanting His holy name.

TEXT 25

श्रीब्रह्मोवाच

jayorugāya bhagavann
urukrama namo 'stu te
namo brahmaṇya-devāya
tri-guṇāya namo namaḥ

SYNONYMS

śrī-brahmā uvāca—Lord Brahmā offered prayers; jaya—all glories; urugāya—unto the Lord, who is constantly glorified; bhagavan—O my Lord; urukrama—whose activities are very glorious; namaḥ astu te—I offer my respectful obeisances unto You; namaḥ—my respectful obeisances; brahmaṇya-devāya—unto the Lord of the transcendentalists; tri-guṇāya—the controller of the three modes of nature; namaḥ namaḥ—I offer my respectful
obeisances unto You again and again.

TRANSLATION

Lord Brahmā said: O Supreme Personality of Godhead, all glories unto You, who are glorified by all and whose activities are all uncommon. I offer my respectful obeisances unto You, O Lord of the transcendentalists, controller of the three modes of nature. I offer my respectful obeisances unto You again and again.

TEXT 26

नमस्ते पुष्क्रिणार्य वेदार्थ्य वेधसे ।
त्रिनाभाय त्रिपुष्काय शिरिविश्वाय विष्णवे ॥ २६ ॥

namas te prśni-garbhāya
veda-garbhāya vedhase
tri-nābhāya tri-prśthāya
śipi-viṣṭāya viṣṇave

SYNONYMS

namah te—I offer my respectful obeisances unto You; prśni-garbhāya—who formerly lived within the womb of Prśni (Aditi in her previous birth); veda-garbhāya—who always remain within Vedic knowledge; vedhase—who are full of knowledge; tri-nābhāya—withing the stem growing from whose navel live all the three worlds; tri-prśthāya—who are transcendental to the three worlds; śipi-viṣṭāya—who are within the cores of the hearts of all living entities; viṣṇave—unto the all-pervading Supreme Personality of Godhead.
TRANSLATION

I offer my respectful obeisances unto You, the all-pervading Lord Viṣṇu, who have entered the cores of the hearts of all living entities. All the three worlds reside within Your navel, yet You are above the three worlds. Formerly You appeared as the son of Prśni. To You, the supreme creator, who are understood only through Vedic knowledge, I offer my respectful obeisances.

TEXT 27

त्वमादिरन्तो भुवनस्य मध्य-
मनन्तवकिं पुरुषं यमाहः ।
कालं भवानाशक्षिप्तीश विम्बं
स्रोतो यथान्तः पतितं गभीरम् ॥ २७ ॥

tvam ādir anto bhuvanasya madhyam
ananta-śaktim puruṣam yam āhuḥ
kālo bhavān ākṣipatiśa viśvam
sroto yathāntah patitam gabhīram

SYNONYMS

tvam—Your Lordship; ādiḥ—the original cause; antaḥ—the cause of dissolution; bhuvanasya—of the universe; madhyam—maintenance of the present manifestation; ananta-śaktim—the reservoir of unlimited potencies; puruṣam—the Supreme Person; yam—whom; āhuḥ—they say; kālaḥ—the principle of eternal time; bhavān—Your Lordship; ākṣipati—attracting; īša—the Supreme Lord; viśvam—the whole universe; srotaḥ—waves; yathā—as; antaḥ patitam—fallen within the water; gabhīram—very deep.
TRANSLATION

O my Lord, You are the beginning, the manifestation and the ultimate dissolution of the three worlds, and You are celebrated in the Vedas as the reservoir of unlimited potencies, the Supreme Person. O my Lord, as waves attract branches and leaves that have fallen into deep water, You, the supreme eternal time factor, attract everything in this universe.

PURPORT

The time factor is sometimes described as kāla-strota, waves of time. Everything in this material world is within the time factor and is being carried away by waves of attraction, which represent the Supreme Personality of Godhead.

TEXT 28

त्वं वै प्रजानं स्थिरजगत्मानं
प्रजापतीनामसि सम्भविष्णुः ।
दिवौक्ष्णं देव दिवश्चुतानां
परायणं नौरिव मन्त्वतोप्पु ॥ २८ ॥

tvam vai prajānām sthira-jāngamānām
prajāpatīnām asi sambhaviṣṇuḥ
divaukasāṁ deva divāś cyutānāṁ
parāyaṇaṁ naur iva majjato 'psu

SYNONYMS

tvam—Your Lordship; vai—indeed; prajānām—of all living entities; sthira-jāngamānām—either stationary or moving; prajāpatīnām—of all the
Prajäpatis; *asi*—You are; *sambhaviṣṇuḥ*—the generator of everyone; *diva-okasām*—of the inhabitants of the upper planetary system; *deva*—O Supreme Lord; *divaḥ cyutānām*—of the demigods, who have now fallen from their residential quarters; *parāyaṇam*—the supreme shelter; *nauḥ*—boat; *iva*—like; *majjataḥ*—of one drowning; *apsu*—in the water.

**TRANSLATION**

My Lord, You are the original generator of all living entities, stationary or moving, and You are also the generator of the Prajäpatis. O my Lord, as a boat is the only hope for a person drowning in the water, You are the only shelter for the demigods, who are now bereft of their heavenly position.

*Thus end the Bhaktivedanta purports of the Eighth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Supreme Lord Agrees to Become Aditi’s Son.”*

18. **Lord Vāmanadeva, the Dwarf Incarnation**

This chapter describes how Lord Vāmanadeva appeared and how He went to the sacrificial arena of Mahärāja Bali, who received Him well and fulfilled His desire by offering Him benedictions.

Lord Vāmanadeva appeared in this world from the womb of Aditi completely equipped with conchshell, disc, club and lotus. His bodily hue was blackish, and He was dressed in yellow garments. Lord Viṣṇu appeared at an auspicious moment on Śravaṇa-duvādaśi when the Abhijit star had arisen. At that time, in all the three worlds (including the higher planetary system, outer
space and this earth), all the demigods, the cows, the brāhmaṇas and even the seasons were happy because of God's appearance. Therefore this auspicious day is called Vijayā. When the Supreme Personality of Godhead, who has a sac-cid-ānanda [Bs. 5.1] body, appeared as the son of Kaśyapa and Aditi, both of His parents were very astonished. After His appearance, the Lord assumed the form of a dwarf (Vāmana). All the great sages expressed their jubilation, and with Kaśyapa Muni before them they performed the birthday ceremony of Lord Vāmana. At the time of Lord Vāmanadeva's sacred thread ceremony, He was honored by the sun-god, Bṛhaspati, the goddess presiding over the planet earth, the deity of the heavenly planets, His mother, Lord Brahmā, Kuvera, the seven ṛṣis and others. Lord Vāmanadeva then visited the sacrificial arena on the northern side of the Narmadā River, at the field known as Bhṛgukaccha, where brāhmaṇas of the Bhṛgu dynasty were performing yajñas. Wearing a belt made of muñja straw, an upper garment of deerskin and a sacred thread and carrying in His hands a danda, an umbrella and a waterpot (kamanḍalu), Lord Vāmanadeva appeared in the sacrificial arena of Mahārāja Bali. Because of His transcendently effulgent presence, all the priests were diminished in their prowess, and thus they all stood from their seats and offered prayers to Lord Vāmanadeva. Even Lord Śiva accepts on his head the Ganges water generated from the toe of Lord Vāmanadeva. Therefore, after washing the Lord's feet, Bali Mahārāja immediately accepted the water from the Lord's feet on his head and felt that he and his predecessors had certainly been glorified. Then Bali Mahārāja inquired of Lord Vāmanadeva's welfare and requested the Lord to ask him for money, jewels or anything He might desire.

TEXT 1

श्रीशुक उवाच
इत्यं विरिण्यस्तुतकर्मवीरः
प्रादुर्भभूतामुतभूदित्याम् ।
Śukadeva Gosvāmī said: After Lord Brahmā had thus spoken, glorifying the Supreme Lord's activities and prowess, the Supreme Personality of Godhead, who is never subject to death like an ordinary living being, appeared from the womb of Aditi. His four hands were decorated with a conchshell, club, lotus and disc, He was dressed in yellow garments, and His eyes appeared like the petals of a blooming lotus.

PURPORT

The word amṛta-bhūḥ is significant in this verse. The Lord sometimes
appears like an ordinary child taking birth, but this does not mean that He is subject to birth, death or old age. One must be very intelligent to understand the appearance and activities of the Supreme Lord in His incarnations. This is confirmed in Bhagavad-gītā (4.9): janma karma ca me divyam evaṁ yo vetti tattvataḥ. One should try to understand that the Lord's appearance and disappearance and His activities are all divyam, or transcendental. The Lord has nothing to do with material activities. One who understands the appearance, disappearance and activities of the Lord is immediately liberated. After giving up his body, he never again has to accept a material body, but is transferred to the spiritual world (tyaktvā dehaṁ punar janma naiti māṁ eti so 'rjuna [Bg. 4.9]).

TEXT 2

श्यामावदातो झषराजकुण्डलः
त्विषोहसच्चक्रीवदनांम्बुजः पुमान।
श्रीवतस्वक्षा बलयाङ्गडोहसः
त्करीटकाशीगुणचारुपूर्णः II २ II

śyāmāvadāto jhaśa-rāja-kuṇḍalā-
tviṣollasac-chṛi-vadanāmbujaḥ pumān
śrīvatsa-vakṣā balayāṅgadollasat-
kirīṭa-kāṇci-гуṇa-cāru-nūpuraḥ

SYNONYMS

śyāma-avadātaḥ—whose body is blackish and free from inebriety; jhaśa-rāja-kuṇḍala—of the two earrings, made in the shape of sharks; tviṣā—by the luster; ullaśa—dazzling; śrī-vedana-ambujaḥ—having a beautiful lotus face; pumān—the Supreme Person; śrīvatsa-vakṣāḥ—with the mark of Śrīvatsa on His bosom; balaya—bracelets; aṅgada—arm bands;
ullasat—dazzling; kirīṭa—helmet; kānci—belt; guṇa—sacred thread; cāru—beautiful; nūpuraḥ—ankle bells.

**TRANSLATION**

The body of the Supreme Personality of Godhead, blackish in complexion, was free from all inebrieties. His lotus face, decorated with earrings resembling sharks, appeared very beautiful, and on His bosom was the mark of Śrīvatsa. He wore bangles on His wrists, armlets on His arms, a helmet on His head, a belt on His waist, a sacred thread across His chest, and ankle bells decorating His lotus feet.

**TEXT 3**

मधु-व्रत-व्रत-विघुष्टया स्वया ।
विराजितः श्री-वनमालया हरि ।
प्रजापतिवेश्मतम् स्वरोचिषा ।
विनाशयन् कण्ठिनिविष्टकौस्तुभः ॥ ३ ॥

madhu-vrata-vrāta-vighuṣṭayā svayā
virājitāḥ śri-vanamālayā hariḥ
prajāpater veṣma-tamaḥ svarociṣā
vināśayan kaṇṭha-niviṣṭa-kaustubhaḥ

**SYNONYMS**

madhu-vrata—of bees always hankering for honey; vrāta—with a bunch; vighuṣṭayā—resounding; svayā—uncommon; virājitāḥ—situated; śrī—beautiful; vana-mālayā—with a flower garland; hariḥ—the Supreme Lord; prajāpateḥ—of Kaśyapa Muni, the Prajāpati; veṣma-tamaḥ—the darkness of the house; sva-rociṣā—by His own effulgence; vināśayan—vanquishing;
kaṇṭha—on the neck; niviṣṭa—worn; kaustubhaḥ—the Kaustubha gem.

**TRANSLATION**

An uncommonly beautiful garland of flowers decorated His bosom, and because the flowers were extremely fragrant, a large group of bees, making their natural humming sounds, invaded them for honey. When the Lord appeared, wearing the Kaustubha gem on His neck, His effulgence vanquished the darkness in the home of the Prajāpati Kaśyapa.

**TEXT 4**

diśaḥ praseduḥ salilāśayās tadā  
prajāḥ prahṛṣṭā rtavo guṇānvitāḥ  
dyauṛ antarikṣam kṣitir agni-jihvā  
gāvo dvijāḥ sañjāhṛṣur nagāḥ ca

**SYNONYMS**

diśaḥ—all directions; praseduḥ—became happy; salila—of water; āśayāḥ—the reservoirs; tadā—at that time; prajāḥ—all living entities; prahṛṣṭāḥ—very happy; rtavaḥ—the seasons; guṇa-anvitāḥ—full of their respective qualities; dyauḥ—the upper planetary system; antarikṣam—outer space; kṣitīḥ—the surface of the earth; agni-jihvāḥ—the demigods; gāvāḥ—the cows; dvijāḥ—the brāhmaṇas; sañjāhṛṣuḥ—all became happy; nagāḥ ca—and the mountains.
TRANSLATION

At that time, there was happiness in all directions, in the reservoirs of water like the rivers and oceans, and in the core of everyone's heart. The various seasons displayed their respective qualities, and all living entities in the upper planetary system, in outer space and on the surface of the earth were jubilant. The demigods, the cows, the brähmaṇas and the hills and mountains were all filled with joy.

TEXT 5

श्रोणायां श्रवणद्वादश्यां मुहुर्तेष्मिजिति प्रभुः ।
सवे नक्षत्रतारायथक्षुस्तान्म दक्षिणम् ॥ ५ ॥

śronāyāṁ śravaṇa-duśāṣṭiyāṁ
muhūrte 'bhijiti prabhuḥ
sarve nakṣatra-tārādyāś
cakrus taj-janma daksinam

SYNONYMS

śronāyāṁ—when the moon was situated in the Śravaṇa lunar mansion; śravaṇa-duśāṣṭiyāṁ—on the twelfth lunar day of the bright fortnight in the month of Bhādra, the day famous as the Śravaṇa-duśāṣṭi; muhūrte—in the auspicious moment; abhijiti—in the first portion of the Śravaṇa lunar mansion known as the Abhijit-nakṣatra and in the Abhijit-muhūrta (occurring at midday); prabhuḥ—the Lord; sarve—all; nakṣatra—stars; tārā—planets; ādyāḥ—beginning with the sun and followed by the other planets; cakruḥ—made; tat-janma—the birthday of the Lord; daksinam—very munificent.
TRANSLATION

On the day of Śravaṇa-dvādaśī [the twelfth day of the bright fortnight in the month of Bhādra], when the moon came into the lunar mansion Śravaṇa, at the auspicious moment of Abhijit, the Lord appeared in this universe. Considering the Lord's appearance very auspicious, all the stars and planets, from the sun to Saturn, were munificently charitable.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura, an expert astrologer, explains the word nakṣatra-tārādyāḥ. The word nakṣatra means "the stars," the word tāra in this context refers to the planets, and ādyāḥ means "the first one specifically mentioned." Among the planets, the first is Sūrya, the sun, not the moon. Therefore, according to the Vedic version, the modern astronomer's proposition that the moon is nearest to the earth should not be accepted. The chronological order in which people all over the world refer to the days of the week—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday—corresponds to the Vedic order of the planets and thus circumstantiates the Vedic version. Apart from this, when the Lord appeared the planets and stars became situated very auspiciously, according to astrological calculations, to celebrate the birth of the Lord.

TEXT 6

dvādaśyāṁ savitātiṣṭhan
madhyandina-gato nṛpa
vijayā-nāma śa proktā

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yasyāṁ janma vidur hareḥ

SYNONYMS
dvādaśyāṁ—on the twelfth day of the moon; savitā—the sun; atiṣṭhat—was staying; madhyam-dīna-gataḥ—on the meridian; nrpa—O King; vijayā-nāma—by the name Vijayā; sā—that day; proktā—is called; yasyām—on which; janma—the appearance; viduḥ—they know; hareḥ—of Lord Hari.

TRANSLATION
O King, when the Lord appeared—on dvādaśi, the twelfth day of the moon—the sun was at the meridian, as every learned scholar knows. This dvādaśi is called Vijayā.

TEXT 7

शब्ददुन्दुभयो नेदुर्दर्पण्वानकाः ||
चित्रवादित्तृत्यों निर्गोष्ठतः सुमुलोद्भवत् ॥ ७ ॥

śaṅkha-dundubhayo nedur
mṛdaṅga-pañavānakaḥ
citra-vāditra-tūryāṇām
nirghoṣas tumulo 'bhavat

SYNONYMS
śaṅkha—conchshells; dundubhayah—kettledrums; neduḥ—vibrated; mṛdaṅga—drums; panava-ānakāḥ—drums named panavas and ānakas; citra—various; vāditra—of these vibrations of musical sound; tūryāṇām—and of other instruments; nirghoṣaḥ—the loud sound; tumulaḥ—tumultuous;
abhavat—became.

TRANSLATION

Conchshells, kettledrums, drums, paṇavas and ānakas vibrated in concert. The sound of these and various other instruments was tumultuous.

TEXT 8

प्रीताश्रासतोन्नत्यन्धर्वप्रवरा जगुः ||
तुष्टुमुनयो देवा मनवः पितरोण्यः || ॥ ॥

pritāś cāpsaraso 'nṛtyan
gandharva-pravarā jaguḥ
tuṣṭuuvuṭ munayo devā
manavāḥ pitaro 'gnayah

SYNONYMS

pritāḥ—being very pleased; ca—also; apsarasaḥ—the celestial dancing girls; anṛtyan—danced; gandharva-pravarāḥ—the best of the Gandharvas; jaguḥ—sang; tuṣṭuuvuṭ—satisfied the Lord by offering prayers; munayah—the great sages; devāḥ—the demigods; manavāḥ—the Manus; pitarāḥ—the inhabitants of Pitṛloka; agnayah—the fire-gods.

TRANSLATION

Being very pleased, the celestial dancing girls [Apsaras] danced in jubilation, the best of the Gandharvas sang songs, and the great sages, demigods, Manus, Pitās and fire—gods offered prayers to satisfy the Lord.
TEXTS 9-10

सिद्धविद्याधरगणः सकिमपुरुषकिन्नराः ।
चारणा यक्षरक्षासि सुपर्णा भुजगोत्तमा: ॥ ९ ॥
गायन्तोश्रमिश्रशंसन्तो नृत्यन्तो विबुधानुगः: ।
अदित्या आश्रमपदं कुसुम: समवाकिरन् ॥ १० ॥

siddha-vidyādhara-gaṇāḥ
sakimpuṛuṣa-kinnarāḥ
cāraṇā yakṣa-rakṣāṃsi
suparṇā bhujagottamāḥ
gāyanto ’tīpraśamsanto
nṛtyanto vibudhāṅugāḥ
adityā āśrama-padam
kusumaiḥ samavākiran

SYNONYMS

siddha—the inhabitants of Siddhaloka; vidyādhara-gaṇāḥ—the inhabitants of Vidyādhara-loka; sa—with; kimpuruṣa—the inhabitants of Kimpuruṣa-loka; kinnarāḥ—the inhabitants of Kinnaraloka; cāraṇāḥ—the inhabitants of Cāraṇaloka; yakṣa—the Yakṣas; rakṣāṃsi—the Rākṣasas; suparṇāḥ—the Suparṇas; bhujaga-uttamāḥ—the best of the inhabitants of the serpent loka; gāyantaḥ—glorifying the Lord; ati-praśamsantaḥ—praising the Lord; nṛtyantaḥ—dancing; vibudhāṅugāḥ—the followers of the demigods; adityāḥ—of Aditi; āśrama-padam—the place of residence; kusumaiḥ—by flowers; samavākiran—covered.

TRANSLATION

The Siddhas, Vidyādharas, Kimpuruṣas, Kinnaras, Cāraṇas, Yakṣas,
Rākṣasas, Suparṇas, the best of serpents, and the followers of the demigods all showered flowers on Aditi's residence, covering the entire house, while glorifying and praising the Lord and dancing.

**TEXT 11**

दृष्टवादिति संतु निजगर्भसम्भवः
परं पुमांसं मुद्माप विस्मिता।
गृहीतदेहं निजयोगमायया
प्रजापतित्रशाः जयेति विस्मितः। ॥ ११ ॥

*dṛṣṭvādīta* tāṁ *nījagarbha-sambhavam*
*pāram* *pumāṁśam* *mudam* āpa vismitā
gṛhitā-deham nīja-yoga-māyayā
praṭāpatiś cāha jayeti vismitaḥ

**SYNONYMS**

dṛṣṭvā—seeing; aditiḥ—mother Aditi; tāṁ—Him (the Supreme Personality of Godhead); nījagarbha-sambhavam—born of her own womb; pāram—the Supreme; pumāṁśam—the Personality of Godhead; mudam—great happiness; āpa—conceived; vismitā—being very much astonished; gṛhitā—accepted; deham—body, or transcendental form; nīja-yoga-māyayā—by His own spiritual potency; praṭāpatiḥ—Kaśyapa Muni; ca—also; āha—said; jaya—all glories; iti—thus; vismitaḥ—being astonished.

**TRANSLATION**

When Aditi saw the Supreme Personality of Godhead, who had appeared from her own womb, having accepted a transcendental body by His own spiritual potency, she was struck with wonder and was very happy. Upon seeing
the child, Prajāpati Kaśyapa exclaimed, "Jaya! Jaya!" in great happiness and wonder.

TEXT 12

yat tad vapuḥ bhāti vibhuṣanāyudhair
avyakta-cid-vyaktam adhārayad dharīḥ
babhūva tenaiva sa vāmano vaṭuḥ
sampāṣyator divya-gatiḥ yathā naṭaḥ

SYNONYMS

yat—which; tat—that; vapuḥ—transcendental body; bhāti—manifests; vibhuṣanā—with regular ornaments; āyudhaiḥ—and with weapons; avyakta—unmanifested; cit-vyaktam—spiritually manifested; adhārayat—assumed; hariḥ—the Lord; babhūva—immediately became; tena—with that; eva—certainly; saḥ—He (the Lord); vāmanah—dwarf; vaṭuḥ—a brāhmaṇa brahmacārī; sampāṣyatoḥ—while both His father and mother were seeing; divya-gatiḥ—whose movements are wonderful; yathā—as; naṭaḥ—a theatrical actor.

TRANSLATION

The Lord appeared in His original form, with ornaments and weapons in His hands. Although this ever-existing form is not visible in the material world, He nonetheless appeared in this form. Then, in the presence of His father and mother.
mother, He assumed the form of Vāmana, a brāhmaṇa-dwarf, a brahmacārī, just like a theatrical actor.

PURPORT

The word naṭah is significant. An actor changes dress to play different parts, but is always the same man. Similarly, as described in the Brahma-saṁhitā (5.33, 39), the Lord assumes many thousands and millions of forms (advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣam). He is always present with innumerable incarnations (rāmādi-mūrtisu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneñu kintu). Nonetheless, although He appears in various incarnations, they are not different from one another. He is the same person, with the same potency, the same eternity and the same spiritual existence, but He can simultaneously assume various forms. When Vāmanadeva appeared from the womb of His mother, He appeared in the form of Nārāyaṇa, with four hands equipped with the necessary symbolic weapons, and then immediately transformed Himself into a brahmacārī (vaṭu). This means that His body is not material. One who thinks that the Supreme Lord assumes a material body is not intelligent. He has to learn more about the Lord's position. As confirmed in Bhagavad-gītā (4.9), janma karma ca me divyam evam yo vetti tattvataḥ. One has to understand the transcendental appearance of the Lord in His original transcendental body (sac-cid-ānanda-vigraha [Bs. 5.1]).

TEXT 13

tam vaṭum vāmanam dṛṣṭvā
modamānā mahārṣayah
SYNONYMS

tam—Him; vaṭum—the brahmacārī; vāmanam—dwarf; dṛṣṭvā—seeing; modamānāḥ—in a happy mood; mahā-ṛṣayaḥ—the great saintly persons; karmāṇi—ritualistic ceremonies; kārayāṁ āsuh—performed; puraskṛtya—keeping in front; prajāpatim—Kaśyapa Muni, the Prajāpati.

TRANSLATION

When the great sages saw the Lord as the brahmacārī-dwarf Vāmana, they were certainly very pleased. Thus they placed before them Kaśyapa Muni, the Prajāpati, and performed all the ritualistic ceremonies, such as the birthday ceremony.

PURPORT

According to Vedic civilization, when a child is born in the family of a brāhmaṇa, the birthday ceremony, known as jāta-karma, is first performed, and then other ceremonies are also gradually performed. But when this vāmana-rūpa appeared in the form of a vaṭu, or brahmacārī, His sacred thread ceremony was also performed immediately.

TEXT 14

tasyoṣāniyāmānasya saṃhitāḥ sabitaṁbraṁiva

būtasthitobhrvya-sutram mekṛṣṇam kṣaṇopadeśeṇa
dvāra 14

tasyoṣāniyāmānasya
sāvitrīṁ savitābravit

750
bṛhaspatiḥ brahma-sūtram
mekhalāṁ kaśyapo 'dadāt

SYNONYMS
tasya—of Lord Vāmanadeva; upaniyamānasya—at the time of His being offered the sacred thread ceremony; sāvitrīm—the Gāyatrī mantra; savitā—the sun-god; abravīt—chanted; bṛhaspatiḥ—Bṛhaspati, the guru of the demigods; brahma-sūtram—the sacred thread; mekhalāṁ—the belt of straw; kaśyapaḥ—Kaśyapa Muni; adadāt—offered.

TRANSLATION
At the sacred thread ceremony of Vāmanadeva, the sun-god personally uttered the Gāyatrī mantra, Bṛhaspati offered the sacred thread, and Kaśyapa Muni offered a straw belt.

TEXT 15

dadau kṛṣṇājinaṁ bhūmir
danḍam somaṁ vanaspatiḥ
kaupinācchādanam mātā
dyaus chatram jagataḥ pateḥ

SYNONYMS
dadau—gave, offered; kṛṣṇa-ajinaṁ—the skin of a deer; bhūmiḥ—mother earth; danḍam—a brahma-cāri’s rod; somaḥ—the moon-god; vanah-patiḥ—the king of the forest; kaupina—the underwear; ācchādanam—covering the body;
mātā—His mother, Aditi; dyauḥ—the heavenly kingdom; chatram—an umbrella; jagataḥ—of the whole universe; pateḥ—of the master.

TRANSLATION

Mother earth gave Him a deerskin, and the demigod of the moon, who is the king of the forest, gave Him a brahma-daṇḍa [the rod of a brahmacārī]. His mother, Aditi, gave Him cloth for underwear, and the deity presiding over the heavenly kingdom offered Him an umbrella.

TEXT 16

कमण्डलुं वेदगर्भः कुशासर्षयो ददुः ।
अक्षमालं महाराज सरस्वत्यायात्मनः ॥ १६ ॥

kamanḍalum veda-garbhaḥ
kuśān saṃpratāyāḥ daduḥ
akṣa-mālāṁ mahārāja
sarvasvā ty āvyaya-ātmanah

SYNONYMS

kamanḍalum—a waterpot; veda-garbhaḥ—Lord Brahmā; kuśān—kuśa grass; saṃpratāyāḥ—the seven sages; daduḥ—offered; akṣa-mālāṁ—a string of Rudrākṣa beads; mahārāja—O King; sarasvatī—the goddess Sarasvatī; āvyaya-ātmanah—to the Supreme Personality of Godhead.

TRANSLATION

O King, Lord Brahmā offered a waterpot to the inexhaustible Supreme Personality of Godhead, the seven sages offered Him kuṣa grass, and mother
Sarasvatī gave Him a string of Rudrākṣa beads.

**TEXT 17**

तस्मा इत्युपनीताय यक्सरात् पात्रिकामदात् ।
भिक्षा भगवती साक्षादुमादादम्‍भिका तत् ॥ १७ ॥

tasmā ity upānītāya
yakṣa-rāt pātrikām adāt
bhikṣāṁ bhagavatī sākṣād
umādād ambikā satī

**SYNONYMS**
tasmāi—unto Him (Lord Vāmanadeva); iti—in this way; upānītāya—who had undergone His sacred thread ceremony; yakṣa-rāt—Kuvera, the treasurer of heaven and King of the Yakṣas; pātrikām—a pot for begging alms; adāt—delivered; bhikṣāṁ—alms; bhagavatī—mother Bhavānī, the wife of Lord Śiva; sākṣāt—directly; umā—Umā; adāt—gave; ambikā—the mother of the universe; satī—the chaste.

**TRANSLATION**

When Vāmanadeva had thus been given the sacred thread, Kuvera, King of the Yakṣas, gave Him a pot for begging alms, and mother Bhagavatī, the wife of Lord Śiva and most chaste mother of the entire universe, gave Him His first alms.

**TEXT 18**

स ब्रह्मचार्येऽनेन सभां सम्भावितो वदुः ॥

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Having thus been welcomed by everyone, Lord Vāmanadeva, the best of the brahmacārīs, exhibited His Brahman effulgence. Thus He surpassed in beauty that entire assembly, which was filled with great brāhmaṇa sages.
SYNONYMS

samiddham—blazing; āhitam—being situated; vahnim—the fire; kṛtvā—after making; parisamūhanam—properly; paristīrya—surpassing; samabhyarcya—after offering worship; samidbhiḥ—with sacrificial offerings; ajuhot—completed the fire sacrifice; dvijaḥ—the best of the brāhmaṇas.

TRANSLATION

After Lord Śrī Vāmanadeva set a sacrificial fire, He offered worship and performed a fire sacrifice on the sacrificial field.

TEXT 20

śrutvāśvamedhair yajamānam ārjitaṁ
baliṁ bhṛgūṇāṁ upakalpitais tataḥ
jagāma tatrākhila-sāra-sambhyto
bhäreṇa gāṁ sannamayan pade pade

SYNONYMS

śrutvā—after hearing; aśvamedhaiḥ—by aśvamedha sacrifices; yajamānam—the performer; ārjitaṁ—very glorious; balim—Bali Mahārāja; bhṛgūṇāṁ—under the guidance of the brāhmaṇas born in the Bhṛgu dynasty; upakalpitaiḥ—performed; tataḥ—from that place; jagāma—went; tatra—there;
akhila-sāra-sambhṛtaḥ— the Supreme Personality of Godhead, the essence of all creation; bhāreṇa—with the weight; gām—the earth; sannamayan—depressing; pade pade—at every step.

**TRANSLATION**

When the Lord heard that Bali Mahārāja was performing aśvamedha sacrifices under the patronage of brāhmaṇas belonging to the Bhṛgu dynasty, the Supreme Lord, who is full in every respect, proceeded there to show His mercy to Bali Mahārāja. By His weight, He pushed down the earth with every step.

**PURPORT**

The Supreme Personality of Godhead is akhila-sāra-sambhṛta. In other words, He is the proprietor of everything essential in this material world. Thus although the Lord was going to Bali Mahārāja to beg something, He is always complete and has nothing to be got from anyone. Indeed, He is so powerful that in His full opulence He pressed down the surface of the earth at every step.

**TEXT 21**

tam narmadāyās taṭa uttare bale-
ṛṣṇiṇi jāstē bhṛgu cchāṣaṃ jake
pravartayanto bhṛgu: kṛta-tām
vyacākṣatārād utitam yathā raviṁ

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SYNONYMS

tam—Him (Vāmanadeva); narmadāyāḥ—of the River Narmadā; taṭe—on the bank; uttare—northern; baleḥ—of Mahārāja Bali; ye—who; ṛtvijah—the priests engaged in ritualistic ceremonies; te—all of them; bhṛgukaccha-saṁjñake—in the field named Bhṛgukaccha; pravartayantah—performing; bhṛgavah—all the descendants of Bhṛgu; kratu-uttamam—the most important sacrifice, named aśvamedha; vyacaksata—they observed; ārāt—nearby; uditam—risen; yathā—like; ravim—the sun.

TRANSLATION

While engaged in performing the sacrifice in the field known as Bhṛgukaccha, on the northern bank of the Narmadā River, the brahminical priests, the descendants of Bhṛgu, saw Vāmanadeva to be like the sun rising nearby.

TEXT 22

te ṛtvijoh yajamānah sadasyā
hata-tviṣo vāmana-tejasā nṛpa
sūryah kilāyātu uṣa vā vibhāvasuḥ
sanat-kumāro 'tha didṛksayā kratoḥ

757
SYNONYMS

te—all of them; ōtvija— the priests; yajamānaḥ—as well as Bali Mahārāja, who had engaged them in performing the yajña; sadasyāḥ—all the members of the assembly; ḫata-tviṣaḥ—decreased in their bodily effulgence; vāmana-tejasā—by the brilliant effulgence of Lord Vāmana; nṛpa—O King; sūryaḥ—the sun; kila—whether; āyāti—is coming; uta vā—either; vibhāvasuḥ—the fire-god; sanat-kumāraḥ—the Kumāra known as Sanat-kumāra; atha—either; didṛkṣayā—with a desire to observe; kratoḥ—the sacrificial ceremony.

TRANSLATION

O King, because of Vāmanadeva's bright effulgence, the priests, along with Bali Mahārāja and all the members of the assembly, were robbed of their splendor. Thus they began to ask one another whether the sun-god himself, Sanat-kumāra or the fire-god had personally come to see the sacrificial ceremony.

TEXT 23

इत्यं सशिष्येषु भृगुष्णेनकथा
वितक्यमाणो भगवानस वामनः ।
छत्रं सदांद सजलं कमण्डलुं
विवेश विभ्रद्वयेघवात्म || २३ ||

itham saśiṣyeṣu bhṛguṣv anekadhā
vitarkyamāṇo bhagavān sa vāmanaḥ
chatram sadaṇḍam sajalam kamanḍalum
viveśa bibhrad dhayamedha-vātam

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SYNONYMS

*ittham*—in this way; *sa-śiṣyeṣu*—with their disciples; *bhṛguṣu*—among the Bhṛgus; *anekadā*—in many ways; *vitarkyamāṇaḥ*—being talked and argued about; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—that; *vāmanah*—Lord Vāmana; *chatram*—umbrella; *sadaṇḍam*—with the rod; *sa-jalam*—filled with water; *kamaṇḍalum*—waterpot; *viveṣa*—entered; *bibhrat*—taking in hand; *hayamedha*—of the āsvamedha sacrifice; *vāṭam*—the arena.

TRANSLATION

While the priests of the Bhṛgu dynasty and their disciples talked and argued in various ways, the Supreme Personality of Godhead, Vāmanadeva, holding in His hands the rod, the umbrella and a waterpot full of water, entered the arena of the āsvamedha sacrifice.

TEXTS 24-25

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mauṇijyā mekhalayā vitam
upavītājinottaram
jaṭilaṁ vāmanam vipraṁ
māyā-māṇavakāṁ harim
praviṣṭam víkṣya bhṛgavaḥ
```
sașiśyās te sahāgnibhiḥ
pratyagṛhṇan samutthāya
sankṣiptās tasya tejasā

SYNONYMS
mauñjya—made of muñja straw; mekhalayā—with a belt; vītam—circled; upavīta—sacred thread; ajina-uttaram—wearing a deerskin upper garment; jaṭilam—having matted locks of hair; vāmanam—Lord Vāmana; vipram—a brāhmaṇa; māyā-māṇavakam—the illusory son of a human being; harim—the Supreme Personality of Godhead; praviṣṭam—entered; vīkṣya—seeing; bhṛgavaḥ—the priests who were descendants of Bhṛgu; sa-śisyāḥ—with their disciples; te—all of them; saha-agnibhiḥ—with the fire sacrifice; pratyagṛhṇan—properly welcomed; samutthāya—standing up; sankṣiptāḥ—being diminished; tasya—His; tejasā—by brilliance.

TRANSLATION

Appearing as a brāhmaṇa boy, wearing a belt of straw, a sacred thread, an upper garment of deerskin, and matted locks of hair, Lord Vāmanadeva entered the arena of sacrifice. His brilliant effulgence diminished the brilliance of all the priests and their disciples, who thus stood from their seats and welcomed the Lord properly by offering obeisances.

TEXT 26

yajamānaḥ pramudito
darśaniyam manoramam
SYNONYMS

yajamānaha—Bali Mahārāja, who had engaged all the priests in performing the sacrifice; pramuditah—being very jubilant; darśanīyam—pleasing to see; manoramam—so beautiful; rūpa—with beauty; anurūpa—equal to His bodily beauty; avayavam—all the different parts of the body; tasmai—unto Him; āsanam—a sitting place; āharat—offered.

TRANSLATION

Bali Mahārāja, jubilant at seeing Lord Vāmanadeva, whose beautiful limbs contributed equally to the beauty of His entire body, offered Him a seat with great satisfaction.

TEXT 27

svāgatenābhīnandya atha
pādau bhagavato baliḥ
avanijyārcayāmāsa
mukta-saṅga-manoramam

SYNONYMS

su-āgatena—by words of welcome; abhinandya—welcoming; atha—thus; pādau—the two lotus feet; bhagavataḥ—of the Lord; baliḥ—Bali Mahārāja; avanijya—washing; arcayām āsa—worshiped; mukta-saṅga-manoramam—the
Supreme Personality of Godhead, who is beautiful to the liberated souls.

TRANSLATION

Thus offering a proper reception to the Supreme Personality of Godhead, who is always beautiful to the liberated souls, Bali Mahārāja worshiped Him by washing His lotus feet.

TEXT 28

tat-pāda-śaucam jana-kalmaśāpahaṁ
sa dharma-vin mūrdhny adadhāt suṇaṅgalam
yad deva-devo giriśaś candra-maulir
dadhāra mūrdhnā parayā ca bhaktyā

SYNONYMS

tat-pāda-śaucam—the water that washed the lotus feet of the Lord; jana-kalmaśa-apaham—which washes away all the sinful reactions of the people in general; sah—he (Bali Mahārāja); dharma-vit—completely aware of religious principles; mūrdhni—on the head; adadhāt—carried; su-maṅgalam—all-auspicious; yat—which; deva-devaḥ—the best of the demigods; giriśaḥ—Lord Śiva; candra-mauliḥ—who carries on his forehead the emblem of the moon; dadhāra—carried; mūrdhnā—on the head; parayā—supreme; ca—also; bhaktyā—with devotion.
TRANSLATION

Lord Śiva, the best of demigods, who carries on his forehead the emblem of the moon, receives on his head with great devotion the Ganges water emanating from the toe of Viṣṇu. Being aware of religious principles, Bali Mahārāja knew this. Consequently, following in the footsteps of Lord Śiva, he also placed on his head the water that had washed the Lord's lotus feet.

PURPORT

Lord Śiva is known as Gaṅgā-dhara, or one who carries the water of the Ganges on his head. On Lord Śiva’s forehead is the emblem of the half-moon, yet to give supreme respect to the Supreme Personality of Godhead, Lord Śiva placed the water of the Ganges above this emblem. This example should be followed by everyone, or at least by every devotee, because Lord Śiva is one of the mahājanas. Similarly, Mahārāja Bali also later became a mahājana. One mahājana follows another mahājana, and by following the paramparā system of mahājana activities one can become advanced in spiritual consciousness. The water of the Ganges is sanctified because it emanates from the toe of Lord Viṣṇu. Bali Mahārāja washed the lotus feet of Vāmanadeva, and the water with which he did so became equal to the Ganges. Bali Mahārāja, who perfectly knew all religious principles, therefore took that water on his head, following in the footsteps of Lord Śiva.

TEXT 29

श्रीबलिस्वाच
स्वागतं ते नमस्तेभ्यं ब्रह्मनिं करवाते ।
ब्रह्मण्ण्यां तपः साक्षामन्ये त्वार्य वपुर्धरम् ॥ २९ ॥
śrī-balir uvāca
svāgatam te namas tubhyam
brahman kim karavāma te
brahmarśīnām tapaḥ sākṣān
manye tvārya vapur-dharam

SYNONYMS
śrī-balih uvāca—Bali Mahārāja said; su-āgatam—all welcome; te—unto You; namaḥ tubhyam—I offer my respectful obeisances unto You; brahman—O brāhmaṇa; kim—what; karavāma—can we do; te—for You; brahma-ṛśīnām—of the great brāhmaṇa sages; tapaḥ—austerity; sākṣāt—directly; manye—I think; tvā—You; ārya—O noble one; vapuḥ-dharam—personified.

TRANSLATION
Bali Mahārāja then said to Lord Vāmanadeva: O brāhmaṇa, I offer You my hearty welcome and my respectful obeisances. Please let us know what we may do for You. We think of You as the personified austerity of the great brāhmaṇa-sages.

TEXT 30

adya nāḥ pitaras tṛptā
dhya nāḥ pāvitaṁ kulam
adya sviṣṭaṁ kratur ayaṁ
yad bhavāṅ āgato grhān

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SYNONYMS

adya—today; naḥ—our; pitaraḥ—forefathers; tṛptaḥ—satisfied; adya—today; naḥ—our; pāvitam—purified; kūlam—the whole family; adya—today; su-iṣṭaḥ—properly executed; kṛtuḥ—the sacrifice; ayam—this; yat—because; bhavān—Your Lordship; āgataḥ—arrived; grhān—at our residence.

TRANSLATION

O my Lord, because You have kindly arrived at our home, all my forefathers are satisfied, our family and entire dynasty have been sanctified, and the sacrifice we are performing is now complete because of Your presence.

TEXT 31

अद्याग्नयो मे सुहुता यथाविधि
द्विजात्मज तववर्णावनेजनेन ।
हतांहसो वार्षिकिं च भूरहो
तथा पुनीतता तनुभि: पदैत्वः ॥ ३१ ॥

adyāgnayo me suhutā yathā-vidhi
dvija-ātmaja tvac-caraṇāvanejanaḥ
hatāṃhaso vārbhir iyaṁ ca bhūr aho
tathā punītā tanubhiḥ padais tava

SYNONYMS

adya—today; agnayaḥ—the sacrificial fires; me—executed by me; su-hutāḥ—properly offered oblations; yathā-vidhi—in terms of the śāstric injunction; dvija-ātmaja—O son of a brāhmaṇa;
O son of a brähmaṇa, today the fire of sacrifice is ablaze according to the injunction of the śāstra, and I have been freed from all the sinful reactions of my life by the water that has washed Your lotus feet. O my Lord, by the touch of Your small lotus feet the entire surface of the world has been sanctified.
SYNONYMS

yat yat—whatever; vaṭo—O brahmacārī; vāṅchasi—You desire; tat—that; pratīccha—You may take; me—from me; tvām—You; arthīnam—desiring something; vipra-suta—O son of a brāhmaṇa; anutarkaye—I consider; gām—a cow; kāṅcanam—gold; guṇavat dhāma—a furnished residence; mṛṣṭam—palatable; tathā—as well as; anna—food grains; peyam—drink; uta—indeed; vā—either; vipra-kanyām—the daughter of a brāhmaṇa; grāmāṇa—villages; samṛddhān—prosperous; turagān—horses; gajān—elephants; vā—either; rathān—chariots; tathā—as well as; arhat-tama—O best of those who are worshipable; sampratīccha—You may take.

TRANSLATION

O son of a brāhmaṇa, it appears that You have come here to ask me for something. Therefore, whatever You want You may take from me. O best of those who are worshipable. You may take from me a cow, gold, a furnished house, palatable food and drink, the daughter of a brāhmaṇa for Your wife, prosperous villages, horses, elephants, chariots or whatever You desire.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Vāmanadeva, the Dwarf Incarnation."

19. Lord Vāmanadeva begs charity from Bali Mahārāja
This Nineteenth Chapter describes how Lord Vāmanadeva asked for three paces of land in charity, how Bali Mahārāja agreed to His proposal, and how Śukrācārya forbade Bali Mahārāja to fulfill Lord Vāmanadeva’s request.

When Bali Mahārāja, thinking Vāmanadeva to be the son of a brāhmaṇa, told Him to ask for anything He liked, Lord Vāmanadeva praised Hiraṇyakaśipu and Hiraṇyākṣa for their heroic activities, and after thus praising the family in which Bali Mahārāja had been born, He begged the King for three paces of land. Bali Mahārāja agreed to give this land in charity, since this was very insignificant, but Śukrācārya, who could understand that Vāmanadeva was Viṣṇu, the friend of the demigods, forbade Bali Mahārāja to give this land. Śukrācārya advised Bali Mahārāja to withdraw his promise. He explained that in subduing others, in joking, in responding to danger, in acting for the welfare of others, and so on, one could refuse to fulfill one's promise, and there would be no fault. By this philosophy, Śukrācārya tried to dissuade Bali Mahārāja from giving land to Lord Vāmanadeva.

**TEXT 1**

श्रीशुक उवाच

इति वैरोचनेवाक्यं धर्म्युक्तं स सूनुतम् ।

निश्चयं भगवान्त्रीति: प्रतिनिधोदितवेत् ॥ ८ ॥

śrī-śuka uvāca

iti vairocaner vākyam
dharma-yuktam sa sūntam
niśamya bhagavān prītaḥ
pratinandyledam abravīt

**SYNONYMS**

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; vairocanēḥ—of the son
of Virocana; vākyam—the words; dharma-yuktam—in terms of religious principles; saḥ—He; sū-nṛtam—very pleasing; niṣamya—hearing; bhagavān—the Supreme Personality of Godhead; prītaḥ—completely pleased; pratinandya—congratulating him; idam—the following words; abravīt—said.

TRANSLATION

Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead, Vāmanadeva, heard Bali Mahārāja speaking in this pleasing way, He was very satisfied, for Bali Mahārāja had spoken in terms of religious principles. Thus the Lord began to praise him.

TEXT 2

śrī-bhagavān uvāca
vacas tavaitaj jana-deva sūnṛtam
kulocitam dharma-yutam yaśas-karam
yasya pramāṇaṁ bhūgavaḥ sāmparāye
pitāmahḥ kula-vṛddhaḥ praśāntaḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; vacaḥ—words; tava—your; etat—this kind of; jana-deva—O King of the people; sū-nṛtam—very true; kula-ucitam—exactly befitting your dynasty;
The Supreme Personality of Godhead said: O King, you are indeed exalted because your present advisors are the brähmaṇas who are descendants of Bhṛgu and because your instructor for your future life is your grandfather, the peaceful and venerable Prahlāda Mahārāja. Your statements are very true, and they completely agree with religious etiquette. They are in keeping with the behavior of your family, and they enhance your reputation.

Prahlāda Mahārāja is a vivid example of a pure devotee. Someone might argue that since Prahlāda Mahārāja, even though very old, was attached to his family, and specifically to his grandson Bali Mahārāja, how could he be an ideal example? Therefore this verse uses the word praśāntaḥ. A devotee is always sober. He is never disturbed by any conditions. Even if a devotee remains in grhastha life and does not renounce material possessions, he should still be understood to be praśānta, sober, because of his pure devotion to the Lord. Śrī Caitanya Mahāprabhu therefore said:

*kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

"Whether one is a brāhmaṇa, a sannyāsī or a śūdra-regardless of what he is-he can become a spiritual master if he knows the science of Kṛṣṇa." (Cc. Madhya
8.128) Anyone completely aware of the science of Kṛṣṇa, regardless of his status in life, is a guru. Thus Prahlāda Mahārāja is a guru in all circumstances.

Here His Lordship Vāmanadeva also teaches sannyāsis and brahmacāris that one should not ask more than necessary. He wanted only three paces of land, although Bali Mahārāja wanted to give Him anything He wanted.

**TEXT 3**

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Na hy etasmin kule kaścin
nihśattvah kṛpaṇah pumān
pratyākhyātā pratiśrutya
yo vādātā dvijātaye
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**SYNONYMS**

na—not; hi—indeed; etasmin—in this; kule—in the dynasty or family; kaścit—anyone; nihśattvah—poor-minded; kṛpaṇah—miser; pumān—any person; pratyākhyātā—refuses; pratiśrutya—after promising to give; yah vā—either; adātā—not being charitable; dvijātaye—unto the brāhmaṇas.

**TRANSLATION**

I know that even until now, no one taking birth in your family has been poor-minded or miserly. No one has refused to give charity to brāhmaṇas, nor after promising to give charity has anyone failed to fulfill his promise.
na santi tīrthe yudhi cārthinārthitāḥ
parāṅmukhā ye tv amanāsvino nṛpa
yuṣmat-kule yad yaśasāmalena
prahṛāda udbhāti yathoḍupaḥ khe

SYNONYMS

na—not; santi—there are; tīrthe—in holy places (where charity is given); yudhi—in the battlefield; ca—also; arthinā—by a brāhmaṇa or a kṣatriya; arthitāḥ—who have been asked; parāṅmukhāḥ—who refused their prayers; ye—such persons; tu—indeed; amanāsvinaḥ—such low-minded, low-grade kings; nṛpa—O King (Bali Mahārāja); yuṣmat-kule—in your dynasty; yat—therein; yaśasā amalena—by impeccable reputation; prahṛādāḥ—Prahlāda Mahārāja; udbhāti—arises; yathā—as; uḍupaḥ—the moon; khe—in the sky.

TRANSLATION

O King Bali, never in your dynasty has the low-minded King been born who upon being requested has refused charity to brāhmaṇas in holy places or a fight to kṣatriyas on a battlefield. And your dynasty is even more glorious due to the presence of Prahlāda Mahārāja, who is like the beautiful moon in the sky.

PURPORT

The symptoms of a kṣatriya are given in Bhagavad-gītā. One of the
qualifications is the willingness to give charity (dāna). A kṣatriya does not refuse to give charity when requested by a brāhmaṇa, nor can he refuse to fight another kṣatriya. A king who does refuse is called low-minded. In the dynasty of Bali Mahārāja there were no such low-minded kings.

TEXT 5

यतो जातो हिरण्याक्षत्रेक इमां महीम् ।
प्रतिवीरं दिनिविजयं नाविन्दत गदायुधं ॥ ५ ॥

yato jāto hiraṇyākṣaś
carann eka imāṁ mahīm
prativīram dig-vijaye
nāvindata gadāyudhaḥ

SYNONYMS

yataḥ—in which dynasty; jātaḥ—was born; hiraṇyākṣaḥ—the king named Hiraṇyākṣa; caran—wandering; ekaḥ—alone; imāṁ—this; mahīm—surface of the globe; prativīram—a rival hero; dik-vijaye—for conquering all directions; na avindata—could not get; gadā-āyudhaḥ—bearing his own club.

TRANSLATION

It was in your dynasty that Hiraṇyākṣa was born. Carrying only his own club, he wandered the globe alone, without assistance, to conquer all directions, and no hero he met could rival him.

TEXT 6

यं विनिविंत्य कृष्णेन विष्णूः क्षोद्दार आगतम् ।
When delivering the earth from the Garbhodaka Sea, Lord Viṣṇu, in His incarnation as a boar, killed Hiraṇyākṣa, who had appeared before Him. The fight was severe, and the Lord killed Hiraṇyākṣa with great difficulty. Later, as the Lord thought about the uncommon prowess of Hiraṇyākṣa, He felt Himself victorious indeed.
hantuṁ bhrāṭṝ-haṇam kruddho
jagāma nilayam hareḥ

SYNONYMS
niṣamya—after hearing; tat-vadham—the killing of Hiraṇyākṣa; bhrāṭā—the brother; hiraṇyakaśipuḥ—Hiranyakaśipu; purā—formerly; hantuṁ—just to kill; bhrāṭṝ-haṇam—the killer of his brother; kruddhaḥ—very angry; jagāma—went; nilayam—to the residence; hareḥ—of the Supreme Personality of Godhead.

TRANSLATION
When Hiraṇyakaśipu heard the news of his brother's being killed, with great anger he went to the residence of Viṣṇu, the killer of his brother, wanting to kill Lord Viṣṇu.

TEXT 8

tam āyāntam samālokya
śūla-paṇim kṛtāntavat
cintayām āsa kāla-jño
viṣṇur māyāvinām varah

SYNONYMS
tam—him (Hiranyakaśipu); āyāntam—coming forward; samālokya—observing minutely; śūla-paṇim—with a trident in his hand; kṛtānta-vat—just like death personified; cintayām āsa—thought; kāla-jñah—who knows the progress of
time; viṣṇuḥ—Lord Viṣṇu; māyāvinām—of all kinds of mystics; varaḥ—the chief.

TRANSLATION

Seeing Hiraṇyakaśipu coming forward bearing a trident in his hand like personified death, Lord Viṣṇu, the best of all mystics and the knower of the progress of time, thought as follows.

TEXT 9

यतो यतोष्ठं तत्रासौ मृत्युः प्राणभूतामिव।
अतोष्ठमस्य हदयं प्रवेक्ष्यामि परागद्वः॥ ९ ॥

yato yato 'ham tatrāsau
mṛtyuḥ prāṇa-bhṛtām iva
ato 'ham asya hṛdayaṁ
pravekṣyāmi parāg-dṛśah

SYNONYMS

yataḥ yataḥ—wheresoever; aham—I; tatra—there indeed; asau—this Hiraṇyakaśipu; mṛtyuḥ—death; prāṇa-bhṛtām—of all living entities; iva—just like; atah—therefore; aham—I; asya—of him; hṛdayaṁ—within the core of the heart; pravekṣyāmi—shall enter; parāk-dṛśah—of a person who has only external vision.

TRANSLATION

Wheresoever I go, Hiraṇyakaśipu will follow Me, as death follows all living entities. Therefore it is better for Me to enter the core of his heart, for then,
because of his power to see only externally, he will not see Me.

TEXT 10

एवम् स निश्चित्य रिपोः शरीर- ।
माध्यामऽ निर्विविशेषसुरेन्द्र ।
श्रासानिलान्तरहितसुक्ष्मदेह- ।
स्तृत्राणरन्येण विविश्चेता: || २० ||

evam sa niścitya ripoh śarīram
ādhāvato nirviviśe 'surendra
śvāsa-anila-antarhita-sūkṣma-dehas
tat-prāṇa-randhrena vivigna-cetāḥ

SYNONYMS

evam—in this way; sah—He (Lord Viṣṇu); niścitya—deciding; ripoh—of the enemy; śarīram—the body; ādhāvataḥ—who was running after Him with great force; nirviviśe—entered; asura-indra—O King of the demons (Mahārāja Bali); śvāsa-anila—through the breathing; antarhita—invisible; sūkṣma-dehaḥ—in his finer body; tat-prāṇa-randhrena—through the hole of the nostril; vivigna-cetāḥ—being very anxious.

TRANSLATION

Lord Vāmanadeva continued: O King of the demons, after Lord Viṣṇu made this decision, He entered the body of His enemy Hiraṇyakaśipu, who was running after Him with great force. In a subtle body inconceivable to Hiraṇyakaśipu, Lord Viṣṇu, who was in great anxiety, entered Hiraṇyakaśipu's nostril along with his breath.

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PURPORT

The Supreme Personality of Godhead is already in the core of everyone's heart. Īśvaraḥ sarva-bhūtānāṁ hṛday-deśe 'ṛjuna tiṣṭhati (Bg. 18.61). Logically, therefore, it was not at all difficult for Lord Viṣṇu to enter Hiraṇyakaśipu's body. The word vivigna-cetāḥ, "very anxious," is significant. It is not that Lord Viṣṇu was afraid of Hiraṇyakaśipu; rather, because of compassion, Lord Viṣṇu was in anxiety about how to act for his welfare.

TEXT 11

स तत्त्विकं वर्त्तमाणं भूतम्
मप्रत्ययाः कुपितो ननाद ।
क्ष्मा च दिशं खं विवरान्तमुद्रान
विष्णु विचिन्तनः न ददर्शं वीरः ॥ ११ ॥

sa tan-niketaṁ parimṛṣya śūnyam
apaśyamānaḥ kupito nanāda
kṣmāṁ dyāṁ diśah kham vivarāṁ samudrāṁ
viṣṇum vicinvan na dadarśa vīraḥ

SYNONYMS

saḥ—that Hiraṇyakaśipu; tat-niketam—the residence of Lord Viṣṇu; parimṛṣya—searching; śūnyam—vacant; apaśyamānaḥ—not seeing Lord Viṣṇu; kupitaḥ—being very angry; nanāda—cried very loudly; kṣmām—on the surface of the earth; dyām—in outer space; diśah—in all directions; kham—in the sky; vivarāṁ—in all the caves; samudrāṁ—all the oceans; viṣṇum—Lord Viṣṇu; vicinvan—searching for; na—not; dadarśa—did see; vīraḥ—although he was very powerful.
TRANSLATION

Upon seeing that the residence of Lord Viṣṇu was vacant, Hiraṇyakaśipu began searching for Lord Viṣṇu everywhere. Angry at not seeing Him, Hiraṇyakaśipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiraṇyakaśipu, the greatest hero, did not see Viṣṇu anywhere.

TEXT 12

अपश्यिति होवाच मयान्विषिणिमिदं जगत् ।
भ्रातृह मे गतो नूनं यतो नावर्तते पुमान् ॥ १२ ॥

apaśyann iti hovāca
mayānviṣṭam idam jagat
bhrāṭṛ-hā me gato nūnam
yato nāvartate pumān

SYNONYMS

apaśyan—not seeing Him; iti—in this way; ha uvāca—uttered; mayā—by me; anviṣṭam—has been sought; idam—the whole; jagat—universe; bhrāṭṛ-hā—Lord Viṣṇu, who killed the brother; me—my; gataḥ—must have gone; nūnam—indeed; yataḥ—from where; na—not; āvartate—comes back; pumān—a person.

TRANSLATION

Unable to see Him, Hiraṇyakaśipu said, "I have searched the entire universe, but I could not find Viṣṇu, who has killed my brother. Therefore, He
must certainly have gone to that place from which no one returns. [In other words, He must now be dead.]

**PURPORT**

Atheists generally follow the Baudhāya philosophical conclusion that at death everything is finished. Hiraṇyakaśipu, being an atheist, thought this way. Because Lord Viṣṇu was not visible to him, he thought that the Lord was dead. Even today, many people follow the philosophy that God is dead. But God is never dead. Even the living entity, who is part of God, never dies. *Na jāyate mriyate vā kadācit:* "For the soul there is never birth or death." This is the statement of *Bhagavad-gītā* (2.20). Even the ordinary living entity never takes birth or dies. What then is to be said of the Supreme Personality of Godhead, who is the chief of all living entities? He certainly never takes birth or dies. *Ajo'pi sann avyayātmā* (Bg. 4.6). Both the Lord and the living entity exist as unborn and inexhaustible personalities. Thus Hiraṇyakaśipu's conclusion that Viṣṇu was dead was wrong.

As indicated by the words *yato nāvartate pumān*, there is certainly a spiritual kingdom, and if the living entity goes there, he never returns to this material world. This is also confirmed in *Bhagavad-gītā* (4.9): *tyaktvā dehaṁ punar janma naiti māṁ eti so'jrūna.* Materially speaking, every living entity dies; death is inevitable. But those who are *karmīs, jñānīs* and *yogīs* return to this material world after death, whereas *bhaktas* do not. Of course, if a *bhakta* is not completely perfect he takes birth in the material world again, but in a very exalted position, either in a rich family or a family of the purest *brāhmaṇas* (*śucinām śrīmatāṁ gehe* [Bg. 6.41]), just to finish his development in spiritual consciousness. Those who have completed the course of Kṛṣṇa consciousness and are free from material desire return to the abode of the Supreme Personality of Godhead (*yad gatvā na nivartante tad dhāma paramaṁ mama* [Bg. 15.6]). Here the same fact is stated: *yato nāvartate pumān.* Any person who goes back home, back to Godhead, does not return to this material world.
TEXT 13

vairāṇubandha etāvān
āṁṛtyor iha dehinām
ajñāna-prabhavo manyur
aham-mānopabṛṁhitah

SYNONYMS

vaira-anubandhaḥ—enmity; etāvān—so great; āṁṛtyoh—up to the point of death; iha—in this; dehinām—of persons too involved in the bodily concept of life; ajñāna-prabhavah—because of the great influence of ignorance; manyuḥ—anger; aham-māna—by egotism; upabṛṁhitah—expanded.

TRANSLATION

Hiraṇyakaśipu’s anger against Lord Viṣṇu persisted until his death. Other people in the bodily concept of life maintain anger only because of false ego and the great influence of ignorance.

PURPORT

Generally speaking, even though the conditioned soul is angry, his anger is not perpetual but temporary. It is due to the influence of ignorance. Hiraṇyakaśipu, however, maintained his enmity and his anger against Lord Viṣṇu until the point of death. He never forgot his vengeful attitude toward Viṣṇu for having killed his brother, Hiraṇyākṣa. Others in the bodily concept
of life are angry at their enemies but not at Lord Viṣṇu. Hiraṇyakaśipu, however, was everlastingly angry. He was angry not only because of false prestige but also because of continuous enmity toward Viṣṇu.

TEXT 14

पिता प्रहादपुत्रस्ते तदव्रात्रीजवतस्तः ।
स्वमायुटिजिज्रिघ्यो देवेयोऽवदात् स याचितः ॥ १४ ॥

pitā prahrāda-putras te
tad-vidvān dvija-vatsalaḥ
svam āyur dvija-liṅgebhyo
devebhyo 'dāt sa yācitaḥ

SYNONYMS

pitā—father; prahrāda-putraḥ—the son of Mahārāja Prahlāda; te—your;
tat-vidvān—although it was known to him; dvija-vatsalaḥ—still, because of his affinity for brāhmaṇas; svam—his own; āyuḥ—duration of life; dvija-liṅgebhyah—who were dressed like brāhmaṇas; devebhyah—unto the demigods; adāt—delivered; saḥ—he; yācitaḥ—being so requested.

TRANSLATION

Your father, Virocana, the son of Mahārāja Prahlāda, was very affectionate toward brāhmaṇas. Although he knew very well that it was the demigods who had come to him in the dress of brāhmaṇas, at their request he delivered to them the duration of his life.

PURPORT

Mahārāja Virocana, Bali's father, was so pleased with the brāhmaṇa
community that even though he knew that those approaching him for charity were the demigods in the dress of brāhmaṇas, he nonetheless agreed to give it.

TEXT 15

भवानाचरितान्धर्मानास्थितो गृहमेधिभिः ।
ब्राह्मणोऽपि पूर्वजाः शूरैर्यथोद्वामकीर्तिभिः ॥ १५ ॥

bhavān ācaritān dharmān
āsthito grhamedhibhiḥ
brāhmaṇāiḥ pūrvajaḥ śūrair
anyaiś coddāma-kīrtibhiḥ

SYNONYMS

bhavān—your good self; ācaritān—executed; dharmān—religious principles; āsthitah—being situated; grhamedhibhiḥ—by persons in household life; brāhmaṇāiḥ—by the brāhmaṇas; pūrvajaiḥ—by your forefathers; śūraiḥ—by great heroes; anyaiḥ ca—and others also; uddāma-kīrtibhiḥ—very highly elevated and famous.

TRANSLATION

You also have observed the principles followed by great personalities who are householder brāhmaṇas, by your forefathers and by great heroes who are extremely famous for their exalted activities.

TEXT 16

तस्मात् त्वचा महीमीषद पृष्णेषः वरदर्षभात् ।

783
O King of the Daityas, from Your Majesty, who come from such a noble family and who are able to give charity munificently, I ask only three paces of land, to the measurement of My steps.

PURPORT

Lord Vāmanadeva wanted three paces of land according to the measurement of His footsteps. He did not want more than necessary. But although He pretended to be an ordinary human child, He actually wanted the land comprising the upper, middle and lower planetary systems. This was just to show the prowess of the Supreme Personality of Godhead.
nānyat te kāmaye rājan
vadānyāj jagad-īśvarāt
naināḥ prāpnoti vai vidvān
yāvad-artha-pratigrahaḥ

SYNONYMS

na—not; anyat—anything else; te—from you; kāmaye—I beg; rājan—O King; vadānyāt—who are so munificent; jagat-īśvarāt—who are the king of the entire universe; na—not; enaḥ—distress; prāpnoti—gets; vai—indeed; vidvān—one who is learned; yāvad-artha—as much as one needs; pratigrahaḥ—taking charity from others.

TRANSLATION

O King, controller of the entire universe, although you are very munificent and are able to give Me as much land as I want, I do not want anything from you that is unnecessary. If a learned brāhmaṇa takes charity from others only according to his needs, he does not become entangled in sinful activities.

PURPORT

A brāhmaṇa or sannyāsī is qualified to ask charity from others, but if he takes more than necessary he is punishable. No one can use more of the Supreme Lord's property than necessary. Lord Vāmanadeva indirectly indicated to Bali Mahārāja that he was occupying more land than he needed. In the material world, all distresses are due to extravagance. One acquires money extravagantly and also spends it extravagantly. Such activities are sinful. All property belongs to the Supreme Personality of Godhead, and all living beings, who are sons of the Supreme Lord, have the right to use the
Supreme Father's property, but one cannot take more than necessary. This principle should especially be followed by brāhmaṇas and sannyāsīs who live at the cost of others. Thus Vāmanadeva was an ideal beggar, for He asked only three paces of land. Of course, there is a difference between His footsteps and those of an ordinary human being. The Supreme Personality of Godhead, by His inconceivable prowess, can occupy the entire universe, including the upper, lower and middle planetary systems, by the unlimited measurement of His footsteps.

TEXT 18

श्रीबलिरूपच  
अहो ब्राह्मणदायाद बाचस्ते वृद्धसम्मता: ।  
त्वं बालो बालिशमति: स्वार्थ प्रत्यज्ञो यथा ॥ १५ ॥

śrī-balir uvāca
ahō brāhmaṇa-daśyāda
vācas te vṛddha-sammatāḥ
tvam bālo bāliśa-matiḥ
svārtham praty abudho yathā

SYNONYMS

śrī-balih uvāca—Bali Mahārāja said; aho—alas; brāhmaṇa-daśyāda—O son of a brāhmaṇa; vācaḥ—the words; te—of You; vṛddha-sammatāḥ—are certainly acceptable to learned and elderly persons; tvam—You; bālaḥ—a boy; bāliśa-matiḥ—without sufficient knowledge; sva-artham—self-interest; prati—toward; abudhaḥ—not knowing sufficiently; yathā—as it should have been.
TRANSLATION

Bali Mahārāja said: O son of a brāhmaṇa, Your instructions are as good as those of learned and elderly persons. Nonetheless, You are a boy, and Your intelligence is insufficient. Thus You are not very prudent in regard to Your self-interest.

PURPORT

The Supreme Personality of Godhead, being full in Himself, actually has nothing to want for His self-interest. Lord Vāmanadeva, therefore, had not gone to Bali Mahārāja for His own self-interest. As stated in Bhagavad-gītā (5.29), bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram. The Lord is the proprietor of all planets, in both the material and spiritual worlds. Why should He be in want of land? Bali Mahārāja rightly said that Lord Vāmanadeva was not at all prudent in regard to His own personal interests. Lord Vāmanadeva had approached Bali not for His personal welfare but for the welfare of His devotees. Devotees sacrifice all personal interests to satisfy the Supreme Personality of Godhead, and similarly the Supreme Lord, although having no personal interests, can do anything for the interests of His devotees. One who is full in himself has no personal interests.

TEXT 19

manda vacobhih samārādhya
lokānām ekam iśvaram
pada-trayaṁ vṛṣṇite yo
'buddhimān dvīpa-dāśuṣam

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SYNONYMS

mām—me; vacobhih—by sweet words; samārādhyā—after sufficiently pleasing; lokānām—of all the planets in this universe; ekam—the one and only; iśvaram—master, controller; pada-trayam—three feet; vṛṇite—is asking for; yah—He who; abuddhimān—not very intelligent; dvīpa-dāśuṣam—because I can give You an entire island.

TRANSLATION

I am able to give You an entire island because I am the proprietor of the three divisions of the universe. You have come to take something from me and have pleased me by Your sweet words, but You are asking only three paces of land. Therefore You are not very intelligent.

PURPORT

According to Vedic understanding, the entire universe is regarded as an ocean of space. In that ocean there are innumerable planets, and each planet is called a dvīpa, or island. When approached by Lord Vāmanadeva, Bali Mahārāja was actually in possession of all the dvīpas, or islands in space. Bali Mahārāja was very pleased to see the features of Vāmanadeva and was ready to give Him as much land as He could ask, but because Lord Vāmanadeva asked only three paces of land, Bali Mahārāja considered Him not very intelligent.

TEXT 20

na pumān mām upavrajya

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bhūyo yācitum arhati
tasmād vṛttikarīṁ bhūmiṁ
vaṭo kāmam pratīccha me

SYNONYMS

na—not; pumān—any person; māṁ—unto me; upavrajya—after approaching; bhūyaḥ—again; yācitum—to beg; arhati—deserves; tasmāt—therefore; vṛtti-karīṁ—suitable to maintain Yourself; bhūmiṁ—such land; vaṭo—O small brahmacārī; kāmam—according to the necessities of life; pratīccha—take; me—from me.

TRANSLATION

O small boy, one who approaches me to beg something should not have to ask anything more, anywhere. Therefore, if You wish, You may ask from me as much land as will suffice to maintain You according to Your needs.

TEXT 21

śri-bhagavān uvāca
yāvanto viṣayāḥ preṣṭhās
tri-lokāṁ ajitendriyam
na śaknuvanti te sarve
pratipūrayitum nṛpa

SYNONYMS
The Personality of Godhead said: O my dear King, even the entirety of whatever there may be within the three worlds to satisfy one's senses cannot satisfy a person whose senses are uncontrolled.

PURPORT

The material world is an illusory energy to deviate the living entities from the path of self-realization. Anyone who is in this material world is extremely anxious to get more and more things for sense gratification. Actually, however, the purpose of life is not sense gratification but self-realization. Therefore, those who are too addicted to sense gratification are advised to practice the mystic yoga system, or aṣṭāṅga-yoga system, consisting of yama, niyama, āsana, prāṇāyāma, pratyāhāra and so on. In this way, one can control the senses. The purpose of controlling the senses is to stop one's implication in the cycle of birth and death. As stated by Rṣabhadeva:

nūnaṁ pramattaḥ kurute vikarma
yad indriya-pritaya āprṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

"When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already
received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification, by which he perpetually gets material bodies one after another." (SB 5.5.4)

Thus according to Rṣabhadeva the human beings in this material world are just like madmen engaged in activities which they should not perform but which they do perform only for sense gratification. Such activities are not good because in this way one creates another body for his next life, as punishment for his nefarious activities. And as soon as he gets another material body, he is put into repeated suffering in material existence. Therefore the Vedic culture or brahminical culture teaches one how to be satisfied with possessing the minimum necessities in life.

To teach this highest culture, varṇāśrama-dharma is recommended. The aim of the varṇāśrama divisions—brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, grhaṭha, vānaprastha and sannyāsa—is to train one to control the senses and be content with the bare necessities. Here Lord Vāmanadeva, as an ideal brahmacāri, refuses Bali Mahārāja's offer to give Him anything He might want. He says that without contentment one could not be happy even if he possessed the property of the entire world or the entire universe. In human society, therefore, the brahminical culture, kṣatriya culture and vaiśya culture must be maintained, and people must be taught how to be satisfied with only what they need. In modern civilization there is no such education; everyone tries to possess more and more, and everyone is dissatisfied and unhappy. The Kṛṣṇa consciousness movement is therefore establishing various farms, especially in America, to show how to be happy and content with minimum necessities of life and to save time for self-realization, which one can very easily achieve by chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
TEXT 22

त्रिभि: क्रमैरसन्तुष्टो द्वीपनापि न पूर्यते ।
नववर्षसमेतन सस्त्रीपवरेच्छया ॥ २२ ॥

tribhiḥ kramair asantuṣṭo
dvīpenāpi na pūryate
nava-varṣa-sametena
sapta-dvīpa-varecchayā

SYNONYMS
tribhiḥ—three; kramaiḥ—by steps; asantuṣṭah—one who is dissatisfied;
dvīpena—by a complete island; api—although; na pūryate—cannot be satisfied;
nava-varṣa-sametena—even by possessing nine varṣas;
sapta-dvīpa-vara-icchayā—by the desire to take possession of seven islands.

TRANSLATION

If I were not satisfied with three paces of land, then surely I would not be satisfied even with possessing one of the seven islands, consisting of nine varṣas. Even if I possessed one island, I would hope to get others.

TEXT 23

सस्त्रीपाधिपतयो नृप वैण्यगयादयः ।
अर्थं कामैर्गता नान्तं तुष्णाया इति न् श्रुतम् ॥ २३ ॥

sapta-dvīpādhipatayo
nṛpā vaiṇya-gayādayah

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SYNONYMS

sapta-dvīpa-adhipatayaḥ—those who are proprietors of the seven islands; nṛpāḥ—such kings; vaiṣṇa-gaya-ādayaḥ—Mahārāja Prthu, Mahārāja Gaya and others; arthaiḥ—for fulfillment of ambition; kāmaiḥ—for satisfying one's desires; gatāḥ na—could not reach; antam—the end; trṣṇāyāḥ—of their ambitions; iti—thus; naḥ—by Us; śrūtam—has been heard.

TRANSLATION

We have heard that although powerful kings like Mahārāja Prthu and Mahārāja Gaya achieved proprietorship over the seven dvīpas, they could not achieve satisfaction or find the end of their ambitions.

TEXT 24

यदृच्छ्योपपत्तेन सन्तुष्टे वर्तते सुखम्।
नासन्तुष्टं भिक्षुरं कैर जितात्मोपसादितैः॥ २४ ॥

yadṛcchayopapannena
santuṣṭo vartate sukham
nāsantuṣṭas tribhir lokair
ajitātmopasāditaiḥ

SYNONYMS

yadṛcchayā—as offered by the supreme authority according to one's karma; upapannena—by whatever is obtained; santuṣṭaḥ—one should be satisfied; vartate—there is; sukham—happiness; na—not; asantuṣṭaḥ—one who is
dissatisfied; *tribhiḥ lokaiḥ*—even by possessing the three worlds; *ajita-ātmā*—one who cannot control his senses; *upasāditaiḥ*—even though obtained.

**TRANSLATION**

One should be satisfied with whatever he achieves by his previous destiny, for discontent can never bring happiness. A person who is not self-controlled will not be happy even with possessing the three worlds.

**PURPORT**

If happiness is the ultimate goal of life, one must be satisfied with the position in which he is placed by providence. This instruction is also given by Prahlāda Mahārāja:

\[
\text{sukham aindriyakaṁ daityā} \\
\text{deha-yogena dehinām} \\
\text{sarvatra labhyate daivād} \\
\text{yathā duṅkham ayatnataḥ}
\]

"My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress." (SB 7.6.3)

This philosophy is perfect in regard to obtaining happiness.

Real happiness is described in *Bhagavad-gītā* (6.21):

\[
\text{sukham ātyantikam yat tad} \\
\text{buddhi-grāhyam atindriyam} \\
\text{vetti yatra na cāvyaṁ} \\
\text{sthitas calati tattvataḥ}
\]
"In the spiritually joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth." One has to perceive happiness by the supersenses. The supersenses are not the senses of the material elements. Every one of us is a spiritual being (ahām brahmaṁ smi), and every one of us is an individual person. Our senses are now covered by material elements, and because of ignorance we consider the material senses that cover us to be our real senses. The real senses, however, are within the material covering. Dehino’śmin yathā dehe: [Bg. 2.13] within the covering of the material elements are the spiritual senses. Sarvopādhi-vinirmuktā tat-paratvena nirmalam: [Cc. Madhya 19.170] when the spiritual senses are uncovered, by these senses we can be happy. Satisfaction of the spiritual senses is thus described: hṛṣikeṣaḥ hṛṣikeśa-sevānāṁ bhaktir ucyate. When the senses are engaged in devotional service to Hṛṣikeśa, then the senses are completely satisfied. Without this superior knowledge of sense gratification, one may try to satisfy his material senses, but happiness will never be possible. One may increase his ambition for sense gratification and even achieve what he desires for the gratification of his senses, but because this is on the material platform, he will never achieve satisfaction and contentment.

According to brahminical culture, one should be content with whatever he obtains without special endeavor and should cultivate spiritual consciousness. Then he will be happy. The purpose of the Kṛṣṇa consciousness movement is to spread this understanding. People who do not have scientific spiritual knowledge mistakenly think that the members of the Kṛṣṇa consciousness movement are escapists trying to avoid material activities. In fact, however, we are engaged in real activities for obtaining the ultimate happiness in life. If one is not trained to satisfy the spiritual senses and continues in material sense gratification, he will never obtain happiness that is eternal and blissful. Śrīmad-Bhāgavatam (5.5.1) therefore recommends:

\[ \text{tapo divyam putrakā yena sattvam} \]
One must practice austerity so that his existential position will be purified and he will achieve unlimited blissful life.

TEXT 25

puṁso 'yaṁ saṁśṛteḥhetur
asantoño 'rtha-kāmayoḥ
yadṛcchayopapannena
santoṣo muktaye smṛtaḥ

SYNONYMS

puṁsah—of the living entity; ayam—this; saṁśṛteḥ—of the continuation of material existence; hetuḥ—the cause; asantoṣah—dissatisfaction with his destined achievement; artha-kāmayoḥ—for the sake of lusty desires and getting more and more money; yadṛcchayā—with the gift of destiny; upapannena—which has been achieved; santoṣah—satisfaction; muktaye—for liberation; smṛtaḥ—is considered fit.

TRANSLATION

Material existence causes discontent in regard to fulfilling one's lusty desires and achieving more and more money. This is the cause for the continuation of material life, which is full of repeated birth and death. But one who is satisfied by that which is obtained by destiny is fit for liberation from this material existence.
TEXT 26

yadṛcchā-lābha-tuṣṭasya
teto viprasya vardhate
tat praśāmyaty asantoṣād
ambhasevāsūṣukṣaniḥ

SYNONYMS

yadṛcchā-lābha-tuṣṭasya—who is satisfied by things obtained by the grace of God; tejah—the brilliant effulgence; viprasya—of a brāhmaṇa; vardhate—increases; tat—that (effulgence); praśāmyati—is diminished; asantoṣā—because of dissatisfaction; ambhasā—by pouring of water; iva—as; āśuṣukṣaniḥ—a fire.

TRANSLATION

A brāhmaṇa who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brāhmaṇa decreases, as fire diminishes in potency when water is sprinkled upon it.

TEXT 27

tasmātīśīriṇa padanēva vṛūne tvaḥ vardārjāttat
etārthāvā saṁdṛṣṭah víṁśa yāvatpryogenaṁ

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tasmāt trīṇi padāny eva
vṛṇe tvad varadarśabhāt
etāvaśaiva siddho 'ham
vittam yāvat prayojanam

SYNONYMS
tasmāt—because of being satisfied by things easily obtained; trīṇi—three; padāni—steps; eva—indeed; vṛṇe—I ask; tvat—from your good self; varada-ṛṣabhāt—who are a munificent benedictor; etāvata eva—merely by such an endowment; siddhāḥ aham—I shall feel full satisfaction; vittam—achievement; yāvat—as far as; prayojanam—is needed.

TRANSLATION

Therefore, O King, from you, the best of those who give charity, I ask only three paces of land. By such a gift I shall be very pleased, for the way of happiness is to be fully satisfied to receive that which is absolutely needed.

TEXT 28

श्रीशुकु उवाच
इत्युक्तं स हसनानं वाण्यं प्रतिगृहयताम।
वामनाय महीं दातुं जग्राह जलभाजनम॥ २८ ॥

śrī-śuka uvāca
ity uktah sa hasann āha
vāñchātah pratigṛhyatām
vāmanāya mahīṁ dātum
jagrāha jala-bhājanam

798
SYNONYMS

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; iti uktaḥ—thus being addressed; saḥ—he (Bali Mahārāja); hasan—smiling; āha—said; vāñcātah—as You have desired; pratigrhyatām—now take from me; vāmanāya—unto Lord Vāmana; mahīm—land; dātum—to give; jagrāha—took; jala-bhājanam—the waterpot.

TRANSLATION

Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead had thus spoken to Bali Mahārāja, Bali smiled and told Him, "All right. Take whatever You like." To confirm his promise to give Vāmanadeva the desired land, he then took up his waterpot.

TEXT 29

viṣṇave kṣmāṁ pradāsyantam
uśanā asureśvaram
jānaṁ cikīrṣitam viṣṇoh
śiśyam prāha vidāṁ varaḥ

SYNONYMS

viṣṇave—unto Lord Viṣṇu (Vāmanadeva); kṣmāṁ—the land; pradāsyantam—who was ready to deliver; uśanāḥ—Śukrācārya; asura-īśvaram—unto the King of the demons (Bali Mahārāja); jānan—knowing well; cikīrṣitam—what was the plan; viṣṇoh—of Lord Viṣṇu; śiśyam—unto his disciple; prāha—said; vidāṁ varaḥ—the best of the knowers
of everything.

TRANSLATION

Understanding Lord Viṣṇu's purpose, Śukrācārya, the best of the learned, immediately spoke as follows to his disciple, who was about to offer everything to Lord Vāmanadeva.

TEXT 30

श्रीशुक्र उवाच
एष वैरोचने साक्षाद्भगवान्विष्णुर्व्ययः ।
कश्यपाददितेर्जातो देवानां कार्यसाधकः ॥ ३० ॥

śrī-śukra uvāca
eṣa vairocanē sākṣād
bhagavān viṣṇur avyayah
kaśyapād aditer jāto
devānām kārya-sādhakaḥ

SYNONYMS

śrī-śukraḥ uvāca—Śukrācārya said; eṣaḥ—this (boy in the form of a dwarf); vairocanē—O son of Virocana; sākṣāt—directly; bhagavān—the Supreme Personality of Godhead; viṣṇuḥ—Lord Viṣṇu; avyayah—without deterioration; kaśyapāt—from His father, Kaśyapa; aditeḥ—in the womb of His mother, Aditi; jātaḥ—was born; devānām—of the demigods; kārya-sādhakaḥ—working in the interest.

TRANSLATION

800
Śukrācārya said: O son of Virocana, this brahmacāri in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Viṣṇu. Accepting Kaśyapa Muni as His father and Aditi as His mother, He has now appeared in order to fulfill the interests of the demigods.

TEXT 31

प्रतिश्रुतं त्वयैतस्मै यदनर्थमजानता ।
न साधु मन्ये दैत्यानां महानुपगतोऽनयः ॥ ३१ ॥

pratiśrutam tvayaitasmai
yad anartham ajānatā
na sādhu manye daityānām
mahān upagato 'nayah

SYNONYMS

pratiśrutam—promised; tvayā—by you; etasmai—unto Him; yat anartham—which is repugnant; ajānatā—by you who have no knowledge; na—not; sādhu—very good; manye—I think; daityānām—of the demons; mahān—great; upagataḥ—has been achieved; anayah—inauspiciousness.

TRANSLATION

You do not know what a dangerous position you have accepted by promising to give Him land. I do not think that this promise is good for you. It will bring great harm to the demons.

TEXT 32

एष ते स्थानमेवशयं श्रियं तेजो यशः श्रुतम् ।

801
SYNONYMS

eśaḥ—this person falsely appearing as a brahmaçāri; te—of you; sthānam—the land in possession; aiśvaryam—the riches; śriyam—the material beauty; tejaḥ—the material power; yaśah—the reputation; śrutam—the education; dāsyati—will give; ācchidya—taking from you; śakrāya—unto your enemy, Lord Indra; māyā—falsely appearing; māṇavakaḥ—a brahmaçāri son of a living being; hariḥ—He is actually the Supreme Personality of Godhead, Hari.

TRANSLATION

This person falsely appearing as a brahmaçāri is actually the Supreme Personality of Godhead, Hari, who has come in this form to take away all your land, wealth, beauty, power, fame and education. After taking everything from you, He will deliver it to Indra, your enemy.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains in this regard that the very word hariḥ means "one who takes away." If one connects himself with Hari, the Supreme Personality of Godhead, the Lord takes away all his miseries, and in the beginning the Lord also superficially appears to take away all his material possessions, reputation, education and beauty. As stated in Śrīmad-Bhāgavatam (10.88.8), yasyāham anugṛḥnāmi hariṣye tad-dhanam śanaiḥ. The Lord said to Mahārāja Yudhiṣṭhira, "The first installment of My mercy toward a devotee is
that I take away all his possessions, especially his material opulence, his money." This is the special favor of the Lord toward a sincere devotee. If a sincere devotee wants Kṛṣṇa above everything but at the same time is attached to material possessions, which hinder his advancement in Kṛṣṇa consciousness, by tactics the Lord takes away all his possessions. Here Śukrācārya says that this dwarf brahmacārī would take away everything. Thus he indicates that the Lord will take away all one's material possessions and also one's mind. If one delivers his mind to the lotus feet of Kṛṣṇa (sa vai manah kṛṣṇa-padāravindayoḥ [SB 9.4.18]), one can naturally sacrifice everything to satisfy Him. Although Bali Mahārāja was a devotee, he was attached to material possessions, and therefore the Lord, being very kind to him, showed him special favor by appearing as Lord Vāmana to take away all his material possessions, and his mind as well.

**TEXT 33**

त्रिभि: क्रमेऽर्थोकान् विश्वकाय: क्रमिष्यति।
सर्वस्वं विश्वेव दुःख वर्तिष्यसे कथम्॥ ३३ ॥

tribhiḥ kramair imāl lokān
viśva-kāyaḥ kramiṣyati
sarvasvam viṣṇave dattvā
mūḍha vartisyase katham

**SYNONYMS**

tribhiḥ—three; kramaiḥ—by steps; imān—all these; lokān—three planetary systems; viśva-kāyaḥ—becoming the universal form; kramiṣyati—gradually He will expand; sarvasvam—everything; viṣṇave—unto Lord Viṣṇu; dattvā—after giving charity; mūḍha—O you rascal; vartisyase—you will execute your means of livelihood; katham—how.
TRANSLATION

You have promised to give Him three steps of land in charity, but when you give it He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made. After giving everything to Lord Viṣṇu, you will have no means of livelihood. How then shall you live?

PURPORT

Bali Mahārāja might argue that he had promised only three steps of land. But Śukrācārya, being a very learned brāhmaṇa, immediately understood that this was a plan of Hari, who had falsely appeared there as a brahmaṇī. The words mūḍha vartisyaye katham reveal that Śukrācārya was a brāhmaṇa of the priestly class. Such priestly brāhmaṇas are mostly interested in receiving remuneration from their disciples. Therefore when Śukrācārya saw that Bali Mahārāja had risked all of his possessions, he understood that this would cause havoc not only to the King but also to the family of Śukrācārya, who was dependent on Mahārāja Bali's mercy. This is the difference between a Vaiṣṇava and a smārta-brāhmaṇa. A smārta-brāhmaṇa is always interested in material profit, whereas a Vaiṣṇava is interested only in satisfying the Supreme Personality of Godhead. From the statement of Śukrācārya, it appears that he was in all respects a smārta-brāhmaṇa interested only in personal gain.

TEXT 34

क्रमतो गां पदाँकेन द्वितीयन दिवं विमोः ।
खं च कायेन महं तार्कित्य कुतो गति: ॥ ३४ ॥

kramato gāṁ padaikena
dvitiyena divam vibhoḥ
kham ca kāyena mahatā
**SYNONYMS**

_kramataḥ_—gradually; _gām_—the surface of the land; _padā ekena_—by one step; _dvitiyena_—by the second step; _divam_—the whole of outer space; _vibhoḥ_—of the universal form; _kham ca_—the sky also; _kāyena_—by the expansion of His transcendental body; _mahatā_—by the universal form; _tārtiṣasya_—as far as the third step is concerned; _kutaḥ_—where is; _gatiḥ_—to keep His step.

**TRANSLATION**

_Vāmanadeva will first occupy the three worlds with one step, then He will take His second step and occupy everything in outer space, and then He will expand His universal body to occupy everything. Where will you offer Him the third step?_

**PURPORT**

_Śukrācārya wanted to tell Bali Mahārāja how he would be cheated by Lord Vāmana. "You have promised three steps," he said. "But with only two steps, all your possessions will be finished. How then will you give Him a place for His third step?"_ Śukrācārya did not know how the Lord protects His devotee. The devotee must risk everything in his possession for the service of the Lord, but he is always protected and never defeated. By materialistic calculations, Śukrācārya thought that Bali Mahārāja would under no circumstances be able to keep his promise to the _brahma-cārya_, Lord Vāmanadeva.

**TEXT 35**

निष्ठं ते नरके मन्ये द्याप्रदातु: प्रतिश्रुतम्।
niṣṭhāṁ te narak e manye
hy apradātuḥ pratiśrutam
pratiśrutasya yo ’nīṣaḥ
pratipādayitum bhavān

SYNONYMS
niṣṭhām—perpetual residence; te—of you; narak—in hell; manye—I think;
hi—indeed; apradātuḥ—of a person who cannot fulfill; pratiśrutam—what has
been promised; pratiśrutasya—of the promise one has made; yah anīṣaḥ—one
who is unable; pratipādayitum—to fulfill properly; bhavān—you are that
person.

TRANSLATION
You will certainly be unable to fulfill your promise, and I think that because
of this inability your eternal residence will be in hell.

TEXT 36

na tad dānam prāśamsanti
yena vṛttir vipadyate
dānam yajnās tapah karma
loke vṛttimato yataḥ

SYNONYMS
Learned scholars do not praise that charity which endangers one's own livelihood. Charity, sacrifice, austerity and frutiive activities are possible for one who is competent to earn his livelihood properly. [They are not possible for one who cannot maintain himself.]

TEXT 37

dharmāya yaśase ‘ṛthāya
kāmāya sva-janāya ca
pañcadhā vibhajan vittam
ihāmutra ca modate

SYNONYMS

dharmāya—for religion; yaśase—for one's reputation; arthāya—for increasing one's opulence; kāmāya—for increasing sense gratification; sva-janāya ca—and for maintaining one's family members; pañcadhā—for these five different objectives; vibhajan—dividing; vittam—his accumulated wealth; iha—in this world; amutra—the next world; ca—and; modate—he enjoys.
TRANSLATION

Therefore one who is in full knowledge should divide his accumulated wealth in five parts—for religion, for reputation, for opulence, for sense gratification and for the maintenance of his family members. Such a person is happy in this world and in the next.

PURPORT

The śāstras enjoin that if one has money one should divide all that he has accumulated into five divisions—one part for religion, one part for reputation, one part for opulence, one part for sense gratification and one part to maintain the members of his family. At the present, however, because people are bereft of all knowledge, they spend all their money for the satisfaction of their family. Śrīla Rūpa Gosvāmī taught us by his own example by using fifty percent of his accumulated wealth for Kṛṣṇa, twenty-five percent for his own self, and twenty-five percent for the members of his family. One's main purpose should be to advance in Kṛṣṇa consciousness. This will include dharma, artha and kāma. However, because one's family members expect some profit, one should also satisfy them by giving them a portion of one's accumulated wealth. This is a śāstric injunction.

TEXT 38

अत्रापि बहुचौर्गति भृणू मेधसुरस्ततम ।
सत्यमोमिति यत् प्रोक्तं यन्तःत्वाहानुतं हि तत् ॥ ३५ ॥

atrāpi bahu cair gitaṁ
śṛṇu me 'sura-sattama
satyam om iti yat proktam
yan nety āhänṛtam hi tat

808
SYNONYMS

atra api—in this regard also (in deciding what is truth and what is not truth); bahu-ṛcaih—by the śruti-mantras known as Bahvṛca-śruti, which are evidence from the Vedas; gītam—what has been spoken; śṛṇu—just hear; me—from me; asura-sattama—O best of the asuras; satyam—the truth is; om iti—preceded by the word oṁ; yat—that which; proktam—has been spoken; yat—that which is; na—not preceded by oṁ; iti—thus; āha—it is said; anṛtam—untruth; hi—indeed; tat—that.

TRANSLATION

One might argue that since you have already promised, how can you refuse? O best of the demons, just take from me the evidence of the Bahvṛca-śruti, which says that a promise is truthful preceded by the word oṁ and untruthful if not.

TEXT 39

सत्यं पुष्पफलं विद्यादात्मवृक्षस्य गीयते ।
बृक्षोज्जीवितं तत्त स्यादनूतं मूलभास्मः ॥ ३९ ॥

satyam puṣpa-phalam vidyād
ātma-vṛkṣasya giyate
vṛkṣe 'jivati tan na syād
anṛtam mūlam ātmanah

SYNONYMS

satyam—the factual truth; puṣpa-phalam—the flower and the fruit; vidyāt—one should understand; ātma-vṛkṣasya—of the tree of the body;
giyate—as described in the Vedas; vrksa ajivati—if the tree is not living; 
tat—that (puṣpa-phalam); na—not; syāt—is possible; anytam—untruth; 
mulam—the root; atmanaḥ—of the body.

TRANSLATION

The Vedas enjoin that the factual result of the tree of the body is the good 
fruits and flowers derived from it. But if the bodily tree does not exist, there is 
no possibility of factual fruits and flowers. Even if the body is based on untruth, 
there cannot be factual fruits and flowers without the help of the bodily tree.

PURPORT

This śloka explains that in relation to the material body even the factual 
truth cannot exist without a touch of untruth. The Māyāvādīs say, brahma 
satyam jagan mithyā: "The spirit soul is truth, and the external energy is 
untruth." The Vaiṣṇava philosophers, however, do not agree with the 
Māyāvāda philosophy. Even if for the sake of argument the material world is 
accepted as untruth, the living entity entangled in the illusory energy cannot 
come out of it without the help of the body. Without the help of the body, one 
cannot follow a system of religion, nor can one speculate on philosophical 
perfection. Therefore, the flower and fruit (puṣpa-phalam) have to be obtained 
as a result of the body. Without the help of the body, that fruit cannot be 
gained. The Vaiṣṇava philosophy therefore recommends yukta-vairāgya. It is 
not that all attention should be diverted for the maintenance of the body, but 
at the same time one's bodily maintenance should not be neglected. As long as 
the body exists one can thoroughly study the Vedic instructions, and thus at 
the end of life one can achieve perfection. This is explained in Bhagavad-gītā 
[Bg. 8.6]: yam yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram. Everything is 
examined at the time of death. Therefore, although the body is temporary, not 
eternal, one can take from it the best service and make one's life perfect.
TEXT 40

तद् यथा वृक्ष उन्मूलः: शुष्कत्युद्धतितिविचारत् ।
एवं नायानुतः सद्य आत्मा शुष्केन्त्र संशयः ॥ ४० ॥

tad yathā vṛkṣa unmūlāḥ
śuṣyatya udvartate ’cirāt
evam nastānṛtah sadya
ātmā śuṣyen na saṁśayaḥ

SYNONYMS

tat—therefore; yathā—as; vṛkṣaḥ—a tree; unmūlāḥ—being uprooted;
śuṣyatī—dries up; udvartate—falls down; acirāt—very soon; evam—in this
way; naṣṭa—lost; anṛtaḥ—the temporary body; sadyaḥ—immediately;
ātmā—the body; śuṣyet—dries up; na—not; saṁśayaḥ—any doubt.

TRANSLATION

When a tree is uprooted it immediately falls down and begins to dry up.
Similarly, if one doesn't take care of the body, which is supposed to be
untruth—in other words, if the untruth is uprooted—the body undoubtedly
becomes dry.

PURPORT

In this regard, Śrīla Rūpa Gosvāmī says:

prāpañcikataya buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
"One who rejects things without knowledge of their relationship to Kṛṣṇa is incomplete in his renunciation." (Bhakti-rasāmṛta-sindhu 1.2.66) When the body is engaged in the service of the Lord, one should not consider the body material. Sometimes the spiritual body of the spiritual master is misunderstood. But Śrīla Rūpa Gosvāmī instructs, prāpancitayā buddhyā hari-sambandhi-vastunaḥ. The body fully engaged in Kṛṣṇa's service should not be neglected as material. One who does neglect it is false in his renunciation. If the body is not properly maintained, it falls down and dries up like an uprooted tree, from which flowers and fruit can no longer be obtained. The Vedas therefore enjoin:

om iti satyaṁ nety anṛtam tad etat-puṣpaṁ phalam vāco yat satyaṁ saheśvaro yaśasvi kalyāṇa-kirtir bhavitā; puṣpaṁ hi phalam vācaḥ satyaṁ vadaty athaitan-mūlaṁ vāco yad anṛtam yad yathā vṛkṣa āvirmūlaḥ śuṣyati, sa udvartata evam evānṛtam vadann āvirmūlam ātmanāṁ karoti, sa śuṣyati sa udvartate, tasmād anṛtam na vaded dayeta tv etena.

The purport is that activities performed with the help of the body for the satisfaction of the Absolute Truth (om tat sat) are never temporary, although performed by the temporary body. Indeed, such activities are everlasting. Therefore, the body should be properly cared for. Because the body is temporary, not permanent, one cannot expose the body to being devoured by a tiger or killed by an enemy. All precautions should be taken to protect the body.

TEXT 41

फराण् रिक्तमपूर्ण वा अक्षरं यत्तृ तद्वैमिति ।
यत्तृ किञ्चिद्वैमिति ब्रूयात् तेन रिच्छेत वै पुमान् ।
The utterance of the word om signifies separation from one's monetary assets. In other words, by uttering this word one becomes free from attachment to money because his money is taken away from him. To be without money is not very satisfactory, for in that position one cannot fulfill one's desires. In other words, by using the word om one becomes poverty-stricken. Especially when one gives charity to a poor man or beggar, one remains unfulfilled in self-realization and in sense gratification.

PURPORT
Mahārāja Bali wanted to give everything to Vāmanadeva, who had appeared as a beggar, but Śukrācārya, being Mahārāja Bali's familial spiritual master in the line of seminal succession, could not appreciate Mahārāja Bali's promise. Śukrācārya gave Vedic evidence that one should not give everything to a poor man. Rather, when a poor man comes for charity one should untruthfully say, "Whatever I have I have given you. I have no more." It is not that one should give everything to him. Actually the word om is meant for om tat sat, the Absolute Truth. Omkāra is meant for freedom from all attachment to money because money should be spent for the purpose of the Supreme. The tendency of modern civilization is to give money in charity to the poor. Such charity has no spiritual value because we actually see that although there are so many hospitals and other foundations and institutions for the poor, according to the three modes of material nature a class of poor men is always destined to continue. Even though there are so many charitable institutions, poverty has not been driven from human society. Therefore it is recommended here, bhikṣave sarvam om kurvan nālaṁ kāmena cātmane. One should not give everything to the beggars among the poor.

The best solution is that of the Kṛṣṇa consciousness movement. This movement is always kind to the poor, not only because it feeds them but also because it gives them enlightenment by teaching them how to become Kṛṣṇa conscious. We are therefore opening hundreds and thousands of centers for those who are poor, both in money and in knowledge, to enlighten them in Kṛṣṇa consciousness and reform their character by teaching them how to avoid illicit sex, intoxication, meat-eating and gambling, which are the most sinful activities and which cause people to suffer, life after life. The best way to use money is to open such a center, where all may come live and reform their character. They may live very comfortably, without denial of any of the body's necessities, but they live under spiritual control, and thus they live happily and save time for advancement in Kṛṣṇa consciousness. If one has money, it should not be squandered away on nothing. It should be used to push forward the Kṛṣṇa consciousness movement so that all of human society will become
happy, prosperous and hopeful of being promoted back home, back to Godhead. The Vedic mantra in this regard reads as follows:

parāg vā etad riktam akṣaram yad etad om iti tad kiñcid om iti āhātraivāsmai tad ricyate; sa yat sarvam om kuryād ricyād ātmānam sa kāmebhya nālam syāt.

TEXT 42

अथैतत्त्व पूर्णमभ्यात्मं यद्य नेत्यनृत्यं वचः ।
सर्व नेत्यनृत्यं ब्रूयात् स दुष्कीर्तिः श्वसन्मृतः ॥ ४२ ॥

athaḥ pūrṇam abhyātmam
yac ca nety anṛtam vacaḥ
sarvam nety anṛtam brūyāt
sa duṣkīrtih śvasan mṛtaḥ

SYNONYMS

atha—therefore; etat—that; pūrṇam—completely; abhyātmam—drawing the compassion of others by presenting oneself as always poverty-stricken; yat—that; ca—also; na—not; iti—thus; anṛtam—false; vacaḥ—words; sarvam—completely; na—not; iti—thus; anṛtam—falsity; brūyāt—who should say; saḥ—such a person; duṣkīrtih—infamous; śvasan—while breathing or while alive; mṛtaḥ—is dead or should be killed.

TRANSLATION

Therefore, the safe course is to say no. Although it is a falsehood, it protects one completely, it draws the compassion of others toward oneself, and it gives one full facility to collect money from others for oneself. Nonetheless, if one always pleads that he has nothing, he is condemned, for he is a dead body while
living, or while still breathing he should be killed.

PURPORT

Beggars always present themselves as possessing nothing, and this may be very good for them because in this way they are assured of not losing their money and of always drawing the attention and compassion of others for the sake of collection. But this is also condemned. If one purposely continues this professional begging, he is supposed to be dead while breathing, or, according to another interpretation, such a man of falsity should be killed while still breathing. The Vedic injunction in this regard is as follows:

\[ \text{Athaitat pūrṇam abhyātmaṁ yan neti sa yat sarvaṁ neti brūyāt pāpikāsyā kīrtir jāyate. saināṁ tatraiva hanyāt.} \]

If one continuously poses himself as possessing nothing and collects money by begging, he should be killed.  

TEXT 43

\[ \text{Strīṣu narma-vivāhe ca} \]
\[ \text{vṛtti-arthe prāṇa-saṅkaṭe} \]
\[ \text{go-brāhmaṇārthe himsāyām} \]
\[ \text{nānṛtāṁ syāj jugupsitam} \]

SYNONYMS

strīṣu—to encourage a woman and bring her under control; narma-vivāhe—in joking or in a marriage ceremony; ca—also; vṛtti-arthe—for earning one's livelihood, as in business; prāṇa-saṅkaṭe—or in time of danger; go-brāhmaṇārthe—for the sake of cow protection and brahminical culture; himsāyām—for any person who is going to be killed because of enmity;
TRANSLATION

In flattering a woman to bring her under control, in joking, in a marriage ceremony, in earning one's livelihood, when one's life is in danger, in protecting cows and brahminical culture, or in protecting a person from an enemy's hand, falsity is never condemned.

Thus end the Bhaktivedanta purports of the Eighth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled, "Lord Vāmanadeva Begs Charity from Bali Mahārāja."

20. Bali Mahārāja Surrenders the Universe

The summary of this Twentieth Chapter is as follows. Despite his knowledge that Lord Vāmanadeva was cheating him, Bali Mahārāja gave everything to the Lord in charity, and thus the Lord extended His body and assumed a gigantic form as Lord Viṣṇu.

After hearing the instructive advice of Śukrācārya, Bali Mahārāja became contemplative. Because it is the duty of a householder to maintain the principles of religion, economic development and sense gratification, Bali Mahārāja thought it improper to withdraw his promise to the brahma-cārī. To lie or fail to honor a promise given to a brahma-cārī is never proper, for lying is the most sinful activity. Everyone should be afraid of the sinful reactions to lying, for mother earth cannot even bear the weight of a sinful liar. The spreading of a kingdom or empire is temporary; if there is no benefit for the
general public, such expansion has no value. Previously, all the great kings and emperors expanded their kingdoms with a regard for the welfare of the people in general. Indeed, while engaged in such activities for the benefit of the general public, eminent men sometimes even sacrificed their lives. It is said that one who is glorious in his activities is always living and never dies. Therefore, fame should be the aim of life, and even if one becomes poverty-stricken for the sake of a good reputation, that is not a loss. Bali Mahārāja thought that even if this brahma-cārī, Vāmanadeva, were Lord Viṣṇu, if the Lord accepted his charity and then again arrested him, Bali Mahārāja would not envy Him. Considering all these points, Bali Mahārāja finally gave in charity everything he possessed.

Lord Vāmanadeva then immediately extended Himself into a universal body. By the mercy of Lord Vāmanadeva, Bali Mahārāja could see that the Lord is all-pervading and that everything rests in His body. Bali Mahārāja could see Lord Vāmanadeva as the supreme Viṣṇu, wearing a helmet, yellow garments, the mark of Śrīvatsa, the Kaustubha jewel, a flower garland, and ornaments decorating His entire body. The Lord gradually covered the entire surface of the world, and by extending His body He covered the entire sky. With His hands He covered all directions, and with His second footstep He covered the entire upper planetary system. Therefore there was no vacant place where He could take His third footstep.

TEXT 1

श्रीशुक उवाच
बलिरेवं गृहपतिः कुलचारयेण भाषितं ।
तूर्षाः भूत्वा क्षणं राजनवाचावहितो गुरुम् ॥ ६ ॥

śrī-śuka uvāca
balir evām grha-patih

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SYNONYMS

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; baliḥ—Bali Mahārāja; evam—thus; grha-patih—the master of the household affairs, although guided by the priests; kula-ācāryena—by the family ācārya or guide; bhāṣitaḥ—being thus addressed; tūṣṇīṁ—silent; bhūtvā—becoming; kṣaṇam—for a moment; rājan—O King (Mahārāja Parīkṣit); uvāca—said; avahitaḥ—after full deliberation; gurum—unto his spiritual master.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King Parīkṣit, when Bali Mahārāja was thus advised by his spiritual master, Śukrācārya, his family priest, he remained silent for some time, and then, after full deliberation, he replied to his spiritual master as follows.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Bali Mahārāja remained silent at a critical point. How could he disobey the instruction of Śukrācārya, his spiritual master? It is the duty of such a sober personality as Bali Mahārāja to abide by the orders of his spiritual master immediately, as his spiritual master had advised. But Bali Mahārāja also considered that Śukrācārya was no longer to be accepted as a spiritual master, for he had deviated from the duty of a spiritual master. According to śāstra, the duty of the guru is to take the disciple back home, back to Godhead. If he is unable to do so and instead hinders the disciple in going back to Godhead, he should not be a guru. Gurur na sa syāt (SB 5.5.18). One should not become a guru if he cannot enable his
disciple to advance in Kṛṣṇa consciousness. The goal of life is to become a devotee of Lord Kṛṣṇa so that one may be freed from the bondage of material existence (tṛyatvā deham punar janma naiti mam eti so 'ṛjuna [Bg. 4.9]). The spiritual master helps the disciple attain this stage by developing Kṛṣṇa consciousness. Now Śukrācārya has advised Bali Mahārāja to deny the promise to Vāmanadeva. Under the circumstances, therefore, Bali Mahārāja thought that there would be no fault if he disobeyed the order of his spiritual master. He deliberated on this point—should he refuse to accept the advice of his spiritual master, or should he independently do everything to please the Supreme Personality of Godhead? He took some time. Therefore it is said, tūṣñīṁ bhūtvā kṣanāṁ rajann uvacāvahito gurum. After deliberating on this point, he decided that Lord Viṣṇu should be pleased in all circumstances, even at the risk of ignoring the guru's advice to the contrary.

Anyone who is supposed to be a guru but who goes against the principle of viṣṇu-bhakti cannot be accepted as guru. If one has falsely accepted such a guru, one should reject him. Such a guru is described as follows (Mahābhārata, Udyoga 179.25):

\[
guror apy avaliptasya
kāryākāryam ajānataḥ
utpatha-pratiśannasya
parityāgo vidhiyate
\]

Śrīla Jīva Gosvāmī has advised that such a useless guru, a family priest acting as guru, should be given up, and that the proper, bona-fide guru should be accepted.

\[
\text{ṣaṭ-karma-nipuṇo vipro}
\text{mantra-tantra-viśāradah}
\text{avaiśṇavo gurur na syād}
\text{vaiśṇavah śvapaco guruh}
\]
"A scholarly brāhmaṇa expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaiṣṇava, but if a person born in a family of a lower caste is a Vaiṣṇava, he can become a spiritual master." (Padma Purāṇa)

TEXT 2

श्रीबलिरुवाच
सत्यं भगवतं प्रोक्तं धर्मं गृहमेधिनाम् ।
अर्थं कामं यशो नृत्तं यो न बाधेत कर्हिचि ॥ २ ॥

śrī-baliḥ uvāca
satyaṁ bhagavatā proktam
dharmo 'yam grhamedhinām
artham kāmaṁ yaśo vṛttim
yo na bādheta karhicit

SYNONYMS
śrī-baliḥ uvāca—Bali Mahārāja said; satyaṁ—it is truth; bhagavatā—by Your Greatness; proktam—what has already been spoken; dharmah—a religious principle; ayam—that is; grhamedhinām—especially for the householders; artham—economic development; kāmam—sense gratification; yaśāḥ vṛttim—reputation and means of livelihood; yaḥ—which religious principle; na—not; bādheta—hinders; karhicit—at any time.

TRANSLATION

Bali Mahārāja said: As you have already stated, the principle of religion that does not hinder one's economic development, sense gratification, fame and means of livelihood is the real occupational duty of the householder. I also think
that this religious principle is correct.

PURPORT

Bali Mahārāja's grave answer to Śukrācārya is meaningful. Śukrācārya stressed that one's material means of livelihood and one's material reputation, sense gratification and economic development must continue properly. To see to this is the first duty of a man who is a householder, especially one who is interested in material affairs. If a religious principle does not affect one's material condition, it is to be accepted. At the present time, in this age of Kali, this idea is extremely prominent. No one is prepared to accept any religious principle if it hampers material prosperity. Śukrācārya, being a person of this material world, did not know the principles of a devotee. A devotee is determined to serve the Supreme Personality of Godhead to His full satisfaction. Anything that hampers such determination should certainly be rejected. This is the principle of bhakti. Ānukūlyasya saṅkalpah prātikūlyasya varjanam (Cc. Madhya 22.100). To perform devotional service, one must accept only that which is favorable and reject that which is unfavorable. Bali Mahārāja had the opportunity to contribute everything he possessed to the lotus feet of Lord Vāmanadeva, but Śukrācārya was putting forward a material argument to hamper this process of devotional service. Under the circumstances, Bali Mahārāja decided that such hindrances should certainly be avoided. In other words, he decided immediately to reject the advice of Śukrācārya and go on with his duty. Thus he gave all his possessions to Lord Vāmanadeva.

TEXT 3

स चाहं विततलोमेन प्रत्याचक्षे कथं द्विजम् ।
प्रतिश्रुत्य ददामीति प्राहादि: कितो यथा ॥ ३ ॥

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sa cāham vitta-lobhena
pratyācakṣe kathām dvijaṁ
pratiśrutya dadāmiṁ
prāhrādiḥ kitavo yathā

SYNONYMS

saḥ—such a person as I am; ca—also; aham—I am; vitta-lobhena—for being allured by greed for money; pratyācakṣe—I shall cheat or say no when I have already said yes; kathām—how; dvijaṁ—especially to a brāhmaṇa; pratiśrutya—after already having promised; dadāmi—that I shall give; iti—thus; prāhrādiḥ—I who am famous as the grandson of Mahārāja Prahlāda; kitavaḥ—an ordinary cheater; yathā—just like.

TRANSLATION

I am the grandson of Mahārāja Prahlāda. How can I withdraw my promise because of greed for money when I have already said that I shall give this land? How can I behave like an ordinary cheater, especially toward a brāhmaṇa?

PURPORT

Bali Mahārāja had already been blessed by his grandfather Prahlāda Mahārāja. Therefore, he was a pure devotee, although born in a family of demons. There are two kinds of highly elevated devotees, called sādhana-siddha and kṛpā-siddha. Sādhana-siddha refers to one who has become a devotee by regular execution of the regulative principles mentioned in the śāstras, as ordered and directed by the spiritual master. If one regularly executes such devotional service, he will certainly attain perfection in due course of time. But there are other devotees, who may not have undergone all the required details of devotional service but who, by the special mercy of guru and Kṛṣṇa—the spiritual master and the Supreme Personality of
Godhead—have immediately attained the perfection of pure devotional service. Examples of such devotees are the yajña-patnīs, Mahārāja Bali and Śukadeva Gosvāmī. The yajña-patnīs were the wives of ordinary brāhmaṇas engaged in fruitive activities. Although the brāhmaṇas were very learned and advanced in Vedic knowledge, they could not achieve the mercy of Kṛṣṇa-Balarāma, whereas their wives achieved complete perfection in devotional service, despite their being women. Similarly, Vairocana, Bali Mahārāja, received the mercy of Prahlāda Mahārāja, and by Prahlāda Mahārāja's mercy he also received the mercy of Lord Viṣṇu, who appeared before him as a brahmacārī beggar. Thus Bali Mahārāja became a kṛpā-siddha because of the special mercy of both guru and Kṛṣṇa. Caitanya Mahāprabhu confirms this favor: guru-kṛṣṇa-prasāde pāya bhāktilatā-śīja (Cc. Madhya 19.151). Bali Mahārāja, by the grace of Prahlāda Mahārāja, got the seed of devotional service, and when that seed developed, he achieved the ultimate fruit of that service, namely love of Godhead (premā pum-arthaḥ mahān), immediately upon the appearance of Lord Vāmanadeva. Bali Mahārāja regularly maintained devotion for the Lord, and because he was purified, the Lord appeared before him. Because of unalloyed love for the Lord, he then immediately decided, "I shall give this little dwarf brahmaṇa whatever He asks from me." This is a sign of love. Thus Bali Mahārāja is understood to be one who received the highest perfection of devotional service by special mercy.

TEXT 4

ナルハサツタヤハパラオドマリバワタハエバヤマハ
サハハサハハマトマカハラカラクハキハハラマハ

na hy asatyāt paro ‘dharma
iti hovāca bhūr iyam
sarvaṁ sodhum alam manye
ṛte ‘lika-param naram
SYNONYMS

na—not; hi—indeed; asatyāt—than compulsion to untruthfulness; parah—more; adharmaḥ—irreligion; iti—thus; ha uvāca—indeed had spoken; bhūḥ—mother earth; iyam—this; sarvam—everything; sọdhum—to bear; alam—I am able; manye—although I think; ṛte—except; aliṅkha-param—the most heinous liar; naram—a human being.

TRANSLATION

There is nothing more sinful than untruthfulness. Because of this, mother earth once said, "I can bear any heavy thing except a person who is a liar."

PURPORT

On the surface of the earth there are many great mountains and oceans that are very heavy, and mother earth has no difficulty carrying them. But she feels very much overburdened when she carries even one person who is a liar. It is said that in Kali-yuga lying is a common affair: māyaiva vyāvahārike (SB 12.2.3). Even in the most common dealings, people are accustomed to speaking so many lies. No one is free from the sinful reactions of speaking lies. Under the circumstances, one can just imagine how this has overburdened the earth, and indeed the entire universe.

TEXT 5

nāham bibhemi nirayān
nādhanyād asukhārnavāt
na sthāna-cyavanān mṛtyor
yathā vipra-pralambhanāt

SYNONYMS

na—not; aham—I; bibhemi—am afraid of; nirayāt—from a hellish condition of life; na—nor; adhanyāt—from a poverty-stricken condition; asukha-arṇavāt—nor from an ocean of distresses; na—nor; sthāna-cyavanāt—from falling from a position; mṛtyoh—nor from death; yathā—as; vipra-pralambhanāt—from the cheating of a brāhmaṇa.

TRANSLATION

I do not fear hell, poverty, an ocean of distress, falldown from my position or even death itself as much as I fear cheating a brāhmaṇa.

TEXT 6

यदृ यदास्यति लोकोऽस्मिस्मचार्यतं धनादिकम्।
तस्य त्यां निमित्तं किं विप्रस्तुष्येत् तेन चेत॥ ६ ॥

yat yat—whatsoever; hāsyati—will leave; loke—in the world; asmin—in this; samparetam—one who is already dead; dhanā-ādikam—his wealth and riches; tasya—of such wealth; tyāge—in renunciation; nimittam—the purpose; kim—what is; vipraḥ—the brāhmaṇa who is confidentially Lord Viṣṇu;
tuṣyet—must be pleased; na—is not; tena—by such (riches); cet—if there is a possibility.

**TRANSLATION**

My lord, you can also see that all the material opulences of this world are certainly separated from their possessor at death. Therefore, if the brāhmaṇa Vāmanadeva is not satisfied by whatever gifts one has given, why not please Him with the riches one is destined to lose at death?

**PURPORT**

The word vipra means brāhmaṇa, and at the same time "confidential." Bali Mahārāja had confidentially decided to give the gift to Lord Vāmanadeva without discussion, but because such a decision would hurt the hearts of the asuras and his spiritual master, Śukrācārya, he spoke equivocally. Bali Mahārāja, as a pure devotee, had already decided to give all the land to Lord Viṣṇu.

**TEXT 7**

श्रेयः कुर्वन्ति भूतनां साधवो दुस्त्यजासुभि: ।
दध्यञ्जिशिमिप्रभुतव: को विकल्यो धरादिषु ॥ ७ ॥

śreyah kurvanti bhūtanām
sādhavo dustyājasubhiḥ
dadhyaṁ-śibi-prabhṛtayaḥ
ko vikalpo dharādisu

**SYNONYMS**

śreyah—activities of the utmost importance; kurvanti—execute; bhūtanām—of
the general mass of people; sādhavāḥ—the saintly persons; dustyaṁ—which are extremely hard to give up; asubhīḥ—by their lives; dadhyaṁ—Mahārāja Dadhīci; śibi—Mahārāja Śibi; prabhṛtyayāḥ—and similar great personalities; kah—what; vikalpaḥ—consideration; dharā-ādiṣu—in giving the land to the brāhmaṇa.

TRANSLATION

Dadhīci, Śibi and many other great personalities were willing to sacrifice even their lives for the benefit of the people in general. This is the evidence of history. So why not give up this insignificant land? What is the serious consideration against it?

PURPORT

Bali Mahārāja was prepared to give everything to Lord Viṣṇu, and Śukrācārya, being a professional priest, might have been anxiously waiting, doubting whether there had been any such instance in history in which one had given everything in charity. Bali Mahārāja, however, cited the tangible examples of Mahārāja Śibi and Mahārāja Dadhīci, who had given up their lives for the benefit of the general public. Certainly one has attachment for everything material, especially one's land, but land and other possessions are forcibly taken away at the time of death, as stated in Bhagavad-gītā (mṛtyuṁ sarva-haraṁ cāham [Bg. 10.34]). The Lord personally appeared to Bali Mahārāja to take away everything he had, and thus he was so fortunate that he could see the Lord face to face. Nondevotees, however, cannot see the Lord face to face; to such persons the Lord appears as death and takes away all their possessions by force. Under the circumstances, why should we not part with our possessions and deliver them to Lord Viṣṇu for His satisfaction? Śri Cāṇakya Paṇḍita says in this regard, san-nimitte varam tyāgo vināše niyate sati (Cāṇakya-śloka 36). Since our money and possessions do not last but will somehow or other be taken away, as long as they are in our possession it is
better to use them for charity to a noble cause. Therefore Bali Mahārāja defied the order of his so-called spiritual master.

TEXT 8

vair iyam bubhuje brahman
daityendrair anivartibhih
tesam kalo 'grasil lokan
na yaso 'dhigatam bhuvi

SYNONYMS
yai—by whom; iyam—this world; bubhuje—was enjoyed; brahman—O best of the brāhmaṇas; daitya-indraiḥ—by great heroes and kings born in demoniac families; anivartibhiḥ—by those who were determined to fight, either to lay down their lives or to win victory; tesam—of such persons; kālaḥ—the time factor; agrasit—took away; lokān—all possessions, all objects of enjoyment; na—not; yaśaḥ—the reputation; adhigatam—achieved; bhuvi—in this world.

TRANSLATION

O best of the brāhmaṇas, certainly the great demoniac kings who were never reluctant to fight enjoyed this world, but in due course of time everything they had was taken away, except their reputation, by which they continue to exist. In other words, one should try to achieve a good reputation instead of anything else.

PURPORT
In this regard, Cāṇakya Paṇḍita (Cāṇakya-śloka 34) also says, āyuṣāḥ kṣaṇā eko ‘pi na labhya svarṇa-koṭibhiḥ. The duration of one's life is extremely short, but if in that short lifetime one can do something that enhances his good reputation, that may continue to exist for many millions of years. Bali Mahārāja therefore decided not to follow his spiritual master's instruction that he deny his promise to Vāmanadeva; instead, he decided to give the land according to the promise and be everlastingly celebrated as one of the twelve mahājanas (balir vaiyāsakir vayam).

TEXT 9

सुलभा युधि बिप्रेष्म ह्यनिवृत्तात्सनुत्यजः ।
न तथा तीर्था आयाते श्रद्धया ये धनत्यजः ॥ ९ ॥

sulabhā yudhi vipraṃ
tyāṁ ha anivṛttāṁ tanu-tyajah
taṁ tāṁ tīrtha āyāte
śraddhayā ye dhana-tyajah

SYNONYMS

su-labhāḥ—very easily obtained; yudhi—in the battlefield; vipra-ṛṣe—O best of the brāhmaṇas; hi—indeed; anivṛttāḥ—not being afraid of fighting; tanu-tyajah—and thus lay down their lives; na—not; tathā—as; tīrthe āyāte—on the arrival of a saintly person who creates holy places; śraddhayā—with faith and devotion; ye—those who; dhana-tyajah—can give up their accumulated wealth.

TRANSLATION

O best of the brāhmaṇas, many men have laid down their lives on the
battlefield, being unafraid of fighting, but rarely has one gotten the chance to
give his accumulated wealth faithfully to a saintly person who creates holy
places.

PURPORT

Many kṣatriyas have laid down their lives on the battlefield for their
nations, but hardly a person can be found who has given up all his property
and his accumulated wealth in charity to a person worthy of the gift. As stated
in Bhagavad-gītā (17.20):

\[
dātavyam iti yad dānam
diyate 'nupakārine
dese kāle ca pātre ca
tad dānam sāttvikaṁ smṛtam
\]

"That gift which is given out of duty, at the proper time and place, to a worthy
person, and without expectation of return is considered to be charity in the
mode of goodness." Thus charity given in the proper place is called sāttvika.
And above this charity in goodness is transcendental charity, in which
everything is sacrificed for the sake of the Supreme Personality of Godhead.
Vāmanadeva, the Supreme Personality of Godhead, had come to Bali Mahārāja
for alms. How could one get such an opportunity to give charity? Therefore,
Bali Mahārāja decided without hesitation to give the Lord whatever He
wanted. One may get various opportunities to lay down his life on the
battlefield, but such an opportunity as this is hardly ever obtained.

TEXT 10

मनस्विन: कारुणिकस्य शोभनं
यदर्थिकामोपनयेन दुर्गतिः ।
कृत: पुनर्व्रहस्यविदां भवादूरां

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SYNONYMS

manasvinaḥ—of persons who are greatly munificent; kāruṇikasya—of persons celebrated as very merciful; śobhanam—very auspicious; yat—that; arthi—of persons in need of money; kāma-upanayena—by satisfying; durgatiḥ—becoming poverty-stricken; kutah—what; punah—again (is to be said); brahma-vidām—of persons well versed in transcendental science (brahma-vidyā); bhavāḍṛśām—like your good self; tataḥ—therefore; vaṭoh—of the brahmacāri; asya—of this Vāmanadeva; dadāmi—I shall give; vāñchitam—whatever He wants.

TRANSLATION

By giving charity, a benevolent and merciful person undoubtedly becomes even more auspicious, especially when he gives charity to a person like your good self. Under the circumstances, I must give this little brahmacāri whatever charity He wants from me.

PURPORT

If one accepts a poverty-stricken position because of losing money in business, gambling, prostitution or intoxication, no one will praise him, but if one becomes poverty-stricken by giving all of his possessions in charity, he becomes adored all over the world. Aside from this, if a benevolent and merciful person exhibits his pride in becoming poverty-stricken by giving his
possessions in charity for good causes, his poverty is a welcome and auspicious sign of a great personality. Bali Mahārāja decided that even though he would become poverty-stricken by giving everything to Vāmanadeva, this is what he would prefer.

TEXT 11

यजन्ति यजंकृतिपरिश्रावता
भवन्त आप्नायविधानकोविदा: ।
स एव विष्णुवर्दोषस्तु वा परो
दास्यायम् मुनिक्षितिः मुनेः ॥ ११ ॥

yajanti yajñam kratubhir yam ādyta
bhavanta āmnāya-vidhāna-kovidāḥ
sa eva viṣṇur varado 'stu vā paro
dāsyāmy amuṣmai kṣitim īpsitāṁ mune

SYNONYMS

yajanti—worship; yajñam—who is the enjoyer of sacrifice; kratubhiḥ—by the different paraphernalia for sacrifice; yam—unto the Supreme Person; ādytaḥ—very respectfully; bhavantah—all of you; āmnāya-vidhāna-kovidāḥ—great saintly persons fully aware of the Vedic principles of performing sacrifice; saḥ—that; eva—indeed; viṣṇuḥ—is Lord Viṣṇu, the Supreme Personality of Godhead; varadāḥ—either He is prepared to give benedictions; astu—He becomes; vā—or; parah—comes as an enemy; dāsyāmi—I shall give; amuṣmai—unto Him (unto Lord Viṣṇu, Vāmanadeva); kṣitim—the tract of land; īpsitāṁ—whatever He has desired; mune—O great sage.
TRANSLATION

O great sage, great saintly persons like you, being completely aware of the Vedic principles for performing ritualistic ceremonies and yajñas, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.

PURPORT

As stated by Lord Śiva:

ärādhanaṁ sarvesāṁ
viṣṇor ārādhanaṁ param
tasmāt parataram devi
tadīyānām samarcanam
(Padma Purāṇa)

Although in the Vedas there are recommendations for worshiping many demigods, Lord Viṣṇu is the Supreme Person, and worship of Viṣṇu is the ultimate goal of life. The Vedic principles of the varṇāśrama institution are meant to organize society to prepare everyone to worship Lord Viṣṇu.

varṇāśramācāravatā
purusena paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam
[Cc. Madhya 8.58]

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead." (Viṣṇu Purāṇa
3.8.9) One must ultimately worship Lord Viṣṇu, and for that purpose the varṇāśrama system organizes society into brāhmaṇas, kṣatriyas, vaiṣyas, śūdras, brahmacārīs, grāhasthas, vānaprasthas and sannyāsīs. Bali Mahārāja, having been perfectly educated in devotional service by his grandfather Prahlāda Mahārāja, knew how things are to be done. He was never to be misguided by anyone, even by a person who happened to be his so-called spiritual master. This is the sign of full surrender. Bhaktivinoda Ṭhākura said:

\[
\text{mārabi rākhabi—yo icchā tohārā} \\
\text{nitya-dāsa-prati tuyā adhikārā}
\]

When one surrenders to Lord Viṣṇu, one must be prepared to abide by His orders in all circumstances, whether He kills one or gives one protection. Lord Viṣṇu must be worshiped in all circumstances.

**TEXT 12**

**SYNONYMS**

\text{yadyapy asāv adharmeṇa}  \\
\text{māṁ badhniyād anāgasam}  \\
\text{tathāpy enam na himsiṣyē}  \\
\text{bhītaṁ brahma-tanum ripum}

\text{yadyapi—although; asau—Lord Viṣṇu; adharmeṇa—crookedly, without reference to the straight way; māṁ—me; badhniyāt—kills; anāgasam—although I am not sinful; tathāpi—still; enam—against Him; na—not; himsiṣyē—I shall take any retaliation; bhītaṁ—because He is afraid; brahma-tanum—having assumed the form of a brāhmaṇa-brahmacāri;
ripum—even though He is my enemy.

TRANSLATION

Although He is Viṣṇu Himself, out of fear He has covered Himself in the form of a brāhmaṇa to come to me begging. Under the circumstances, because He has assumed the form of a brāhmaṇa, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy.

PURPORT

If Lord Viṣṇu as He is had come to Bali Mahārāja and asked him to do something, Bali Mahārāja certainly would not have refused His request. But to enjoy a little humor between Himself and His devotee, the Lord covered Himself as a brāhmaṇa-brahmacārī and thus came to Bali Mahārāja to beg for only three feet of land.

TEXT 13

एष वा उत्तमश्लोको न जिहासति यद् यशः ।
हत्वा मैनां हरेद्र गुद्रे शयील निहतो मया ॥ १३ ॥

esa vā uttamaśloko
na jihāsati yad yaśah
hatvā maināṁ hared yuddhe
śayīta nihato mayā

SYNONYMS

esaḥ—this (brahmacārī); vā—either; uttama-ślokaḥ—is Lord Viṣṇu, who is worshiped by Vedic prayers; na—not; jihāsati—desires to give up; yat—because; yaśah—perpetual fame; hatvā—after killing; mā—me;
enām—all this land; haret—will take away; yuddhe—in the fight; śayīta—will lie down; nihataḥ—being killed; mayā—by me.

TRANSLATION

If this brāhmaṇa really is Lord Viṣṇu, who is worshiped by Vedic hymns, He would never give up His widespread reputation; either He would lie down having been killed by me, or He would kill me in a fight.

PURPORT

Bali Mahārāja's statement that Viṣṇu would lie down having been killed is not the direct meaning, for Viṣṇu cannot be killed by anyone. Lord Viṣṇu can kill everyone, but He cannot be killed. Thus the real meaning of the words "lie down" is that Lord Viṣṇu would reside within the core of Bali Mahārāja's heart. Lord Viṣṇu is defeated by a devotee through devotional service; otherwise, no one can defeat Lord Viṣṇu.

TEXT 14

śrī-ṣuka uvāca

evam aśraddhitāṁ śisyām

anādeśakaram guruh

śaśāpa daiva-prahitaḥ

satya-sandham manasvinam

SYNONYMS

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; evam—thus; aṣraddhitam—who was not very respectful to the instruction of the spiritual master; śisyam—unto such a disciple; anādeśa-karam—who was not prepared to carry out the order of his spiritual master; guruh—the spiritual master (Śukrācārya); śaśāpa—cursed; daiva-prahitaḥ—being inspired by the Supreme Lord; satya-sandham—one who was fixed in his truthfulness; manasvinam—who was of a highly elevated character.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Thereafter, the spiritual master, Śukrācārya, being inspired by the Supreme Lord, cursed his exalted disciple Bali Mahārāja, who was so magnanimous and fixed in truthfulness that instead of respecting his spiritual master's instructions, he wanted to disobey his order.

PURPORT

The difference between the behavior of Bali Mahārāja and that of his spiritual master, Śukrācārya, was that Bali Mahārāja had already developed love of Godhead, whereas Śukrācārya, being merely a priest of routine rituals, had not. Thus Śukrācārya was never inspired by the Supreme Personality of Godhead to develop in devotional service. As stated by the Lord Himself in Bhagavad-gītā (10.10):

\[
teṣāṁ satata-yuktānāṁ
tel
dadāmi buddhi-yogam taṁ
yena mām upayānti te
\]

"To those who are constantly devoted and worship Me with love, I give the
understanding by which they can come to Me."

Devotees who actually engage in devotional service with faith and love are inspired by the Supreme Personality of Godhead. Vaiṣṇavas are never concerned with ritualistic smārta-brāhmaṇas. Śrīla Sanātana Gosvāmī has therefore compiled Hari-bhakti-vilāsa to guide the Vaiṣṇavas, who never follow the smārta-viddhi. Although the Supreme Lord is situated in the core of everyone's heart, unless one is a Vaiṣṇava, unless one is engaged in devotional service, one does not get sound advice by which to return home, back to Godhead. Such instructions are meant only for devotees. Therefore in this verse the word daiva-prahitaḥ, "being inspired by the Supreme Lord," is important. Śukrācārya should have encouraged Bali Mahārāja to give everything to Lord Viṣṇu. This would have been a sign of love for the Supreme Lord. But he did not do so. On the contrary, he wanted to punish his devoted disciple by cursing him.

TEXT 15

दुर्दं पण्डितमान्यजः स्तन्धोस्त्यस्मदुपेक्ष्या ।
मच्छासनातिगो यस्त्वमचिराद्वर्यस्ते श्रीयः ॥ १५ ॥

dṛḍham paṇḍita-māny ajñah
stabdho 'sy asmad-upekṣayā
cirād bhraṣṭyase śriyah

SYNONYMS

dṛḍham—so firmly convinced or fixed in your decision; paṇḍita-mānī—considering yourself very learned; ajñah—at the same time foolish; stabdhaḥ—impudent; asi—you have become; asmat—of us; upekṣayā—by disregarding; mat-śāsana-atigaḥ—surpassing the jurisdiction of
my administration; yaḥ—such a person (as you); tvam—yourself; acirāt—very soon; bhraśyase—will fall down; śriyaḥ—from all opulence.

**TRANSLATION**

Although you have no knowledge, you have become a so-called learned person, and therefore you dare be so impudent as to disobey my order. Because of disobeying me, you shall very soon be bereft of all your opulence.

**PURPORT**

Śrīla Viśvanātha Cakravartī Ṭhākura says that Bali Mahārāja was not paññita-māṇī, or one who falsely assumes himself learned; rather, he was paññita-mānya-jñāḥ, one who is so learned that all other learned persons worship him. And because he was so learned, he could disobey the order of his so-called spiritual master. He had no fear of any condition of material existence. Anyone cared for by Lord Viṣṇu does not need to care about anyone else. Thus Bali Mahārāja could never be bereft of all opulences. The opulences offered by the Supreme Personality of Godhead are not to be compared to the opulences obtained by karma-kāṇḍa. In other words, if a devotee becomes very opulent, it is to be understood that his opulence is a gift of the Supreme Personality of Godhead. Such opulence will never be vanquished, whereas the opulence achieved by one's fruitive activity may be vanquished at any moment.

**TEXT 16**

एवं श्रात् स्वगुरुणा सत्यात्म चिठ्ठो महान् ।
वामनाय ददवेनामर्चित्वोदकपूर्वकम् ॥ १६ ॥

evam śaptāḥ sva-guruṇā
SYNONYMS

evar—in this way; śaptah—being cursed; sva-guruṇā—by his own spiritual master; satyāt—from truthfulness; na—not; calitaḥ—who moved; mahān—the great personality; vāmanāya—unto Lord Vāmanadeva; dadau—gave in charity; enām—all the land; arcitvā—after worshiping; udaka-pūrvakam—preceded by offering of water.

TRANSLATION

Śukadeva Gosvāmī continued: Even after being cursed in this way by his own spiritual master, Bali Mahārāja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vāmanadeva and then offered Him the gift of land he had promised.

TEXT 17

vinḍhya-vāliṣṭādāgatya pṝtī jāla-kamālīni। 
ānīnxe kalāṣāṁ haimam avanejany-āpāṁ bhṛtam। १७ ॥

SYNONYMS

vinḍhya-vāliḥ—Vindhyāvali; tādā—at that time; āgatya—coming there;
patnī—the wife of Mahārāja Bali; jālaka-mālinī—decorated with a necklace of pearls; ānīye—caused to be brought; kalaśam—a waterpot; haimam—made of gold; avanejani-apām—with water for the sake of washing the Lord's feet; bhṛtam—filled.

**TRANSLATION**

Bali Mahārāja's wife, known as Vindhyāvali, who was decorated with a necklace of pearls, immediately came and had a large golden waterpot brought there, full of water with which to worship the Lord by washing His feet.

**TEXT 18**

यजमानः स्वयं तत्स्य श्रीमत् पादयुगं मुदा ।
अवनिज्यावहनृधिं तदपो विष्वपावनीः ॥ १८ ॥

yajamānah svayam tasya
śrīmat pāda-yugam mudā
avanijyāvahan mūrdhni
tad apo viṣva-pāvanīḥ

**SYNONYMS**

yajamānah—the worshipping (Bali Mahārāja); svayam—personally; tasya—of Lord Vāmanadeva; śrīmat pāda-yugam—the most auspicious and beautiful pair of lotus feet; mudā—with great jubilation; avanijya—properly washing; avahat—took; mūrdhni—on his head; tat—that; apaḥ—water; viṣva-pāvanīḥ—which gives liberation to the whole universe.

**TRANSLATION**
Bali Mahārāja, the worshiper of Lord Vāmanadeva, jubilantly washed the Lord's lotus feet and then took the water on his head, for that water delivers the entire universe.

TEXT 19

तदासुरेन्द्र दिवि देवतागणा
गन्धर्वविद्याधरसिद्धचारणा।
तत्कर्म वाक्येपि गृणन्त आर्जवं
प्रसुनवशेष्वपुर्वुपुर्मदानिताः। १९ ॥

tadāsurendram divi devatā-gaṇā
gandharva-vidyādhara-siddha-cāraṇāḥ
tat karma sarve 'pi grñanta ārjavam
prasūna-varṣair vavṛṣur mudānvitāḥ

SYNONYMS

tadā—at that time; asura-indram—unto the King of the demons, Bali Mahārāja; divi—in the higher planetary system; devatā-gaṇāḥ—the residents known as the demigods; gandharva—the Gandharvas; vidyādhara—the Vidyādhara; siddha—the residents of Siddhaloka; cāraṇāḥ—the residents of Cāraṇaloka; tat—that; karma—action; sarve api—all of them; grñantaḥ—declaring; ārjavam—plain and simple; prasūna-varṣaiḥ—with a shower of flowers; vavṛṣuḥ—released; mudā-anvitāḥ—being very pleased with him.

TRANSLATION

At that time, the residents of the higher planetary system, namely the demigods, the Gandharvas, the Vidyādhara, the Siddhas and the Cāraṇas, all
being very pleased by Bali Mahārāja’s simple, nonduplicitive act, praised his qualities and showered upon him millions of flowers.

PURPORT

Ārjavam—simplicity or freedom from duplicity—is a qualification of a brāhmaṇa and a Vaiṣṇava. A Vaiṣṇava automatically acquires all the qualities of a brāhmaṇa.

\[\text{yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāḥ} \]
\[(SB 5.18.12)\]

A Vaiṣṇava should possess the brahminical qualities such as satya, śama, dama, titikṣa and ārjava [Bg. 18.42]. There cannot be any duplicity in the character of a Vaiṣṇava. When Bali Mahārāja acted with unflinching faith and devotion unto the lotus feet of Lord Viṣṇu, this was very much appreciated by all the residents of the higher planetary system.

TEXT 20

\[\text{नेदुर्मुहुर्दुंधुभयः सहस्रशो गन्धर्वकिम्पूरुषकिन्नरा जगुः।}
\[\text{मनस्विनानेन कुः सुदुश्चरं विद्वाननदाद् यदृ रिपवे जगत्त्रयम्} \]
\[(20)\]

\[\text{nedur muhur dundubhayah sahasraśo gandharva-kimpūruṣa-kinnarā jaguḥ}
\[\text{manasvinānena kṛtām suduṣkaram vidvān adād yad ripave jagat-trayam} \]
SYNONYMS

neduḥ—began to beat; muhuḥ—again and again; dundubhayaḥ—trumpets and kettledrums; sahasraśaḥ—by thousands and thousands; gandharva—the residents of Gandharvaloka; kimpūrusa— the residents of Kimpuruṣaloka; kinnarāḥ—and the residents of Kinnaraloka; jaguḥ—began to sing and declare; manasvinā—by the most exalted personality; anena—by Bali Mahārāja; kṛtam—was done; su-duṣkaram—an extremely difficult task; vidvān—because of his being the most learned person; adāt—gave Him a gift; yat—that; ripave—unto the enemy, Lord Viṣṇu, who was siding with Bali Mahārāja's enemies, the demigods; jagat-trayam—the three worlds.

TRANSLATION

The Gandharvas, the Kimpuruṇas and the Kinnaras sounded thousands and thousands of kettledrums and trumpets again and again, and they sang in great jubilation, declaring, "How exalted a person is Bali Mahārāja, and what a difficult task he has performed! Even though he knew that Lord Viṣṇu was on the side of his enemies, he nonetheless gave the Lord the entire three worlds in charity."

TEXT 21

तद् वामनं रूपमवर्धतादभुतं
हरेरनन्तस्य गुणत्रयात्मकम् ।
भूः खं दिशो धौरिवरः पयोधय-
स्तिर्यंहदुदेवा क्रोधयो यदासत ॥ २९ ॥

tad vāmanam rūpam avardhatādbhutam
harer anantasya guṇa-trayātmakam
bhūḥ kham diśo dyaur vivarāḥ payodhayas
tiryaṇ-nṛ-devā ṛṣayo yad-āsata

SYNONYMS

tat—that; vāmanam—incarnation of Lord Vāmana; rūpam—form; avardhata—began to increase more and more; abhutam—certainly very wonderful; hareḥ—of the Supreme Personality of Godhead; anantasya—of the unlimited; guṇa-traya-ātmakam—whose body is expanded by the material energy, consisting of three modes (goodness, passion and ignorance); bhūḥ—the land; kham—the sky; diśaḥ—all directions; dyauḥ—the planetary systems; vivarāḥ—different holes of the universe; payodhayāḥ—great seas and oceans; tiryak—lower animals, birds and beasts; nṛ—human beings; devāḥ—demigods; ṛṣayaḥ—great saintly persons; yat—wherein; āsata—lived.

TRANSLATION

The unlimited Supreme Personality of Godhead, who had assumed the form of Vāmana, then began increasing in size, acting in terms of the material energy, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the directions, the various holes in the universe, the seas, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons.

PURPORT

Bali Mahārāja wanted to give charity to Vāmanadeva, but the Lord expanded His body in such a way that He showed Bali Mahārāja that everything in the universe is already in His body. Actually, no one can give anything to the Supreme Personality of Godhead, for He is full in everything. Sometimes we see a devotee offering Ganges water to the Ganges. After taking his bath in the Ganges, a devotee takes a palmful of water and offers it back to
the Ganges. Actually, when one takes a palmful of water from the Ganges, the Ganges does not lose anything, and similarly if a devotee offers a palmful of water to the Ganges, the Ganges does not increase in any way. But by such an offering, the devotee becomes celebrated as a devotee of mother Ganges. Similarly, when we offer anything with devotion and faith, what we offer does not belong to us, nor does it enrich the opulence of the Supreme Personality of Godhead. But if one offers whatever he has in his possession, he becomes a recognized devotee. In this regard, the example is given that when one's face is decorated with a garland and sandalwood pulp, the reflection of one's face in a mirror automatically becomes beautiful. The original source of everything is the Supreme Personality of Godhead, who is our original source also. Therefore when the Supreme Personality of Godhead is decorated, the devotees and all living entities are decorated automatically.

**TEXT 22**


cāyē baliṁśaṁ tasya mahā-vibhūteḥ
sahartvīg-ācārya-sadasya etat

dadarśa viśvaṁ tri-guṇam guṇātmake
bhūtendriyārthaśaya-jīva-yuktam

**SYNONYMS**

kāye—in the body; baliḥ—Mahārāja Bali; tasya—of the Personality of Godhead; mahā-vibhūteḥ—of that person who is equipped with all wonderful opulences; saha-ṛtvik-ācārya-sadasyaḥ—with all the priests, ācāryas and
members of the holy assembly; etat—this; dadarśa—saw; viśvam—the whole universe; tri-guṇam—made of three modes of material nature; guṇa-ātmake—in that which is the source of all such qualities; bhūta—with all the gross material elements; indriya—with the senses; artha—with the sense objects; āśaya—with mind, intelligence and false ego; jīva-yuktam—with all the living entities.

**TRANSLATION**

Bali Mahārāja, along with all the priests, ācāryas and members of the assembly, observed the Supreme Personality of Godhead's universal body, which was full of six opulences. That body contained everything within the universe, including all the gross material elements, the senses, the sense objects, the mind, intelligence and false ego, the various kinds of living entities, and the actions and reactions of the three modes of material nature.

**PURPORT**

In *Bhagavad-gītā*, the Supreme Personality of Godhead says, aham sarvasya prabhavo mattaḥ sarvam pravartate: [Bg. 10.8] Kṛṣṇa is the origin of everything. Vāsudevaḥ sarvam iti: [Bg. 7.19] Kṛṣṇa is everything. Mat-sthāni sarva-bhūtāni na cāham teṣv avasthitāḥ: [Bg. 9.4] everything rests in the body of the Lord, yet the Lord is not everywhere. Māyāvādī philosophers think that since the Supreme Personality of Godhead, the Absolute Truth, has become everything, He has no separate existence. Their philosophy is called *advaita-vāda*. Actually, however, their philosophy is not correct. Here, Bali Mahārāja was the seer of the Personality of Godhead's universal body, and that body was that which was seen. Thus there is *dvaita-vāda*; there are always two entities—the seer and the seen. The seer is a part of the whole, but he is not equal to the whole. The part of the whole, the seer, is also one with the whole, but since he is but a part, he cannot be the complete whole at any time. This *acintya-bhedābheda*—simultaneous oneness and difference—is the perfect

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Thereafter, Bali Mahārāja, who was occupying the seat of King Indra, could see the lower planetary systems, such as Rasātala, on the soles of the feet of the Lord's universal form. He saw on the Lord's feet the surface of the globe, on the surface of His calves all the mountains, on His knees the various birds, and
on His thighs the varieties of air.

PURPORT

The universal situation is described herein in regard to the complete constitution of the Lord's gigantic universal form. The study of this universal form begins from the sole. Above the soles are the feet, above the feet are the calves, above the calves are the knees, and above the knees are the thighs. Thus the parts of the universal body, one after another, are described herein. The knees are the place of birds, and above that are varieties of air. The birds can fly over the mountains, and above the birds are varieties of air.

TEXT 24

sandhyāṁ vibhor vāsasi guhya aikṣat
prajāpatiṁ jaghane ātma-mukhyān
nābhyāṁ nabhaḥ kukṣiṣu sapta-sindhūn
urukramasyorasi carkṣa-mālām

SYNONYMS

sandhyāṁ—the evening twilight; vibhoḥ—of the Supreme; vāsasi—in the garment; guhye—on the private parts; aikṣat—he saw; prajāpatiṁ—the various Prajāpatis, who had given birth to all living entities; jaghane—on the hips; ātma-mukhyān—the confidential ministers of Bali Mahārāja; nābhyāṁ—on the navel; nabhaḥ—the whole sky; kukṣiṣu—on the waist; sapta—seven;
sindhūn—oceans; urukramasya—of the Supreme Personality of Godhead, who was acting wonderfully; urasi—on the bosom; ca—also; ykṣa-mālām—the clusters of stars.

TRANSLATION

Bali Mahārāja saw beneath the garments of the Lord, who acts wonderfully, the evening twilight. In the Lord's private parts he saw the Prajāpatis, and in the round portion of the waist he saw himself with his confidential associates. In the Lord's navel he saw the sky, on the Lord's waist he saw the seven oceans, and on the Lord's bosom he saw all the clusters of stars.

TEXTS 25-29

हथरा धर्म स्तनयोमुलारे-
क्रंतं च सत्यं च मनस्यथेन्द्रुम् ।
श्रियं च वक्षयारविन्दहस्ता
कण्ठे च सामपनि समस्तरेतान् ॥ २५ ॥

इन्द्रप्रधाननममरान्धुजेषु
तत्कर्णोऽककुमो छोप्प मूर्धिः ।
केशेषु मेघाविपत्तानं नासिकायाः-
मक्षेश्व्रुर्यं वदने च वधिः ॥ २६ ॥

वाण्या च छन्दांसि रसे जरेशं
भुजोनिषेढं च विधिः च पक्षसु ।
अह्न्न रात्रि च परस्य पुंसो
मन्यु ललगेश्वर एव लोभम् ॥ २७ ॥

स्पर्शेः च कामं नृप रेतसाम्भः
पृष्ठे त्वर्म्म क्रमणेशु यजम् ।

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ह्र्दय अंगः धर्मायं स्तानयोर मुरारेः
श्रीयमः वक्षस्य अरविन्दः-हस्ताः
कान्त्ये मस्मानि समस्त-रेप्नाः

इन्द्र-प्रधाननां अमरं भुजेशूः
तत्त-कान्तायोह गकुब्बो द्याउः
केशेसु मेघाः चवसानां नासिकाः
अक्षोऽसू सुर्याः वदाने वा वाहिम

वान्याः का चंद्रांमी रास जलेश्वम्
भरुवोर निषेधाः 
वा विद्हीम वा पक्षमसु
हा सा रत्रिम वा परास्या पुण्मो
मन्युः ललाते 'धराः एवा लोभां

स्पर्शे का ताम नर्पा रेतसांभरः
प्रश्ते त्व अधारायं क्रमानेशु यज्ञाम
चयासु मृत्युः हासीते वा मायाः
तानु-रुहेश्व ओशधी-जाताया

नादीः का नादी शिला नक्षेशु
भुद्धावाह अजाम देव-गानन्ति गजिंश
प्राणेशु गात्रे स्थीरजागमानि
सर्वाणि भूतानि ददर्श वीरः

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SYNONYMS

hrdayi—within the heart; anga—my dear King Pariksit; dhamma—religion; stanayoh—on the bosom; murareh—of Murari, the Supreme Personality of Godhead; rtam—very pleasing words; ca—also; satyam—truthfulness; ca—also; manasi—in the mind; atha—thereafter; indum—the moon; shriyam—the goddess of fortune; ca—also; vakshasi—on the chest; aravinda-hastam—who always carries a lotus flower in her hand; kante—he—on the neck; ca—also; samani—all the Vedas (Sama, Yajur, Rig and Atharva); samasta-rephan—all sound vibrations; indra-pradhanan—headed by King Indra; amaran—all the demigods; bhuesu—on the arms; tat-karnayoh—on the ears; kakubha—all the directions; dyauh ca—the luminaries; mUrduhi—on the top of the head; kesu—within the hair; meghan—the clouds; svasanam—breathing air; nasikayam—on the nostrils; aksho ca—in the eyes; suryam—the sun; vadane—in the mouth; ca—also; vahnim—fire; vanayam—in His speech; ca—also; chandmsi—the Vedic hymns; rase—in the tongue; jalaisam—the demigod of the water; bhruvoh—on the eyebrows; nisedham—warnings; ca—also; vidhim—regulative principles; ca—also; pakshmasu—in the eyelids; aha—daytime; ratri—from night; ca—also; parasya—of the supreme; pumshah—of the person; manyum—anger; lalate—on the forehead; adhare—on the lips; eva—indeed; lobham—greed; sparsh—in His touch; ca—also; kamam—lusty desires; nopa—O King; retasa—by semen; ambhah—water; prsth—he—on the back; tu—but; adharmam—irreligion; krama—of the wonderful activities; yajnah—fire sacrifice; chayasu—in the shadows; mtyum—death; hasite—in His smiling; ca—also; mayam—the illusory energy; tanruhesu—in the hair on the body; oshadhi-jatayah—all species of drugs, herbs and plants; ca—and; nadih—the rivers; ca—also; nadisu—in the veins; silah—stones; nakhesu—in the nails; buddhau—in the intelligence; ajam—Lord Brahma; deva-ganah—the demigods; rhsin ca—and the great sages; pranesu—in the senses; gatre—in the body; sthira-jaangamani—moving and stationary; sarvani—all of them;

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bhūtāni—living entities; dadarśa—saw; vīraḥ—Bali Mahārāja.

TRANSLATION

My dear King, on the heart of Lord Murāri he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on the bosom, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all sound vibrations; on the arms, all the demigods, headed by King Indra; in both ears, all the directions; on the head, the upper planetary systems; on the hair, the clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. From His words came all the Vedic mantras, on His tongue was the demigod of water, Varuṇadeva, on His eyebrows were the regulative principles, and on His eyelids were day and night. [When His eyes were open it was daytime, and when they were closed it was night.] On His forehead was anger, and on His lips was greed. O King, in His touch were lusty desires, in His semen were all the waters, on His back was irreligion, and in His wonderful activities or steps was the fire of sacrifice. On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs. In His veins were all the rivers, on His nails were all the stones, in His intelligence were Lord Brahmā, the demigods and the great saintly persons, and throughout His entire body and senses were all living entities, moving and stationary. Bali Mahārāja thus saw everything in the gigantic body of the Lord.

TEXT 30

सर्वोत्तममेव भुवनं निरीक्ष्य
सर्वेस्वरः कक्षमलमपुरः ॥
सुदर्शनं चक्रमस्यस्ते जो
धनुध्रश्च शारां स्तनयिलुघोष्टम् ॥ ३० ॥

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sarvātmanīdaṁ bhuvanam nirikṣya
sarve 'surāḥ kaśmalam āpur aṅga
sudarśanaṁ cakram asahya-tejo
dhanuś ca sārṅgaṁ stanayitnu-ghoṣam

SYNONYMS

sarva-ātmani—in the supreme whole, the Supreme Personality of Godhead; idam—this universe; bhuvanam—the three worlds; nirikṣya—by observing; sarve—all; asurāḥ—the demons, the associates of Bali Mahārāja; kaśmalam—lamentation; āpuḥ—received; aṅga—O King; sudarśanam—named Sudarśana; cakram—the disc; asahya—unbearable; tejaḥ—the heat of which; dhanuḥ ca—and the bow; sārṅga—named Śārṅga; stanayitnu—the resounding of assembled clouds; ghoṣam—sounding like.

TRANSLATION

O King, when all the demons, the followers of Mahārāja Bali, saw the universal form of the Supreme Personality of Godhead, who held everything within His body, when they saw in the Lord's hand His disc, known as the Sudarśana cakra, which generates intolerable heat, and when they heard the tumultuous sound of His bow, all of these caused lamentation within their hearts.

TEXT 31

पर्जन्यघोषो जलज: पाषजन्यः कौमोदकी विष्णुगदा तरस्विनीः।
विद्याधरोपसि: शतचन्द्रयुक्त-स्तूपोतमावक्षसायकोऽच ॥ ३१ ॥
parjanya-ghoṣaḥ jalajaḥ pāñcajanyah
kaumodakī viṣṇu-gadā tarasvinī
vidyādharaḥ 'siḥ śata-candra-yuktas
tūṇottamau akṣayasāyakau ca

SYNONYMS
parjanya-ghoṣaḥ—having a sound vibration like that of the clouds; jalajaḥ—the Lord's conchshell; pāñcajanyah—which is known as Pāñcajanya; kaumodakī—known by the name Kaumodaki; viṣṇu-gadā—the club of Lord Viṣṇu; tarasvinī—with great force; vidyādharaḥ—named Vidyādhara; asih—the sword; śata-candra-yuktas—with a shield decorated with hundreds of moons; tūṇa-uttamau—the best of quivers; akṣayasāyakau—named Akṣayasāyaka; ca—also.

TRANSLATION
The Lord's conchshell, named Pāñcajanya, which made sounds like that of a cloud; the very forceful club named Kaumodaki; the sword named Vidyādhara, with a shield decorated with hundreds of moonlike spots; and also Akṣayasāyaka, the best of quivers—all of these appeared together to offer prayers to the Lord.

TEXTS 32-33

śunnadmuṣya uptaśtuṣṣuṛīṁ
paṁṣadmuṣya: sahmaekapalga: ||
śaurakārīṭāraudmīnkuṇḍal:
śrīvatsāntočcaṁmekhaṁbhaṁ: || 32 ||
mahatatsaṁjñanamālasya-vuṭṭo

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राज राजन्भगवानुरुक्मः।
क्षितिं पदैःकेन बलेविन्चक्रमे
नमः शरिरिण दिश्यार्थ बाहुमि।॥ ३३ ॥

sunanda-mukhyā upatasthur īsam
pārṣada-mukhyāḥ saha-loka-pālāḥ
sphurat-kirīṭaṅgada-mīna-kunḍalāḥ
śrīvatsa-ratnottama-mekhalāmbaraiḥ

madhuvrata-srag-vanamālayāvṛto
rarāja rājan bhagavān urukramaḥ
kṣitim padaikena baler vicakrame
nabhaḥ śarīreṇa diśaḥ ca bāhubhiḥ

SYNONYMS

sunanda-mukhyā—the associates of the Lord headed by Sunanda;
upatasthur—began to offer prayers; īsam—unto the Supreme Personality of Godhead;
pārṣada-mukhyāḥ—other chiefs of the associates;
saha-loka-pālāḥ—with the predominant deities of all the planets;
sphurat-kirīṭa—with a brilliant helmet; aṅgada—bracelets;
mīna-kunḍalāḥ—and earrings in the shape of fish; śrīvatsa—the hair named Śrīvatsa on His bosom;
ratna-uttama—the best of jewels (Kaustubha);
mekealā—belt; ambaraiḥ—with yellow garments; madhu-vrata—of bees;
srak—in which there was a garland; vanamālayā—by a flower garland;
āvṛtah—covered; rarāja—predominantly manifested; rājan—O King;
bhagavān—the Supreme Personality of Godhead; urukramaḥ—who is prominent by His wonderful activities;
kṣitim—the whole surface of the world;
padā ekena—by one footstep; baleḥ—of Bali Mahārāja; vicakrame—covered;
nabhaḥ—the sky; śarīreṇa—by His body; diśaḥ ca—and all directions;
bāhubhiḥ—by His arms.
TRANSLATION

These associates, headed by Sunanda and other chief associates and accompanied by all the predominating deities of the various planets, offered prayers to the Lord, who wore a brilliant helmet, bracelets, and glittering earrings that resembled fish. On the Lord's bosom were the lock of hair called Śrīvatsa and the transcendental jewel named Kaustubha. He wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, O King, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms.

PURPORT

One might argue, "Since Bali Mahārāja promised Vāmanadeva only the land occupied by His steps, why did Lord Vāmanadeva occupy the sky also?" In this regard, Śrīla Jīva Gosvāmī says that the steps include everything, downward and upward. When one stands up, he certainly occupies certain parts of the sky and certain portions of the earth below his feet. Thus there was nothing uncommon for the Supreme Personality of Godhead when He occupied the entire sky with His body.

TEXT 34

पदं द्वितीयं क्रमतदिविष्यपं
न वै तुतीयाय तद्विमण्विपि
उरुकमस्याङ्ग्रिप्रिरुपयुपयथो
महर्जनाभ्यां तपसः परं गतः || ३४ ||
padaṁ dvitiyam kramatas triviṣṭapam
na vai tṛtiyāya tadiyam anu api
urukramasyāṅghriṇir upary upary atho
mahar-jaṇābhyaṁ tapasaḥ param gataḥ

SYNONYMS

padam—step; dvitiyam—second; kramataḥ—advancing; tri- viṣṭapam—all of the heavenly planets; na—not; vai—indeed; tṛtiyāya—for the third step; tadiyam—of the Lord; anu api—only a spot of land remained; urukramasya—of the Supreme Personality of Godhead, who performs uncommon activities; aṅghriṇiḥ—steps occupying above and below; upari upari—higher and higher; atho—now; mahā-jaṇābhyaṁ—than Maharloka and Janaloka; tapasaḥ—that Tapoloka; param—beyond that; gataḥ—approached.

TRANSLATION

As the Lord took His second step, He covered the heavenly planets. And not even a spot remained for the third step, for the Lord's foot extended higher and higher, beyond Maharloka, Janaloka, Tapoloka and even Satyaloka.

PURPORT

When the Lord's footstep exceeded the height of all the lokas, including Maharloka, Janaloka, Tapoloka and Satyaloka, His nails certainly pierced the covering of the universe. The universe is covered by the five material elements (bhūmir āpo 'nalo vāyuḥ kham [Bṛg. 7.4]). As stated in the śāstra, these elements are in layers, each ten times thicker than the previous one. Nonetheless, the nails of the Lord pierced through all these layers and made a hole penetrating into the spiritual world. From this hole, the water of the Ganges infiltrated into this material world, and therefore it is said, pada-nakha-nīra janita
jana-pāvana (Daśāvatāra-stotra 5). Because the Lord kicked a hole in the covering of the universe, the water of the Ganges came into this material world to deliver all the fallen souls.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Surrenders the Universe."

21. Bali Mahārāja Arrested by the Lord

This chapter describes how Lord Viṣṇu, desiring to advertise the glories of Bali Mahārāja, arrested him for not fulfilling his promise in regard to the Lord's third step.

With the second step the Supreme Personality of Godhead reached the topmost planet of the universe, Brahmāloka, which He diminished in beauty by the effulgence of His toenails. Thus Lord Brahmā, accompanied by great sages like Marīci and the predominating deities of all the higher planets, offered humble prayers and worship to the Lord. They washed the Lord's feet and worshiped Him with all paraphernalia. Ṛkṣarāja, Jāmbavān, played his bugle to vibrate the glories of the Lord. When Bali Mahārāja was deprived of all his possessions, the demons were very angry. Although Bali Mahārāja warned them not to do so, they took up weapons against Lord Viṣṇu. All of them were defeated, however, by Lord Viṣṇu's eternal associates, and, in accordance with Bali Mahārāja's order, they all entered the lower planets of the universe. Understanding Lord Viṣṇu's purpose, Garuḍa, the carrier of Lord Viṣṇu, immediately arrested Bali Mahārāja with the ropes of Varuṇa. When Bali Mahārāja was thus reduced to a helpless position, Lord Viṣṇu asked him for the third step of land. Because Lord Viṣṇu appreciated Bali Mahārāja's
determination and integrity, when Bali Mahārāja was unable to fulfill his promise, Lord Viṣṇu ascertained that the place for him would be the planet Sutala, which is better than the planets of heaven.

TEXT 1

श्रीशुक उवाच
satyaṁ samīkṣyābja-bhavo nakhendubhir
hata-svadhāma-dyutir āvṛto 'bhyagāt
marīci-miśrā ṛṣayo brhad-vratāḥ
sanandanādyā nara-deva yogināḥ

SYNONYMS

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; satyam—the planet Satyaloka; samīkṣya—by observing; abja-bhavaḥ—Lord Brahmā, who appeared on the lotus flower; nakha-indubhiḥ—by the effulgence of the nails; hata—having been reduced; sva-dhāma-dyutih—the illumination of his own residence; āvṛtaḥ—being covered; abhyagāt—came; marīci-miśrāḥ—with sages like Marici; ṛṣayaḥ—great saintly persons; brhat-vratāḥ—all of them absolutely brahma-cāri; sanandana-ādyāḥ—like Sanaka, Sanātana, Sanandana and Sanat-kumāra; nara-deva—O King; yogināḥ—greatly powerful mystics.

TRANSLATION

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Śukadeva Gosvāmī continued: When Lord Brahmā, who was born of a lotus flower, saw that the effulgence of his residence, Brahmāloka, had been reduced by the glaring effulgence from the toenails of Lord Vāmanadeva, he approached the Supreme Personality of Godhead. Lord Brahmā was accompanied by all the great sages, headed by Marici, and by yogis like Sanandana, but in the presence of that glaring effulgence, O King, even Lord Brahmā and his associates seemed insignificant.

TEXTS 2-3

vedopaveda niyama yamānvitā
staketihitāsāra-purāṇa-sanhitā: 1
ye chaipere yogasaṁmīri-dīpita
tānaśprina rājñītakarmakalpa: 2 2
vavandire yatśmaranānubhāvat
svāyamvūṁ dhāma gata akarmakam 1
āthaḍāyey pratjanimāya viṣṇo-
rupaḥṛtā pādabhavahṛṇidekam 1
samchṛt bhaktvābhāyačchūchaṁśva
yatnābhīpadeḥ-rūḥ-samviva
svāyam 3 3
SYNONYMS

veda—the four Vedas (Sāma, Yajur, Rg and Atharva), the original knowledge given by the Supreme Personality of Godhead; upavedāḥ—the complementary and supplementary Vedic knowledge, like Āyur-veda and Dhanur-veda; niyamāḥ—regulative principles; yama—controlling processes; anvitāḥ—fully expert in such matters; tarka—logic; itihāsa—history; aṅga—Vedic education; purāṇa—old history recorded in the stories of the purāṇas; samhitāḥ—Vedic complementary studies like the Brahma-samhitā; ye—others; ca—also; apare—other than Lord Brahmā and his associates; yoga-samīra-dīpita—ignited by the air of mystic yoga practice; jñāna-agninā—by the fire of knowledge; randhita-karma-kalmaśāḥ—those for whom all pollution of fruitive activities has been stopped; vavandire—offered their prayers; yat-smaraṇa-anubhāvataḥ—simply by meditating on whom; svāyambhuvaṃ—of Lord Brahmā; dhāma—the residence; gatāḥ—had achieved; akarmakaṃ—which cannot be achieved by fruitive activities; atha—thereupon; aṅghraye—unto the lotus feet; pronnamitāya—offered obeisances; viṣṇoh—of Lord Viṣṇu; upāharat—offered worship; padma-bhavaḥ—Lord Brahmā, who appeared from the lotus flower; arhaṇa-udakam—oblation by water; samarcya—worshiping; bhaktyā—in devotional service; abhyagrñat—pleased him; śuci-śravāḥ—the most celebrated Vedic authority; yat-nābhi-paṅkeruha-sambhavaḥ svayam—Lord Brahmā, who personally appeared from the lotus in the navel of whom (the Personality of Godhead).

TRANSLATION

Among the great personalities who came to worship the lotus feet of the
Lord were those who had attained perfection in self-control and regulative principles, as well as experts in logic, history, general education and the Vedic literature known as kalpe [dealing with old historical incidents]. Others were experts in the Vedic corollaries like Brahma-samhitā, all the other knowledge of the Vedas [Sāma, Yajur, Rg and Atharva], and also the supplementary Vedic knowledge [Āyur-veda, Dhanur-veda, etc.]. Others were those who had been freed of the reactions to fruitive activities by transcendental knowledge awakened by practice of yoga. And still others were those who had attained residence in Brahmaloka not by ordinary karma but by advanced Vedic knowledge. After devotedly worshiping the upraised lotus feet of the Supreme Lord with oblations of water, Lord Brahmā, who was born of the lotus emanating from Lord Viṣṇu's navel, offered prayers to the Lord.

TEXT 4

धातुः कमान्दलु-जलम् तदुरुक्रमस्य
पादावनेजनपवित्रतया नरेन्द्र ।
स्वर्धुन्यभूतभस्ि सा पतती निमार्षि
लोकत्रयं भगवतो विशदेव कीर्ति: ॥ ४ ॥

dhātuḥ kamanḍalu-jalam tad urukramasya
pādāvanejana-pavitratayā narendra
svardhuny abhūn nabhasi să patatī nimāṛṣṭi
loka-trayam bhagavato viśadeva kīrthi

SYNONYMS

dhātuh—of Lord Brahmā; kamanḍalu-jalam—water from the kamanḍalu; tatt—that; urukramasya—of Lord Viṣṇu; pāda-avanejana-pavitratayā—because of washing the lotus feet of Lord Viṣṇu and thus being transcendentally pure; nara-indra—O King; svardhunī—the river named Svardhunī of the celestial
TRANSLATION

O King, the water from Lord Brahmā's kamāṇḍalu washed the lotus feet of
Lord Vāmanadeva, who is known as Urukrama, the wonderful actor. Thus that
water became so pure that it was transformed into the water of the Ganges,
which went flowing down from the sky, purifying the three worlds like the pure
fame of the Supreme Personality of Godhead.

PURPORT

Here we understand that the Ganges began when the water from Lord
Brahmā's kamāṇḍalu washed the lotus feet of Lord Vāmanadeva. But in the
Fifth Canto it is stated that the Ganges began when Vāmanadeva's left foot
pierced the covering of the universe so that the transcendental water of the
Causal Ocean leaked through. And elsewhere it is also stated that Lord
Nārāyaṇa appeared as the water of the Ganges. The water of the Ganges,
therefore, is a combination of three transcendental waters, and thus the
Ganges is able to purify the three worlds. This is the description given by Śrila
Viśvanātha Cakravartī Thākura.

TEXT 5

brahmādayo loka-nāthāḥ
sva-nāthāya samāḍṛtāḥ
sānugā balim ājahruḥ
saṅkṣiptātma-vibhūtaye

SYNONYMS

brahma-ādayaḥ—great personalities, headed by Lord Brahmā;
loka-nāthāḥ—the predominating deities of various planets; sva-nāthāya—unto their supreme master; samāḍṛtāḥ—with great respect; sa-anugāḥ—with their respective followers; balim—different paraphernalia of worship; ājahruḥ—collected; saṅkṣipta-ātma-vibhūtaye—unto the Lord, who had expanded His personal opulence but had now reduced His size to the Vāmana form.

TRANSLATION

Lord Brahmā and all the predominating deities of the various planetary systems began to worship Lord Vāmanadeva, their supreme master, who had reduced Himself from His all-pervading form to His original form. They collected all the ingredients and paraphernalia for this worship.

PURPORT

Vāmanadeva first expanded Himself to the universal form and then reduced Himself to the original Vāmana-ṛūpa. Thus He acted exactly like Lord Kṛṣṇa, who, at the request of Arjuna, first showed His universal form and later resumed His original form as Kṛṣṇa. The Lord can assume any form He likes, but His original form is that of Kṛṣṇa (kṛṣṇas tu bhagavān svayam [SB 1.3.28]). According to the capacity of the devotee, the Lord assumes various forms so that the devotee can handle Him. This is His causeless mercy. When Lord Vāmanadeva resumed His original form, Lord Brahmā and his associates collected various paraphernalia for worship with which to please Him.
TEXTS 6-7

toyaiḥ samarhanaiḥ sragbhir
divyā-gandhānulepanaiḥ
dhūpair dīpaiḥ surabhibhir
lājākṣata-phalāṅkuraiḥ

stavanaiḥ jaya-śabdaś ca
tad-vīrya-mahimāṅkitaiḥ
nṛtya-vāditra-gītaiś ca
śaṅkha-dundubhi-niḥsvanaiḥ

SYNONYMS

toyaiḥ—by water required for washing the lotus feet and bathing;
samarhaṇaiḥ—by pāḍya, arghya and other such items for worshiping the Lord;
sragbhiḥ—by flower garlands; divya-gandha-anulepanaiḥ—by many kinds of pulp, like sandalwood and aguru, to smear upon the body of Lord Vāmanadeva;
dhūpair—by incense; dīpaiḥ—by lamps; surabhibhiḥ—all of them extremely fragrant; lāja—by fried paddies; akṣata—by unbroken grains; phala—by fruits; aṅkuraiḥ—by roots and sprouts; stavanaiḥ—by offering prayers; jaya-śabdaiḥ—by saying "jaya, jaya"; ca—also; tat-vīrya-mahimā-āṅkitaiḥ—which indicated the glorious activities of the Lord; nṛtya-vāditra-gītaiś ca—by dancing, playing various musical instruments, and singing songs; śaṅkha—of vibrating conchshells; dundubhi—of the beating on
kettledrums; niḥsvanaiḥ—by the sound vibrations.

TRANSLATION

They worshiped the Lord by offering fragrant flowers, water, pāḍya and arghya, sandalwood pulp and aguru pulp, incense, lamps, fused rice, unbroken grains, fruits, roots and sprouts. While so doing, they offered prayers indicating the glorious activities of the Lord and shouted "Jaya! Jaya!" They also danced, played instruments, sang, sounded conchshells and beat kettledrums, in this way worshiping the Lord.

TEXT 8

जांम्बवानृक्षराजस्तु भेरीशब्ददैम्भनोजवः ।
विजयं दिक्षु सर्वसु महोत्सवमंगोषयत् ॥ = ॥

jāmbavān ṛkṣa-rājas tu
bherī-śabdaiḥ mano-javāḥ
vijayam dikṣu sarvāsu
mahotsavam aghoṣayat

SYNONYMS

jāmbavān—who was named Jāmbavān; ṛkṣa-rājāḥ tu—the king in the form of a bear also; bherī-śabdaīḥ—by sounding the bugle; manah-javāḥ—in mental ecstasy; vijayam—victory; dikṣu—in all directions; sarvāsu—everywhere; mahā-utsavam—festival; aghoṣayat—declared.

TRANSLATION

Jāmbavān, king of the bears, also joined in the ceremony. Sounding his bugle
in all directions, he declared a great festival for Lord Vāmanadeva's victory.

**TEXT 9**

महीं सर्वं हतां दृश्या त्रिपदव्याजयार्या ।
ऊचुः स्वभद्दुरसुरा दीक्षितस्यात्यमर्शिता: ॥ ९ ॥

mahīṁ sarvāṁ hṛtāṁ dṛṣṭvā
tripada-vyāja-yācñayā
ūcuh sva-bhartuṛ asurā
dikṣitasyātyamarṣitāḥ

**SYNONYMS**

mahīṁ—land; sarvāṁ—all; hṛtāṁ—lost; dṛṣṭvā—after seeing;
tripada-vyāja-yācñayā—by simply asking three steps of land; ūcuh—said;
sva-bhartuḥ—of their master; asurāḥ—the demons; dikṣitasya—of Bali Mahārāja, who was so determined in the sacrifice; ati—very much;
amarṣitāḥ—for whom the function was unbearable.

**TRANSLATION**

When the demoniac followers of Mahārāja Bali saw that their master, who had been determined in performing sacrifice, had lost all his possessions to Vāmanadeva, who had taken them away on the plea of begging three paces of land, they were very angry and spoke as follows.

**TEXT 10**

न वायं ब्रह्मबन्धुविष्णुमायाविनां वरः ॥


SYNONYMS

na—not; vā—either; ayam—this; brahma-bandhur—Vāmanadeva, in the form of a brāhmaṇa; viṣṇuḥ—He is Lord Viṣṇu Himself; māyāvināṁ—of all cheaters; varah—the greatest; dvija-rūpa—by assuming the form of a brāhmaṇa; praticchanaḥ—is disguised for the purpose of cheating; deva-kāryam—the interest of the demigods; cikīrṣati—He is trying for.

TRANSLATION

"This Vāmana is certainly not a brāhmaṇa but the best of cheaters, Lord Viṣṇu. Assuming the form of a brāhmaṇa, He has covered His own form, and thus He is working for the interests of the demigods.
SYNONYMS

anena—by Him; yācamānena—who is in the position of a beggar; śatrūṇā—by the enemy; vaṭu-rūpinā—in the form of a brahmacāri; sarvasvam—everything; naḥ—our; hṛtam—has been taken away; bhartuḥ—of our master; nyasta—had been given up; daṇḍasya—of whom the power of giving punishment; barhiṣi—because of taking the vow of a ritualistic ceremony.

TRANSLATION

"Our lord, Bali Mahārāja, because of his position in performing the yajña, has given up the power to punish. Taking advantage of this, our eternal enemy, Viṣṇu, dressed in the form of a brahmacāri beggar, has taken away all his possessions.

TEXT 12

satya-vratasya satatam
dikṣitasya višeṣataḥ
nānṛtam bhāṣitum śakyam
brahmaṇyasya dayāvataḥ

SYNONYMS

satya-vratasya—of Mahārāja Bali, who is fixed in truthfulness; satatam—always; dikṣitasya—of he who was initiated into performing yajña; višeṣataḥ—specifically; na—not; anṛtam—untruth; bhāṣitum—to speak; śakyam—is able; brahmaṇyasya—to the brahminical culture, or to the
brāhmaṇa; dayā-vataḥ—of he who is always kind.

TRANSLATION

"Our lord, Bali Mahārāja, is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice. He is always kind and merciful toward the brāhmaṇas, and he cannot at any time speak lies.

TEXT 13

tasmād asya vadho dharma
bhartuh śuśrūṣaṇam ca nah
ity āyudhāni jagṛhur
baler anucarāsurāḥ

SYNONYMS
tasmāt—therefore; asya—of this brahmacārī Vāmana; vadhah—the killing; dharmaḥ—is our duty; bhartuh—of our master; śuśrūṣaṇam ca—and it is the way of serving; nah—our; iti—thus; āyudhāni—all kinds of weapons; jagṛhur—they took up; baleḥ—of Bali Mahārāja; anucara—followers; asurāḥ—all the demons.

TRANSLATION

"Therefore it is our duty to kill this Vāmanadeva, Lord Viṣṇu. It is our religious principle and the way to serve our master." After making this decision,
the demoniac followers of Mahārāja Bali took up their various weapons with a view to killing Vāmanadeva.

TEXT 14

ते सर्वे वामनं हन्तुं, शूलपद्धारपणवः ।
अनिच्छन्तो बले राजन् प्राद्रवङ्गातमन्यवः || १४ ||

te sarve vāmanam hantum
śūla-paṭṭiśa-pānayah
anicchanto bale rājan
prādravaṇ jāta-manyavaḥ

SYNONYMS

te—the demons; sarve—all of them; vāmanam—Lord Vāmanadeva; hantum—to kill; śūla—tridents; paṭṭiśa—lances; pānayah—all taking in hand; anicchantaḥ—against the will; baleḥ—of Bali Mahārāja; rājan—O King; prādravan—they pushed forward; jāta-manyavaḥ—aggravated by usual anger.

TRANSLATION

O King, the demons, aggravated by their usual anger, took their lances and tridents in hand, and against the will of Bali Mahārāja they pushed forward to kill Lord Vāmanadeva.

TEXT 15

तानभिद्रवतो दुष्का दितिजानीक्षान् नृप ।
प्रहस्यानुचरा विष्णो: प्रत्येषठङ्गुददयथा: || १५ ||
O King, when the associates of Lord Viṣṇu saw the soldiers of the demons coming forward in violence, they smiled. Taking up their weapons, they forbade the demons to continue their attempt.

TEXTS 16-17

नन्दः सुनन्दोऽध्य जयो विजयः प्रबलो बलः ।
कुमुदः कुमुदाक्षर विष्वक्षेत् पततिनिर्दा ॥ १६ ॥
जयन्तः श्रुतदेवश्च पुष्यदन्तोऽध्य सात्तवः ।
सर्वेऽनागायुत्राणाध्यमूः ते जयुरासुरीयेम् ॥ १७ ॥

nandah sunando 'tha jayo
vijayah prabalo balah
kumudah kumudakshaś ca
viśvakṣenah patattrirāt
jayantah śrutađevaś ca
puṣpadanto ‘tha sātvataḥ
sarve nāgāyuta-prāṇāś
camūm te jaghnur āsurīm

SYNONYMS

nandāḥ sunandāḥ—the associates of Lord Viṣṇu such as Nanda and Sunanda;
atha—in this way; jayaḥ vijayaḥ prabalaḥ balaḥ kumudaḥ kumudākṣaḥ ca
viṣvaksenaḥ—as well as Jaya, Vijaya, Prabala, Bala, Kumada, Kumudākṣa and
Viṣvaksena; patattri-rāt—Garuḍa, the king of the birds; jayantaḥ śrutadevaḥ ca
puṣpadantāḥ atha sātvataḥ—Jayanta, Śrutadeva, Puṣpadanta and Sātvata;
sarve—all of them; nāga-ayuta-prāṇāḥ—as powerful as ten thousand
elephants; camūm—the soldiers of the demons; te—they; jaghnuh—killed;
āsurīm—demoniac.

TRANSLATION

Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumada, Kumudākṣa,
Viṣvaksena, Patattrirāt [Garuḍa], Jayanta, Śrutadeva, Puṣpadanta and Sātvata
were all associates of Lord Viṣṇu. They were as powerful as ten thousand
elephants, and now they began killing the soldiers of the demons.

TEXT 18

hanyamānān svakān dṛṣṭvā
puruṣānucaraṁ baliḥ
vārayām āsa samrabdhān
kāvya-śāpaṁ anusmaran

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SYNONYMS

hanyamānān—being killed; svakān—his own soldiers; dṛṣṭvā—after seeing; puruṣa-anucaraiḥ—by the associates of the Supreme Person; baliḥ—Bali Mahārāja; vārayām āsa—forbade; saṁrabdhān—even though they were very angry; kāvya-śāpam—the curse given by Śukrācārya; anusmaran—remembering.

TRANSLATION

When Bali Mahārāja saw that his own soldiers were being killed by the associates of Lord Viṣṇu, he remembered the curse of Śukrācārya and forbade his soldiers to continue fighting.

TEXT 19

हे विप्रचित्ते हे राहो हे नेमे श्रूयतां वचः ।
मा युध्यत निवर्तद्वहम् न न: कालोऽयत्यमर्धकृत्तः ॥ १९ ॥

he vipracitte he rāho
he neme śrūyatām vacah
mā yudhyata nivartadhvam
na nah kālo 'yam artha-kṛt

SYNONYMS

he vipracitte—O Vipracitti; he rāho—O Rāhu; he neme—O Nemi; śrūyatām—kindly hear; vacaḥ—my words; mā—do not; yudhyata—fight; nivartadhvam—stop this fighting; na—not; nah—our; kālaḥ—favorable time; ayam—this; artha-kṛt—which can give us success.
TRANSLATION

O Vipracitti, O Rāhu, O Nemi, please hear my words! Don't fight. Stop immediately, for the present time is not in our favor.

TEXT 20

yah prabhuḥ sarva-bhūtānāṁ
sukha-duḥkhopapattaye
tam nātivartitum daityāḥ
pauruṣair iśvarah pumān

SYNONYMS

yah prabhuḥ—that Supreme Person, the master; sarva-bhūtānāṁ—of all living entities; sukh-duḥkhapapattaye—for administering happiness and distress; tam—Him; na—not; ativartitum—to overcome; daityāḥ—O demons; pauruṣaiḥ—by human endeavors; iśvarah—the supreme controller; pumān—a person.

TRANSLATION

O Daityas, by human efforts no one can supersede the Supreme Personality of Godhead, who can bring happiness and distress to all living entities.

TEXT 21

yah prabhuḥ sarva-bhūtānāṁ
sukha-duḥkhopapattaye
tam nātivartitum daityāḥ
pauruṣair iśvarah pumān
The supreme time factor, which represents the Supreme Person, was previously in our favor and not in favor of the demigods, but now that same time factor is against us.
SYNONYMS

balena—by material power; sacivaiḥ—by the counsel of ministers; buddhyā—by intelligence; durgaiḥ—by fortresses; mantra-auṣadha-ādibhiḥ—by mystic chanting or the influence of drugs and herbs; sāma-ādibhiḥ—by diplomacy and other such means; upāyaiḥ ca—by similar other attempts; kālam—the time factor, representing the Supreme Lord; na—never; atyeti—can overcome; vai—indeed; janaḥ—any person.

TRANSLATION

No one can surpass the time representation of the Supreme Personality of Godhead by material power, by the counsel of ministers, by intelligence, by diplomacy, by fortresses, by mystic mantras, by drugs, by herbs or by any other means.

TEXT 23

bhavadbhir nirjitā hy ete
bahuḥo 'nucarā hareḥ
daivenarddhais ta evādya
yudhi jītvā nadanti naḥ

SYNONYMS

bhavadbhīḥ—by all of you demons; nirjitāḥ—have been defeated; hi—indeed; ete—all these soldiers of the demigods; bahuśaḥ—in great number; anucarāḥ—followers; hareḥ—of Lord Viṣṇu; daivena—by providence;
Previous, being empowered by providence, you defeated a great number of such followers of Lord Viṣṇu. But today those same followers, having defeated us, are roaring in jubilation like lions.

PURPORT

Bhagavad-gītā mentions five causes of defeat or victory. Of these five, daiva (providence) is the most powerful (na ca daivāt paraṁ balam). Bali Mahārāja knew the secret of how he had formerly been victorious because providence was in his favor. Now, since that same providence was not in his favor, there was no possibility of his victory. Thus he very intelligently forbade his associates to fight.

TEXT 24

एतानं कर्त्यं विजेत्याभो यदि दैवं प्रसीदति ॥
तस्मात् कालं प्रतीक्ष्यं यो नोदर्थवत्त्वाय कल्पते ॥ २४ ॥

etān vayaṁ vijeyāmo
yadi daivaṁ prasīdati
tasmāt kālaṁ pratikṣadhvam
yo no 'rthatvāya kalpate

SYNONYMS

etān—all these soldiers of the demigods; vayaṁ—we; vijeyāmaḥ—shall gain

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victory over them; yadi—if; daivam—providence; prasiddati—is in favor; tasmāt—therefore; kālam—that favorable time; pratikṣadhvam—wait until; yah—which; naḥ—our; arthatvāya kalpate—should be considered in our favor.

TRANSLATION

Unless providence is in our favor, we shall not be able to gain victory. Therefore we must wait for that favorable time when our defeating them will be possible.

TEXT 25

śrī-śukā uvāca
patyur nigaditam śrutvā
daitya-dānava-yūthapāḥ
rasāṃ nirvivisū rājan
viṣṇu-pārśada tāditāḥ

SYNONYMS

śrī-śukāh uvāca—Śrī Śukadeva Gosvāmī said; patyuh—of their master (Bali Mahārāja); nigaditam—what had been thus described; śrutvā—after hearing; daitya-dānava-yūthapāḥ—the leaders of the Daityas and demons; rasām—the lower regions of the universe; nirvivisūḥ—entered; rājan—O King; viṣṇu-pārśada—by the associates of Lord Viṣṇu; tāditāḥ—driven.
Śukadeva Gosvāmī continued: O King, in accordance with the order of their master, Bali Mahārāja, all the chiefs of the demons and the Daityas entered the lower regions of the universe, to which they were driven by the soldiers of Viṣṇu.

TEXT 26

अथ तार्क्ष्यसुतो ज्ञात्वा विराट प्रभुचिकीर्षितम् ॥
बबन्ध वारुणीः पार्श्वेकिं सूत्षेधनिं क्रतो ॥ २६ ॥

atha tārksya-suto jñātvā
virāt prabhu-cikīrṣitam
babandha vāruṇaiḥ pāśair
baliṁ sūtye 'hani kratau

SYNONYMS
atha—thereafter; tārksya-sutah—Garuḍa; jñātvā—knowing; virāt—the king of birds; prabhu-cikīrṣitam—the desire of Lord Viṣṇu as Vāmanadeva; babandha—arrested; vāruṇaiḥ—belonging to Varuṇa; pāśair—by the ropes; balim—Bali; sūtye—when soma-rasa is taken; ahani—on the day; kratau—at the time of sacrifice.

TRANSLATION

Thereafter, on the day of soma-pāna, after the sacrifice was finished, Garuḍa, king of the birds, understanding the desire of his master, arrested Bali Mahārāja with the ropes of Varuṇa.
PURPORT

Garuḍa, the constant companion of the Supreme Personality of Godhead, knows the confidential part of the Lord's desire. Bali Mahārāja's tolerance and devotion were undoubtedly superexcellent. Garuḍa arrested Bali Mahārāja to show the entire universe the greatness of the King's tolerance.

TEXT 27

हाहाकारो महानसीद् रोदस्योः सर्वतोदिशम्।
निग्रहमाणेः सुरापताः विष्णु भवविष्णुः ॥ २७ ॥

hāhākāro mahān āsīd
rodasyoh sarvato diśam
nigṛhyamāne 'sura-patau
viṣṇunā prabhaviṣṇunā

SYNONYMS

hāhā-kāraḥ—a tumultuous roar of lamentation; mahān—great; āsīt—there was; rodasyoh—in both the lower and upper planetary systems; sarvataḥ—everywhere; diśam—all directions; nigṛhyamāne—because of being suppressed; asura-patau—when Bali Mahārāja, the King of the demons; viṣṇunā—by Lord Viṣṇu; prabhaviṣṇunā—who is the most powerful everywhere.

TRANSLATION

When Bali Mahārāja was thus arrested by Lord Viṣṇu, who is the most powerful, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems of the universe.
TEXT 28

tam baddham vārunaiḥ pāśair
bhagavān āha vāmanaḥ
naṣṭa-śriyam sthira-praṇām
udāra-yaśasam nṛpa

SYNONYMS

tam—unto him; baddham—who was so arrested; vārunaiḥ pāśaiḥ—by the ropes of Varuṇa; bhagavān—the Supreme Personality of Godhead; āha—said; vāmanaḥ—Vāmanadeva; naṣṭa-śriyam—unto Bali Mahārāja, who had lost his bodily luster; sthira-praṇām—but was all the same determined in his decision; udāra-yaśasam—the most magnanimous and celebrated; nṛpa—O King.

TRANSLATION

O King, the Supreme Personality of Godhead, Vāmanadeva, then spoke to Bali Mahārāja, the most liberal and celebrated personality whom He had arrested with the ropes of Varuṇa. Bali Mahārāja had lost all bodily luster, but he was nonetheless fixed in his determination.

PURPORT

When one is bereft of all his possessions, he is certainly reduced in bodily luster. But although Bali Mahārāja had lost everything, he was fixed in his determination to satisfy Vāmanadeva, the Supreme Personality of Godhead. In Bhagavad-gītā, such a person is called sthita-praṇā. A pure devotee is never
deviated from the service of the Lord, despite all difficulties and impediments offered by the illusory energy. Generally men who have wealth and opulence are famous, but Bali Mahārāja became famous for all time by being deprived of all his possessions. This is the special mercy of the Supreme Personality of Godhead toward His devotees. The Lord says, 
\[yasyāham anugṛḥṇāmi hariñye tad-dhanam śanaiḥ\] [SB 10.88.8]. As the first installment of His special favor, the Lord takes away all the possessions of His devotee. A devotee, however, is never disturbed by such a loss. He continues his service, and the Lord amply rewards him, beyond the expectations of any common man.

**TEXT 29**

पदानि त्रीणि दत्तानि भूमेःर्म्बन्तं त्वयासुर ।
द्राढ्यां क्रान्ता महि सर्वा तुतीयमुपकल्यय || २९ ||

\[padāni trīṇi dattāni bhūmer mahyam tvayāsura dvābhyaṁ krāntā mahī sarvā tṛṭīyam upakalpaya\]

**SYNONYMS**

padāni—footsteps; trīṇi—three; dattāni—have been given; bhūmeḥ—of land; mahyam—unto Me; tvayā—by you; asura—O King of the demons; dvābhyaṁ—by two steps; krāntā—have been occupied; mahī—all the land; sarvā—completely; tṛṭīyam—for the third step; upakalpaya—now find the means.

**TRANSLATION**

O King of the demons, you have promised to give Me three steps of land, but
I have occupied the entire universe with two steps. Now think about where I should put My third.

**TEXT 30**

यावत्  तपत्याः  गोभिरावदिन्दुः  सहोदुभि: ||
यावद  वर्षस्ति पर्जन्यस्तावति  भूरियं  तव  ||  ३०  ||

yāvat tapaty asau gobhir
yāvad induḥ sahodubhiḥ
yāvad varṣati parjanyas
tāvatī bhūṛ iyam tava

**SYNONYMS**

yāvat—as far as; tapati—is shining; asau—the sun; gobhiḥ—by the sunshine;
yāvat—as long or as far as; induḥ—the moon; saha-uṇḍubhiḥ—with the luminaries or stars;

yāvat—as far as; varṣati—are pouring rain; parjanyah—the clouds;
tāvatī—to that much distance; bhūṛ—land; iyam—this; tava—in your possession.

**TRANSLATION**

As far as the sun and moon shine with the stars and as far as the clouds pour rain, all the land throughout the universe is in your possession.

**TEXT 31**

पदैकेन  मयाकालो  भूर्याकः  खं  दिशस्तनो:  ||
स्वलक्षते  द्वितीयेन  पश्यतस्ते  स्वमाल्मना  ||  ३१  ||
padaikena mayākrānto
bhūrlokaḥ kham diśas tanoḥ
svarlokas te dvitiyena
paśyatas te svam ātmanā

SYNONYMS
padā ekena—by one step only; mayā—by Me; ākrāntaḥ—have been covered; bhūrlokaḥ—the entire planetary system known as Bhūrloka; kham—the sky; diśaḥ—and all directions; tanoḥ—by My body; svarlokaḥ—the upper planetary system; te—in your possession; dvitiyena—by the second step; paśyataḥ te—while you were seeing; svam—your own; ātmanā—by Myself.

TRANSLATION
Of these possessions, with one step I have occupied Bhūrloka, and with My body I have occupied the entire sky and all directions. And in your presence, with My second step, I have occupied the upper planetary system.

PURPORT
According to the Vedic description of the planetary system, all the planets move from east to west. The sun, the moon and five other planets, such as Mars and Jupiter, orbit one above another. Vāmanadeva, however, expanding His body and extending His steps, occupied the entire planetary system.

TEXT 32
प्रतिश्रुतमदातुस्ते निरये वास इष्यते ।
विश्व त्वं निरयं तस्माद्गुरुणा चानुमोदितः ॥ ३२ ॥

praṭiśrutam adātus te
niraye vāsa iṣyate
viṣa tvāṁ nirayaṁ tasmād
guruṇā cānumoditaḥ

SYNONYMS
pratiśrutam—what had been promised; adātuḥ—who could not give; te—of you; niraye—in hell; vāsaḥ—residence; iṣyate—prescribed; viṣa—now enter; tvam—yourself; nirayam—the hellish planet; tasmāt—therefore; guruṇā—by your spiritual master; ca—also; anumoditaḥ—approved.

TRANSLATION
Because you have been unable to give charity according to your promise, the rule is that you should go down to live in the hellish planets. Therefore, in accordance with the order of Śukrācārya, your spiritual master, now go down and live there.

PURPORT
It is said:

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakesv
api tulyārtha-darsīnaḥ

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord." (SB 6.17.28) A devotee engaged in the service of Nārāyaṇa is always in equilibrium. A devotee actually lives transcendentally. Although he may appear to have gone to hell or heaven, he
does not live in either place; rather, he always lives in Vaikuṇṭha (sa guṇān samatityaitān brahma-bhūyāya kalpate [Bg. 14.26]). Vāmanadeva asked Bali Mahārāja to go to the hellish planets, apparently just to show the entire universe how tolerant he was, and Bali Mahārāja did not hesitate to carry out the order. A devotee does not live alone. Of course, everyone lives with the Supreme Personality of Godhead, but because the devotee is engaged in His service, he actually does not live in any material condition. Bhaktivinoda Thākura says, kiṭa janma hao yathā tuyā dāsa. Thus he prays to take birth as an insignificant insect in the association of devotees. Because devotees are engaged in the service of the Lord, anyone who lives with them also lives in Vaikuṇṭha.

TEXT 33

vṛthā manorathas tasya
dūraḥ svargah pataty adhaḥ
pratiśrutasyādānena
yo 'rthinām vipralambhate

SYNONYMS

vṛthā—without any good result; manorathah—mental concoction; tasya—of him; dūraḥ—far away; svargah—elevation to the higher planetary system; patati—falls down; adhaḥ—to a hellish condition of life; pratiśrutasya—things promised; adānena—being unable to give; yah—anyone who; arthinam—a beggar; vipralambhate—cheats.
TRANSLATION

Far from being elevated to the heavenly planets or fulfilling one's desire, one who does not properly give a beggar what he has promised falls down to a hellish condition of life.

TEXT 34

विप्रलब्धं ददामीति त्याः हन्त्यां चाद्यमानिना ।
तद् व्यलिकफलं मुक्तं निर्यं कतिचित्त तथा: ॥ ३४ ॥

vipralabdho dadāmiti
tvayāham cādhya-māninā
tad vyālīka-phalam bhūṅkṣva
nirayam katicit samāḥ

SYNONYMS

vipralabdhaḥ—now I am cheated; dadāmi—I promise I shall give you; iti—thus; tvayā—by you; aham—I am; ca—also; āḍhya-māninā—by being very proud of your opulence; tat—therefore; vyālīka-phalam—as a result of cheating; bhūṅkṣva—you enjoy; nirayam—in hellish life; katicit—a few; samāḥ—years.

TRANSLATION

Being falsely proud of your possessions, you promised to give Me land, but you could not fulfill your promise. Therefore, because your promise was false, you must live for a few years in hellish life.

PURPORT
The false prestige of thinking "I am very rich, and I possess such vast property" is another side of material life. Everything belongs to the Supreme Personality of Godhead, and no one else possesses anything. This is the real fact. Īśāvāsyam idam samaṁ yat kiñca jagatyāṁ jagat. Bali Mahārāja was undoubtedly the most exalted devotee, whereas previously he had maintained a misunderstanding due to false prestige. By the supreme will of the Lord, he now had to go to the hellish planets, but because he went there by the order of the Supreme Personality of Godhead, he lived there more opulently than one could expect to live in the planets of heaven. A devotee always lives with the Supreme Personality of Godhead, engaging in His service, and therefore he is always transcendental to hellish or heavenly residences.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Arrested by the Lord"

22. Bali Mahārāja Surrenders His Life

The summary of this Twenty-second Chapter is as follows. The Supreme Personality of Godhead was pleased by the behavior of Bali Mahārāja. Thus the Lord placed him on the planet Sutala, and there, after bestowing benedictions upon him, the Lord agreed to become his doorman.

Bali Mahārāja was extremely truthful. Being unable to keep his promise, he was very much afraid, for he knew that one who has deviated from truthfulness is insignificant in the eyes of society. An exalted person can suffer the consequences of hellish life, but he is very much afraid of being defamed for deviation from the truth. Bali Mahārāja agreed with great pleasure to accept the punishment awarded him by the Supreme Personality of Godhead.
In Bali Mahārāja's dynasty there were many asuras who because of their enmity toward Viṣṇu had achieved a destination more exalted than that of many mystic yogīs. Bali Mahārāja specifically remembered the determination of Prahlāda Mahārāja in devotional service. Considering all these points, he decided to give his head in charity as the place for Viṣṇu's third step. Bali Mahārāja also considered how great personalities give up their family relationships and material possessions to satisfy the Supreme Personality of Godhead. Indeed, they sometimes even sacrifice their lives for the satisfaction of the Lord, just to become His personal servants. Accordingly, by following in the footsteps of previous ācāryas and devotees, Bali Mahārāja perceived himself successful.

While Bali Mahārāja, having been arrested by the ropes of Varuṇa, was offering prayers to the Lord, his grandfather Prahlāda Mahārāja appeared there and described how the Supreme Personality of Godhead had delivered Bali Mahārāja by taking his possessions in a tricky way. While Prahlāda Mahārāja was present, Lord Brahmā and Bali's wife, Vindhyāvali, described the supremacy of the Supreme Lord. Since Bali Mahārāja had given everything to the Lord, they prayed for his release. The Lord then described how a nondevotee's possession of wealth is a danger whereas a devotee's opulence is a benediction from the Lord. Then, being pleased with Bali Mahārāja, the Supreme Lord offered His disc to protect Bali Mahārāja and promised to remain with him.

TEXT 1

श्रीशुक उवाच
एवं विप्रकृतो राजन् बलिभर्मवतासुः ।
भिद्यमानोपयोगितात् प्रत्याहारिचा वं वचः ॥ ८ ॥

śrī-śuka uvāca
evam viprakṛto rājan
balir bhagavatāsuraḥ
bhidyamāno 'py abhinātmā
pratyāhāviklavaṁ vacaḥ

SYNONYMS
śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; evam—thus, as aforementioned; viprakṛtaḥ—having been put into difficulty; rājan—O King; baliḥ—Mahārāja Bali; bhagavatā—by the Personality of Godhead Vāmanadeva; asuraḥ—the King of the asuras; bhidyamānah api—although situated in this uncomfortable position; abhinna-ātmā—without being disturbed in body or mind; pratyāha—replied; aviklavaḥ—undisturbed; vacaḥ—the following words.

TRANSLATION
Śukadeva Gosvāmī said: O King, although the Supreme Personality of Godhead was superficially seen to have acted mischievously toward Bali Mahārāja, Bali Mahārāja was fixed in his determination. Considering himself not to have fulfilled his promise, he spoke as follows.

TEXT 2

श्रीबलिरुवाच
यदुत्तमश्चोक भवान् ममेऽति
चो व्यतीकं सुरवर्यं मन्यते ।
करोम्यृतं तत्त भवेत् प्रलम्भनं
पदं तृतीयं कुरु शीर्षिणं मे निजम्॥ २ ॥

śrī-baliṁ uvāca
yady uttamaśloka bhavān mameritam

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vaco vyalikam sura-varya manyate
karomy ītam tan na bhavet pralambhanam
padam tṛtiyam kuru śīrṣi me nijam

SYNONYMS
śrī-śeñi uvāca—Bali Mahārāja said; yadi—if; uttamaśloka—O Supreme Lord; bhavān—Your good self; mama—my; īritam—promised; vacaḥ—words; vyalikam—false; sura-varya—O greatest of all suras (demigods); manyate—you think so; karomi—I shall make it; ītam—truth; tat—that (promise); na—not; bhavet—will become; pralambhanam—cheating; padam—step; tṛtiyam—the third; kuru—just do it; śīrṣi—on the head; me—my; nijam—Your lotus feet.

TRANSLATION

Bali Mahārāja said: O best Personality of Godhead, most worshipable for all the demigods, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. I cannot allow my promise to be false. Please, therefore, place Your third lotus footstep on my head.

PURPORT

Bali Mahārāja could understand the pretense of Lord Vāmanadeva, who had taken the side of the demigods and come before him as a beggar. Although the Lord's purpose was to cheat him, Bali Mahārāja took pleasure in understanding how the Lord will cheat His devotee to glorify the devotee's position. It is said that God is good, and this is a fact. Whether He cheats or rewards, He is always good. Bali Mahārāja therefore addressed Him as Uttamaśloka. "Your Lordship," he said, "You are always praised with the best of selected verses. On behalf of the demigods, You disguised Yourself to cheat me, saying that You wanted only three paces of land, but later You expanded Your
body to such an extent that with two footsteps You covered the entire universe. Because You were working on behalf of Your devotees, You do not regard this as cheating. Never mind. I cannot be considered a devotee. Nonetheless, because although You are the husband of the goddess of fortune You have come to me to beg, I must satisfy You to the best of my ability. So please do not think that I wanted to cheat You; I must fulfill my promise. I still have my body. When I place my body for Your satisfaction, please put Your third step on my head." Since the Lord had covered the entire universe with two steps, one might ask how Bali Mahārāja's head could be sufficient for His third step? Bali Mahārāja, however, thought that the possessor of wealth must be greater than the possession. Therefore although the Lord had taken all his possessions, the head of Bali Mahārāja, the possessor, would provide adequate place for the Lord's third step.

TEXT 3

बिभेमि नाहं निरयात् पदच्युतो
न पशवन्याद् व्यसनाद् दुरत्यात् ।
नैवार्थकङ्क्षाद् भवतो विनिग्रहा
दसाधुवाचाद् भृशमुद्धिजे यथा ॥ ३ ॥

bibhemi nāham nirayāt pada-cyuto
na pāśa-bandhād vyasanād duratyayāt
naivārtha-ṛcchraḥ bhavato vinigrahaḥ
asādhu-vādād bhṛṣam udvije yathā

SYNONYMS

bibhemi—I do fear; na—not; aham—I; nirayāt—from a position in hell; pada-cyutah—nor do I fear being deprived of my position; na—nor; pāśa-bandhāt—from being arrested by the ropes of Varuṇa; vyasanāt—nor
from the distress; duratyayāt—which was unbearable for me; na—nor; eva—certainly; artha-kṛcchrāt—because of poverty, or scarcity of money; bhavataḥ—of Your Lordship; vinigrahāt—from the punishment I am now suffering; asādhu-vādāt—from defamation; bhṛṣam—very much; udvije—I become anxious; yathā—as.

TRANSLATION

I do not fear being deprived of all my possessions, living in hellish life, being arrested for poverty by the ropes of Varuṇa or being punished by You as much as I fear defamation.

PURPORT

Although Bali Mahārāja fully surrend ered to the Supreme Personality of Godhead, he could not tolerate being defamed for cheating a brāhmaṇa-brahmacārī. Being quite alert in regard to his reputation, he thought deeply about how to prevent being defamed. The Lord, therefore, gave him the good counsel to prevent defamation by offering his head. A Vaiṣṇava does not fear any punishment. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati (SB 6.17.28).

TEXT 4

पुंसां श्राच्यतमं मन्ये दण्डमह्रेणचापितम् ।
यं न माता पिता भ्राता सुहदशादिशिनि हि ॥ ४ ॥

pumsāṁ ślāghyatamaṁ manye
danḍam arhattamārpatam
yaṁ na mātā pitā bhrātā
suhṛdaś cādiśanti hi

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SYNONYMS

puṁsām—of men; śāghya-tamam—the most exalted; manye—I consider; daṇḍam—punishment; arhattama-arpitam—given by You, the supreme worshipable Lord; yam—which; na—neither; mātā—mother; pītā—father; bhrātā—brother; suhṛdaḥ—friends; ca—also; ādiśanti—offer; hi—indeed.

TRANSLATION

Although a father, mother, brother or friend may sometimes punish one as a well-wisher, they never punish their subordinate like this. But because You are the most worshipable Lord, I regard the punishment You have given me as most exalted.

PURPORT

Punishment meted out by the Supreme Personality of Godhead is accepted by the devotee as the greatest mercy.

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances to You is certainly a bona fide candidate for liberation." (SB 10.14.8)

A devotee knows that so-called punishment by the Supreme Personality of Godhead is only His favor to correct His devotee and bring him to the right path. Therefore the punishment awarded by the Supreme Personality of Godhead cannot be compared to even the greatest benefit awarded by one's
material father, mother, brother or friend.

TEXT 5

त्वं नूनमसुराणं न: पारोक्षः परमो गुरुः।
यो नोन्नेकमदान्यानां विभ्रंशं चक्षुरादिशत्॥ ५ ॥

tvam nūnām asurāṇāṁ naḥ
parokṣaḥ paramo guruḥ
yo no ’neka-madāndhānāṁ
vibhramśaṁ caksur ādiśat

SYNONYMS

tvam—Your Lordship; nūnām—indeed; asurāṇām—of the demons; naḥ—as we are; parokṣaḥ—indirect; paramaḥ—the supreme; guruḥ—spiritual master; yah—Your Lordship; naḥ—of us; aneka—many; mada-andhānām—blinded by material opulences; vibhramśaṁ—destroying our false prestige; caksuḥ—the eye of knowledge; ādiśat—gave.

TRANSLATION

Since Your Lordship is indirectly the greatest well-wisher of us demons, You act for our best welfare by posing as if our enemy. Because demons like us always aspire for a position of false prestige, by chastising us You give us the eyes by which to see the right path.

PURPORT

Bali Mahārāja considered the Supreme Personality of Godhead a better friend to the demons than to the demigods. In the material world, the more one gets material possessions, the more he becomes blind to spiritual life. The
demigods are devotees of the Lord for the sake of material possessions, but although the demons apparently do not have the Supreme Personality of Godhead on their side, He always acts as their well-wisher by depriving them of their positions of false prestige. By false prestige one is misguided, so the Supreme Lord takes away their position of false prestige as a special favor.

**TEXTS 6-7**

यस्मिन वैरानुबन्धेन व्यूढ़ेन विबुधेतराः ।
बहावो लेभि्रे सिद्धिं यामृहेकान्तयोगिनः ॥ ६ ॥
तेनाः निगृहीतोत्स्मि भवता भूरिकर्मणा ।
बद्धश्च वारुणीः पार्श्वातित्रिभी न च व्यथे ॥ ७ ॥

yasmin vairānubandhena
vyūdhena vibudhetarāḥ
bahavo lebhire siddhim
yām u haikānta-yoginaḥ
tenāhaṁ nigrhito 'smi
bhavatā bhūri-karmaṇā
baddhaś ca vāruṇaiḥ pāśair
nātivṛde na ca vyathe

**SYNONYMS**
yasmin—unto You; vaira-anubandhena—by continuously treating as an enemy; vyūdhena—firmly fixed by such intelligence; vibudha-itarāḥ—the demons (those other than the demigods); bahavaḥ—many of them; lebhire—achieved; siddhim—perfection; yām—which; u ha—it is well known; ekānta-yoginaḥ—equal to the achievements of the greatly successful mystic yogīs; tena—therefore; aham—I; nigrhītaḥ asmi—although I am being
punished; bhavatā—by Your Lordship; bhūri-karmaṇā—who can do many wonderful things; baddhaḥ ca—I am arrested and bound; vāruṇaiḥ pāśaiḥ—by the ropes of Varuṇa; na ati-vrīde—I am not at all ashamed of this; na ca vyathe—nor am I suffering very much.

TRANSLATION

Many demons who were continuously inimical toward You finally achieved the perfection of great mystic āyāms. Your Lordship can perform one work to serve many purposes, and consequently, although You have punished me in many ways, I do not feel ashamed of having been arrested by the ropes of Varuṇa, nor do I feel aggrieved.

PURPORT

Bali Mahārāja appreciated the Lord’s mercy not only upon him but upon many other demons. Because this mercy is liberally distributed, the Supreme Lord is called all-merciful. Bali Mahārāja was indeed a fully surrendered devotee, but even some demons who were not at all devotees but merely enemies of the Lord attained the same exalted position achieved by many mystic āyāms. Thus Bali Mahārāja could understand that the Lord had some hidden purpose in punishing him. Consequently he was neither unhappy nor ashamed because of the awkward position in which he had been put by the Supreme Personality of Godhead.

TEXT 8

पितमहो मे भवदीयसम्मतः
प्रहाद आविष्कृतसाधुवादः ।
भवदिपक्षेण विचित्रवैशासं

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SYNONYMS

pitāmah — grandfather; me — my; bhavādīya-sammataḥ — approved by the devotees of Your Lordship; prahrādaḥ — Prahlāda Mahārāja; āvīskṛta-sādhu-vādāḥ — famous, being celebrated everywhere as a devotee; bhavat-vipakṣeṇa — simply going against You; vicitra-vaiṣasam — inventing different kinds of harassments; samprāpitaḥ — suffered; tvam — You; paramaḥ — the supreme shelter; sva-pitrā — by his own father.

TRANSLATION

My grandfather Prahlāda Mahārāja is famous, being recognized by all Your devotees. Although harassed in many ways by his father, Hiranyakaśipu, he still remained faithful, taking shelter at Your lotus feet.

PURPORT

A pure devotee like Prahlāda Mahārāja, although harassed circumstantially in many ways, never gives up the shelter of the Supreme Personality of Godhead to take shelter of anyone else. A pure devotee never complains against the mercy of the Supreme Personality of Godhead. A vivid example is Prahlāda Mahārāja. Examining the life of Prahlāda Mahārāja, we can see how severely he was harassed by his own father, Hiranyakaśipu, yet he did not divert his attention from the Lord even to the smallest extent. Bali Mahārāja, following in the footsteps of his grandfather Prahlāda Mahārāja, remained
fixed in his devotion to the Lord, despite the Lord's having punished him.

**TEXT 9**

किमात्मनानेन जहाति योडन्ततः
किं रिक्थाहैः स्वजनाख्यद्युभिः ।
किं जायया संसूतिहेतुभूतत्या
मर्यास्य गेहेः किमिहायुषो व्ययः ॥ ९ ॥

kim atmanänena jahāti yo 'ntatah
kim riktha-hāraih svajanākhya-dasyubhiḥ
kim jāyayā saṁśṛti-hetu-bhūtayā
martyasya gehaiḥ kim ihayuḥo vyayaḥ

**SYNONYMS**

kim—what is the use; ātmanā anena—of this body; jahāti—gives up; yah—which (body); antataḥ—at the end of life; kim—what is the use; riktha-hāraih—the plunderers of wealth; svajana-ākhya-dasyubhiḥ—they who are actually plunderers but who pass by the name of relatives; kim—what is the use; jāyayā—of a wife; saṁśṛti-hetu-bhūtayā—who is the source of increasing material conditions; martyasya—of a person sure to die; gehaiḥ—of houses, family and community; kim—what is the use; iha—in which house; āyuṣaḥ—of the duration of life; vyayaḥ—simply wasting.

**TRANSLATION**

What is the use of the material body, which automatically leaves its owner at the end of life? And what is the use of all one's family members, who are actually plunderers taking away money that is useful for the service of the Lord in spiritual opulence? What is the use of a wife? She is only the source of
increasing material conditions. And what is the use of family, home, country and community? Attachment for them merely wastes the valuable energy of one's lifetime.

**PURPORT**

The Supreme Personality of Godhead, Kṛṣṇa, advises, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: "Give up all other varieties of religion and just surrender unto Me." The common man does not appreciate such a statement by the Supreme Personality of Godhead because he thinks that during his lifetime his family, society, country, body and relatives are everything. Why should one give up any one of them and take shelter of the Supreme Personality of Godhead? But from the behavior of great personalities like Prahlāda Mahārāja and Bali Mahārāja we understand that surrendering to the Lord is the right action for an intelligent person. Prahlāda Mahārāja took shelter of Viṣṇu against the will of his father. Similarly, Bali Mahārāja took shelter of Vāmanadeva against the will of his spiritual master, Śukrācārya, and all the leading demons. People may be surprised that devotees like Prahlāda Mahārāja and Bali Mahārāja could seek shelter of the side of the enemy, giving up the natural affinity for family, hearth and home. In this connection, Bali Mahārāja explains that the body, which is the center of all material activities, is also a foreign element. Even though we want to keep the body fit and helpful to our activities, the body cannot continue eternally. Although I am the soul, which is eternal, after using the body for some time I have to accept another body (*tathā dehaṁ tattvāt-prāptaḥ* [Bg. 2.13]), according to the laws of nature, unless I render some service with the body for advancement in devotional service. One should not use the body for any other purpose. One must know that if he uses the body for any other purpose he is simply wasting time, for as soon as the time is ripe, the soul will automatically leave the body.

We are very interested in society, friendship and love, but what are they? Those in the garb of friends and relatives merely plunder the hard-earned money of the bewildered soul. Everyone is affectionate toward his wife and is
attached to her, but what is this wife? The wife is called strī, which means, "one who expands the material condition." If a person lives without a wife, his material conditions are less extensive. As soon as one marries and is connected with a wife, his material necessities increase.

\[
pumśaḥ striyā mithunī-bhāvam etam
tayor mitho hṛdaya-granthim āhuh
ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam aham mameti
\]

"The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' " (SB 5.5.8) Human life is meant for self-realization, not for increasing unwanted things. Actually, a wife increases unwanted things. One's lifetime, one's home and everything one has, if not properly used in the service of the Lord, are all sources of material conditions of perpetual suffering under the threefold miseries (adhyātmika, adhibhautika and adhidaivika). Unfortunately, there is no institution in human society for education on this subject. People are kept in darkness about the goal of life, and thus there is a continuous struggle for existence. We speak of "survival of the fittest," but no one survives, for no one is free under material conditions.

TEXT 10

इत्यं स निश्चित्य पितामहो महा-
नगाध्वरों भवत: पादपदाम्।
ध्रुवं प्रपेदे ह्यकुलोभयं जनाद
भीत: स्त्रपक्षक्षणस्य सत्तम ॥ १० ॥

904
ittham sa niścitya pitämaho mahān
agādha-bodho bhavataḥ pāda-padmam
dhruvam prapede hy akutobhayam janād
bhīṭah svapakṣa-kṣapanaṁya sattama

SYNONYMS

ittham—because of this (as stated above); saḥ—he, Prahlāda Mahārāja; niścitya—definitely deciding on this point; pitämahāḥ—my grandfather; mahān—the great devotee; agādha-bodhaḥ—my grandfather, who received unlimited knowledge because of his devotional service; bhavataḥ—of Your Lordship; pāda-padmam—the lotus feet; dhruvam—the infallible, eternal shelter; prapede—surrendered; hi—indeed; akutaḥ-bhayam—completely free of fear; janāt—from ordinary common people; bhīṭah—being afraid; svapakṣa-kṣapanaṁya—of Your Lordship, who kill the demons on our own side; sat-tama—O best of the best.

TRANSLATION

My grandfather, the best of all men, who achieved unlimited knowledge and was worshipable for everyone, was afraid of the common men in this world. Being fully convinced of the substantiality afforded by shelter at Your lotus feet, He took shelter of Your lotus feet, against the will of his father and demoniac friends, who were killed by Your own self.

TEXT 11

अधाहमन्यात्मरिप्रस्तवार्तिकं
दैवेन नीतः प्रस्मं त्याजितश्री: ।
इदं कृतान्तात्विकवर्ति जीवितं

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SYNONYMS

atha—therefore; aham—I; api—also; ātma-ripoḥ—who are the traditional enemy of the family; tava—of Your good self; antikam—the shelter; daivena—by providence; nītaḥ—brought in; prasabham—by force; tyājita—bereft of; śrīḥ—all opulence; idam—this philosophy of life; kṛta-anta-antika-varti—always given the facility for death; jīvitam—the duration of life; yayā—by such material opulence; adhruvam—as temporary; stabdha-matiḥ—such an unintelligent person; na budhyate—cannot understand.

TRANSLATION

Only by providence have I been forcibly brought under Your lotus feet and deprived of all my opulence. Because of the illusion created by temporary opulence, people in general, who live under material conditions, facing accidental death at every moment, do not understand that this life is temporary. Only by providence have I been saved from that condition.

PURPORT

Bali Mahārāja appreciated the actions of the Supreme Personality of Godhead, although all the members of the demoniac families except Prahlāda Mahārāja and Bali Mahārāja considered Viṣṇu their eternal traditional enemy. As described by Bali Mahārāja, Lord Viṣṇu was actually not the enemy of the
family but the best friend of the family. The principle of this friendship has
already been stated. Yasyāham anugṛhnāmi hariṣye tad-dhanam śanaiḥ: [SB
10.88.8] the Lord bestows special favor upon His devotee by taking away all his
material opulences. Bali Mahārāja appreciated this behavior by the Lord.
Therefore he said, daivena nītaḥ prasabham tyājita-śrīḥ: "It is to bring me to the
right platform of eternal life that You have put me into these circumstances."

Actually, everyone should fear the so-called society, friendship and love for
which he works so hard all day and night. As indicated by Bali Mahārāja by
the words janād bhītaḥ, every devotee in Kṛṣṇa consciousness should always be
afraid of the common man engaged in pursuing material prosperity. Such a
person is described as pramatta, a madman chasing the will-o'-the-wisp. Such
men do not know that after a hard struggle for life one must change his body,
with no certainty of what kind of body he will receive next. Those who are
completely established in Kṛṣṇa conscious philosophy and who therefore
understand the aim of life will never take to the activities of the materialistic
dog race. But if a sincere devotee somehow does fall down, the Lord corrects
him and saves him from gliding down to the darkest region of hellish life.

adānta-gobhir višatāṁ tamisrāṁ
punah punaś carvita-carvaṇānām
(SB 7.5.30)

The materialistic way of life is nothing but the repeated chewing of that which
has already been chewed. Although there is no profit in such a life, people are
enamored of it because of uncontrolled senses. Nūnaṁ pramattaḥ kurute vikarma [SB 5.5.4]. Because of uncontrolled senses, people fully engage in sinful
activities by which they get a body full of suffering. Bali Mahārāja appreciated
how the Lord had saved him from such a bewildered life of ignorance. He
therefore said that his intelligence had been stunned. Stabdha-matir na budhyate. He could not understand how the Supreme Personality of Godhead
favors His devotees by forcibly stopping their materialistic activities.

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TEXT 12

श्रीशुक उवाच
तस्येत्यं भाषमाणस्य प्रहादो भगवतिषयः ।
आजगाम कुरुश्रेष्ठ राकापतिरिवोधितः ॥ १२ ॥

śrī-śuka uvāca
tasyetthaṁ bhāṣamāṇasya
prahrādo bhagavat-priyaḥ
ājagāma kuru-śreṣṭha
rākā-patir ivotthitaḥ

SYNONYMS
śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; tasya—Bali Mahārāja; ittham—in this way; bhāṣamāṇasya—while describing his fortunate position; prahrādaḥ—Mahārāja Prahlāda, his grandfather; bhagavat-priyaḥ—the most favored devotee of the Supreme Personality of Godhead; ājagāma—appeared there; kuru-śreṣṭha—O best of the Kurus, Mahārāja Parikṣit; rākā-patih—the moon; iva—like; utthitaḥ—having risen.

TRANSLATION

Śukadeva Gosvāmī said: O best of the Kurus, while Bali Mahārāja was describing his fortunate position in this way, the most dear devotee of the Lord, Prahlāda Mahārāja, appeared there, like the moon rising in the nighttime.

TEXT 13

तमिन्द्रसेनः स्वपितामहं श्रिया
tam indra-senaḥ sva-pitāmaham śriyā
virājamānam nalināyateksaṇam
prāmśum piśaṅgāmbaram aṅjana-tviṣam
pralamba-bāhuṁ śubhagaṛṣabham aiksata

SYNONYMS

tam—that Prahlāda Mahārāja; indra-senaḥ—Bali Mahārāja, who now possessed all the military force of Indra; sva-pitāmaham—unto his grandfather; śriyā—present with all beautiful features; virājamānam—standing there; nalina-āyata-īkṣaṇam—with eyes as broad as the petals of a lotus; prāmśum—a very beautiful body; piśaṅga-ambaram—dressed in yellow garments; aṅjana-tviṣam—with his body resembling black ointment for the eyes; pralamba-bāhum—very long arms; śubhaga-ṛṣabham—the best of all auspicious persons; aiksata—he saw.

TRANSLATION

Then Bali Mahārāja saw his grandfather Prahlāda Mahārāja, the most fortunate personality, whose dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone.

TEXT 14

तत्स्मै बलिवृहुत्पालाशयन्त्रितः

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SYNONYMS

tasmai—unto Prahlāda Mahārāja; baliḥ—Bali Mahārāja; vāruṇa-pāśa-yantritaḥ—being bound by the ropes of Varuṇa; samarhaṇam—befitting respect; na—not; upajahāra—offered; pūrva-vat—like before; nanāma—he offered obeisances; mūrdhnā—with the head; aśru-vilola-locanaḥ—eyes inundated with tears; sa-vṛīḍa—with shyness; nīcīna—downward; mukhaḥ—face; babhūva ha—he so became.

TRANSLATION

Being bound by the ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja as he had before. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame.

PURPORT

Since Bali Mahārāja had been arrested by Lord Vāmanadeva, he was certainly to be considered an offender. Bali Mahārāja seriously felt that he was an offender to the Supreme Personality of Godhead. Certainly Prahlāda Mahārāja would not like this. Therefore Bali Mahārāja was ashamed and hung
his head.

TEXT 15

स तत्र हासीनपुदीक्ष्य सत्यति
हरी सुनन्दाधनुजेन्द्रियासितम् ।
उपेत्य भूम्तू शिरसा महामना
ननाम मूर्ध्यं पुलकाश्रुविच्छ वः ॥ १५ ॥

sa tatra hāśīnam udikṣya sat-patiṁ
harim sunandādy-anugair upāsitam
upetya bhūmau śirasā mahā-manā
nanāma mūrdhnā pulakāśru-viklavaḥ

SYNONYMS

saḥ—Prahlāda Mahārāja; tatra—there; ha āśīnam—seated; udikṣya—after seeing; sat-patiṁ—the Supreme Personality of Godhead, master of the liberated souls; harim—Lord Hari; sunanda-ādi-anugaiḥ—by His followers, like Sunanda; upāsitam—being worshiped; upetya—reaching nearby; bhūmau—on the ground; śirasā—with his head (bowed down); mahā-manāḥ—the great devotee; nanāma—offered obeisances; mūrdhnā—with his head; pulaka-aśru-viklavaḥ—agitated by tears of jubilation.

TRANSLATION

When the great personality Prahlāda Mahārāja saw that the Supreme Lord was sitting there, surrounded and worshiped by His intimate associates like Sunanda, he was overwhelmed with tears of jubilation. Approaching the Lord and falling to the ground, he offered obeisances to the Lord with his head.
TEXT 16

Śrīpārvāda uvāca
tvayāiva dattam padam aindram īrjitaṁ
hṛtam tad evādya tathaiva śobhanam
manye mahān asya kṛto hy anugraho
vibhramśito yac chriya ātma-mohanat

SYNONYMS
śrī-pārvāda uvāca—Prahlāda Mahārāja said; tvayā—by Your Lordship; eva—indeed; dattam—which had been given; padam—this position; aindram—of the King of heaven; īrjitaṁ—very, very great; hṛtam—has been taken away; tat—that; eva—indeed; adya—today; tatha—as; eva—indeed; śobhanam—beautiful; manye—I consider; mahān—very great; asya—of him (Bali Mahārāja); kṛtaḥ—has been done by You; hi—indeed; anugrahaḥ—mercy; vibhramśitaḥ—being bereft of; yat—because; śriyay—from that opulence; ātma-mohanat—which was covering the process of self-realization.

TRANSLATION

Prahlāda Mahārāja said: My Lord, it is Your Lordship who gave this Bali the very great opulence of the post of heavenly king, and now, today, it is You who have taken it all away. I think You have acted with equal beauty in both ways.
Because his exalted position as King of heaven was putting him in the darkness of ignorance, You have done him a very merciful favor by taking away all his opulence.

PURPORT

As it is said, yasyāham anugṛḥṇāmi hariṣye tad-dhanam śanaiḥ (SB 10.88.8). It is by the mercy of the Lord that one gets all material opulence, but if such material opulence causes one to become puffed up and forget the process of self-realization, the Lord certainly takes all the opulence away. The Lord bestows mercy upon His devotee by helping him find out his constitutional position. For that purpose, the Lord is always ready to help the devotee in every way. But material opulence is sometimes dangerous because it diverts one's attention to false prestige by giving one the impression that he is the owner and master of everything he surveys, although actually this is not the fact. To protect the devotee from such a misunderstanding, the Lord, showing special mercy, sometimes takes away his material possessions. Yasyāham anugṛḥṇāmi hariṣye tad-dhanam śanaiḥ.

TEXT 17

यया हि विद्वानपि मुद्यते यत-स्ततः को विचैषे गतिमात्मनो यथा ।
तस्मै नमस्ते जगदीश्वराय वै
नारायणायाखिल्लोकसाक्षिणे ॥ १७ ॥

yayā hi vidvän api muhyate yatas
tat ko vicaṣṭe gatim ātmāno yathā
tasmai namas te jagad-iśvarāya vai
nārāyaṇāyākhila-loka-sākṣine
SYNONYMS

yayā—by which material opulence; hi—indeed; vidvān api—even a person fortunately advanced in education; muhyate—becomes bewildered; yatāḥ—self-controlled; tat—that; kaḥ—who; vicaṣṭe—can search for; gatim—the progress; ātmanāḥ—of the self; yathā—properly; tasmai—unto Him; namāḥ—I offer my respectful obeisances; te—unto You; jagat-iśvarāya—unto the Lord of the universe; vai—indeed; nārāyaṇāya—unto His Lordship Nārāyaṇa; akhila-loka-sāksīṇe—who are the witness of all creation.

TRANSLATION

Material opulence is so bewildering that it makes even a learned, self-controlled man forget to search for the goal of self-realization. But the Supreme Personality of Godhead, Nārāyaṇa, the Lord of the universe, can see everything by His will. Therefore I offer my respectful obeisances unto Him.

PURPORT

The words ko vicaṣṭe gatim ātmano yathā indicate that when one is puffed up by the false prestige of possessing material opulence, he certainly neglects the goal of self-realization. This is the position of the modern world. Because of so-called scientific improvements in material opulence, people have entirely given up the path of self-realization. Practically no one is interested in God, one's relationship with God or how one should act. Modern men have altogether forgotten such questions because they are mad for material possessions. If this kind of civilization continues, the time will soon come when the Supreme Personality of Godhead will take away all the material opulences. Then people will come to their senses.
TEXT 18

श्रीशुक उवाच
tasyānuśṛṇvato rājan
prahrādasya kṛtāṇjaleḥ
hiranyagarbho bhagavān
uvāca madhusūdanam

SYNONYMS

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; tasya—of Prahlāda Mahārāja; anuśṛṇvataḥ—so that he could hear; rājan—O King Parékñit; prahrādasya—of Prahlāda Mahārāja; kṛta-aṇjaleḥ—who was standing with folded hands; hiranyagarbhaḥ—Lord Brahmā; bhagavān—the most powerful; uvāca—said; madhusūdanam—unto Madhusūdana, the Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmī continued: O King Parikṣit, Lord Brahmā then began to speak to the Supreme Personality of Godhead, within the hearing of Prahlāda Mahārāja, who stood nearby with folded hands.

TEXT 19

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SYNONYMS

baddham—arrested; vikṣya—seeing; patim—her husband; sādhvi—the chaste woman; tat-patni—Bali Mahārāja's wife; bhaya-vihvala—being very disturbed by fear; prānjaliḥ—with folded hands; praṇatā—having offered obeisances; upendram—unto Vāmanadeva; babhāṣe—addressed; avāk-mukhi—with face downward; nṛpa—O Mahārāja Parīkṣit.

TRANSLATION

But Bali Mahārāja's chaste wife, afraid and aggrieved at seeing her husband arrested, immediately offered obeisances to Lord Vāmanadeva [Upendra]. She folded her hands and spoke as follows.

PURPORT

Although Lord Brahmā was speaking, he had to stop for a while because Bali Mahārāja's wife, Vindhyāvali, who was very agitated and afraid, wanted to say something.

TEXT 20

श्रीविन्द्यावलीरुच्च
क्रीडार्थमात्र इदं त्रिजगतः कृतं तेषां तु तत्र कुथियोपपर ईश कर्क्षः।
कर्क्षः प्रमोदव्र किमस्यत आवहन्ति
śrī-vindhyāvalir uvāca
krīḍārtham ātmana idam tri-jagat kṛtam te
svāmyam tu tatra kudhiyo 'para īśa kuryuḥ
kartuḥ prabhos tava kim asyata āvahanti
tyakta-hriyas tvad-avaropita-kartṛ-vādāḥ

SYNONYMS
śrī-vindhyāvaliḥ uvāca—Vindhyāvali, the wife of Bali Mahārāja, said; krīḍā-artham—for the sake of pastimes; ātmanah—of Yourself; idam—this; tri-jagat—the three worlds (this universe); kṛtam—was created; te—by You; svāmyam—proprietorship; tu—but; tatra—thereon; kudhiyaḥ—foolish rascals; apare—others; īśa—O my Lord; kuryuḥ—have established; kartuḥ—for the supreme creator; prabhoḥ—for the supreme maintainer; tava—for Your good self; kim—what; asyataḥ—for the supreme annihilator; āvahanti—they can offer; tyakta-hriyaḥ—shameless, without intelligence; tvat—by You; avaropita—falsely imposed because of a poor fund of knowledge; kartṛ-vādāḥ—the proprietorship of such foolish agnostics.

TRANSLATION
Śrīmatī Vindhyāvali said: O my Lord, You have created the entire universe for the enjoyment of Your personal pastimes, but foolish, unintelligent men have claimed proprietorship for material enjoyment. Certainly they are shameless agnostics. Falsely claiming proprietorship, they think they can give charity and enjoy. In such a condition, what good can they do for You, who are the independent creator, maintainer and annihilator of this universe?

PURPORT

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Bali Mahārāja's wife, who was most intelligent, supported the arrest of her husband and accused him of having no intelligence because he had claimed proprietorship of the property of the Lord. Such a claim is a sign of demoniac life. Although the demigods, who are officials appointed by the Lord for management, are attached to materialistic enjoyment, they never claim to be proprietors of the universe, for they know that the actual proprietor of everything is the Supreme Personality of Godhead. This is the qualification of the demigods. But the demons, instead of accepting the exclusive proprietorship of the Supreme Personality of Godhead, claim the property of the universe for themselves through demarcations of nationalism. "This part is mine, and that part is yours," they say. "This part I can give in charity, and this part I can keep for my enjoyment." These are all demoniac conceptions. This is described in Bhagavad-gītā (16.13): idam adya mayā labdham imāṁ prāpsye manoratham. "Thus far I have acquired so much money and land. Now I have to add more and more. In this way I shall be the greatest proprietor of everything. Who can compete with me?" These are all demoniac conceptions.

Bali Mahārāja's wife accused Bali Mahārāja by saying that although the Supreme Personality of Godhead had arrested him, showing him extraordinary mercy, and although Bali Mahārāja was offering his body to the Supreme Lord for the Lord's third step, he was still in the darkness of ignorance. Actually the body did not belong to him, but because of his long-standing demoniac mentality he could not understand this. He thought that since he had been defamed for his inability to fulfill his promise of charity, and since the body belonged to him, he would free himself from defamation by offering his body. Actually, however, the body does not belong to anyone but the Supreme Personality of Godhead, by whom the body is given. As stated in Bhagavad-gītā (18.61):

iśvarah sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
The Lord is situated in the core of everyone's heart, and, according to the material desires of the living entity, the Lord offers a particular type of machine—the body—through the agency of the material energy. The body actually does not belong to the living entity; it belongs to the Supreme Personality of Godhead. Under the circumstances, how could Bali Mahārāja claim that the body belonged to him?

Thus Vindhyāvali, Bali Mahārāja's intelligent wife, prayed that her husband be released, by the Lord's causeless mercy. Otherwise, Bali Mahārāja was nothing but a shameless demon, specifically described as *tyakta-hriyas tvad-avaropita-kartr-vādah*, a foolish person claiming proprietorship over the property of the Supreme Person. In the present age, Kali-yuga, the number of such shameless men, who are agnostics disbelieving in the existence of God, has increased. Trying to defy the authority of the Supreme Personality of Godhead, so-called scientists, philosophers and politicians manufacture plans and schemes for the destruction of the world. They cannot do anything good for the world, and unfortunately, because of Kali-yuga, they have plunged the affairs of the world into mismanagement. Thus there is a great need for the Kṛṣṇa consciousness movement for the benefit of innocent people who are being carried away by propaganda of such demons. If the present status quo is allowed to continue, people will certainly suffer more and more under the leadership of these demoniac agnostics.

**TEXT 21**

श्रीङ्गोवाच
भूतभावन भूतेश देवदेव जगन्मय
मुद्रैन हतसर्वस्य नायमहंति निग्रहम् ॥ २१ ॥

śrī-brahmovāca

919
bhūta-bhāvana bhūteśa
deva-deva jaganmaya
muñcainām ṛta-sarvasvam
nāyam arhati nigraham

SYNONYMS
śrī-brahmā uvāca—Lord Brahmā said; bhūta-bhāvana—O Supreme Being, well-wisher of everyone, who can cause one to flourish; bhūta-ṛṣa—O master of everyone; deva-deva—O worshipable Deity of the demigods; jagat-maya—O all-pervading one; muñca—please release; enam—this poor Bali Mahārāja; ṛta-sarvasvam—now bereft of everything; na—not; ayam—such a poor man; arhati—deserves; nigraham—punishment.

TRANSLATION

Lord Brahmā said: O well-wisher and master of all living entities, O worshipable Deity of all the demigods, O all-pervading Personality of Godhead, now this man has been sufficiently punished, for You have taken everything. Now You can release him. He does not deserve to be punished more.

PURPORT

When Lord Brahmā saw that Prahlāda Mahārāja and Vindhyāvali had already approached the Lord to ask mercy for Bali Mahārāja, he joined them and recommended Bali Mahārāja's release on the grounds of worldly calculations.

TEXT 22

क्रृत्स्मा तेजनेन दत्ता भूल्लोका: कर्मार्जितात्र ये।
SYNONYMS

kṛṣṇā—all; te—unto You; anena—by Bali Mahārāja; dattāḥ—have been given or returned; bhūḥ lokāḥ—all land and all planets; karma-arjitāḥ ca—whatever he achieved by his pious activities; ye—all of which; niveditam ca—have been offered to You; sarvasvam—everything he possessed; ātmā—even his body; aviklavayā—without hesitation; dhiyā—by such intelligence.

TRANSLATION

Bali Mahārāja had already offered everything to Your Lordship. Without hesitation, he has offered his land, the planets and whatever else he earned by his pious activities, including even his own body.
apy uttamāṁ gatim asau bhajate tri-lokīṁ
dāśvāṁ aviklava-manāḥ katham ārtim ṛcchet

SYNONYMS

yat-pādayoḥ—at the lotus feet of Your Lordship; aśaṭha-dhiḥ—a great-minded person who is without duplicity; salilam—water; pradāya—offering; dūrvā—with fully grown grass; aṅkuraiḥ—and with buds of flowers; api—although; vidhāya—offering; satīṁ—most exalted; saparyāṁ—with worship; api—although; uttamāṁ—the most highly elevated; gatim—destination; asau—such a worshiper; bhajate—deserves; tri-lokīṁ—the three worlds; dāśvāṁ—giving to You; aviklava-manāḥ—without mental duplicity; katham—how; ārtim—the distressed condition of being arrested; ṛcchet—he deserves.

TRANSLATION

By offering even water, newly grown grass, or flower buds at Your lotus feet, those who maintain no mental duplicity can achieve the most exalted position within the spiritual world. This Bali Mahārāja, without duplicity, has now offered everything in the three worlds. How then can he deserve to suffer from arrest?

PURPORT

In Bhagavad-gītā (9.26) it is stated:

patraṁ puṣpaṁ phalam toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanāḥ

The Supreme Personality of Godhead is so kind that if an unsophisticated
person, with devotion and without duplicity, offers at the lotus feet of the Lord a little water, a flower, a fruit or a leaf, the Lord accepts it. Then the devotee is promoted to Vaikuṇṭha, the spiritual world. Brahmā drew the Lord's attention to this subject and requested that He release Bali Mahārāja, who was suffering, being bound by the ropes of Varuṇa, and who had already given everything, including the three worlds and whatever he possessed.

TEXT 24

śrī-bhagavān uvāca
brahman yam anugṛhṇāmi
tad-viṣo vidhunomy aham
yan-madhaḥ puruṣaḥ stabdho
lokaṁ māṁ cāvamanyate

SYNONYMS
śrī-bhagavān uvāca—the Supreme Personality of Godhead said; brahman—O Lord Brahmā; yam—unto anyone to whom; anugṛhṇāmi—I show My mercy; tat—his; viśāḥ—material opulence or riches; vidhunomi—take away; aham—I; yat-madhaḥ—having false prestige due to this money; puruṣaḥ—such a person; stabdhaḥ—being dull-minded; lokaṁ—the three worlds; māṁ ca—unto Me also; avamanyate—derides.

TRANSLATION

The Supreme Personality of Godhead said: My dear Lord Brahmā, because
of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions.

PURPORT

A civilization that has become godless because of material advancement in opulence is extremely dangerous. Because of great opulence, a materialist becomes so proud that he has no regard for anyone and even refuses to accept the authority of the Supreme Personality of Godhead. The result of such a mentality is certainly very dangerous. To show special favor, the Lord sometimes makes an example of someone like Bali Mahārāja, who was now bereft of all his possessions.

TEXT 25

यदा कदाचित्त जीवात्मा संसर्गनु निजकर्मभिः ।
नानायोनिष्णू शोधयं पौरुष्यं गतिमान्रे जेतु ॥ २५ ॥

yadā kadācij jīvātmā
samsaran nija-karmabhiḥ
nānā-yoniṣu anīśo 'yam
pauruṣīṁ gatim āvrajet

SYNONYMS

yadā—when; kadācit—sometimes; jīva-ātmā—the living entity; samsaran—rotating in the cycle of birth and death; nija-karmabhiḥ—because of his own fruitive activities; nānā-yoniṣu—in different species of life; anīśaḥ—not independent (completely under the control of material nature); ayam—this living entity; pauruṣīṁ gatim—the situation of being human;
ävrajet—wants to obtain.

TRANSLATION

While rotating in the cycle of birth and death again and again in different species because of his own fruitive activities, the dependent living entity, by good fortune, may happen to become a human being. This human birth is very rarely obtained.

PURPORT

The Supreme Personality of Godhead is fully independent. Thus it is not always a fact that a living being's loss of all opulence is a sign of the Supreme Lord's mercy upon him. The Lord can act any way He likes. He may take away one's opulence, or He may not. There are varieties of forms of life, and the Lord treats them according to the circumstances, as He chooses. Generally it is to be understood that the human form of life is one of great responsibility.

"The living entity in material nature follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22) After thus rotating through many, many forms of life in the cycle of birth and death, the living being gets a chance for a human form. Therefore every human being, especially one belonging to a civilized nation or culture, must be extremely responsible in his activities. He should not risk degradation in the next life. Because the body will change (tathā dehāntara-prāptir), we should be extremely careful. To see to the proper use of life is the purpose of Kṛṣṇa
consciousness. The foolish living entity declares freedom from all control, but factually he is not free; he is fully under the control of material nature. He must therefore be most careful and responsible in the activities of his life.

TEXT 26

janma-karma-vayo-rūpa-
vidyāśvārya-dhanādibhiḥ
yady asya na bhavet stambhas
tatraḥ mat-anugrahaḥ

SYNONYMS

janma—by birth in an aristocratic family; karma—by wonderful activities, pious activities; vayaḥ—by age, especially youth, when one is capable of doing many things; rūpa—by personal beauty, which attracts everyone; vidyā—by education; aiśvarya—by opulence; dhana—by wealth; ādibhiḥ—by other opulences also; yadi—if; asya—of the possessor; na—not; bhavet—there is; stambhaḥ—pride; tatra—in such a condition; ayam—a person; mat-anugrahaḥ—should be considered to have received My special mercy.

TRANSLATION

If a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead.
PURPORT

When in spite of possessing all these opulences a person is not proud, this means that he is fully aware that all his opulences are due to the mercy of the Supreme Personality of Godhead. He therefore engages all his possessions in the service of the Lord. A devotee knows very well that everything, even his body, belongs to the Supreme Lord. If one lives perfectly in such Kṛṣṇa consciousness, it is to be understood that he is especially favored by the Supreme Personality of Godhead. The conclusion is that one's being deprived of his wealth is not to be considered the special mercy of the Lord. If one continues in his opulent position but does not become unnecessarily proud, falsely thinking that he is the proprietor of everything, this is the Lord's special mercy.

TEXT 27

मानस्तम्भनिमित्तानां जन्मादीनां समन्ततः ।
सर्वश्रेयःप्रतीपानां हन्त युक्तेऽगतया मत्यरः ॥ २७ ॥

māna-stambha-nimittānāṁ
janmādināṁ samantataḥ
sarva-śreyāḥ-pratīpānāṁ
hanta muhyen na mat-parah

SYNONYMS

māna—of false prestige; stambha—because of this impudence; nimittānāṁ—which are the causes; janma-ādīnāṁ—such as birth in a high family; samantataḥ—taken together; sarva-śreyāḥ—for the supreme benefit of life; pratīpānāṁ—which are impediments; hanta—also; muhyet—becomes
bewildered; na—not; mat-paraḥ—My pure devotee.

TRANSLATION

Although aristocratic birth and other such opulences are impediments to advancement in devotional service because they are causes of false prestige and pride, these opulences never disturb a pure devotee of the Supreme Personality of Godhead.

PURPORT

Devotees like Dhruva Mahārāja, who was given unlimited material opulence, have the special mercy of the Supreme Personality of Godhead. Once Kuvera wanted to give Dhruva Mahārāja a benediction, but although Dhruva Mahārāja could have asked him for any amount of material opulence, he instead begged Kuvera that he might continue his devotional service to the Supreme Personality of Godhead. When a devotee is fixed in his devotional service, there is no need for the Lord to deprive him of his material opulences. The Supreme Personality of Godhead never takes away material opulences achieved because of devotional service, although He sometimes takes away opulences achieved by pious activities. He does this to make a devotee prideless or put him in a better position in devotional service. If a special devotee is meant for preaching but does not give up his family life or material opulences to take to the service of the Lord, the Lord surely takes away his material opulences and establishes him in devotional service. Thus the pure devotee becomes fully engaged in propagating Kṛṣṇa consciousness.

TEXT 28

एष दानवदैत्यानामग्रन्निः कीर्तिवर्धनः ।

928
eṣa dānava-dāityānāṁ
agraniḥ kīrti-vardhānāḥ
ajaśīḍ ajayaṁ māyāṁ
sīdann api na muhyati

SYNONYMS

eṣaḥ—this Bali Mahārāja; dānava-dāityānāṁ—among the demons and unbelievers; agraniḥ—the foremost devotee; kīrti-vardhānāḥ—the most famous; ajaśīḍ—has already surpassed; ajaśāṁ—the insurmountable; māyāṁ—material energy; sīdānam—being bereft (of all material opulences); api—although; na—not; muhyati—is bewildered.

TRANSLATION

Bali Mahārāja has become the most famous among the demons and unbelievers, for in spite of being bereft of all material opulences, he is fixed in his devotional service.

PURPORT

In this verse, the words sīdānam api na muhyati are very important. A devotee is sometimes put into adversity while executing devotional service. In adversity, everyone laments and becomes aggrieved, but by the grace of the Supreme Personality of Godhead, a devotee, even in the worst condition, can understand that he is going through a severe examination by the Personality of Godhead. Bali Mahārāja passed all such examinations, as explained in the following verses.

TEXTS 29-30

929
kṣīṇa-rikthaḥ cyutah sthānāt
kṣipto baddhaḥ ca śatrubhiḥ
jñātibhiḥ ca parityakto
yātanām anuyāpitaḥ
guruṇā bhartsitaḥ śapto
jahau satyam na suvrataḥ
chalair ukto mayā dharmaḥ
nāyam tyajati satya-vāk

SYNONYMS

kṣīṇa-rikthah—although bereft of all riches; cyutah—fallen; sthānāt—from his
superior position; kṣiptah—forcefully thrown away; baddhaḥ ca—and
forcefully bound; śatrubhiḥ—by his enemies; jñātibhiḥ ca—and by his family
members or relatives; parityaktaḥ—deserted; yātanām—all kinds of suffering;
anuyāpitaḥ—unusually severely suffered; guruṇā—by his spiritual master;
bhartsitaḥ—rebuked; śaptaḥ—and cursed; jahau—gave up;
satyam—truthfulness; na—not; su-vrataḥ—being fixed in his vow;
chalaiḥ—pretentiously; ukṭaḥ—spoken; mayā—by Me; dharmaḥ—the religious
principles; na—not; ayam—this Bali Mahārāja; tyajati—does give up;
satyam—being true to his word.

TRANSLATION

Although bereft of his riches, fallen from his original position, defeated and
arrested by his enemies, rebuked and deserted by his relatives and friends, although suffering the pain of being bound and although rebuked and cursed by his spiritual master, Bali Mahārāja, being fixed in his vow, did not give up his truthfulness. It was certainly with pretension that I spoke about religious principles, but he did not give up religious principles, for he is true to his word.

**PURPORT**

Bali Mahārāja passed the severe test put before him by the Supreme Personality of Godhead. This is further proof of the Lord's mercy toward His devotee. The Supreme Personality of Godhead sometimes puts a devotee to severe tests that are almost unbearable. One could hardly even live under the conditions forced upon Bali Mahārāja. That Bali Mahārāja endured all these severe tests and austerities is the mercy of the Supreme Lord. The Lord certainly appreciates the devotee's forbearance, and it is recorded for the future glorification of the devotee. This was not an ordinary test. As described in this verse, hardly anyone could survive such a test, but for the future glorification of Bali Mahārāja, one of the mahājanas, the Supreme Personality of Godhead not only tested him but also gave him the strength to tolerate such adversity. The Lord is so kind to His devotee that when severely testing him the Lord gives him the necessary strength to be tolerant and continue to remain a glorious devotee.

**TEXT 31**

एष मे प्रापितः स्थानं दुष्क्रापममैरैपि ||
सावर्णेर्नतरस्वायं भवितेन्द्रो मदाखयः || ३१ ||

esa me prāpitaḥ sthānam
dusprāpam amarair api
sāvarner antarasyāyam
bhavitendro mad-āśrayaḥ

SYNONYMS
eṣaḥ—Bali Mahārāja; me—by Me; prāpitaḥ—has achieved; sthānam—a place; dusprāpam—extremely difficult to obtain; amaraiḥ api—even by the demigods; sāvarneḥ antarasya—during the period of the Manu known as Sāvarṇī; ayam—this Bali Mahārāja; bhavitā—will become; indraḥ—the lord of the heavenly planet; mat-āśrayaḥ—completely under My protection.

TRANSLATION

The Lord continued: Because of his great tolerance, I have given him a place not obtainable even by the demigods. He will become King of the heavenly planets during the period of the Manu known as Sāvarṇī.

PURPORT

This is the mercy of the Supreme Personality of Godhead. Even if the Lord takes away a devotee's material opulences, the Lord immediately offers him a position of which the demigods cannot even dream. There are many examples of this in the history of devotional service. One of them is the opulence of Sudāmā Vipra. Sudāmā Vipra suffered severe material scarcity, but he was not disturbed and did not deviate from devotional service. Thus he was ultimately given an exalted position by the mercy of Lord Kṛṣṇa. Here the word mad-āśrayaḥ is very significant. Because the Lord wanted to give Bali Mahārāja the exalted position of Indra, the demigods might naturally have been envious of him and might have fought to disturb his position. But the Supreme Personality of Godhead assured Bali Mahārāja that he would always remain under the Lord's protection (mad-āśrayaḥ).

TEXT 32

932
tāvat sutalam adhyāstāṁ
viśvakarma-vinirmitam
yad ādhayo vyādhayaś ca
klamas tandrā parābhavaḥ
nopasargā nivasatāṁ
sambhavanti mamekṣayā

SYNONYMS
tāvat—as long as you are not in the post of Lord Indra; sutalam—in the planet known as Sutala; adhyāstāṁ—go live there and occupy the place; viśvakarma-vinirmitam—which is especially created by Viśvakarmā; yat—wherein; ādhayaḥ—miseries pertaining to the mind; vyādhayaḥ—miseries pertaining to the body; ca—also; klamaḥ—fatigue; tandrā—dizziness or laziness; parābhavaḥ—becoming defeated; na—not; upasargāḥ—symptoms of other disturbances; nivasatāṁ—of those who live there; sambhavanti—become possible; mama—of Me; ikṣayā—by the special vigilance.

TRANSLATION

Until Bali Mahārāja achieves the position of King of heaven, he shall live on the planet Sutala, which was made by Viśvakarmā according to My order. Because it is especially protected by Me, it is free from mental and bodily miseries, fatigue, dizziness, defeat and all other disturbances. Bali Mahārāja, you may now go live there peacefully.
PURPORT

Viśvakarmā is the engineer or architect for the palatial buildings in the heavenly planets. Therefore, since he was engaged to construct the residential quarters of Bali Mahārāja, the buildings and palaces on the planet Sutala must at least equal those on the heavenly planets. A further advantage of this place designed for Bali Mahārāja was that he would not be disturbed by any outward calamity. Moreover, he would not be disturbed by mental or bodily miseries. These are all extraordinary features of the planet Sutala, where Bali Mahārāja would live.

In the Vedic literatures we find descriptions of many different planets where there are many, many palaces, hundreds and thousands of times better than those of which we have experience on this planet earth. When we speak of palaces, this naturally includes the idea of great cities and towns. Unfortunately, when modern scientists try to explore other planets they see nothing but rocks and sand. Of course, they may go on their frivolous excursions, but the students of the Vedic literature will never believe them or give them any credit for exploring other planets.

TEXT 33

इन्द्रसेन महाराज याहि भो भद्रमस्तु ते ।
सुतलं स्वर्गिभिः प्रार्थ्यं जातिभिः परिवारितः ॥ ३३ ॥

indrasena mahārāja
yāhi bho bhadram astu te
sutalam svargibhiḥ prārthyaṁ
jñātibhiḥ parivāritaḥ

SYNONYMS

934
indrasena—O Mahārāja Bali; mahārāja—O King; yāhi—better go; bhoḥ—O King; bhadram—all auspiciousness; astu—let there be; te—unto you; sutalam—in the planet known as Sutala; svargibhiḥ—by the demigods; prārthyaḥ—desirable; jñātíbhiḥ—by your family members; parivāritaḥ—surrounded.

TRANSLATION

O Bali Mahārāja [Indrasena], now you may go to the planet Sutala, which is desired even by the demigods. Live there peacefully, surrounded by your friends and relatives. All good fortune unto you.

PURPORT

Bali Mahārāja was transferred from the heavenly planet to the planet Sutala, which is hundreds of times better than heaven, as indicated by the words svargibhiḥ prārthyaḥ. When the Supreme Personality of Godhead deprives His devotee of material opulences, this does not mean that the Lord puts him into poverty; rather, the Lord promotes him to a higher position. The Supreme Personality of Godhead did not ask Bali Mahārāja to separate from his family; instead, the Lord allowed him to stay with his family members (jñātíbhiḥ parivāritaḥ).

TEXT 34

न त्यामभविभिष्यति लोकेशः किमुतपरेः ।
त्यांच्छासनातिगान्ते दैत्यांश्रेकं में सूदविभिष्यति ॥ ३४ ॥

na tvām abhibhāvisyanti
lokesāḥ kim utāpare
tvac-chāsanatigān daityāṁś
cakraṁ me südayiṣyati

SYNONYMS

na—not; tvām—unto you; abhibhaviṣyanti—will be able to conquer; loka-īśāḥ—the predominating deities of the various planets; kim uta apare—what to speak of ordinary people; tvat-śāsana-atiğān—who transgress your rulings; daityān—such demons; cakram—disc; me—My; südayiṣyati—will kill.

TRANSLATION

On the planet Sutala, not even the predominating deities of other planets, what to speak of ordinary people, will be able to conquer you. As far as the demons are concerned, if they transgress your rule, My disc will kill them.

TEXT 35

रक्षिष्ये सर्वातोऽह त्या सानुगं सपरिच्छदम्।
सदा सन्निहितं वीर तत्र मा द्रक्ष्यते भवान्‌। ३५ ॥

rakṣiṣye sarvato 'ham tvām
sānugaṁ saparicchadam
sadā sannihitam vīra
tatra māṁ drakṣyate bhavān

SYNONYMS

rakṣiṣye—shall protect; sarvataḥ—in all respects; aham—I; tvām—you; sa-anugam—with your associates; sa-paricchadam—with your paraphernalia; sadā—always; sannihitam—situated nearby; vīra—O great hero; tatra—there,
in your place; mām—Me; drakṣyate—will be able to see; bhavān—you.

**TRANSLATION**

O great hero, I shall always be with you and give you protection in all respects along with your associates and paraphernalia. Moreover, you will always be able to see Me there.

**TEXT 36**

तत्र दानवदैत्यानां सहात् ते भाव आसुरः

दूष्टदणुष्णां वै सद्यः कुण्ठो विनानक्ष्यति

**SYNONYMS**

tatra—in that place; dānava-dāityānām—of the demons and the Dānavas; saṅgāt—because of the association; te—your; bhāva—mentality; āsurah—demoniac; dṛṣṭvā—by observing; mat-anubhāvam—My superexcellent power; vai—indeed; sadyaḥ—immediately; kuṇṭhaḥ—anxiety; vināṅkṣyati—will be destroyed.

**TRANSLATION**

Because there you will see My supreme prowess, your materialistic ideas and anxieties that have arisen from your association with the demons and Dānavas will immediately be vanquished.
The Lord assured Bali Mahārāja of all protection, and finally the Lord assured him of protection from the effects of bad association with the demons. Bali Mahārāja certainly became an exalted devotee, but he was somewhat anxious because his association was not purely devotional. The Supreme Personality of Godhead therefore assured him that his demoniac mentality would be annihilated. In other words, by the association of devotees, the demoniac mentality is vanquished.

\[
\text{satāṁ prasaṅgān mama vīrya-saṁvido}
\]
\[
\text{bhavanti hṛt-karna-rasāyanāḥ kathāḥ}
\]

\text{(SB 3.25.25)}

When a demon associates with devotees engaged in glorifying the Supreme Personality of Godhead, he gradually becomes a pure devotee.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Surrenders His Life."

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23. The Demigods Regain the Heavenly Planets

This chapter describes how Bali Mahārāja, along with his grandfather Prahlāda Mahārāja, entered the planet Sutala and how the Supreme Personality of Godhead allowed Indra to reenter the heavenly planet.

The great soul Bali Mahārāja experienced that the highest gain in life is to
attain devotional service under the shelter of the Lord's lotus feet in full surrender. Being fixed in this conclusion, his heart full of ecstatic devotion and his eyes full of tears, he offered obeisances to the Personality of Godhead and then, with his associates, entered the planet known as Sutala. Thus the Supreme Personality of Godhead satisfied the desire of Aditi and reinstalled Lord Indra. Prahlāda Mahārāja, being aware of Bali's release from arrest, then described the transcendental pastimes of the Supreme Personality of Godhead in this material world. Prahlāda Mahārāja praised the Supreme Lord for creating the material world, for being equal to everyone and for being extremely liberal to the devotees, just like a desire tree. Indeed, Prahlāda Mahārāja said that the Lord is kind not only to His devotees but also to the demons. In this way he described the unlimited causeless mercy of the Supreme Personality of Godhead. Then, with folded hands, he offered his respectful obeisances unto the Lord, and after circumambulating the Lord he also entered the planet Sutala in accordance with the Lord's order. The Lord then ordered Śukrācārya to describe Bali Mahārāja's faults and discrepancies in executing the sacrificial ceremony. Śukrācārya became free from fruitive actions by chanting the holy name of the Lord, and he explained how chanting can diminish all the faults of the conditioned soul. He then completed Bali Mahārāja's sacrificial ceremony. All the great saintly persons accepted Lord Vāmanadeva as the benefactor of Lord Indra because He had returned Indra to his heavenly planet. They accepted the Supreme Personality of Godhead as the maintainer of all the affairs of the universe. Being very happy, Indra, along with his associates, placed Vāmanadeva before him and reentered the heavenly planet in their airplane. Having seen the wonderful activities of Lord Viṣṇu in the sacrificial arena of Bali Mahārāja, all the demigods, saintly persons, Pitās, Bhūtas and Siddhas glorified the Lord again and again. The chapter concludes by saying that the most auspicious function of the conditioned soul is to chant and hear about the glorious activities of Lord Viṣṇu.
TEXT 1

श्रीशुकुक उवाच
इत्युक्तवत्त्वं पुरुषं पुरातनं
महानुभवोपरिभ्रम्साधुसम्मत: ।
बद्धश्लेष्म्यकलाकृतेक्षणो
भक्त्युक्तलो गद्ददया गिराव्रभीत् ॥ ॥

śrī-śuka uvāca

ity uktavantam puruṣam purātanam
mahānubhāvo ‘khila-sādhu-sammataḥ
baddhāñjalir bāspa-kalākulekṣaṇo
bhakty-utkalo gadgadayā girābravīt

SYNONYMS

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; uktavantam—upon the order of the Supreme Personality of Godhead; puruṣam—unto the Supreme Personality of Godhead; purātanam—the oldest of everyone; mahā-anubhāvah—Bali Mahārāja, who was a great and exalted soul; akhila-sādhu-sammataḥ—as approved by all saintly persons; baddha-añjalih—with folded hands; bāspa-kala-ākula-ikṣanah—whose eyes were filled with tears; bhakti-utkalah—full of ecstatic devotion; gadgadayā—which were faltering in devotional ecstasy; girā—by such words; abravīt—said.

TRANSLATION

Śukadeva Gosvāmī said: When the supreme, ancient, eternal Personality of Godhead had thus spoken to Bali Mahārāja, who is universally accepted as a pure devotee of the Lord and therefore a great soul, Bali Mahārāja, his eyes
filled with tears, his hands folded and his voice faltering in devotional ecstasy, responded as follows.

**TEXT 2**

श्रीबलिरुवाच
अहो प्रणामय कृत: समुद्यमः
प्रपन्नभक्तार्थविधो समाहितः
यलोकपलैस्वदनुग्रहोपरे-रलुभ्यपूर्वोपसदेसुपरेर्षितः ॥ २ ॥

śrī-balir uvāca
aho praṇāmāya kṛtaḥ samudyamaḥ
prapanna-bhaktārtha-vidhau samāhitaḥ
yat loka-pālais tvad-anugraho 'marair
alabdha-pūrvo 'pasade 'sure 'rpitaḥ

**SYNONYMS**

śrī-baliḥ uvāca—Bali Mahārāja said; aho—alas; praṇāmāya—to offer my respectful obeisances; kṛtaḥ—I did; samudyamaḥ—only an endeavor; prapanna-bhakta-artha-vidhau—in the regulative principles observed by pure devotees; samāhitaḥ—is capable; yat—that; loka-pālaiḥ—by the leaders of various planets; tvat-anugrahaḥ—Your causeless mercy; amaraiḥ—by the demigods; alabdha-pūrvaḥ—not achieved previously; apasade—unto a fallen person like me; asure—belonging to the asura community; arpitaiḥ—endowed.

**TRANSLATION**

Bali Mahārāja said: What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances,
but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.

PURPORT

When Vāmanadeva appeared before Bali Mahārāja, Bali Mahārāja immediately wanted to offer Him respectful obeisances, but he was unable to do so because of the presence of Śukrācārya and other demoniac associates. The Lord is so merciful, however, that although Bali Mahārāja did not actually offer obeisances but only endeavored to do so within his mind, the Supreme Personality of Godhead blessed him with more mercy than even the demigods could ever expect. As confirmed in Bhagavad-gītā (2.40), svalpam apy asya dharmasya trāyate mahato bhayāt: "Even a little advancement on this path can protect one from the most dangerous type of fear." The Supreme Personality of Godhead is known as bhāva-grāhī janārdana because He takes only the essence of a devotee's attitude. If a devotee sincerely surrenders, the Lord, as the Supersoul in everyone's heart, immediately understands this. Thus even though, externally, a devotee may not render full service, if he is internally sincere and serious the Lord welcomes his service nonetheless. Thus the Lord is known as bhāva-grāhī janārdana because He takes the essence of one's devotional mentality.

TEXT 3

śrī-śuka uvāca
ity uktvā harim ānatya
SYNONYMS

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; iti uktvā—saying this; harim—unto the Supreme Personality of Godhead, Hari; ānatya—offering obeisances; brahmāṇam—unto Lord Brahmā; sa-bhavam—with Lord Śiva; tataḥ—thereafter; viveśa—he entered; sutalam—the planet Sutala; prītaḥ—being fully satisfied; baliḥ—Bali Mahārāja; muktaḥ—thus released; saha asuraiḥ—with his asura associates.

TRANSLATION

Śukadeva Gosvāmī continued: After speaking in this way, Bali Mahārāja offered his obeisances first to the Supreme Personality of Godhead, Hari, and then to Lord Brahmā and Lord Śiva. Thus he was released from the bondage of the nāga-pāśa [the ropes of Varuṇa], and in full satisfaction he entered the planet known as Sutala.

TEXT 4

एवमिन्द्राय भगवान् प्रत्यानीय त्रिविष्टपम् ।
पूरितित्वादिते काममशासत् सकर्थं जगत् ॥ ४ ॥

evam indrāya bhagavān
pratyāniya triviṣṭapam
pūrayitvāditeḥ kāmam
aśāsat sakalam jagat
SYNONYMS

evam—in this way; indrāya—unto King Indra; bhagavān—the Supreme Personality of Godhead; pratyānīya—giving back; tri-viṣṭapam—his supremacy in the heavenly planets; pūrayitvā—fulfilling; aditeḥ—of Aditi; kāmam—the desire; aśāsat—ruled; sakalam—complete; jagat—universe.

TRANSLATION

Thus having delivered the proprietorship of the heavenly planets to Indra and having fulfilled the desire of Aditi, mother of the demigods, the Supreme Personality of Godhead ruled the affairs of the universe.

TEXT 5

labdha-prasādam nirmuktaṁ
pautram vaṁśa-dharaṁ balim
niśāmya bhakti-pravaṇaḥ
prahrāda idam abravīt

SYNONYMS

labdha-prasādam—who had achieved the blessings of the Lord; nirmuktaṁ—who was released from bondage; pautram—heir; vaṁśa-dharaṁ—the descendant; balim—Bali Mahārāja; niśāmya—after overhearing; bhakti-pravaṇaḥ—in fully ecstatic devotion; prahrādaḥ—Prahlāda Mahārāja; idam—this; abravīt—spoke.
TRANSLATION

When Prahlāda Mahārāja heard how Bali Mahārāja, his grandson and descendant, had been released from bondage and had achieved the benediction of the Lord, he spoke as follows in a tone of greatly ecstatic devotion.

TEXT 6

śrī-prahṛāda uvāca
nemam viriṇco labhate prasādam
na śrīr na sarvāḥ kim utāpare 'nye
yan no 'surāṇām asi durga-pālo
viśvabhivandyair abhivanditāṅghriḥ

SYNONYMS

śrī-prahṛādaḥ uvāca—Prahlāda Mahārāja said; na—not; imam—this; viriṇcaḥ—even Lord Brahmā; labhate—can achieve; prasādam—benediction; na—not; śrīḥ—the goddess of fortune; na—not; sarvāḥ—Lord Śiva; kim uta—what to speak of; apare anye—others; yat—which benediction; naḥ—of us; asurāṇām—the demons; asi—You have become; durga-pālo—the maintainer; viśva-abhivandyaiḥ—by personalities like Lord Brahmā and Lord Śiva, who are worshiped all over the universe; abhivandita-aṅghriḥ—whose lotus feet are worshiped.
TRANSLATION

Prahlāda Mahārāja said: O Supreme Personality of Godhead, You are universally worshiped; even Lord Brahmā and Lord Śiva worship Your lotus feet. Yet although You are such a great personality, You have kindly promised to protect us, the demons. I think that such kindness has never been achieved even by Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī, what to speak of other demigods or common people.

PURPORT

The word durga-pāla is significant. The word durga means "that which does not go very easily." Generally durga refers to a fort, which one cannot very easily enter. Another meaning of durga is "difficulty." Because the Supreme Personality of Godhead promised to protect Bali Mahārāja and his associates from all dangers, He is addressed here as durga-pāla, the Lord who gives protection from all miserable conditions.

TEXT 7

yat-pāda-padma-makaranda-niśevaṇena
brahmādayaḥ śaraṇadāśnuve vibhūtiḥ
kasmād vayaṁ kusṛtayaḥ khala-yonayas te
dākṣīṇya-dṛṣṭi-padavīṁ bhavataḥ praṇītāḥ
SYNONYMS

yat—of whom; pāda-padma—of the lotus flower of the feet; makaranda—of the honey; niṣevaṇena—by tasting the sweetness of rendering service; brahma-ādayaḥ—great personalities like Lord Brahmā; śaraṇa-da—O my Lord, supreme shelter of everyone; aśnuvate—enjoy; vibhūṭhīḥ—benedictions given by You; kasmāt—how; vayam—we; ku-śṛtayath—all the rogues and thieves; khala-yonayah—born of an envious dynasty, namely that of the demons; te—those asuras; dākṣiṇya-dṛṣṭi-padaviṁ—the position bestowed by the merciful glance; bhavataḥ—of Your Lordship; praṇītah—have achieved.

TRANSLATION

O supreme shelter of everyone, great personalities like Brahmā enjoy their perfection simply by tasting the honey of rendering service at Your lotus feet. But as for us, who are all rogues and debauchees born of an envious family of demons, how have we received Your mercy? It has been possible only because Your mercy is causeless.

TEXT 8

चित्रं तवेहितमहोपमितयोगमाया-
लीलाविपुष्यभुवनस्य विशारदस्य ।
सर्वात्मनं समदृशोविष्मं स्वभावो
भक्तप्रियो यदवि कल्पतरुस्मृवावः ॥ ५ ॥

citraṁ tavehitam aho 'mita-yogamāyā-
lilā-visrṣṭa-bhuvanasya viśāradasya
sarvātmanaḥ samadṛśo 'viṣamaḥ svabhāvo
bhakta-priyo yad asi kalpataru-svabhāvaḥ

947
SYNONYMS

citram—very wonderful; tava ñhitam—all Your activities; aho—alas; amita—unlimited; yogamāyā—of Your spiritual potency; lilā—by the pastimes; visṛṣṭa-bhuvanasya—of Your Lordship, by whom all the universes have been created; viśāradasya—of Your Lordship, who are expert in all respects; sarva-ātmanah—of Your Lordship, who pervade all; sama-drśaḥ—and who are equal toward all; aviṣamah—without differentiation; svabhāvaḥ—that is Your characteristic; bhakta-priyāḥ—under the circumstances You become favorable to the devotees; yat—because; asi—You are; kalpataru-svabhāvaḥ—having the characteristic of a desire tree.

TRANSLATION

O my Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy; and by her perverted reflection, the material energy, You have created all the universes. As the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is just like that of a desire tree, which yields everything according to one's desire.

PURPORT

The Lord says in Bhagavad-gītā (9.29):

samo 'ham sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever
renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." The Supreme Personality of Godhead is certainly equal toward all living entities, but a devotee who fully surrenders at the lotus feet of the Lord is different from a nondevotee. In other words, everyone can take shelter at the lotus feet of the Lord to enjoy equal benedictions from the Lord, but nondevotees do not do so, and therefore they suffer the consequences created by the material energy. We can understand this fact by a simple example. The king or government is equal to all citizens. Therefore, if a citizen capable of receiving special favors from the government is offered such favors, this does not mean that the government is partial. One who knows how to receive favors from the authority can receive them, but one who does not neglects these favors and does not receive them. There are two classes of men—the demons and the demigods. The demigods are fully aware of the Supreme Lord's position, and therefore they are obedient to Him, but even if demons know about the supremacy of the Lord they purposely defy His authority. Therefore, the Lord makes distinctions according to the mentality of the living being, but otherwise He is equal to everyone. Like a desire tree, the Lord fulfills the desires of one who takes shelter of Him, but one who does not take such shelter is distinct from the surrendered soul. One who takes shelter at the lotus feet of the Lord is favored by the Lord, regardless of whether such a person is a demon or a demigod.

TEXT 9

श्रीभगवानुवाच
वस्त्र प्रहार भद्रं ते प्रयाहि सुतलालयम्
मोदमानः स्वपौत्रेण जातीनां सुखावह

śrī-bhagavān uvāca
vatsa prahrāda bhadram te
prayāhi sutalālayam

949
modamānaḥ sva-pautreṇa
jñātinām sukham āvaha

SYNONYMS
śrī-bhagavān uvāca—the Personality of Godhead said; vatsa—O My dear son; prahrāda—O Prahlāda Mahārāja; bhadram te—all auspiciousness unto you; prayāhi—please go; sutala-ālayam—to the place known as Sutala; modamānaḥ—in a spirit of jubilation; sva-pautreṇa—with your grandson (Bali Mahārāja); jñātinām—of your relatives and friends; sukham—happiness; āvaha—just enjoy.

TRANSLATION
The Supreme Personality of Godhead said: My dear son Prahlāda, all good fortune unto you. For the time being, please go to the place known as Sutala and there enjoy happiness with your grandson and your other relatives and friends.

TEXT 10
नित्यं द्रष्टासि मां तत्र गदापाणिमवस्थितम् ।
मद्वर्षनमहाहाद्ध्वस्तकमनिन्यन्तने ॥ १० ॥

nityam draṣṭāsi mām tatra
gadā-pānīm avasthitam
mad-darśana-mahāhāda-
dhvasta-karma-nibandhanah

SYNONYMS
nityam—constantly; draṣṭā—the seer; asi—you shall be; mām—unto Me;
tatra—there (in Sutalaloka); gadā-pāṇim—with a club in My hand; avasthitam—situated there; mat-darśana—by seeing Me in that form; mahā-āhlāda—by the great transcendental bliss; dhvasta—having been vanquished; karma-nibandhanaḥ—the bondage of fruitive activities.

**TRANSLATION**

The Supreme Personality of Godhead assured Prahlāda Mahārāja: You shall be able to see Me there in My usual feature with conchshell, disc, club and lotus in My hand. Because of your transcendental bliss due to always personally seeing Me, you will have no further bondage to fruitive activities.

**PURPORT**

*Karma-bandha*, the bondage of fruitive activities, entails the repetition of birth and death. One performs fruitive activities in such a way that he creates another body for his next life. As long as one is attached to fruitive activities, he must accept another material body. This repeated acceptance of material bodies is called *samsāra-bandhana*. To stop this, a devotee is advised to see the Supreme Lord constantly. The *kaniṣṭha-adhikārī*, or neophyte devotee, is therefore advised to visit the temple every day and see the form of the Lord regularly. Thus the neophyte devotee can be freed from the bondage of fruitive activities.

**TEXTS 11-12**

श्रीशुकुक उवाच
आज्ञां भगवतो राजन्‌ ग्रहऽदो ब्रह्मन्‌ सह ।
बादभिमत्यमुप्रस्तो मूर्त्यार्थाय कृतात्मकः ॥ ११ ॥
परिक्रम्यादिपुरुषः सर्वासुरचमूपति: ॥

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SYNONYMS

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; ājñām—the order; bhagavataḥ—of the Supreme Personality of Godhead; rājan—O King (Mahārāja Parīkṣit); prahṛādo—Mahārāja Prahlāda; balinā saha—accompanied by Bali Mahārāja; bādham—yes, sir, what You say is all right; iti—thus; amala-prajño—Prahlāda Mahārāja, who had clear intelligence; mūrdhni—on his head; ādhāya—accepting; kṛta-añjaliḥ—with folded hands; parikramya—after circumambulating; ādi-puruṣam—the supreme original person, Bhagavān; sarvāsura-camūpatiḥ—the master of all the chiefs of the demons; pranātas tad-anujñātaḥ—after offering obeisances; tat-anujñātaḥ—being permitted by Him (Lord Vāmana); praviveśa—entered; mahā-bilam—the planet known as Sutala.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: Accompanied by Bali Mahārāja, my dear King Parīkṣit, Prahlāda Mahārāja, the master of all the chiefs of the demons, took the Supreme Lord's order on his head with folded hands. After saying yes to the
Lord, circumambulating Him and offering Him respectful obeisances, he entered the lower planetary system known as Sutala.

**TEXT 13**

अधाहोशनसः राजन् हरिनारायणोऽन्तिके ।
आसीनमुत्तिजां मध्ये सदसि ब्रह्मवादिनाम् ॥ १३ ॥

athaḥ-aḥaḥ-uhanaṁ rājan
harir nārāyaṇo 'ntike
āsīnam ātvijāṁ madhye
sadasi brahma-vādinām

**SYNONYMS**

atha—thereafter; āha—said; uhanaṁ—unto Śukrācārya; rājan—O King; hariḥ—the Supreme Personality of Godhead; nārāyaṇaḥ—the Lord; antike—nearby; āsīnam—who was sitting; ātvijāṁ madhye—in the group of all the priests; sadasi—in the assembly; brahma-vādinām—of the followers of Vedic principles.

**TRANSLATION**

Hari, the Supreme Personality of Godhead, Nārāyaṇa, thereafter addressed Śukrācārya, who was sitting nearby in the midst of the assembly with the priests [brahma, hotā, udgātā and adhvaryu]. O Mahārāja Parīkṣit, these priests were all brahma-vādis, followers of the Vedic principles for performing sacrifices.

**TEXT 14**

953
O best of the brähmana, Śukrācārya, please describe the fault or discrepancy in your disciple Bali Mahārāja, who engaged in performing sacrifices. This fault will be nullified when judged in the presence of qualified brähmana.

PURPORT

When Bali Mahārāja and Prahlāda Mahārāja had departed for the planet Sutala, Lord Viṣṇu asked Śukrācārya what the fault was in Bali Mahārāja for which Śukrācārya had cursed him. It might be argued that since Bali Mahārāja had now left the scene, how could his faults be judged? In reply to this, Lord Viṣṇu informed Śukrācārya that there was no need for Bali Mahārāja's presence, for his faults and discrepancies could be nullified if judged before the brähmanas. As will be seen in the next verse, Bali Mahārāja had no faults; Śukrācārya had unnecessarily cursed him. Nonetheless, this was better for Bali
Mahārāja. Being cursed by Śukrācārya, Bali Mahārāja was deprived of all his possessions, with the result that the Supreme Personality of Godhead favored him for his strong faith in devotional service. Of course, a devotee is not required to engage in fruitive activities. As stated in the śāstra, sarvārhaṇam acyutejyā (SB 4.31.14). By worshiping Acyuta, the Supreme Personality of Godhead, one satisfies everyone. Because Bali Mahārāja had satisfied the Supreme Personality of Godhead, there were no discrepancies in his performance of sacrifices.

TEXT 15

श्रीशुक्र उवाच
cùntasttakarmavaiṣamyam yatya karmasārābhavān.
yajñasya yajñapurūṣaḥ sarvabhaveṇa puṣjitah

śrī-śukra uvāca
kutas tat-karma-vaiṣamyam
yasya karmeśvaro bhavān
yajñeṣo yajña-puruṣaḥ
sarva-bhāvena puṣjitah

SYNONYMS
śrī-śukraḥ uvāca— Śrī Śukrācārya said; kutaḥ—where is that; tat—of him (Bali Mahārāja); karma-vaiṣamyam—discrepancy in discharging fruitive activities; yasya—of whom (Bali Mahārāja); karma-īśvaraḥ—the master of all fruitive activities; bhavān—Your Lordship; yajña-īśāḥ—You are the enjoyer of all sacrifices; yajña-puruṣaḥ—You are the person for whose pleasure all sacrifices are offered; sarva-bhāvāna—in all respects; puṣjitah—having worshiped.
TRANSLATION

Śukrācārya said: My Lord, You are the enjoyer and lawgiver in all performances of sacrifice, and You are the yajña-puruṣa, the person to whom all sacrifices are offered. If one has fully satisfied You, where is the chance of discrepancies or faults in his performances of sacrifice?

PURPORT

In Bhagavad-gītā (5.29) the Lord says, bhoktāram yajña-tapasāṁ sarva-loka-maheśvaram: the Lord, the supreme proprietor, is the actual person to be satisfied by the performance of yajñas. The Viṣṇu Purāṇa (3.8.9) says:

varṇāśramācāravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyaṁ panthā
nanyat tat-toṣa-kāraṇam

[Çrémad-Bhägavatam (1.2.13), Sūta Gosvāmī says:

ataḥ pumbhir dvija-śreṣṭhā
dvarṇāsrama-vibhāgaśāḥ
svanuṣṭhitasya dharmasya
samsiddhir hari-toṣāṇam

"O best among the twice-born, it is therefore concluded that the highest
perfection one can achieve by discharging his prescribed duties according to caste divisions and orders of life is to please the Personality of Godhead. Everything is meant to satisfy the Supreme Personality of Godhead. Therefore, since Bali Mahārāja had satisfied the Lord, he had no faults, and Śukrācārya admitted that cursing him was not good.

**TEXT 16**

मन्त्रतंत्रतरिकां देशकालार्थवस्तुतः ।
सर्वं करोति निरिश्चितमनुसङ्गीर्तनं तव ॥ १६ ॥

\[
\text{mantratas tantrataś chidram} \\
\text{deśa-kālārha-vastutaḥ} \\
\text{sarvam karoti niścidram} \\
\text{anusaṅkīrtanam tava}
\]

**SYNONYMS**

mantrataḥ—in pronouncing the Vedic mantras improperly; tantrataḥ—in insufficient knowledge for following regulative principles; chidram—discrepancy; deśa—in the matter of country; kāla—and time; arha—and recipient; vastutaḥ—and paraphernalia; sarvam—all these; karoti—makes; niścidram—without discrepancy; anusaṅkīrtanam—constantly chanting the holy name; tava—of Your Lordship.

**TRANSLATION**

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.
PURPORT

Śrī Caitanya Mahāprabhu has recommended:

\[
\begin{align*}
& \text{harer nāma harer nāma} \\
& \text{harer nāmaiva kevalam} \\
& \text{kalau nāsty eva nāsty eva} \\
& \text{nāsty eva gatir anyathā}
\end{align*}
\]

[Cc. Ādi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Bṛhan-nāradīya Purāṇa 38.126) In this age of Kali, it is extremely difficult to perform Vedic ritualistic ceremonies or sacrifices perfectly. Hardly anyone can chant the Vedic mantras with perfect pronunciation or accumulate the paraphernalia for Vedic performances. Therefore the sacrifice recommended in this age is saṅkīrtana, constant chanting of the holy name of the Lord. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ (SB 11.5.29). Instead of wasting time performing Vedic sacrifices, those who are intelligent, those who possess good brain substance, should take to the chanting of the Lord's holy name and thus perform sacrifice perfectly. I have seen that many religious leaders are addicted to performing yajñas and spending hundreds and thousands of rupees for imperfect sacrificial performances. This is a lesson for those who unnecessarily execute such imperfect sacrifices. We should take the advice of Śrī Caitanya Mahāprabhu (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ). Although Śukrācārya was a strict brāhmaṇa addicted to ritualistic activities, he also admitted, niśchidram anusaṅkīrtanaṁ tava: "My Lord, constant chanting of the holy name of Your Lordship makes everything perfect." In Kali-yuga the Vedic ritualistic ceremonies cannot be performed as perfectly as before. Therefore Śrīla Jiva Gosvāmī has recommended that although one should take care to follow all the principles in every kind of spiritual activity, especially in worship of the Deity,
there is still a chance of discrepancies, and one should compensate for this by chanting the holy name of the Supreme Personality of Godhead. In our Kṛṣṇa consciousness movement we therefore give special stress to the chanting of the Hare Kṛṣṇa mantra in all activities.

TEXT 17

तथापि वदतो भूमन् करिष्याम्यनुशासनम् ।
एतच्छ्येयः परं पुंसां यत् तवाज्ञानुपालनम् ॥ १७ ॥

tathāpi vadato bhūman
karisyaṁ anuśāsanam
etac chreyah param puṁsāṁ
yat tavajñānapālanam

SYNONYMS

tathāpi—although there was no fault on the part of Bali Mahārāja; vadataḥ—because of your order; bhūman—O Supreme; kariṣyāmi—I must execute; anuśāsanam—because it is Your order; etat—this is; śreyaḥ—that which is the most auspicious; param—supreme; puṁsāṁ—of all persons; yat—because; tava ājñā-anupālanam—to obey Your order.

TRANSLATION

Lord Viṣṇu, I must nonetheless act in obedience to Your order because obeying Your order is most auspicious and is the first duty of everyone.

TEXT 18

श्रीशुकुक उवाच

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SYNONYMS

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; pratinandya—offering all obeisances; hareḥ—of the Personality of Godhead; ājñām—the order; uśanāḥ—Śukrācārya; bhagavān—the most powerful; iti—thus; yajña-chidram—discrepancies in the performance of sacrifices; samādhattra—made it a point to fulfill; baleḥ—of Bali Mahārāja; vipra-ṛṣibhiḥ—the best brāhmaṇas; saha—along with.

TRANSLATION

Śukadeva Gosvāmī continued: In this way, the most powerful Śukrācārya accepted the order of the Supreme Personality of Godhead with full respect. Along with the best brāhmaṇas, he began to compensate for the discrepancies in the sacrifices performed by Bali Mahārāja.

TEXT 19

evam baler mahīṁ rājan
bhikṣitvā vāmano hariḥ
dadau bhrātre mahendrāya
tridivam yat parair hṛtam

SYNONYMS

evan—thus; baleḥ—from Bali Mahārāja; mahīm—the land; rājan—O King Parikṣit; bhikṣitvā—after begging; vāmanah—His Lordship Vāman; hariḥ—the Supreme Personality of Godhead; dadau—delivered; bhrātre—unto His brother; mahā-indrāya—Indra, the King of heaven; tridivam—the planetary system of the demigods; yat—which; paraiḥ—by others; hṛtam—was taken.

TRANSLATION

O King Parikṣit, thus having taken all the land of Bali Mahārāja by begging, the Supreme Personality of Godhead, Lord Vāmanadeva, delivered to His brother Indra all the land taken away by Indra's enemy.

TEXTS 20-21

praṇāpati-patir brahma
deva-rṣi-piṭṝ-bhūmipaiḥ
dakṣa-bhrīgv-āṅgirō-mukhyaiḥ
kumāreṇa bhavena ca
kaśyapasyāditeḥ prītyai
sarva-bhūta-bhavāya ca
lokānām loka-pālānām
akarod vāmanam patim

SYNONYMS
prajāpati-patiḥ—the master of all Prajāpatis; brahmā—Lord Brahmā; deva—with the demigods; ṛṣi—with the great saintly persons; pitṛ—with the inhabitants of Pitṛloka; bhūmipaiḥ—with the Manus; dakṣa—with Dakṣa; bhṛgu—with Bhṛgu Muni; aṅgirah—with Aṅgirā Muni; mukhyaiḥ—with all the chiefs of the various planetary systems; kumāreṇa—with Kārttikeya; bhavena—with Lord Śiva; ca—also; kaśyapasya—of Kaśyapa Muni; aditeḥ—of Aditi; prītyai—for the pleasure; sarva-bhūta-bhavāya—for the auspiciousness of all living entities; ca—also; lokānām—of all planetary systems; loka-pālānām—of the predominating persons in all planets; akarot—made; vāmanam—Lord Vāmana; patim—the supreme leader.

TRANSLATION

Lord Brahmā [the master of King Dakṣa and all other Prajāpatis], accompanied by all the demigods, the great saintly persons, the inhabitants of Pitṛloka, the Manus, the munis, and such leaders as Dakṣa, Bhṛgu and Aṅgirā, as well as Kārttikeya and Lord Śiva, accepted Lord Vāmanadeva as the protector of everyone. He did this for the pleasure of Kaśyapa Muni and his wife Aditi and for the welfare of all the inhabitants of the universe, including their various leaders.

TEXTS 22-23

वेदानां सर्वदेवानां धर्मस्य यशस्: श्रीयः !
एक अन्य राजा ने आपको देख उसके हृदय में आश्चर्य उत्पन्न किया।

SYNONYMS

vedānām—(for the protection) of all the Vedas; sarva-devānām—of all the demigods; dharmasya—of all principles of religion; yaśasah—of all fame; śriyāḥ—of all opulences; maṅgalānām—of all auspiciousness; vratānām ca—and of all vows; kalpaṁ—the most expert; svarga-apavargayoh—of elevation to the heavenly planets or liberation from material bondage; upendram—Lord Vāmanadeva; kalpayāṁ cakre—they made it the plan; patim—the master; sarva-vibhūtaye—for all purposes; tadā—at that time; sarvāṇi—all; bhūtāni—living entities; bhṛṣam—very much; mumudire—became happy; nṛpa—O King.

TRANSLATION

O King Parīkṣit, Indra was considered the King of all the universe, but the demigods, headed by Lord Brahmā, wanted Upendra, Lord Vāmanadeva, as the protector of the Vedas, the principles of religion, fame, opulence, auspiciousness, vows, elevation to the higher planetary system, and liberation.
Thus they accepted Upendra, Lord Vāmanadeva, as the supreme master of everything. This decision made all living entities extremely happy.

**TEXT 24**

ततस्त्वििद्रः पुरस्कृत्य देवयानेन वामनम्।
लोकपालेदिवं निन्ये ब्रह्मणा चानुमोदितः॥ २४ ॥

tatas tv indraḥ puraskṛtya
deva-yānena vāmanam
loka-pālair divam ninye
brahmaṇā cānumoditah

**SYNONYMS**
tataḥ—thereafter; tu—but; indraḥ—the King of heaven; puraskṛtya—keeping forward; deva-yānena—by an airplane used by the demigods; vāmanam—Lord Vāmana; loka-pālaiḥ—with the chiefs of all other planets; divam—to the heavenly planets; ninye—brought; brahmaṇā—by Lord Brahmā; ca—also; anumoditah—being approved.

**TRANSLATION**

Thereafter, along with all the leaders of the heavenly planets, Indra, the King of heaven, placed Lord Vāmanadeva before him and, with the approval of Lord Brahmā, brought Him to the heavenly planet in a celestial airplane.

**TEXT 25**

प्रायश्चित्त त्रिभुवनं चेन्द्र उपेन्द्रभुजपालितः ।

964
prāpya tri-bhuvanam cendra
upendra-bhuja-pālitaḥ
śriyā paramayā juṣṭo
mumude gata-sādhvasah

SYNONYMS
prāpya—after obtaining; tri-bhuvanam—the three worlds; ca—also; indraḥ—the King of heaven; upendra-bhuja-pālitaḥ—being protected by the arms of Vāmanadeva, Upendra; śriyā—by opulence; paramayā—by supreme; juṣṭaḥ—thus being served; mumude—enjoyed; gata-sādhvasah—without fear of the demons.

TRANSLATION
Indra, King of heaven, being protected by the arms of Vāmanadeva, the Supreme Personality of Godhead, thus regained his rule of the three worlds and was reinstated in his own position, supremely opulent, fearless and fully satisfied.

TEXTS 26-27

brahmā śarvaḥ kumāraś ca
bhṛgv-ādyā munayo nṛpa
pitaraḥ sarva-bhūtāni
siddhā vaimānikāḥ ca ye
sumahat karma tad viṣṇor
gāyantaḥ param abhutam
dhiṣṇyāni svāni te jagmur
adim ca āsamsire

SYNONYMS

brahmā—Lord Brahmā; śarvaḥ—Lord Śiva; kumāraḥ ca—also Lord Kārttikeya;
bhṛgu-ādyāḥ—headed by Bhṛgu Muni, one of the seven ṛṣis; munayaḥ—the saintly persons; nṛpa—O King; pitaraḥ—the inhabitants of Pitṛloka;
sarva-bhūtāni—other living entities; siddhāḥ—the residents of Siddhaloka;
vaimānikāḥ ca—human beings who can travel everywhere in outer space by airplane; ye—such persons; sumahat—highly praiseworthy; karma—activities; tat—all those (activities); viṣṇoh—done by Lord Viṣṇu; gāyantaḥ—glorifying; param abhutam—uncommon and wonderful; dhiṣṭyāni—to their respective planets; svāni—own; te—all of them; jagmuḥ—departed; adim ca—as well as Aditi; āsamsire—praised all these activities of the Lord.

TRANSLATION

Lord Brahmā, Lord Śiva, Lord Kārttikeya, the great sage Bhṛgu, other saintly persons, the inhabitants of Pitṛloka and all other living entities present, including the inhabitants of Siddhaloka and living entities who travel in outer space by airplane, all glorified the uncommon activities of Lord Vāmanadeva. O King, while chanting about and glorifying the Lord, they returned to their respective heavenly planets. They also praised the position of Aditi.

TEXT 28
sarvam etan mayākhyātam
bhavataḥ kula-nandana
urukramasya caritam
śrotṛṇām agha-mocanam

SYNONYMS

sarvam—all; etat—these incidents; mayā—by me; ākhyātam—have been described; bhavataḥ—of you; kula-nandana—O Mahārāja Parikṣit, the pleasure of your dynasty; urukramasya—of the Supreme Personality of Godhead; caritam—activities; śrotṛṇām—of the audience; agha-mocanam—such hearing of the Lord's activities certainly vanquishes the results of sinful activities.

TRANSLATION

O Mahārāja Parikṣit, pleasure of your dynasty, I have now described to you everything about the wonderful activities of the Supreme Personality of Godhead Vāmanadeva. Those who hear about this are certainly freed from all the results of sinful activities.

TEXT 29

Paṁ Mahīśa urukṛkmato gṛṇāno
yā: pārthivaṇi vibhame s rjanāṁ s matr: ।
kī jāyamāna utta jāta upāti mārṇya
अत्याह मन्त्रदृश्योः पुरुषस्य यस्य ॥ २९ ॥

pāram mahimna uruvikramato grñāno
yah pārthivāni vimame sa rajāmsi martyāḥ
kim jāyamāna ụta jāta ụpaiti martyā
ity āha mantra-dṛg ṛṣīḥ puruṣasya yasya

SYNONYMS

pāram— the measurement; mahimnaḥ—of the glories; uruvikramataḥ—of the Supreme Personality of Godhead, who acts wonderfully; grñānaḥ—can count; yah—a person who; pārthivāni—of the whole planet earth; vimame—can count; saḥ—he; rajāmsi—the atoms; martyāḥ—a human being who is subject to death; kim—what; jāyamānaḥ—one who will take birth in the future; ụta—either; jātaḥ—one who is already born; ụpaiti—can do; martyāḥ—a person subject to death; iti—thus; āha—said; mantra-dṛk—who could foresee the Vedic mantras; ṛṣīḥ—the great saintly Vasiṣṭha Muni; puruṣasya—of the supreme person; yasya—of whom.

TRANSLATION

One who is subject to death cannot measure the glories of the Supreme Personality of Godhead, Trivikrama, Lord Viṣṇu, any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vasiṣṭha.

PURPORT

Vasiṣṭha Muni has given a mantra about Lord Viṣṇu: na te viṣṇor jāyamāno na jāto mahimnaḥ pāram anantam āpa. No one can estimate the extent of the uncommonly glorious activities of Lord Viṣṇu. Unfortunately, there are
so-called scientists who are subject to death at every moment but are trying to understand by speculation the wonderful creation of the cosmos. This is a foolish attempt. Long, long ago, Vasiṣṭha Muni said that no one in the past could measure the glories of the Lord and that no one can do so in the future. One must simply be satisfied with seeing the glorious activities of the Supreme Lord's creation. The Lord therefore says in Bhagavad-gītā (10.42), viṣṭabhyāham idam kyātmakam ekāṁśena sthito jagat: "With a single fragment of Myself, I pervade and support this entire universe." The material world consists of innumerable universes, each one full of innumerable planets, which are all considered to be products of the Supreme Personality of Godhead's material energy. Yet this is only one fourth of God's creation. The other three fourths of creation constitute the spiritual world. Among the innumerable planets in only one universe, the so-called scientists cannot understand even the moon and Mars, but they try to defy the creation of the Supreme Lord and His uncommon energy. Such men have been described as crazy. Nānām pramattaḥ kurute vikarma (SB 5.5.4). Such crazy men unnecessarily waste time, energy and money in attempting to defy the glorious activities of Urukrama, the Supreme Personality of Godhead.

TEXT 30

अवतारानुचरितं श्रुण्वन् याति परां गतिम् || 30 ||

Ya idam deva-devasya
harer adbhuta-karmanah
avatārānucaritam
śṛṇvan yāti parām gatim

SYNONYMS

**TRANSLATION**

If one hears about the uncommon activities of the Supreme Personality of Godhead in His various incarnations, he is certainly elevated to the higher planetary system or even brought back home, back to Godhead.

**TEXT 31**

क्रियामाणे कर्मणीदं दैवे पित्रेद्ध मानुषे ।
यत्र यत्रानुकिर्त्येत तत् तेषां सुकृतं विद्यः ॥ ३१ ॥

kriyamāṇe karmanīdaṁ
daive pitrye 'tha mānuṣe
yatra yatrānukīrttyeta
tat teṣāṁ sukṛtam viduḥ

**SYNONYMS**

kriyamāṇe—upon the performance; karmaṇi—of a ritualistic ceremony; idam—this description of the characteristics of Vāmanadeva; daive—to please the demigods; pitrye—or to please the forefathers, as in a śrāddha ceremony; atha—either; mānuṣe—for the pleasure of human society, as in marriages; yatra—wherever; yatra—whenever; anukīrttyeta—is described; tat—that; teṣāṁ—for them; sukṛtam—auspicious; viduḥ—everyone should understand.
TRANSLATION

Whenever the activities of Vāmanadeva are described in the course of a ritualistic ceremony, whether the ceremony be performed to please the demigods, to please one's forefathers in Pitṛloka, or to celebrate a social event like a marriage, that ceremony should be understood to be extremely auspicious.

PURPORT

There are three kinds of ceremonies—specifically, ceremonies to please the Supreme Personality of Godhead or the demigods, those performed for social celebrations like marriages and birthdays, and those meant to please the forefathers, like the śrāddha ceremony. In all these ceremonies, large amounts of money are spent for various activities, but here it is suggested that if along with this there is recitation of the wonderful activities of Vāmanadeva, certainly the ceremony will be carried out successfully and will be free of all discrepancies.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled “The Demigods Regain the Heavenly planets.”

24. Matsya, the Lord's Fish Incarnation

This chapter describes the Supreme Personality of Godhead's incarnation as a fish, and it also describes the saving of Mahārāja Satyavrata from an
inundation.

The Supreme Personality of Godhead expands Himself by svāṁśa (His personal expansions) and vibhinnāṁśa (His expansions as the living entities). As stated in Bhagavad-gītā (4.8), paritrāṇāya sādhūnām vināśāya ca duṣktām: the Supreme Personality of Godhead appears on this planet for the protection of the sādhus, or devotees, and for the destruction of the miscreants, or nondevotees. He especially descends to give protection to the cows, the brāhmaṇas, the demigods, the devotees and the Vedic system of religion. Thus He appears in various forms-sometimes as a fish, sometimes a boar, sometimes Nṛsiṁhadeva, sometimes Vāmanadeva and so on-but in any form or incarnation, although He comes within the atmosphere of the material modes of nature, He is unaffected. This is a sign of His supreme controlling power. Although He comes within the material atmosphere, māyā cannot touch Him. Therefore, no material qualities can be attributed to Him in any degree.

Once, at the end of the previous kalpa, a demon named Hayagrīva wanted to take the Vedic knowledge away from Lord Brahmā at the time of annihilation. Therefore the Supreme Personality of Godhead took the incarnation of a fish at the beginning of the period of Svāyambhuva Manu and saved the Vedas. During the reign of Cākṣuṣa Manu there was a king named Satyavrata, who was a great pious ruler. To save him, the Lord appeared as the fish incarnation for a second time. King Satyavrata later became the son of the sun-god and was known as Śrāddhadeva. He was established as Manu by the Supreme Personality of Godhead.

To receive the favor of the Supreme Personality of Godhead, King Satyavrata engaged in the austerity of subsisting only by drinking water. Once, while performing this austerity on the bank of the Kṛtamalā River and offering oblations of water with the palm of his hand, he found a small fish. The fish appealed to the King for protection, asking the King to keep Him in a safe place. Although the King did not know that the small fish was the Supreme Personality of Godhead Himself, as a king he gave shelter to the fish and kept Him in a water jug. The fish, being the Supreme Personality of Godhead,
wanted to show His potency to King Satyavrata, and thus He immediately expanded His body in such a way that He could no longer be kept in the jug of water. The King then put the fish in a big well, but the well was also too small. Then the King put the fish in a lake, but the lake was also unsuitable. Finally the King put the fish in the sea, but even the sea could not accommodate Him. Thus the King understood that the fish was no one else but the Supreme Personality of Godhead, and he requested the Lord to describe His incarnation as a fish. The Personality of Godhead, being pleased with the King, informed him that within a week there would be an inundation throughout the universe and that the fish incarnation would protect the King, along with the ṛṣis, herbs, seeds and other living entities, in a boat, which would be attached to the fish's horn. After saying this, the Lord disappeared. King Satyavrata offered respectful obeisances to the Supreme Lord and continued to meditate upon Him. In due course of time, annihilation took place, and the King saw a boat coming near. After getting aboard with learned brāhmaṇas and saintly persons, he offered prayers to worship the Supreme Personality of Godhead. The Supreme Lord is situated in everyone's heart, and thus he taught Mahārāja Satyavrata and the saintly persons about Vedic knowledge from the core of the heart. King Satyavrata took his next birth as Vaivasvata Manu, who is mentioned in Bhagavad-gītā. Vivasvān manave prāha: the sun-god spoke the science of Bhagavad-gītā to his son Manu. Because of being the son of Vivasvān, this Manu is known as Vaivasvata Manu.

TEXT 1

श्रीराजोवाच
भगवद्भ्रोतमिच्छामि हरेर्दभ्यतेर्मेण्यः ।
अवतारकथामाद्यं मायामत्स्यविद्भंनम् ॥ ९ ॥

śrī-rājovāca
bhagavān chrotum icchāmi

973

harer adbhuta-karmanah
avatara-katham adyam
maya-matsya-vishambanam

SYNONYMS
śrī-rājā uvāca—King Parikṣit said; bhagavan—O most powerful; śrotum—to hear; icchāmi—I desire; hareḥ—of the Supreme Personality of Godhead, Hari; adbhuta-karmanah—whose activities are wonderful; avatara-katham—pastimes of the incarnation; ādyam—first; māyā-matsya-viṣambanam—which is simply an imitation of a fish.

TRANSLATION
Mahārāja Parikṣit said: The Supreme Personality of Godhead, Hari, is eternally situated in His transcendental position, yet He descends to this material world and manifests Himself in various incarnations. His first incarnation was that of a great fish. O most powerful Śukadeva Gosvāmī, I wish to hear from you the pastimes of that fish incarnation.

PURPORT
The Supreme Personality of Godhead is all-powerful, yet He accepted the form of an uncommon fish. This is one of the ten original incarnations of the Lord.

TEXTS 2-3

974
What was the purpose for which the Supreme Personality of Godhead accepted the abominable form of a fish, exactly as an ordinary living being accepts different forms under the laws of karma? The form of a fish is certainly condemned and full of terrible pain. O my lord, what was the purpose of this incarnation? Kindly explain this to us, for hearing about the pastimes of the
Lord is auspicious for everyone.

PURPORT

Pariksit Maharaja's question to Sukadeva Gosvami was based on this principle stated by the Lord Himself in Bhagavad-gita (4.7):

\[
yadā yadā hi dharmasya
glānir bhavati bhārata
abhyaṭṭhānam adharmasya
tadātmānaṁ sṛjāmy aham
\]

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." The Lord appears in each incarnation to save the world from irreligious principles and especially to protect His devotees (paritrāṇāya sādhunām [Bg. 4.8]). Vamanadeva, for example, appeared to save the devotee Bali Maharaja. Similarly, when the Supreme Personality of Godhead accepted the abominable form of a fish, He must have done so to favor some devotee. Parikṣit Maharaja was eager to know about the devotee for whom the Supreme Lord accepted this form.

TEXT 4

श्रीसूत उवाच
इत्युक्तो विष्णुरंतेन भगवान् बादरायणिष्।
उवाच चरितं विष्णोरं तस्मात् कृतम् ॥ ४ ॥

śrī-sūta uvāca
ity ukto viṣṇu-rātena
bhagavān bādarāyaṇiḥ
uvāca caritam viṣṇor

976
SYNONYMS
śrī-sūtaḥ uvāca—Śrī Śūta Gosvāmī said; iti uktaḥ—thus being questioned; viṣṇu-rātena—by Mahārāja Parīṣṭit, known as Viṣṇurāta; bhagavān—the most powerful; bādarāyanīḥ—the son of Vyāsadeva, Śukadeva Gosvāmī; uvāca—said; caritam—the pastimes; viṣṇoḥ—of Lord Viṣṇu; matsya-rūpeṇa—by Him in the form of a fish; yat—whatever; kṛtam—was done.

TRANSLATION
Śūta Gosvāmī said: When Parīṣṭit Mahārāja thus inquired from Śukadeva Gosvāmī, that most powerful saintly person began describing the pastimes of the Lord's incarnation as a fish.

TEXT 5

श्रीशुक उवाच
govi-prasurasthunam chandrasampi cheṣhvarah
rakṣāmichchhantnūrthe dharmasyarthasya caiva hi

śrī-śuka uvāca
go-vipra-sura-sādhūnāṁ
chandasām api ceśvarah
rakṣām icchams tanūr dhatte
dharmasyārthasya caiva hi

SYNONYMS
śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; go—of the cows; vipra—of the
TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, for the sake of protecting the cows, brāhmaṇas, demigods, devotees, the Vedic literature, religious principles, and principles to fulfill the purpose of life, the Supreme Personality of Godhead accepts the forms of incarnations.

PURPORT

The Supreme Personality of Godhead generally appears in various types of incarnations to give protection to the cows and brāhmaṇas. The Lord is described as go-brāhmaṇa-hitāya ca; in other words, He is always eager to benefit the cows and brāhmaṇas. When Lord Kṛṣṇa appeared, He purposefully became a cowherd boy and showed personally how to give protection to the cows and calves. Similarly, He showed respect to Sudāmā Vipra, a real brāhmaṇa. From the Lord’s personal activities, human society should learn how to give protection specifically to the brāhmaṇas and cows. Then the protection of religious principles, fulfillment of the aim of life and protection of Vedic knowledge can be achieved. Without protection of cows, brahminical culture cannot be maintained; and without brahminical culture, the aim of life cannot be fulfilled. The Lord, therefore, is described as go-brāhmaṇa-hitāya because His incarnation is only for the protection of the cows and brāhmaṇas. Unfortunately, because in Kali-yuga there is no protection of the cows and brahminical culture, everything is in a precarious position. If human society wants to be exalted, the leaders of society must follow the instructions of
Bhagavad-gītā and give protection to the cows, the brāhmaṇas and brahminical culture.

TEXT 6

उद्यावचेषु भूतेषु चरन् वायुरिवेष्टरः ।
नोद्यावचत्वं भजते निर्गुणत्वादियो गुणैः ॥ ६ ॥

uccāvaceṣu bhūtesu
caran vāyur ivaśvaraḥ
noccāvacatvam bhajate
nirguṇatvād dhiyo guṇaiḥ

SYNONYMS
ucca-avaceṣu—having higher or lower bodily forms; bhūtesu—among the living entities; caran—behaving; vāyuḥ iva—exactly like the air; iśvaraḥ—the Supreme Lord; na—not; ucca-avacatvam—the quality of higher or lower grades of life; bhajate—accepts; nirguṇatvāt—because of being transcendental, above all material qualities; dhiyaḥ—generally; guṇaiḥ—by the modes of material nature.

TRANSLATION

Like the air passing through different types of atmosphere, the Supreme Personality of Godhead, although appearing sometimes as a human being and sometimes as a lower animal, is always transcendental. Because He is above the material modes of nature, He is unaffected by higher and lower forms.

PURPORT

The Supreme Personality of Godhead is the master of the material nature
Therefore, being the supreme controller of the laws of nature, the Lord cannot be under their influence. An example given in this regard is that although the wind blows through many places, the air is not affected by the qualities of these places. Although the air sometimes carries the odor of a filthy place, the air has nothing to do with such a place. Similarly, the Supreme Personality of Godhead, being all-good and all-auspicious, is never affected by the material qualities like an ordinary living entity. 

When the living entity is in the material nature, he is affected by its qualities. The Supreme Personality of Godhead, however, is not affected. Disrespectfully, one who does not know this considers the Supreme Personality of Godhead an ordinary living being (avaññantam mām mūḍhah [Bg. 9.11]). Param bhavam ajñantaḥ: such a conclusion is reached by the unintelligent because they are unaware of the transcendental qualities of the Lord.

**TEXT 7**

आसीदतीतकल्पान्ते ब्राह्मो नैमित्तिको रूपः इ
समुद्रोपपलुतात्तत्त्र लोका भूरादयो नृप ॥ ७ ॥

äśit atita-kalpante
brāhma naimittiko layaḥ
samudropaplutās tatra
lokā bhūr-ādayo nṛpa

**SYNONYMS**

äśit—there was; atita—past; kalpa-ante—at the end of the kalpa; brāhmaḥ—of Lord Brahmā's day; naimittikaḥ—because of that; layaḥ—inundation; samudra—in the ocean; upaplutāḥ—were inundated; tatra—there; lokāḥ—all
the planets; bhūḥ-ādayaḥ—Bhūḥ, Bhūvaḥ and Svāḥ, the three lokas; nṛpa—O King.

TRANSLATION

O King Parīkṣit, at the end of the past millennium, at the end of Brahmā’s day, because Lord Brahmā sleeps during the night, annihilation took place, and the three worlds were covered by the water of the ocean.

TEXT 8

कालेनागतनिद्रया धातूः शिशयोर्बली ||
मुखतो निःस्तान वेदान हयग्रिवोन्तिकेशहरत् || ८ ||

kālenāgata-nidrasya
dhātuḥ śīśayiṣor balī
mukhato niḥsṛtān vedān
hayagrīvo ’ntike ’harat

SYNONYMS

kālena—because of time (the end of Brahmā’s day); āgata-nidrasya—when he felt sleepy; dhātuḥ—of Brahmā; śīśayiṣoh—desiring to lie down to sleep; balī—very powerful; mukhataḥ—from the mouth; niḥsṛtān—emanating; vedān—the Vedic knowledge; hayagrīvaḥ—the great demon named Hayagrīva; antike—nearby; aharat—stole.

TRANSLATION

At the end of Brahmā’s day, when Brahmā felt sleepy and desired to lie down, the Vedas were emanating from his mouth, and the great demon named
Hayagrīva stole the Vedic knowledge.

TEXT 9

ज्ञात्वा तद् दानवेन्द्रस्य हयग्रीवस्य चेष्टितम् ।
दधार शफरीहूं भगवान् हरिरीवर्: ॥ ९ ॥

\[ jñātvā tad dānavendrasya \\
hayagrīvasya ceṣṭitam \\
dadhāra śapharī-ruṇam \\
ḥaṅgavān harī iśvaraḥ \]

SYNONYMS

\[ jñātvā—after understanding; tat—that; dānava-indrasya—of the great demon; \\
hayagrīvasya—of Hayagrīva; ceṣṭitam—activity; dadhāra—accepted; \\
śapharī-ruṇam—the form of a fish; ḍhaṅgavān—the Supreme Personality of \\
Godhead; harī—the Lord; iśvaraḥ—the supreme controller. \]

TRANSLATION

Understanding the acts of the great demon Hayagrīva, the Supreme 
Personality of Godhead, Hari, who is full of all opulences, assumed the form of 
a fish and saved the Vedas by killing the demon.

PURPORT

Because everything was inundated by water, to save the Vedas it was 
necessary for the Lord to assume the form of a fish.

TEXT 10
During the Cākṣuṣa-manvantara there was a great king named Satyavrata who was a great devotee of the Supreme Personality of Godhead. Satyavrata performed austerities by subsisting only on water.

The Lord assumed one fish incarnation to save the Vedas at the beginning of the Svāyambhuva-manvantara, and at the end of the Cākṣuṣa-manvantara the Lord again assumed the form of a fish just to favor the great king named Satyavrata. As there were two incarnations of Varāha, there were also two incarnations of fish. The Lord appeared as one fish incarnation to save the Vedas by killing Hayagrīva, and He assumed the other fish incarnation to show favor to King Satyavrata.
TEXT 11

यो यस्मिन महाकल्पे तनयः स विवस्ततः ।
श्राद्धेदेव इति ख्यातो मनुवे हरिनार्पितः ॥ ११ ॥

yo 'sāv asmin mahā-kalpe
tanayah sa vivasvataḥ
śrāddhadeva iti khyāto
manutve hariṇārpitaḥ

SYNONYMS

yah—one who; asau—He (the Supreme Person); asmin—in this; mahā-kalpe—great millennium; tanayah—son; saḥ—he; vivasvataḥ—of the sun-god; śrāddhadevaḥ—by the name Śrāddhadeva; iti—thus; khyātaḥ—celebrated; manutve—in the position of Manu; hariṇā—by the Supreme Personality of Godhead; arpitaḥ—was situated.

TRANSLATION

In this [the present] millennium King Satyavrata later became the son of Vivasvān, the king of the sun planet, and was known as Śrāddhadeva. By the mercy of the Supreme Personality of Godhead, he was given the post of Manu.

TEXT 12

एकदा कृतमालायां कुर्वतो जलार्पणम् ।
तस्यांश्च जालायं काचिच्छवेकाघ्यपद्यत ॥ १२ ॥

ekadā krtamālāyāṁ
kurvato jala-tarpaṇam

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SYNONYMS

ekadā—one day; kṛtamālāyām—on the bank of the Kṛtamālā River; kurvataḥ—executing; jala-tarpaṇam—the offering of oblations of water; tasya—his; aṁjali—palmful; udake—in the water; kācit—some; śapharī—a small fish; ekā—one; abhyapadyata—was generated.

TRANSLATION

One day while King Satyavrata was performing austerities by offering water on the bank of the River Kṛtamālā, a small fish appeared in the water in his palms.

TEXT 13

satyavrataḥ—King Satyavrata; aṁjali-gatām—in the water held in the palms of the King; saha—with; toyena—water; bhārata—O King Parikṣit; utsasarja—threw; nadī-toye—in the water of the river; śapharīm—that small
fish; *draviḍa-īśvaraḥ*—Satyavrata, the King of Drāḍa.

**TRANSLATION**

Satyavrata, the King of Drāḍadeśa, threw the fish into the water of the river along with the water in his palm, O King Parīkṣit, descendant of Bharata.

**TEXT 14**

तमाह सातिकरुणं महाकारुणिकं नृपम् ।
यादोभ्यो जातिघातिभ्यो दीनां मां दीनवक्तसः ।
कर्थं विसृजसे राजन् भीतामस्तिन् सरिजले ॥ १४ ॥

\[
\text{tam āha sātikaruṇaṁ} \\
\text{mahā-kāruṇikam nṛpam} \\
\text{yādabhya jnāti-ghātibhya} \\
\text{dīnāṁ māṁ dīna-vatsala} \\
\text{katham visṛjase rājan} \\
\text{bhītāṁ asmin sari-jale}
\]

**SYNONYMS**

tam—unto him (Satyavrata); āha—said; sā—that small fish; ati-karuṇam—extremely compassionate; mahā-kāruṇikam—extremely merciful; nṛpam—unto King Satyavrata; yādabhya—to the aquatics; jnāti-ghātibhya—who are always eager to kill the smaller fish; dīnāṁ—very poor; māṁ—me; dīna-vatsala—O protector of the poor; katham—why; visṛjase—you are throwing; rājan—O King; bhītāṁ—very much afraid; asmin—within this; sarit-jale—in the water of the river.
TRANSLATION

With an appealing voice, the poor small fish said to King Satyavrata, who was very merciful: My dear King, protector of the poor, why are you throwing Me in the water of the river, where there are other aquatics who can kill Me? I am very much afraid of them.

PURPORT

In the Matsya Purāṇa it is said:

ananta- śaktir bhagavän
matsya-rūpī janārdanaḥ
krīdārtham yācayām āsa
svayaṁ satyavrataṁ nṛpam

"The Supreme Personality of Godhead possesses unlimited potency. Nonetheless, in His pastime in the form of a fish He begged protection from King Satyavrata."

TEXT 15

tam ātmano 'nugrahārtham
prītyā matsya-vapur-dharam
ajānan rakṣaṇārthāya
śapharyāh sa mano dadhe

SYNONYMS

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tam—unto the fish; ātmanah—personal; anugraha-artham—to show favor; prītyā—very much pleased; matsya-vapuḥ-dharam—the Supreme Personality of Godhead, who had assumed the form of a fish; ajānan—without knowledge of this; rakṣaṇa-arthāya—just to give protection; śapharyāḥ—of the fish; saḥ—the King; manah—mind; dadhe—decided.

TRANSLATION

To please himself, King Satyavrata, not knowing that the fish was the Supreme Personality of Godhead, decided with great pleasure to give the fish protection.

PURPORT

Here is an example of giving service to the Supreme Personality of Godhead even without knowledge. Such service is called ajñāta-sukṛti. King Satyavrata wanted to show his own mercy, not knowing that the fish was Lord Viṣṇu. By such unknowing devotional service, one is favored by the Supreme Personality of Godhead. Service rendered to the Supreme Lord, knowingly or unknowingly, never goes in vain.

TEXT 16

तस्या दीनतरं वाक्यमात्रत्वं स महीपतिः ।
कलशाप्सु निधायैनां दयालुनिन्य आश्रमम् ॥ १६ ॥

tasyā dinataram vākyam
āśrutya sa mahipatiḥ
kalaśāpsu nidhāyaināṁ
dayālur ninya āśramam
SYNONYMS

tasyāḥ—of the fish; dīna-taram—pitiable; vākyam—words; āśrūtya—hearing; saḥ—that; mahī-patiḥ—the King; kalaśa-apsu—in the water contained in the water jug; nidhāya—taking; enām—the fish; dayāluḥ—merciful; ninye—brought; āśramam—to his residence.

TRANSLATION

The merciful King, being moved by the pitiable words of the fish, placed the fish in a water jug and brought Him to his own residence.

TEXT 17

sā tu tatraika-rātreṇa
vardhamānā kamaṇḍalau
alabdhvātmāvakāśam vā
idam āha mahīpatim

SYNONYMS

sā—that fish; tu—but; tatra—therein; eka-rātreṇa—in one night; vardhamānā—expanding; kamaṇḍalau—in the waterpot; alabdhvā—without attaining; ātma-avakāśam—a comfortable position for His body; vā—either; idam—this; āha—said; mahī-patim—unto the King.

TRANSLATION

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But in one night that fish grew so much that He could not move His body comfortably in the water of the pot. He then spoke to the King as follows.

TEXT 18

नाहं कमण्डलावसिन् कृच्छ्रं कस्तुमिहोतस्तहे ।
कल्याणकः सुविपुरं यत्रां निवसे मुखम् ॥ १५ ॥

nāham kamaṇḍalāv asmin
kṛcchraṁ vastum ihotsahe
kalpayaukaḥ suvipulam
yatrāhāṁ nivase sukham

SYNONYMS

na—not; aham—I; kamaṇḍalau—in this waterpot; asmin—in this; kṛcchram—with great difficulty; vastum—to live; iha—here; utsahe—like; kalpaya—just consider; okaḥ—residential place; su-vipulam—more expanded; yatra—wherein; aham—I; nivase—can live; sukham—in pleasure.

TRANSLATION

O My dear King, I do not like living in this waterpot with such great difficulty. Therefore, please find some better reservoir of water where I can live comfortably.

TEXT 19

स एनां तत आदाय न्यथादौदश्नोदके ।
तत्र किष्क मुहूर्तेन हस्तत्रयमवर्धत ॥ १९ ॥
sa enäm tata ädäya
nyadhät audañcanodake
tatra kṣiptä muhūrtëna
hasta-trayam avardhata

SYNONYMS

saḥ—the King; enäm—unto the fish; tataḥ—thereafter; ädāya—taking out; nyadhāt—placed; audañcana-udake—in a well of water; tatra—therein; kṣiptā—being thrown; muhūrtëna—within a moment; hasta-trayam—three cubits; avardhata—immediately developed.

TRANSLATION

Then, taking the fish out of the waterpot, the King threw Him in a large well. But within a moment the fish developed to the length of three cubits.

TEXT 20

न म एतदम् राजन् सुखम् वस्तुमुद्रयतम् ।
पुष्पे देहि पदं मह्यं यत्त ल्याहं गरणं गतां ॥ २० ॥

na ma etad alaṁ rājan
sukham vastum udañcanam
prṣthu dehi padam mahyaṁ
yat tvāham śaranaṁ gataṁ

SYNONYMS

na—not; me—unto Me; etat—this; alam—fit; rājan—O King; sukham—in happiness; vastum—to live; udañcanam—reservoir of water; prṣthu—very great; dehi—give; padam—a place; mahyaṁ—unto Me; yat—which; tvā—unto you;

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aham—I; śaraṇam—shelter; gata—have taken.

TRANSLATION

The fish then said: My dear King, this reservoir of water is not fit for My happy residence. Please give Me a more extensive pool of water, for I have taken shelter of you.

TEXT 21

तत आदाय सा राजा क्षिप्ता राजन सरोवरे ||
तदावृत्यात्र मोहीमनोनवर्धत ॥ २१ ॥

tata ādāya sā rājñā
kṣiptā rājan sarovare
tad āvṛtyātmanā so 'yam
mahā-mīno 'nvavardhata

SYNONYMS

tataḥ—from there; ādāya—taking away; sā—the fish; rājñā—by the King; kṣiptā—being thrown; rājan—O King (Mahārāja Parikṣit); sarovare—in a lake; tat—that; āvṛtya—covering; ātmanā—by the body; saḥ—the fish; ayam—this; mahā-mīnah—gigantic fish; anvavardhata—immediately developed.

TRANSLATION

O Mahārāja Parikṣit, the King took the fish from the well and threw Him in a lake, but the fish then assumed a gigantic form exceeding the extent of the water.

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The fish then said: O King, I am a large aquatic, and this water is not at all suitable for Me. Now kindly find some way to save Me. It would be better to put Me in the water of a lake that will never reduce.
jalāṣaye 'sammitam tam
samudre prākṣipaj jhaṣam

SYNONYMS

iti uktah—thus being requested; saha—the King; anayat—brought; matsyam—the fish; tatra—therein; tatra—therein; avidasini—where the water never diminishes; jala-āṣaye—in the reservoir of water; asammitam—unlimited; tam—unto the fish; samudre—in the ocean; prākṣipat—threw; jhaṣam—the gigantic fish.

TRANSLATION

When thus requested, King Satyavrata took the fish to the largest reservoir of water. But when that also proved insufficient, the King at last threw the gigantic fish into the ocean.

TEXT 24

क्षिप्यमाणस्तमाहेदमिन मां मकरादयः ।
अदन्त्यलिबल्ग वीर मां नेहोत्स्त्रस्त्रह्वसि ॥ २४ ॥

kṣipyamāṇas tam āhedam
ihā mām makara-ādayah
adanti atibalā vira
mām nehotsraṣṭum arhasi

SYNONYMS

kṣipyamāṇah—being thrown in the ocean; tam—unto the King; āha—the fish said; idam—this; iha—in this place; mām—Me; makara-ādayah—dangerous aquatics like sharks; adanti—will eat; ati-balāḥ—because of being too
powerful; vīra—O heroic King; mām—Me; na—not; iha—in this water; utsfraṣṭum—to throw; arhasi—you deserve.

TRANSLATION

While being thrown in the ocean, the fish said to King Satyavrata: O hero, in this water there are very powerful and dangerous sharks that will eat Me. Therefore you should not throw Me in this place.

TEXT 25

एवं विमोहितस्तने वदता क्लण्याभारतीम् ।
तमाह को भवानस्मान् मत्स्यरुपेण मोहयन् ॥ २५ ॥

evam vimohitas tena
vadatā valgu-bhāratīm
tam āha ko bhavān asmān
matsya-rūpena mohayan

SYNONYMS

evam—thus; vimohitah—bewildered; tena—by the fish; vadatā—speaking; valgu-bhāratīm—sweet words; tam—unto him; āha—said; kah—who; bhavān—You; asmān—us; matsya-rūpena—in the form of a fish; mohayan—bewildering.

TRANSLATION

After hearing these sweet words from the Supreme Personality of Godhead in the form of a fish, the King, being bewildered, asked Him: Who are You, sir? You simply bewilder us.
TEXT 26

नैवम वीरों जलचरों दृष्टो समाहिः श्रुतोपपि वा ।
यो भवान् योजनशतमहामिव्यानशे सरः ॥ २६ ॥

naivam vīryo jalacaro
dṛṣṭo 'sāmbhiḥ śrutaḥ 'pi vā
yo bhavān yojana-śatam
ahnābhivyānaše sarah

SYNONYMS

na—not; evam—thus; vīryaḥ—powerful; jala-carah—aquatic; dṛṣṭaḥ—seen;
asāmbhiḥ—by us; śrutiḥ api—nor heard of; vā—either; yaḥ—who;
bhavaḥ—Your Lordship; yojana-śatam—hundreds of miles; ahnā—in one day;
abhivyānaše—expanding; sarah—water.

TRANSLATION

My Lord, in one day You have expanded Yourself for hundreds of miles, covering the water of the river and the ocean. Before this I had never seen or heard of such an aquatic animal.

TEXT 27

नूनम त्वम भगवान साक्षाद्विर्दर्शिष्योत्प्रवयः ।
अनुग्रहाय भूतानां धत्से रूपं जलैक्षाम् ॥ २७ ॥

nīnām tvam bhagavān sākṣād
dharir nārāyaṇo 'vyayah
anugrahāya bhūtānām
dhatse rūpam jalaokasām

SYNONYMS

nūnam—certainly; tvam—You (are); bhagavān—the Supreme Personality of Godhead; sāksāt—directly; hariḥ—the Lord; nārāyaṇaḥ—the Personality of Godhead; avyayaḥ—inexhaustible; anugrahāya—to show mercy; bhūtānām—to all living entities; dhatse—You have assumed; rūpam—a form; jala-okasām—like an aquatic.

TRANSLATION

My Lord, You are certainly the inexhaustible Supreme Personality of Godhead, Nārāyaṇa, Śrī Hari. It is to show Your mercy to the living entities that You have now assumed the form of an aquatic.

TEXT 28

नमस्ते पुरुषश्रेष्ठ स्थित्युत्पत्तियत्येश्वर ॥
भक्तानां नाप्रत्यात्मानं मुख्यो धात्मगतिर्विभो ॥ २८ ॥

namas te puruṣa-śreṣṭha
sthity-utpatty-apyayešvara
bhaktānāṁ nah prapannānāṁ
mukhyo hy ātma-gatir vibho

SYNONYMS

namah—I offer my respectful obeisances; te—unto You; puruṣa-śreṣṭha—the best of all living entities, the best of all enjoyers; sthiti—of maintenance; utpatti—creation; apyaya—and destruction; īśvara—the Supreme Lord;
bhaktānām—of Your devotees; nah—like us; prapannānām—those who are surrendered; mukhyāḥ—the supreme; hi—indeed; ātma-gatīḥ—the supreme destination; vibho—Lord Viṣṇu.

**TRANSLATION**

O my Lord, master of creation, maintenance and annihilation, O best of enjoyers, Lord Viṣṇu, You are the leader and destination of surrendered devotees like us. Therefore let me offer my respectful obeisances unto You.

**TEXT 29**

सर्वं तीलावतारास्ते भूतानं भूतिहेतावः ।
जातुमिच्छाम्यदो रूपं यदर्थं भवतं धृतम् ॥ २९ ॥

sarve lilāvatārās te
bhūtānām bhūti-hetavaḥ
jñātum icchāmy ado rūpam
yat-arthaṁ bhavatā dhṛtam

**SYNONYMS**

sarve—everything; lilā—pastimes; avatārāḥ—incarnations; te—of Your Lordship; bhūtānām—of all living entities; bhūti—of a flourishing condition; hetavaḥ—the causes; jñātum—to know; icchāmi—I wish; adaḥ—this; rūpam—form; yat-arthaṁ—for what purpose; bhavatā—by Your Lordship; dhṛtam—assumed.

**TRANSLATION**

All Your pastimes and incarnations certainly appear for the welfare of all
living entities. Therefore, my Lord, I wish to know the purpose for which You have assumed this form of a fish.

TEXT 30

न तेरविन्दक्ष पदोपसर्पणं
मृषा भवेत् सर्वसुह्य्यत्रयामनः ।
यथेतरेषा पृथगात्मनं सता-
मदीदुःशो यद्र वपुरद्वभुतं हि नः ॥ ३० ॥

na te ‘ravindākṣa padopasarpanām
mṛṣā bhavet sarva-suḥṛt-priyātmanaḥ
yathetaresāṁ prthag-ātmanāṁ satāṁ
adidṛṣo yad vapur adbhutam hi nah

SYNONYMS

na—never; te—of Your Lordship; aravinda-akṣa—My Lord, whose eyes are like the petals of a lotus; pada-upasarpanam—worship of the lotus feet; mṛṣā—useless; bhavet—can become; sarva-suḥṛt—the friend of everyone; priya—dear to everyone; ātmanaḥ—the Supersoul of everyone; yathā—as; itaresām—of others (the demigods); prthak-ātmanām—living entities who have material bodies different from the soul; satām—of those who are spiritually fixed; adidṛṣaḥ—You have manifested; yat—that; vapuḥ—body; adbhutam—wonderful; hi—indeed; nah—unto us.

TRANSLATION

O my Lord, possessing eyes like the petals of a lotus, the worship of the demigods, who are in the bodily concept of life, is fruitless in all respects. But because You are the supreme friend and dearmost Supersoul of everyone,
worship of Your lotus feet is never useless. You have therefore manifested Your form as a fish.

PURPORT

The demigods like Indra, Candra and Sūrya are ordinary living entities who are differentiated parts and parcels of the Supreme Personality of Godhead. The Lord expands Himself through the living beings (nityo nityānāṁ cetanaś cetanānāṁ (Kaṭha Upaniṣad 2.2.13)). His personal viṣṇu-tattva forms, which are all spiritual, are called svāṁśa, and the living entities who are differentiated parts are called vibhinnāṁśa. Some of the vibhinnāṁśa forms are spiritual, and some are a combination of matter and spirit. The conditioned souls in the material world are different from their external bodies made of material energy. Thus the demigods living in the upper planetary systems and the living entities living in the lower planetary system are of the same nature. Nonetheless, those living as human beings on this planet are sometimes attracted to worshiping the demigods in the higher planetary systems. Such worship is temporary. As the human beings on this planet have to change their bodies (tathā dehāntara-prāptiḥ [Bg. 2.13]), the living entities known as Indra, Candra, Varuṇa and so on will also have to change their bodies in due course of time. As stated in Bhagavat-gītā, antavat tu phalam teṣām tad bhavaty alpa-medhasāṁ: [Bg. 7.23] "Men of small intelligence worship the demigods, and their fruits are limited and temporary." Kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ: [Bg. 7.20] those who do not know the position of the demigods are inclined to worship the demigods for some material purpose, but the results of such worship are never permanent. Consequently, here it is said, yathetaresāṁ prthag-ātmanāṁ satāṁ, padopasarpanāṁ mṛṣā bhavet. In other words, if one is to worship someone else, he must worship the Supreme Personality of Godhead. Then his worship will never be fruitless. Svalpam apy asya dharmasya trayate mahato bhayāt: even a slight attempt to worship the Supreme Personality of Godhead is a permanent asset. Therefore, as recommended in Śrīmad-Bhāgavatam, tyaktvā sva-dharmāṁ caraṇāmbujāṁ
hare. One should take to the worship of the lotus feet of Hari, even if this means giving up the so-called occupational duty assigned because of the particular body one has accepted. Because worship in terms of the body is temporary, it does not bear any permanent fruit. But worship of the Supreme Personality of Godhead gives immense benefit.

TEXT 31

श्रीशुकु उवाच
इति ब्रुवाण्य सुपति जंग्लपति:
सत्यनतं मत्स्यकपुरुषण्ये॥
बहुतुकामः प्रत्यायाप्रियवी-
शिकीर्षिकान्तजन्ति: प्रियाम्। ३१।

śrī-śuka uvāca
iti bruvāṇam nṛpatim jagat-patiḥ
satyavrataṁ matsya-vapur yuga-kṣaye
vihartu-kāmaḥ pralayārṇave 'bravic
cikīrṣur ekānta-jana-priyah priyam

SYNONYMS
śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; bruvāṇam—speaking like that; nṛpatim—unto the King; jagat-patiḥ—the master of the entire universe; satyavrataṁ—unto Satyavrata; matsya-vapuḥ—the Lord, who had assumed the form of a fish; yuga-kṣaye—at the end of a yuga; vihartu-kāmaḥ—to enjoy His own pastimes; pralaya-arṇave—in the water of inundation; abravīt—said; cikīrṣuḥ—desiring to do; ekānta-jana-priyah—most beloved by the devotees; priyam—something very beneficial.
TRANSLATION

Śukadeva Gosvāmī said: When King Satyavrata spoke in this way, the Supreme Personality of Godhead, who at the end of the yuga had assumed the form of a fish to benefit His devotee and enjoy His pastimes in the water of inundation, responded as follows.

TEXT 32

श्रीभगवानुवाच
सतमे ध्यातनादूर्ध्वमहन्वेतदर्निदम ।
निर्मक्ष्यत्वप्यप्यामोघो त्रैलोक्यं भूर्षवादिकम् ॥ ३२ ॥

śrī-bhagavān uvāca
saptame hy adyatanād ārdhvam
ahany etad arindama
nimāṅkṣyatī apyayāmbhodhau
trailokyam bhūr-bhuvaḍikam

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; saptame—on the seventh; hi—indeed; adyatanāt—from today; ārdhvam—forward; ahani—on the day; etat—this creation; arimdama—O King who can subdue your enemies; nimāṅkṣyatī—shall be inundated; apyaya-āmbhodhau—in the ocean of destruction; trailokyam—the three lokas; bhūḥ-bhuva-ādikam—namely Bhūrloka, Bhuvarloka and Svarloka.

TRANSLATION

The Supreme Personality of Godhead said: O King, who can subdue your
enemies, on the seventh day from today the three worlds—Bhūḥ, Bhuvaḥ and Svaḥ—will all merge into the water of inundation.

TEXT 33

त्रिलोक्यां लीयमानायां संवर्ताम्भसि वै तदा ।
उपस्थास्यति नौ: काचिद् विशालः त्वां मयेरिता ॥ ३३ ॥

trī-lokyāṁ liyamānāyāṁ
samvartāmbhasi vai tadā
upasthāsyati nauḥ kācid
viśālā tvāṁ mayeritā

SYNONYMS

trī-lokyāṁ—the three lokas; liyamānāyāṁ—upon being merged; samvarta-ambhasi—in the water of destruction; vai—indeed; tadā—at that time; upasthāsyati—will appear; nauḥ—boat; kācit—one; viśālā—very big; tvāṁ—unto you; mayā—by Me; īritā—sent.

TRANSLATION

When all the three worlds merge into the water, a large boat sent by Me will appear before you.

TEXTS 34-35

त्वं तावदोषधी: सर्वं बीजान्युग्मावचानि च ।
ससर्षिभि: परिवृत: सर्वस्तचोपबृहितः ॥ ३४ ॥
आरूढ्य बृहत्ति नावं विचारिष्यस्यविचा व: ।

1003
Ekāraṇīye niśālañeke ॠषीणमेव वर्च्छा

`tvaṁ tāvad oṣadhiḥ sarvā
bijāny uccāvacāni ca
saptarṣibhiḥ parivṛttaḥ
sarva-sattvopabṛhmhitāḥ

āruhya bṛhatīm nāvaṁ
vicariṣyasy aviklavaḥ
ekārṇave nirāloke
ṛṣīnāṁ eva varcasā`

SYNONYMS
tvam—you; tāvat—until that time; oṣadhiḥ—herbs; sarvāḥ—all kinds of;
bijāni—seeds; ucca-avacāni—lower and higher; ca—and; saptarṣibhiḥ—by the
seven ṛṣis; parivṛttaḥ—surrounded; sarva-sattva—all kinds of living entities;
apabrāhmhitāḥ—surrounded by; āruhya—getting on; bṛhatīm—very large;
nāvaḥ—boat; vicariṣyasi—shall travel; aviklavaḥ—without moroseness;
eka-arṇave—in the ocean of inundation; nirāloke—without being illuminated;
ṛṣīnāṁ—of the great ṛṣis; eva—indeed; varcasā—by the effulgence.

TRANSLATION

Thereafter, O King, you shall collect all types of herbs and seeds and load
them on that great boat. Then, accompanied by the seven ṛṣis and surrounded
by all kinds of living entities, you shall get aboard that boat, and without
moroseness you shall easily travel with your companions on the ocean of
inundation, the only illumination being the effulgence of the great ṛṣis.

TEXT 36

1004
Then, as the boat is tossed about by the powerful winds, attach the vessel to My horn by means of the great serpent Vāsuki, for I shall be present by your side.

SYNONYMS

dodhūyamānām—being tossed about; tām—that; nāvam—boat; samīreṇa—by the wind; baliyasā—very powerful; upasthitasya—situated nearby; me—of Me; śṛṅge—to the horn; nibadhnīhi—bind; mahā-ahinā—by the large serpent (Vāsuki).

TRANSLATION

Then, as the boat is tossed about by the powerful winds, attach the vessel to My horn by means of the great serpent Vāsuki, for I shall be present by your side.

TEXT 37

ahān tvaṁ rśibhiḥ sārdham
saha-nāvam udavatī
vikarṣan vicariṣyāmi
yāvad brāhmī niśā prabho

1005
SYNONYMS

aham—I; tvām—unto you; ṛṣibhiḥ—with all the saintly persons; sārdham—all together; saha—with; nāvam—the boat; udanvati—in the water of devastation; vikarśan—contacting; vicarisyāmi—I shall travel; yāvat—as long as; brāhmī—pertaining to Lord Brahmā; niśā—night; prabho—O King.

TRANSLATION

Pulling the boat, with you and all the ṛṣis in it, O King, I shall travel in the water of devastation until the night of Lord Brahmā's slumber is over.

PURPORT

This particular devastation actually took place not during the night of Lord Brahmā but during his day, for it was during the time of Cākṣuṣa Manu. Brahmā's night takes place when Brahmā goes to sleep, but in the daytime there are fourteen Manus, one of whom is Cākṣuṣa Manu. Therefore, Śrīla Viśvanātha Cakravartī Ṭhākura comments that although it was daytime for Lord Brahmā, Brahmā felt sleepy for a short time by the supreme will of the Lord. This short period is regarded as Lord Brahmā's night. This has been elaborately discussed by Śrīla Rūpa Gosvāmī in his Laghu-bhāgavatāmṛta. The following is a summary of his analysis. Because Agastya Muni cursed Svāyambhuva Manu, during the time of Svāyambhuva Manu a devastation took place. This devastation is mentioned in the Matsya Purāṇa. During the time of Cākṣuṣa Manu, by the supreme will of the Lord, there was suddenly another pralaya, or devastation. This is mentioned by Mārkaṇḍeya Ṙṣi in the Viṣṇu-dharmottara. At the end of Manu's time there is not necessarily a devastation, but at the end of the Cākṣuṣa-manvantara, the Supreme Personality of Godhead, by His illusory energy, wanted to show Satyavrata the effects of devastation. Śrīla Śrīdhara Svāmī also agrees with this opinion. The
Laghu-bhāgavatāmṛta says:

madhye manvantarasyaiva
muneḥ sāpān manuṁ prati
pralayo 'sau babhūveti

purāṇe kvacid īryate

ayam ākasmiko jātaś
cākṣusasyāntare manoh
pralayaḥ padmanābhasya
lilayeti ca kutracit

sarva-manvantarasyānte
pralayo niścitam bhavet
viṣṇu-dharmottare tv etat
mārkaṇḍeyena bhāsitam

manor ante layo nāsti
manave 'darṣi māyayā
viṣṇuneti bruvāṇais tu
svāmibhir naiṣa manyate

TEXT 38

मदीयं महिमानं च परं ब्रह्मोति शब्दितम् ।
वेत्त्यस्यनुगृहीतं मे सम्प्रशैविवृद्धं हदिद ॥ ३५ ॥

madīyam mahimānam ca
paraṁ brahmeti śabditam
vätsyasy anugṛhitam me
sampraśnair vibṛtam hṛdi

1007
SYNONYMS

madīyam—pertaining to Me; mahīmānam—glories; ca—and; param brahma—the Supreme Brahman, the Absolute Truth; iti—thus; śabdītam—celebrated; vetsyasi—you shall understand; anugṛhitam—being favored; me—by Me; sampraśnaiḥ—by inquiries; vivṛtam—thoroughly explained; hṛdi—within the heart.

TRANSLATION

You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as paraṁ brahma, will be manifest within your heart. Thus you will know everything about Me.

PURPORT

As stated in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir ājñānam apohanam ca: the Supreme Personality of Godhead, Paramātmā, is situated in everyone's heart, and from Him come remembrance, knowledge and forgetfulness. The Lord reveals Himself in proportion to one's surrender to Him. Ye yathā māṁ prapadyante tāṁs tatha va bhajāmy aham [Bg. 4.11]. In responsive cooperation, the Lord reveals Himself in proportion to one's surrender. That which is revealed to one who fully surrenders is different from what is revealed to one who surrenders partially. Everyone naturally surrenders to the Supreme Personality of Godhead, either directly or indirectly. The conditioned soul surrenders to the laws of nature in material existence, but when one fully surrenders to the Lord, material nature does not act upon him. Such a fully surrendered soul is favored by the Supreme Personality of Godhead directly. Māṁ eva ye prapadyante māyāṁ etāṁ tarantite [Bg. 7.14]. One who has fully surrendered to the Lord has no fear of the modes of material nature, for everything is but an expansion of the Lord's
glories (sarvaṁ khalv idaṁ brahma), and these glories are gradually revealed and realized. The Lord is the supreme purifier (param brahma param dhāma pavitram paramam bhavān [Bg. 10.12]). The more one is purified and the more he wants to know about the Supreme, the more the Lord reveals to him. Full knowledge of Brahman, Paramātmā and Bhagavān is revealed to the pure devotees. The Lord says in Bhagavad-gītā (10.11):

\[
teṣām evānukampārtham
aham ajñāna-jāṁ tamah
nāśayāmy ātma-bhāvastho
jñāna-dipena bhāsvatā
\]

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance."

**TEXT 39**

इत्यमादिश्य राजानं हरिन्तरधीयत ।
सोयज्वैक्षात तं कालं यं हर्षिकेश आदिशत् ॥ ३९ ॥

ittham ādiśya rājānam
harir antaradhiyata
so 'nvavaikṣata tam kālam
yam hṛṣikeśa ādiśat

**SYNONYMS**

ittham—as aforementioned; ādiśya—instructing; rājānam—the King (Satyavrata); hariḥ—the Supreme Personality of Godhead; antaradhiyata—disappeared from that place; saḥ—he (the King); anvavaikṣata—began to wait for; tam kālam—that time; yam—which;
After thus instructing the King, the Supreme Personality of Godhead immediately disappeared. Then King Satyavrata began to wait for that time of which the Lord had instructed.

**SYNONYMS**

ästīrya—spreading; darbhän—kuṣa grass; prāk-kūlān—the upper portion facing east; rāja-ṛṣih—Satyavrata, the saintly King; prāk-udak-mukhaḥ—looking toward the northeast (iśāna); niṣasāda—sat down; hareḥ—of the Supreme Personality of Godhead; pādau—upon the lotus feet; cintayan—meditating; matsya-rūpiṇaḥ—who had assumed the form of a fish.

**TRANSLATION**

After spreading kuṣa with its tips pointing east, the saintly King, himself facing the northeast, sat down on the grass and began to meditate upon the
Supreme Personality of Godhead, Viṣṇu, who had assumed the form of a fish.

**TEXT 41**

तत: समुद्र उद्वेल: सर्वत: प्रावयन् महीम् |
वर्धमानो महामेघवर्ष्णिः समदुर्लुत: || ४१ ||

tataḥ samudra udvalaḥ
sarvataḥ plāvayan mahīm
vardhamāno mahā-meghair
varṣadbhiḥ samadṛśyata

**SYNONYMS**
tataḥ—thereafter; samudraḥ—the ocean; udvalaḥ—overflowing;
sarvataḥ—everywhere; plāvayan—inundating; mahīm—the earth;
vardhamānaḥ—increasing more and more; mahā-meghaiḥ—by gigantic clouds;
varṣadbhiḥ—incessantly pouring rain; samadṛśyata—King Satyavrata saw it.

**TRANSLATION**

Thereafter, gigantic clouds pouring incessant water swelled the ocean more and more. Thus the ocean began to overflow onto the land and inundate the entire world.

**TEXT 42**

ध्यायन् भगवददेशं ददूषे नावभागताम् |
तामास्तह विप्रेन्द्रेऽरादायोष्ठिवीरुः || ४२ ||

dhyāyan bhagavad-ādeśaṁ
dadrśe nāvam āgatām
tām āruroha viprendrai
ādāyauṣadhi-vīrudhaḥ

SYNONYMS
dhyāyan—remembering; bhagavat-ādeśam—the order of the Supreme Personality of Godhead; dadṛše—he saw; nāvam—a boat; āgatām—coming near; tām—aboard the boat; āruroha—got up; vipra-indraiḥ—with the saintly brāhmaṇas; ādāya—taking; auṣadhi—herbs; vīrudhaḥ—and creepers.

TRANSLATION
As Satyavrata remembered the order of the Supreme Personality of Godhead, he saw a boat coming near him. Thus he collected herbs and creepers, and, accompanied by saintly brāhmaṇas, he got aboard the boat.

TEXT 43
																
tam ūcur munayah prītā
rājan dhyāyasva keśavam
sa vai naḥ saṅkaṭād asmād
avītā śām vidhāsyati

SYNONYMS
tam—unto the King; ūcuḥ—said; munayah—all the saintly brāhmaṇas; prītāh—being pleased; rājan—O King; dhyāyasva—meditate; keśavam—upon the Supreme Lord, Keśava; saḥ—His Lordship; vai—indeed; naḥ—us;
TRANSLATION

The saintly brähmaṇas, being pleased with the King, said to him: O King, please meditate upon the Supreme Personality of Godhead, Keśava. He will save us from this impending danger and arrange for our well-being.

TEXT 44

so ‘nudhyātas tato rājñā
prādurāsīn mahārṇave
eka-śṛṅga-dharo matsyo
haimo niyuta-yojanah

SYNONYMS

saḥ—the Lord; anudhyātah—being meditated upon; tataḥ—thereafter (hearing the words of the saintly brähmaṇas); rājñā—by the King; prādurāsīt—appeared (before him); mahā-arṇave—in the great ocean of inundation; eka-śṛṅga-dharah—with one horn; matsyaḥ—a big fish; haimah—made of gold; niyuta-yojanah—eight million miles long.

TRANSLATION

Then, while the King constantly meditated upon the Supreme Personality of Godhead, a large golden fish appeared in the ocean of inundation. The fish had
one horn and was eight million miles long.

**TEXT 45**

निबध्य नावं तच्छूरो यथोक्तो हरिणा पुरा ।
वरत्रेणाहिना तुष्टतुष्टाव मधुसूदनन्म ॥ ४५ ॥

*nibadhya nāvam tac-ṣṛṅge
yathokto hariṇā purā
varatrenāhinā tuṣṭas
tuṣṭāva madhusūdanam*

**SYNONYMS**
nibadhya—anchoring; nāvam—the boat; tat-ṣṛṅge—onto the horn of the big fish; yathā-uktah—as advised; hariṇā—by the Supreme Personality of Godhead; purā—before; varatrenā—used as a rope; ahinā—by the great serpent (of the name Vāsuki); tuṣṭah—being pleased; tuṣṭāva—he satisfied; madhusūdanam—the Supreme Lord, the killer of Madhu.

**TRANSLATION**

Following the instructions formerly given by the Supreme Personality of Godhead, the King anchored the boat to the fish's horn, using the serpent Vāsuki as a rope. Thus being satisfied, he began offering prayers to the Lord.

**TEXT 46**

श्रीराजोवाच
अनायविध्योपहलात्मसंविद्-
स्तन्मूर्तंसंसारपरिश्रमातुराः ।

1014
The King said: By the grace of the Lord, those who have lost their self-knowledge since time immemorial, and who because of this ignorance are involved in a material, conditional life full of miseries, obtain the chance to meet the Lord's devotee. I accept that Supreme Personality of Godhead as the supreme spiritual master.

The Supreme Personality of Godhead is actually the supreme spiritual master. The Supreme Lord knows everything about the suffering of the
conditioned soul, and therefore He appears in this material world, sometimes personally, sometimes by an incarnation and sometimes by authorizing a living being to act on His behalf. In all cases, however, He is the original spiritual master who enlightens the conditioned souls who are suffering in the material world. The Lord is always busy helping the conditioned souls in many ways. Therefore He is addressed here as paramo gurur bhavän. The representative of the Supreme Personality of Godhead who acts to spread Kṛṣṇa consciousness is also guided by the Supreme Lord to act properly in executing the Lord's order. Such a person may appear to be an ordinary human being, but because he acts on behalf of the Supreme Personality of Godhead, the supreme spiritual master, he is not to be neglected as ordinary. It is therefore said, ācāryam māṁ vijāniyāt [SB 11.17.27]: an ācārya who acts on behalf of the Supreme Personality of Godhead should be understood to be as good as the Supreme Lord Himself.

\[
\text{sākṣād dharitvena samasta-śāstrair}
\]
\[
\text{uktas tathā bhāvyata eva sadbhiḥ}
\]
\[
\text{kintu prabhor yaḥ priya eva tasya}
\]
\[
\text{vande gurōḥ śrī-caraṇāravindam **(83)}
\]

Viśvanātha Cakravartī Ṭhākura has advised that the spiritual master acting on the Supreme Lord's behalf must be worshiped as being as good as the Supreme Lord, for he is the Lord's most confidential servant in broadcasting the Lord's message for the benefit of the conditioned souls involved in the material world.

TEXT 47

जनोऽसुव्यः निजकर्मबन्धनः
भोक्तेच्छया कर्म समीहतेःसुखम्।
यत्सेवया तां विद्युनोत्सङ्गतिः

1016
In hopes of becoming happy in this material world, the foolish conditioned soul performs frutive activities that result only in suffering. But by rendering service to the Supreme Personality of Godhead, one becomes free from such false desires for happiness. May my supreme spiritual master cut the knot of false desires from the core of my heart.

PURPORT

For material happiness, the conditioned soul involves himself in frutive
activities, which actually put him into material distress. Because the conditioned soul does not know this, he is said to be in avidyā, or ignorance. Because of a false hope for happiness, the conditioned soul becomes involved in various plans for material activity. Here Mahārāja Satyavrata prays that the Lord sever this hard knot of false happiness and thus become his supreme spiritual master.

TEXT 48

yat-sevayāgner iva rudra-rodanam
pumān vijahyān malam ātmanas tamah
bhajeta varṇam nijam eṣa so 'vyayo
bhūyāt sa iṣāḥ paramo guror guruḥ

SYNONYMS

yat-sevāḥ—the Supreme Personality of Godhead, by serving whom; agneḥ—in touch with fire; iva—as it is; rudra-rodanam—a block of silver or gold becomes purified; pumān—a person; vijahyāt—can give up; malam—all the dirty things of material existence; ātmanah—of one's self; tamah—the mode of ignorance, by which one performs pious and impious activities; bhajeta—may revive; varṇam—his original identity; nijam—one's own; eṣaḥ—such; saḥ—He; avyayaḥ—inexhaustible; bhūyāḥ—let Him become; saḥ—He; iṣāḥ—the Supreme Personality of Godhead; paramaḥ—the supreme; guroh guruh—the spiritual master of all other spiritual masters.
TRANSLATION

One who wants to be free of material entanglement should take to the service of the Supreme Personality of Godhead and give up the contamination of ignorance, involving pious and impious activities. Thus one regains his original identity, just as a block of gold or silver sheds all dirt and becomes purified when treated with fire. May that inexhaustible Supreme Personality of Godhead become our spiritual master, for He is the original spiritual master of all other spiritual masters.

PURPORT

In human life one is meant to undergo austerity to purify one's existence. Tapo divyam putrakā yena sattvam śuddhyet [SB 5.5.1]. Because of contamination by the modes of material nature, one continues in the cycle of birth and death (kāranāṁ guna-saṅgo 'syā sad-asad-yoni janmasu [Bg. 13.22]). Therefore the purpose of human life is to purify oneself of this contamination so that one can regain his spiritual form and not undergo this cycle of birth and death. The recommended process of decontamination is devotional service to the Lord. There are various processes for self-realization, such as karma, jñāna and yoga, but none of them is equal to the process of devotional service. As gold and silver can be freed from all dirty contamination by being put into a fire but not merely by being washed, the living entity can be awakened to his own identity by performing devotional service (yat-sevayā), but not by karma, jñāna or yoga. Cultivation of speculative knowledge or practice of yogic gymnastics will not be helpful.

The word varṇam refers to the luster of one's original identity. The original luster of gold or silver is brilliant. Similarly, the original luster of the living being, who is part of the sac-cid-ānanda-vigraha [Bs. 5.1], is the luster of ānanda, or pleasure. Ānandamayo bhyāsāt. Every living entity has the right to become ānandamaya, joyful, because he is part of the sac-cid-ānanda-vigraha,
Kṛṣṇa. Why should the living being be put into tribulation because of dirty contamination by the material modes of nature? The living entity should become purified and regain his svarūpa, his original identity. This he can do only by devotional service. Therefore, one should adopt the instructions of the Supreme Personality of Godhead, who is described here as guror guruḥ, the spiritual master of all other spiritual masters.

Even though we may not have the fortune to contact the Supreme Lord personally, the Lord's representative is as good as the Lord Himself because such a representative does not say anything unless it is spoken by the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu therefore gives a definition of guru. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa: [Cc. Madhya 7.128] the bona fide guru is he who advises his disciples exactly in accordance with the principles spoken by Kṛṣṇa. The bona fide guru is he who has accepted Kṛṣṇa as guru. This is the guru-paramparā system. The original guru is Vyāsadeva because he is the speaker of Bhagavad-gītā and Śrīmad-Bhāgavatam, wherein everything spoken relates to Kṛṣṇa. Therefore guru-pūjā is known as Vyāsa-pūjā. In the final analysis, the original guru is Kṛṣṇa, His disciple is Nārada, whose disciple is Vyāsa, and in this way we gradually come in touch with the guru-paramparā. One cannot become a guru if he does not know what the Personality of Godhead Kṛṣṇa or His incarnation wants. The mission of the guru is the mission of the Supreme Personality of Godhead: to spread Kṛṣṇa consciousness all over the world.

TEXT 49

न यत्रसदायुतभागलेश-  
मन्ये च देवा गुरवो जना: स्वयम्।  
कर्तुं समेतः प्रभवति पुंस-  
स्तमीश्वरं त्वां शरणं प्रपर्ये॥ ४९ ॥

1020

na yat-prasādāyuta-bhāga-leśam
anye ca devā guravo janāḥ svayam
kartum sametāḥ prabhavanti puṁsas
tam īśvarāṁ tvāṁ śaraṇāṁ prapadye

SYNONYMS
na—not; yat-prasāda—of the mercy of the Supreme Personality of Godhead; ayuta-bhāga-leśam—only one ten-thousandth; anye—others; ca—also; devāḥ—even the demigods; guravaḥ—the so-called gurus; janāḥ—the total population; svayam—personally; kartum—to execute; sametāḥ—all together; prabhavanti—can become equally able; puṁsah—by the Supreme Personality of Godhead; tam—unto Him; īśvarāṁ—unto the Supreme Personality of Godhead; tvāṁ—unto You; śaraṇāṁ—shelter; prapadye—let me surrender.

TRANSLATION
Neither all the demigods, nor the so-called gurus nor all other people, either independently or together, can offer mercy that equals even one ten-thousandth of Yours. Therefore I wish to take shelter of Your lotus feet.

PURPORT
It is said, kāmais tais tair hṛta jñānāḥ prapadyante 'nya-devatāḥ: [Bg. 7.20] people in general, being motivated by material desires, worship the demigods to get fruitive results very quickly. People generally do not become devotees of Lord Viṣṇu, since Lord Viṣṇu never becomes the order-supplier of His devotee. Lord Viṣṇu does not give a devotee benedictions that will create a further demand for benedictions. By worshiping the demigods one may get results, but, as described in Bhagavad-gītā, antavat tu phalam teśām tad bhavaty alpa-medhasām: [Bg. 7.23] whatever great benedictions one may achieve from the demigods are all temporary. Because the demigods themselves are
temporary, their benedictions are also temporary and have no permanent value. Those who aspire for such benedictions have a poor fund of knowledge (tad bhavaty alpa-medhasām). The benedictions of Lord Viṣṇu are different. By the mercy of the Lord Viṣṇu, one can be completely freed from material contamination and go back home, back to Godhead. Therefore the benedictions offered by the demigods cannot compare to even one ten-thousandth of the Lord's benedictions. One should not, therefore, try to obtain benedictions from the demigods or false gurus. One should aspire only for the benediction offered by the Supreme Personality of Godhead. As the Lord says in Bhagavad-gītā (18.66):

\[
\begin{align*}
\text{sarva-dharmān parityajya} \\
\text{mām ekaṁ śaraṇaṁ vraja} \\
\text{ahaṁ tvāṁ sarva-pāpebhyo} \\
\text{mokṣayisyāmi mā śucaḥ}
\end{align*}
\]

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." This is the greatest benediction.

**TEXT 50**

अचक्षुरं नथ्यं यथाग्रणीः कृत-स्तथा जनस्याविद्युৎशोभौ गुरूः ।
त्वमर्क्कटूः सर्वदूषेः समीक्षणोऽवतु गुरूः स्वार्तः बुभुतसताम् ॥ ५० ॥

acaksur andhasya yathāgraniḥ kṛtas
tathā janasyāviduṣo 'budho guruḥ
tvam arka-dṛk sarva-dṛśāṁ samiśaṇo
vṛto guruḥ naḥ sva-gatim bubhutsatām

1022
SYNONYMS

acākṣuḥ—one who does not have his power of sight; andhasya—for such a blind person; yathā—as; agranīḥ—the leader, who goes first; kṛtah—accepted; tatha—similarly; janasya—such a person; aviduṣaḥ—who has no knowledge of the goal of life; abudhah—a foolish rascal; guruḥ—the spiritual master; tvam—Your Lordship; arka-dṛk—appear like the sun; sarva-dṛśām—of all sources of knowledge; samīkṣaṇaḥ—the complete seer; vṛtah—accepted; guruḥ—the spiritual master; nah—our; sva-gatim—one who knows his real self-interest; bubhutsatām—such an enlightened person.

TRANSLATION

As a blind man, being unable to see, accepts another blind man as his leader, people who do not know the goal of life accept someone as a guru who is a rascal and a fool. But we are interested in self-realization. Therefore we accept You, the Supreme Personality of Godhead, as our spiritual master, for You are able to see in all directions and are omniscient like the sun.

PURPORT

The conditioned soul, being wrapped in ignorance and therefore not knowing the goal of life, accepts a guru who can juggle words and make some display of magic that is wonderful to a fool. Sometimes a foolish person accepts someone as a guru because he can manufacture a small quantity of gold by mystic yogic power. Because such a disciple has a poor fund of knowledge, he cannot judge whether the manufacture of gold is the criterion for a guru. Why should one not accept the Supreme Personality of Godhead, Kṛṣṇa, from whom unlimited numbers of gold mines come into being? Aham sarvasya prabhavo mattah sarvam pravartate [Bg. 10.8]. All the gold mines are created by the energy of the Supreme Personality of Godhead. Therefore, why should one
accept a magician who can manufacture only a small portion of gold? Such gurus are accepted by those who are blind, not knowing the goal of life. Mahārāja Satyavrata, however, knew the goal of life. He knew the Supreme Personality of Godhead, and therefore he accepted the Lord as his guru. Either the Supreme Lord or His representative can become guru. The Lord says, mām eva ye prapadyante māyām etām taranti te: [Bg. 7.14] "One can get relief from the clutches of māyā as soon as he surrenders unto Me." Therefore it is the guru's business to instruct his disciple to surrender to the Supreme Personality of Godhead if he wants relief from the material clutches. This is the symptom of the guru. This same principle was instructed by Śrī Caitanya Mahāprabhu: yāre dekha, tāre kaha 'krṣṇa'-upadeśa [Cc. Madhya 7.128]. In other words, one is advised not to accept a guru who does not follow the path of instruction given by Lord Kṛṣṇa.

TEXT 51

jano janasyādiśate 'satīṁ gatīṁ
yayā prapadyeta duratyayāṁ tamah
 tvāṁ tv avyayāṁ jñānam amogham añjasā
prapadyate yena jano nijāṁ padam

SYNONYMS

dwili—a person who is not a bona fide guru (an ordinary person); janasya—of an ordinary person who does not know the goal of life; ādiśate—instructs; asatīṁ—impermanent, material; gatīṁ—the goal of life; yayā—by such
knowledge; prapadyeta—he surrenders; duratayam—insurmountable; tamaḥ—to ignorance; tvam—Your Lordship; tu—but; avyayam—indestructible; jñānam—knowledge; amogham—without material contamination; aṃjasā—very soon; prapadyate—achieves; yena—by such knowledge; janaḥ—a person; nijam—his own; padam—original position.

TRANSLATION

A materialistic so-called guru instructs his materialistic disciples about economic development and sense gratification, and because of such instructions the foolish disciples continue in the materialistic existence of ignorance. But Your Lordship gives knowledge that is eternal, and the intelligent person receiving such knowledge is quickly situated in his original constitutional position.

PURPORT

So-called gurus instruct their disciples for the sake of material profit. Some guru advises that one meditate in such a way that his intelligence will increase in regard to keeping his body fit for sense gratification. Another guru advises that sex is the ultimate goal of life and that one should therefore engage in sex to the best of his ability. These are the instructions of foolish gurus. In other words, because of the instructions of a foolish guru one remains perpetually in material existence and suffers its tribulations. But if one is intelligent enough to take instructions from the Supreme Personality of Godhead, as enunciated in Bhagavad-gītā or the Sāṅkhya philosophy of Kapiladeva, one can very soon attain liberation and be situated in his original position of spiritual life. The words nijaṃ padam are significant. The living entity, being part and parcel of the Supreme Personality of Godhead, has the birthright to a position in Vaikuṇṭhaloka, or the spiritual world, where there is no anxiety. Therefore, one should follow the instructions of the Supreme Personality of Godhead. Then, as stated in Bhagavad-gītā, tyaktvā deham punar janma naiti mām eti so
'ṛjuna: [Bg. 4.9] after giving up one's body, one will return home, back to Godhead. The Lord lives in the spiritual world in His original personality, and a devotee who follows the instructions of the Lord approaches Him (mām eti). As a spiritual person, such a devotee returns to the Personality of Godhead and plays and dances with Him. That is the ultimate goal of life.

TEXT 52

त्वं सर्वलोकस्य सुहँत्र प्रियेश्वरो
द्यात्मा गुरुर्नामभीषिदिशि: ।
तथापि लोको न भवन्तमन्यथै:–
ज्ञानि सन्तं ह्रदि बधकामः ॥ ५२ ॥

tvam sarva-lokasya suhṛt priyeśvaro
hy ātmā gurur jñānam abhīṣṭa-siddhiḥ
tathāpi loko na bhavantam andha-dhīr
jānāti santam hṛdi baddha-kāmaḥ

SYNONYMS

tvam—You, my dear Lord; sarva-lokasya—of all planets and their inhabitants; suhṛt—the most well-wishing friend; priya—the most dear; īśvaraḥ—the supreme controller; hi—also; ātmā—the supreme soul; guruḥ—the supreme teacher; jñānam—the supreme knowledge; abhīṣṭa-siddhiḥ—the fulfillment of all desires; tathā api.—still; lokaḥ—persons; na—not; bhavantam—unto You; andha-dhīḥ—because of blind intelligence; jānāti—can know; santam—situated; hṛdi—in his heart; baddha-kāmaḥ—because of being bewildered by material lusty desires.

TRANSLATION

1026
My Lord, You are the supreme well-wishing friend of everyone, the dearmost friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.

PURPORT

Herein the reason for foolishness is described. Because the conditioned soul in this material world is full of materialistic lusty desires, he cannot understand the Supreme Personality of Godhead, although the Lord is situated in everyone's heart (iśvarah sarva-bhūtānāṁ hṛd-deśe 'ṛjuna tiṣṭhati [Bg. 18.61]). It is because of this foolishness that one cannot take instructions from the Lord, although the Lord is ready to instruct everyone both externally and internally. The Lord says, dadāmi buddhi-yogam tam ṛṣa māṁ upayānti te. In other words, the Lord can give instructions on devotional service by which one can return home, back to Godhead. Unfortunately, however, people do not take this devotional service. The Lord, being situated in everyone's heart, can give one complete instructions on going back to Godhead, but because of lusty desires one engages himself in materialistic activities and does not render service to the Lord. Therefore one is bereft of the value of the Lord's instructions. By mental speculation one can understand that one is not the body but a spirit soul, but unless one engages in devotional service, the real purpose of life is never fulfilled. The real purpose of life is to go back home, back to Godhead, and live with the Supreme Personality of Godhead, play with the Supreme Personality of Godhead, dance with the Supreme Personality of Godhead and eat with the Supreme Personality of Godhead. These are different items of ānanda, spiritual happiness in spiritual variegatedness. Even though one may come to the platform of brahma-bhūta [SB 4.30.20] and understand his spiritual identity by speculative knowledge, one cannot enjoy spiritual life without understanding the Supreme Personality of Godhead. This is indicated here by the word abhiṣṭa-siddhiḥ. One can fulfill
the ultimate goal of life only by engaging in devotional service to the Lord. Then the Lord will give one proper instructions on how to go back home, back to Godhead.

TEXT 53

त्वं त्वामहं देववर्ण वरेण्यं
प्रपद्य ईशं प्रतिबोधनाय।
छिन्ध्यर्थदीपीर्मगवनं वचोभि-
ग्रंथीन हदय्यानं विवृणु स्वमोकः ॥ ५३ ॥

tvāṁ tvāṁ aham deva-varam vareṇyam
prapadya iṣam pratibodhanāya
chindhy artha-dīpair bhagavan vacobhir
granthin hṛdayān vivṛṇu svam okaḥ

SYNONYMS

tvam—how exalted You are; tvām—unto You; aham—myself; deva-varam—worshiped by the demigods; vareṇyam—the greatest of all; prapadye—fully surrendering; iṣam—unto the supreme controller; pratibodhanāya—for understanding the real purpose of life; chindhi—cut off; artha-dīpair—by the light of purposeful instruction; bhagavan—O Supreme Lord; vacobhīḥ—by Your words; granthīn—knots; hṛdayān—fixed within the core of the heart; vivṛṇu—kindly explain; svam okaḥ—my destination in life.

TRANSLATION

O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life's purpose, kindly cut the knot from the core of my
heart and let me know the destination of my life.

PURPORT

Sometimes it is argued that people do not know who is a spiritual master and that finding a spiritual master from whom to get enlightenment in regard to the destination of life is very difficult. To answer all these questions, King Satyavrata shows us the way to accept the Supreme Personality of Godhead as the real spiritual master. The Supreme Lord has given full directions in Bhagavad-gītā about how to deal with everything in this material world and how to return home, back to Godhead. Therefore, one should not be misled by so-called gurus who are rascals and fools. Rather, one should directly see the Supreme Personality of Godhead as the guru or instructor. It is difficult, however, to understand Bhagavad-gītā without the help of the guru. Therefore the guru appears in the paramparā system. In Bhagavad-gītā (4.34) the Supreme Personality of Godhead recommends:

\[
\begin{align*}
tad viddhi pranipātena \\
paripraśnena sevayā \\
upadekṣyanti te jñānam \\
jñāninas tattva-darśinah
\end{align*}
\]

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Lord Kṛṣṇa directly instructed Arjuna. Arjuna is therefore tattva-darśi or guru. Arjuna accepted the Supreme Personality of Godhead (param brahma param dhāma pavitraṁ paramam bhavān [Bg. 10.12]). Similarly, following in the footsteps of Śrī Arjuna, who is a personal devotee of the Lord, one should accept the supremacy of Lord Kṛṣṇa, as supported by Vyāsa, Devala, Asita, Nārada and later by the ācāryas Rāmānuja, Madhvācārya, Nimbārka and Viṣṇu Svāmī and still later by the greatest ācārya, Śrī Caitanya Mahāprabhu. Where, then,
is the difficulty in finding a guru? If one is sincere he can find the guru and learn everything. One should take lessons from the guru and find out the goal of life. Mahārāja Satyavrata, therefore, shows us the way of the mahājana. Mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. One should surrender to the Supreme Personality of Godhead (daśavatāra) and learn from Him about the spiritual world and the goal of life.

TEXT 54

श्रीसुक उवाच
इत्युक्तवन्तं नृपति भगवानादिपूर्णः ।
मत्स्यरूपी महामभोधी विहरस्तत्तत्त्वबलैल ॥ ५४ ॥

śrī-śuka uvāca
ity uktavantam nṛpatim
bhagavān ādi-pūruṣah
matsya-rūpī mahāmbodhau
viharamś tattvam abravīt

SYNONYMS
śrī-śukha uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; uktavantam—being addressed by Mahārāja Satyavrata; nṛpatim—unto the King; bhagavān—the Supreme Personality of Godhead; ādi-pūruṣah—the original person; matsya-rūpī—who had assumed the form of a fish; mahā-ambhodhau—in that water of inundation; viharan—while moving; tattvam abravīt—explained the Absolute Truth.

TRANSLATION

Śukadeva Gosvāmī continued: When Satyavrata had thus prayed to the
Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

**TEXT 55**

पुराणसंहितां दिव्यं सांख्ययोगक्रियावतीम् ।
सत्यव्रतस्य राजेऽर्तमणुन्मशोषत: ॥ ५५ ॥

purāṇa-saṁhitāṁ divyāṁ
sāṁkhya-yoga-kriyāvatāṁ
satyavrataśya rājarṣe
ātma-guhyam aśeṣataḥ

**SYNONYMS**

purāṇa—the subject matter explained in the Purāṇas, the old histories, especially the Matsya Purāṇa; saṁhitām—the Vedic instructions contained in Brahma-saṁhitā and other saṁhitās; divyāṁ—all transcendental literatures; sāṁkhya—the philosophical way of sāṁkhya-yoga; yoga—the science of self-realization or bhakti-yoga; kriyāvatāṁ—practically applied in life; satyavrataśya—of King Satyavrata; rāja-ṛṣeḥ—the great king and saint; ātma-guhyam—all the mysteries of self-realization; aśeṣataḥ—including all branches.

**TRANSLATION**

The Supreme Personality of Godhead thus explained to King Satyavrata the spiritual science known as sāṁkhya-yoga, the science by which one distinguishes between matter and spirit [in other words, bhakti-yoga], along with the instructions contained in the Purāṇas [the old histories] and the saṁhitās. The Lord explained Himself in all these literatures.
TEXT 56

अश्रौषिद्रुषिभि: साक्षमतत्त्वमसंशयम् ॥
नाव्यासीनो भगवता प्रोक्तं ब्रह्म सनातनम् ॥ ५६ ॥

aśrauṣīd ṛṣibhiḥ sākam
ātma-tattvam asaṁśayam
nāvy āśino bhagavatā
proktam brahma sanātanam

SYNONYMS

aśrauṣīt—he heard; ṛṣibhiḥ—the great saintly persons; sākam—with; ātma-tattvam—the science of self-realization; asaṁśayam—without any doubt (because it was spoken by the Supreme Lord); nāvy āśīnah—sitting in the boat; bhagavatā—by the Supreme Personality of Godhead; proktam—explained; brahma—all transcendental literatures; sanātanam—eternally existing.

TRANSLATION

While sitting in the boat, King Satyavrata, accompanied by the great saintly persons, listened to the instructions of the Supreme Personality of Godhead in regard to self-realization. These instructions were all from the eternal Vedic literature [brahma]. Thus the King and sages had no doubt about the Absolute Truth.

TEXT 57

अतीतप्रत्युत्थात्यं उद्धिताय स वेधसे ॥

1032
At the end of the last inundation [during the period of Svāyambhuva Manu] the Supreme Personality of Godhead killed the demon named Hayagrīva and delivered all the Vedic literatures to Lord Brahmā when Lord Brahmā awakened from sleeping.
SYNONYMS

saḥ—he;  tu—indeed;  satyavrataḥ—Satyavrata;  rājā—the King;  jñāna-vijñāna-samyutah—in enlightened in full knowledge and its practical use;  viṣṇoh—of Lord Viṣṇu;  prasādāt—by the mercy;  kalpe asmin—in this period (ruled by Vaivasvata Manu);  āsīt—became;  vaivasvataḥ manuḥ—Vaivasvata Manu.

TRANSLATION

King Satyavrata was illuminated with all Vedic knowledge by the mercy of Lord Viṣṇu, and in this period he has now taken birth as Vaivasvata Manu, the son of the sun-god.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives his verdict that Satyavrata appeared in the Cākṣuṣa-manvantara. When the Cākṣuṣa-manvantara ended, the period of Vaivasvata Manu began. By the grace of Lord Viṣṇu, Satyavrata received instructions from the second fish incarnation and was thus enlightened in all spiritual knowledge.

TEXT 59

satyavratasya rājarṣer
māyā-matsyasya śāṅgīṇah
samvādam mahad-ākhyānam
śrutvā mucyeta kilbiṣāt

1034
SYNONYMS
satyavratasya—of King Satyavrata; rāja-ṛṣeh—of the great king; māyā-matsyasya—and the fish incarnation; śarṅgiṇah—who had one horn on His head; saṁvādam—the description or dealings; mahat-ākhyānam—the great story; śrutvā—by hearing; mucyeta—is delivered; kilbiṣāt—from all sinful reactions.

TRANSLATION
This story concerning the great King Satyavrata and the fish incarnation of the Supreme Personality of Godhead, Viṣṇu, is a great transcendental narration. Anyone who hears it is delivered from the reactions of sinful life.

TEXT 60

अवतारं हरे यों कीर्त्येदन्वं नरं
सङ्कल्पस्तस्य सिध्यति परमां गतिम्

avatāram harer yo 'yam
kīrtayed anvaham narah
saṅkalpās tasya sidhyanti
sa yāti paramām gatim

SYNONYMS
avatāram—incarnation; hareḥ—of the Supreme Personality of Godhead; yah—whoever; ayam—he; kīrtayet—narrates and chants; anvaham—daily; narah—such a person; saṅkalpāḥ—all ambitions; tasya—of him; sidhyanti—become successful; saḥ—such a person; yāti—goes back; paramām
gatim—back home to Godhead, the supreme place.

TRANSLATION

One who narrates this description of the Matsya incarnation and King Satyavrata will certainly have all his ambitions fulfilled, and he will undoubtedly return home, back to Godhead.

TEXT 61

pralaya-payasi dhātuḥ supta-śakter mukhebhyaḥ
śruti-gaṇam apanītam pratyūpādatta hatvā
ditijam akathayad yo brahma satyavratanāṁ
tam aham akhila-hetum jihma-mīnāṁ nato 'smi

SYNONYMS

pralaya-payasi—in the water of inundation; dhātuḥ—from Lord Brahmā; supta-śakteḥ—who was inert because of sleeping; mukhebhyaḥ—from the mouths; śruti-gaṇam—Vedic records; apanītam—stolen; pratyūpādatta—gave back to him; hatvā—by killing; ditijam—the great demon; akathayat—explained; yaḥ—one who; brahma—Vedic knowledge; satyavratanāṁ—for the enlightenment of Satyavrata and the great saintly persons; tam—unto Him; aham—I; akhila-hetum—unto the cause of all causes; jihma-mīnāṁ—appearing as and pretending to be a great fish; nataḥ asmi—I
offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, who pretended to be a gigantic fish, who restored the Vedic literature to Lord Brahmā when Lord Brahmā awakened from sleep, and who explained the essence of Vedic literature to King Satyavrata and the great saintly persons.

PURPORT

Here is a summary of Satyavrata's meeting with the fish incarnation of Lord Viṣṇu. Lord Viṣṇu's purpose was to take back all the Vedic literatures from the demon Hayagriva and restore them to Lord Brahmā. Incidentally, by His causeless mercy, the Lord spoke with Satyavrata. The word satyavrataṁ is significant because it indicates that those on the level of Satyavrata can take knowledge from the Vedas delivered by the Supreme Personality of Godhead. Whatever is spoken by the Supreme Lord is accepted as Veda. As stated in Bhagavad-gītā, vedānta-krd veda-vit: the Supreme Personality of Godhead is the compiler of all Vedic knowledge, and He knows the purport of the Vedas. Therefore, anyone who takes knowledge from the Supreme Personality of Godhead, Kṛṣṇa, or from Bhagavad-gītā as it is, knows the purpose of the Vedas (vedaiś ca sarvair aham eva vedyah [Bg. 15.15]). One cannot understand Vedic knowledge from the vedā-vāda-ratās, who read the Vedas and misconstrue their subject matter. One has to know the Vedas from the Supreme Personality of Godhead.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Matsya, the Lord's Fish Incarnation."

—This commentary has been finished in our New Delhi center today, the
first of September, 1976, the day of Rādhāñōamé, by the grace of the Supreme Personality of Godhead and the ācāryas. Śrila Narottama dāsa Ṭhākura says, tāndera caraṇa sevi bhakta-sane vāsa janame janame haya, ei abhilāśa. I am attempting to present Śrīmad-Bhāgavatam in the English language by the order of my spiritual master, Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, and by his grace the work of translation is gradually progressing, and the European and American devotees who have joined the Kṛṣṇa consciousness movement are helping me considerably. Thus we have expectations of finishing the great task before my passing away. All glories to Śrī Guru and Gaurāṅga.

END OF THE EIGHTH CANTO