

**"Srimad-Bhagavatam – Canto Six"** by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

**Summary:** Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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Canto 6: " Prescribed Duties for Mankind"  
Sixth Canto

SIXTH CANTO

Chapter One  
The History of the Life of Ajamila

Throughout Srimad-Bhagavatam there are descriptions of ten subject matters, including creation, subsequent creation and the planetary systems. Sukadeva Gosvami, the speaker of Srimad-Bhagavatam, has already described creation, subsequent creation and the planetary systems in the Third, Fourth and Fifth Cantos. Now, in this Sixth Canto, which consists of nineteen chapters, he will describe posana, or protection by the Lord.

The first chapter relates the history of Ajamila, who was considered a greatly sinful man, but was liberated when four order carriers of Visnu came to rescue him from the hands of the order carriers of Yamaraja. A full description of how he was liberated, having been relieved of the reactions of his sinful life, is given in this chapter. Sinful activities are painful both in this life and in the next. We should know for certain that the cause of all painful life is sinful action. On the path of fruitive work one certainly commits sinful activities, and therefore according to the considerations of karma-kanda, different types of

atonement are recommended. Such methods of atonement, however, do not free one from ignorance, which is the root of sinful life. Consequently one is prone to commit sinful activities even after atonement, which is therefore very inadequate for purification. On the path of speculative knowledge one becomes free from sinful life by understanding things as they are. Therefore the acquirement of speculative knowledge is also considered a method of atonement. While performing fruitive activities one can become free from the actions of sinful life through austerity, penance, celibacy, control of the mind and senses, truthfulness and the practice of mystic yoga. By awakening knowledge one may also neutralize sinful reactions. Neither of these methods, however, can free one from the tendency to commit sinful activities.

By bhakti-yoga one can completely avoid the tendency for sinful life; other methods are not very feasible. Therefore the Vedic literature concludes that devotional service is more important than the methods of karma-kanda and jnana-kanda. Only the path of devotional service is auspicious for everyone. Fruitive activities and speculative knowledge cannot independently liberate anyone, but devotional service, independent of karma and jnana, is so potent that one who has fixed his mind at the lotus feet of Krsna is guaranteed not to meet the Yamadutas, the order carriers of Yamaraja, even in dreams.

To prove the strength of devotional service, Sukadeva Gosvami described the history of Ajamila. Ajamila was a resident of Kanyakubja (the modern Kanauj). He was trained by his parents to become a perfect brahmana by studying the Vedas and following the regulative principles, but because of his past, this youthful brahmana was somehow attracted by a prostitute, and because of her association he became most fallen and abandoned all regulative principles. Ajamila begot in the womb of the prostitute ten sons, the last of whom was called Narayana. At the time of Ajamila's death, when the order carriers of Yamaraja came to take him, he loudly called the name Narayana in fear because he was attached to his youngest son. Thus he remembered the original Narayana, Lord Visnu. Although he did not chant the holy name of Narayana completely offenselessly, it acted nevertheless. As soon as he chanted the holy name of Narayana, the order carriers of Lord Visnu immediately appeared on the scene. A discussion ensued between the order carriers of Lord Visnu and those of Yamaraja, and by hearing that discussion Ajamila was liberated. He could then understand the bad effect of fruitive activities and could also understand how exalted is the process of devotional service.

#### TEXT 1

#### TEXT

sri-pariksid uvaca  
nivrthti-margah kathita  
adau bhagavata yatha  
krama-yogopalabdhen  
brahmana yad asamsrtih

#### SYNONYMS

sri-pariksit uvaca--Maharaja Pariksit said; nivrthti-margah--the path of liberation; kathitah--described; adau--in the beginning; bhagavata--by Your Holiness; yatha--duly; krama--gradually; yoga-upalabdhen--obtained by the yoga process; brahmana--along with Lord Brahma (after reaching Brahmaloaka); yat--by which way; asamsrtih--cessation of the repetition of birth and death.

## TRANSLATION

Maharaja Pariksit said: O my lord, O Sukadeva Gosvami, you have already described [in the Second Canto] the path of liberation [nivr̥tti-marga]. By following that path, one is certainly elevated gradually to the highest planetary system, Brahmaloḳa, from which one is promoted to the spiritual world along with Lord Brahma. Thus one's repetition of birth and death in the material world ceases.

## PURPORT

Since Maharaja Pariksit was a Vaisnava, when he heard the description, at the end of the Fifth Canto, of the different hellish conditions of life, he was very much concerned with how to liberate the conditioned souls from the clutches of maya and take them back home, back to Godhead. Therefore he reminded his spiritual master, Sukadeva Gosvami, about the nivr̥tti-marga, or path of liberation, which he had described in the Second Canto. Maharaja Pariksit, who at the time of death was fortunate to have met Sukadeva Gosvami, inquired from Sukadeva Gosvami about the path of liberation at that crucial time. Sukadeva Gosvami very much appreciated his question and congratulated him by saying:

variyan esa te prasnah  
kr̥to loka-hitam nr̥pa  
atmavit-sammatah pumsam  
srotavyadisū yah parah

"My dear King, your question is glorious because it is very beneficial for all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists." (Bhag. 2.1.1)

Pariksit Maharaja was astonished that the living entities in the conditional stage do not accept the path of liberation, devotional service, instead of suffering in so many hellish conditions. This is the symptom of a Vaisnava. Vancha-kalpa-tarubhyas ca kr̥pa-sinḍhubhya eva ca: a Vaisnava is an ocean of mercy. Para-duhkha-duhkhi: he is unhappy because of the unhappiness of others. Therefore Pariksit Maharaja, being compassionate toward the conditioned souls suffering in hellish life, suggested that Sukadeva Gosvami continue describing the path of liberation, which he had explained in the beginning of Srimad-Bhagavatam. The word asamsr̥ti is very important in this connection. Samsr̥ti refers to continuing on the path of birth and death. Asamsr̥ti, on the contrary, refers to nivr̥tti-marga, or the path of liberation, by which one's birth and death cease and one gradually progresses to Brahmaloḳa, unless one is a pure devotee who does not care about going to the higher planetary systems, in which case one immediately returns home, back to Godhead, by executing devotional service (tyaktva deham punar janma naiti). Pariksit Maharaja, therefore, was very eager to hear from Sukadeva Gosvami about the path of liberation for the conditioned soul.

According to the opinion of the acaryas, the word krama-yogopalabdhenā indicates that by first performing karma-yoga and then jnana-yoga and finally coming to the platform of bhakti-yoga, one can be liberated. Bhakti-yoga, however, is so powerful that it does not depend on karma-yoga or jnana-yoga. Bhakti-yoga itself is so powerful that even an impious man with no assets in karma-yoga or an illiterate with no assets in jnana-yoga can undoubtedly be elevated to the spiritual world if he simply adheres to bhakti-yoga. Mam evaisyasy asamsayah. Kṛṣṇa says in

Bhagavad-gita (8.7) that by the process of bhakti-yoga one undoubtedly goes back to Godhead, back home to the spiritual world. Yogis, however, instead of going directly to the spiritual world, sometimes want to see other planetary systems, and therefore they ascend to the planetary system where Lord Brahma lives, as indicated here by the word brahmana. At the time of dissolution, Lord Brahma, along with all the inhabitants of Brahmaloaka, goes directly to the spiritual world. This is confirmed in the Vedas as follows:

brahmana saha te sarve  
samprapte pratisancare  
parasyante krtatmanah  
pravisanti param padam

"Because of their exalted position, those who are on Brahmaloaka at the time of dissolution go directly back home, back to Godhead, along with Lord Brahma."

#### TEXT 2

#### TEXT

pravrtti-laksanas caiva  
traigunya-visayo mune  
yo 'sav alina-prakrter  
guna-sargah punah punah

#### SYNONYMS

pravrtti--by inclination; laksanah--symptomized; ca--also; eva--indeed; trai-gunya--the three modes of nature; visayah--possessing as objectives; mune--O great sage; yah--which; asau--that; alina-prakrteh--of one who is not freed from the clutches of maya; guna-sargah--in which there is a creation of material bodies; punah punah--again and again.

#### TRANSLATION

O great sage Sukadeva Gosvami, unless the living entity is freed from the infection of the material modes of nature, he receives different types of bodies in which to enjoy or suffer, and according to the body, he is understood to have various inclinations. By following these inclinations he traverses the path called pravrtti-marga, by which one may be elevated to the heavenly planets, as you have already described [in the Third Canto].

#### PURPORT

As Lord Krsna explains in Bhagavad-gita (9.25):

yanti deva-vrata devan  
pitrn yanti pitr-vratah  
bhutani yanti bhutejya  
yanti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." Because of the influence of the various modes of

nature, the living entities have various tendencies or propensities, and therefore they are qualified to achieve various destinations. As long as one is materially attached, he wants to be elevated to the heavenly planets because of his attraction to the material world. The Supreme Personality of Godhead declares, however, "Those who worship Me come to Me." If one has no information about the Supreme Lord and His abode, one tries to be elevated only to a higher material position, but when one concludes that in this material world there is nothing but repeated birth and death, he tries to return home, back to Godhead. If one attains that destination, he need never return to this material world (yad gatva na nivartante tad dhama paramam mama). As Sri Caitanya Mahaprabhu says in Caitanya-caritamrta (Madhya 19.151):

brahmāṇḍa bhramite kona bhāgyavan jīva  
guru-kṛṣṇa-prasāde paya bhakti-lāṭā-bijā

"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service." All living entities are rotating throughout the universe, going sometimes up to the higher planetary systems and sometimes down to the lower planets. This is the material disease, which is known as pravṛtti-mārga. When one becomes intelligent he takes to nivṛtti-mārga, the path of liberation, and thus instead of rotating within this material world, he returns home, back to Godhead. This is necessary.

#### TEXT 3

#### TEXT

adharmā-lakṣaṇa nana  
narakas canuvarnitah  
manvantaras ca vyakhyata  
adyah svayambhuvo yatah

#### SYNONYMS

adharmā-lakṣaṇah--symptomized by impious activities; nana--various; narakah--hells; ca--also; anuvarnitah--have been described; manu-antarāh--the change of Manus [in one day of Brahma there are fourteen Manus]; ca--also; vyakhyatah--has been described; adyah--the original; svayambhuvah--directly the son of Lord Brahma; yatah--wherein.

#### TRANSLATION

You have also described [at the end of the Fifth Canto] the varieties of hellish life that result from impious activities, and you have described [in the Fourth Canto] the first manvantara, which was presided over by Svayambhuva Manu, the son of Lord Brahma.

#### TEXTS 4-5

#### TEXT

priyavratottanapador  
vamsas tac-caritani ca  
dvipa-varsa-samudradri-  
nady-udyana-vanaspatin

dhara-mandala-samsthanam  
bhaga-laksana-manatah  
jyotisam vivaranam ca  
yathedam asrjad vibhuh

#### SYNONYMS

priyavrata--of Priyavrata; uttanapadoh--and of Uttanapada; vamsah--the dynasty; tat-caritani--their characteristics; ca--also; dvipa--different planets; varsa--lands; samudra--oceans and seas; adri--mountains; nadi--rivers; udyana--gardens; vanaspatin--and trees; dhara-mandala--of the planet earth; samsthanam--situation; bhaga--according to divisions; laksana--different symptoms; manatah--and measurements; jyotisam--of the sun and other luminaries; vivaranam--of the lower planetary systems; ca--and; yatha--as; idam--this; asrjat--created; vibhuh--the Supreme personality of Godhead.

#### TRANSLATION

My dear lord, you have described the dynasties and characteristics of King Priyavrata and King Uttanapada. The Supreme Personality of Godhead created this material world with various universes, planetary systems, planets and stars, with varied lands, seas, oceans, mountains, rivers, gardens and trees, all with different characteristics. These are divided among this planet earth, the luminaries in the sky and the lower planetary systems. You have very clearly described these planets and the living entities who live on them.

#### PURPORT

Here the words yathedam asrjad vibhuh clearly indicate that the Supreme, the great, almighty Personality of Godhead, created this entire material world with its different varieties of planets, stars and so forth. Atheists try to conceal the hand of God, which is present in every creation, but they cannot explain how all these creations could come into existence without a competent intelligence and almighty power behind them. Simply to imagine or speculate is a waste of time. In Bhagavad-gita (10.8), the Lord says, aham sarvasya prabhavo: "I am the origin of everything." Mattah sarvam pravartate: "whatever exists in the creation emanates from Me." Iti matva bhajante mam budha bhava-samanvitah: "When one fully understands that I create everything by My omnipotence, one becomes firmly situated in devotional service and fully surrenders at My lotus feet." Unfortunately, the unintelligent cannot immediately understand Krsna's supremacy. Nonetheless, if they associate with devotees and read authorized books, they may gradually come to the proper understanding, although this may take many, many births. As Krsna says in Bhagavad-gita (7.19):

bahunam janmanam ante  
jnanavan mam prapadyate  
vasudevah sarvam iti  
sa mahatma sudurlabhah

"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." Vasudeva, Krsna, is the creator of everything, and His energy is displayed in various ways. As explained in Bhagavad-gita (7.4-5), a combination of the material energy (bhumir apo 'nalo vayuh) and the spiritual energy, the living entity, exists in every creation. Therefore the same principle, the combination of the supreme spirit and the material elements, is the cause of the cosmic manifestation.

#### TEXT 6

#### TEXT

adhuneha maha-bhaga  
yathaiva narakan narah  
nanogra-yatanan neyat  
tan me vyakhyatum arhasi

#### SYNONYMS

adhuna--right now; iha--in this material world; maha-bhaga--O greatly opulent and fortunate Sukadeva Gosvami; yatha--so that; eva--indeed; narakan--all the hellish conditions into which the impious are put; narah--human beings; nana--varieties of; ugra--terrible; yatanan--conditions of suffering; na iyat--may not undergo; tat--that; me--to me; vyakhyatum arhasi--please describe.

#### TRANSLATION

O greatly fortunate and opulent Sukadeva Gosvami, now kindly tell me how human beings may be saved from having to enter hellish conditions in which they suffer terrible pains.

#### PURPORT

In the Twenty-sixth Chapter of the Fifth Canto, Sukadeva Gosvami has explained that people who commit sinful acts are forced to enter hellish planets and suffer. Now Maharaja Pariksit, being a devotee, is concerned with how this can be stopped. A Vaisnava is para-duhkha-duhkhi; in other words, he has no personal troubles, but he is very unhappy to see others in trouble. Prahlada Maharaja said, "My Lord, I have no personal problems, for I have learned how to glorify Your transcendental qualities and thus enter a trance of ecstasy. I do have a problem, however, for I am simply thinking of these rascals and fools who are busy with maya-sukha, temporary happiness, without knowledge of devotional service unto You." This is the problem faced by a Vaisnava. Because a Vaisnava fully takes shelter of the Supreme personality of Godhead, he personally has no problems, but because he is compassionate toward the fallen, conditioned souls, he is always thinking of plans to save them from their hellish life in this body and the next. Pariksit Maharaja, therefore, anxiously wanted to know from Sukadeva Gosvami how humanity can be saved from gliding down to hell. Sukadeva Gosvami had already explained how people enter hellish life, and he could also explain how they could be saved from it. Intelligent men must take advantage of these instructions. Unfortunately, however, the entire world is lacking Krsna consciousness, and therefore people are suffering from the grossest ignorance and do not

even believe in a life after this one. To convince them of their next life is very difficult because they have become almost mad in their pursuit of material enjoyment. Nevertheless, our duty, the duty of all sane men, is to save them. Maharaja Pariksit is the representative of one who can save them.

#### TEXT 7

#### TEXT

sri-suka uvaca  
na ced ihaivapacitim yathamhasah  
krtasya kuryan mana-ukta-panibhih  
dhruvam sa vai pretya narakan upaiti  
ye kirtita me bhavatas tigma-yatanah

#### SYNONYMS

sri-sukah uvaca--Srila Sukadeva Gosvami said; na--not; cet--if; iha--within this life; eva--certainly; apacitim--counteraction, atonement; yatha--duly; amhasah krtasya--when one has performed sinful activities; kuryat--performs; manah--with the mind; ukta--words; panibhih--and with the senses; dhruvam--undoubtedly; sah--that person; vai--indeed; pretya--after death; narakan--different varieties of hellish conditions; upaiti--attains; ye--which; kirtitah--were already described; me--by me; bhavatah--unto you; tigma-yatanah--in which there is very terrible suffering.

#### TRANSLATION

Sukadeva Gosvami replied: My dear King, if before one's next death whatever impious acts one has performed in this life with his mind, words and body are not counteracted through proper atonement according to the description of the Manu-samhita and other dharma-sastras, one will certainly enter the hellish planets after death and undergo terrible suffering, as I have previously described to you.

#### PURPORT

Srila Visvanatha Cakravarti Thakura mentions that although Maharaja Pariksit was a pure devotee, Sukadeva Gosvami did not immediately speak to him about the strength of devotional service. As stated in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena  
bhakti-yogena sevate  
sa gunan samatityaitan  
brahma-bhuyaya kalpate

Devotional service is so strong that if one fully surrenders to Krsna and takes fully to His devotional service, the reactions of his sinful life immediately stop.

Elsewhere in the Gita (18.66), Lord Krsna urges that one give up all other duties and surrender to Him, and He promises, aham tvam sarva-papebhyo moksayisyami: "I shall free you from all sinful reactions and give you liberation." Therefore in response to the inquiries of Pariksit Maharaja, Sukadeva Gosvami, his guru, could have immediately explained the principle of bhakti, but to test Pariksit Maharaja's intelligence, he



first prescribed atonement according to karma-kanda, the path of fruitive activities. For karma-kanda there are eighty authorized scriptures, such as Manu-samhita, which are known as dharma-sastras. In these scriptures one is advised to counteract his sinful acts by performing other types of fruitive action. This was the path first recommended by Sukadeva Gosvami to Maharaja Pariksit, and actually it is a fact that one who does not take to devotional service must follow the decision of these scriptures by performing pious acts to counteract his impious acts. This is known as atonement.

#### TEXT 8

#### TEXT

tasmat puraivasv iha papa-niskrtau  
yateta mrtyor avipadyatatmana  
dosasya drstva guru-laghavam yatha  
bhisak cikitseta rujam nidanavit

#### SYNONYMS

tasmat--therefore; pura--before; eva--indeed; asu--very quickly; iha--in this life; papa-niskrtau--to become free from the reaction of sinful activities; yateta--one should endeavor; mrtyoh--death; avipadyata--not troubled by disease and old age; atmana--with a body; dosasya--of the sinful activities; drstva--estimating; guru-laghavam--the heaviness or lightness; yatha--just like; bhisak--a physician; cikitseta--would treat; rujam--of disease; nidana-vit--one who is expert in diagnosis.

#### TRANSLATION

Therefore, before one's next death comes, as long as one's body is strong enough, one should quickly adopt the process of atonement according to sastra; otherwise one's time will be lost, and the reactions of his sins will increase. As an expert physician diagnoses and treats a disease according to its gravity, one should undergo atonement according to the severity of one's sins.

#### PURPORT

The dharma-sastras like the Manu-samhita prescribe that a man who has committed murder should be hanged and his own life sacrificed in atonement. Previously this system was followed all over the world, but since people are becoming atheists, they are stopping capital punishment. This is not wise. Herein it is said that a physician who knows how to diagnose a disease prescribes medicine accordingly. If the disease is very serious, the medicine must be strong. The weight of a murderer's sin is very great, and therefore according to Manu-samhita a murderer must be killed. By killing a murderer the government shows mercy to him because if a murderer is not killed in this life, he will be killed and forced to suffer many times in future lives. Since people do not know about the next life and the intricate workings of nature, they manufacture their own laws, but they should properly consult the established injunctions of the sastras and act accordingly. In India even today the Hindu community often takes advice from expert scholars regarding how to counteract sinful activities. In Christianity also there is a process of confession and atonement. Therefore atonement is required, and atonement must be undergone according to the gravity of one's sinful acts.

TEXT 9

TEXT

sri-rajovaca  
drsta-srutabhyam yat papam  
janann apy atmano 'hitam  
karoti bhuyo vivasah  
prayascittam atho katham

SYNONYMS

sri-raja uvaca--Pariksit Maharaja replied; drsta--by seeing; srutabhyam--also by hearing (from the scriptures or lawbooks); yat--since; papam--sinful, criminal action; janann--knowing; api--although; atmanah--of his self; ahitam--injurious; karoti--he acts; bhuyah--again and again; vivasah--unable to control himself; prayascittam--atonement; atho--therefore; katham--what is the value of.

TRANSLATION

Maharaja Pariksit said: One may know that sinful activity is injurious for him because he actually sees that a criminal is punished by the government and rebuked by people in general and because he hears from scriptures and learned scholars that one is thrown into hellish conditions in the next life for committing sinful acts. Nevertheless, in spite of such knowledge, one is forced to commit sins again and again, even after performing acts of atonement. Therefore, what is the value of such atonement?

PURPORT

In some religious sects a sinful man goes to a priest to confess his sinful acts and pay a fine, but then he again commits the same sins and returns to confess them again. This is the practice of a professional sinner. Pariksit Maharaja's observations indicate that even five thousand years ago it was the practice of criminals to atone for their crimes but then commit the same crimes again, as if forced to do so. Therefore, owing to his practical experience, Pariksit Maharaja saw that the process of repeatedly sinning and atoning is pointless. Regardless of how many times he is punished, one who is attached to sense enjoyment will commit sinful acts again and again until he is trained to refrain from enjoying his senses. The word vivasa is used herein, indicating that even one who does not want to commit sinful acts will be forced to do so by habit. Pariksit Maharaja therefore considered the process of atonement to have little value for saving one from sinful acts. In the following verse he further explains his rejection of this process.

TEXT 10

TEXT

kvacin nivartate 'bhadrat  
kvacic carati tat punah  
prayascittam atho 'partham  
manye kunjara-saucavat

#### SYNONYMS

kvacit--sometimes; nivartate--ceases; abhadrat--from sinful activity; kvacit--sometimes; carati--commits; tat--that (sinful activity); punah--again; prayascittam--the process of atonement; atho--therefore; apartham--useless; manye--I consider; kunjara-saucavat--exactly like the bathing of an elephant.

#### TRANSLATION

Sometimes one who is very alert so as not to commit sinful acts is victimized by sinful life again. I therefore consider this process of repeated sinning and atoning to be useless. It is like the bathing of an elephant, for an elephant cleanses itself by taking a full bath, but then throws dust over its head and body as soon as it returns to the land.

#### PURPORT

When Pariksit Maharaja inquired how a human being could free himself from sinful activities so as not to be forced to go to hellish planetary systems after death, Sukadeva Gosvami answered that the process of counteracting sinful life is atonement. In this way Sukadeva Gosvami tested the intelligence of Maharaja Pariksit, who passed the examination by refusing to accept this process as genuine. Now Pariksit Maharaja is expecting another answer from his spiritual master, Sukadeva Gosvami.

#### TEXT 11

#### TEXT

sri-badarayanir uvaca  
karmana karma-nirharo  
na hy atyantika isyate  
avidvad-adhikaritvat  
prayascittam vimarsanam

#### SYNONYMS

sri-badarayanir uvaca--Sukadeva Gosvami, the son of Vyasadeva, replied; karmana--by fruitive activities; karma-nirharah--counteraction of fruitive activities; na--not; hi--indeed; atyantikah--final; isyate--becomes possible; avidvat-adhikaritvat--from being without knowledge; prayascittam--real atonement; vimarsanam--full knowledge of Vedanta.

#### TRANSLATION

Sukadeva Gosvami, the son of Vedavyasa, answered: My dear King, since acts meant to neutralize impious actions are also fruitive, they will not release one from the tendency to act fruitively. Persons who subject themselves to the rules and regulations of atonement are not at all intelligent. Indeed, they are in the mode of darkness. Unless one is freed from the mode of ignorance, trying to counteract one action through another is useless because this will not uproot one's desires. Thus even though one may superficially seem pious, he will undoubtedly be prone to act impiously. Therefore real atonement is enlightenment in perfect knowledge, Vedanta, by which one understands the Supreme Absolute Truth.

#### PURPORT

The guru, Sukadeva Gosvami, has examined Pariksit Maharaja, and it appears that the King has passed one phase of the examination by rejecting the process of atonement because it involves fruitive activities. Now Sukadeva Gosvami is suggesting the platform of speculative knowledge. Progressing from karma-kanda to jnana-kanda, he is proposing, prayascittam vimarsanam: "Real atonement is full knowledge." Vimarsana refers to the cultivation of speculative knowledge. In Bhagavad-gita, karmis, who are lacking in knowledge, are compared to asses. Krsna says in Bhagavad-gita (7.15):

na mam duskrutino mudhah  
prapadyante naradhamah  
mayayapahrta-jnana  
asuram bhavam asritah

"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." Thus karmis who engage in sinful acts and who do not know the true objective of life are called mudhas, asses. Vimarsana, however, is also explained in Bhagavad-gita (15.15), where Krsna says, vedais ca sarvair aham eva vedyah: the purpose of Vedic study is to understand the Supreme Personality of Godhead. If one studies Vedanta but merely advances somewhat in speculative knowledge and does not understand the Supreme Lord, one remains the same mudha. As stated in Bhagavad-gita (7.19), one attains real knowledge when he understands Krsna and surrenders unto Him (bahunam janmanam ante jnanavan mam prapadyate). To become learned and free from material contamination, therefore, one should try to understand Krsna, for thus one is immediately liberated from all pious and impious activities and their reactions.

#### TEXT 12

#### TEXT

nasnatah pathyam evannam  
vyadhayo 'bhibhavanti hi  
evam niyamakrd rajan  
sanaih ksemaya kalpate

#### SYNONYMS

na--not; asnatah--those who eat; pathyam--suitable; eva--indeed; annam--food; vyadhyah--different types of disease; abhibhavanti--overcome; hi--indeed; evam--similarly; niyama-krt--one following regulative principles; rajan--O King; sanaih--gradually; ksemaya--for well-being; kalpate--becomes fit.

#### TRANSLATION

My dear King, if a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured, and the infection of disease can no longer touch him. Similarly, if one follows the regulative principles of knowledge, he gradually progresses toward liberation from material contamination.

#### PURPORT

One is gradually purified if one cultivates knowledge, even through mental speculation, and strictly follows the regulative principles enjoined in the sastras and explained in the next verse. Therefore the platform of jnana, speculative knowledge, is better than the platform of karma, fruitive action. There is every chance of falling from the platform of karma to hellish conditions, but on the platform of jnana one is saved from hellish life, although one is still not completely free from infection. The difficulty is that on the platform of jnana one thinks that he has been liberated and has become Narayana, or Bhagavan. This is another phase of ignorance.

ye 'nye 'ravindaksa vimukta-maninas  
 tvayy asta-bhavad avisuddha-buddhayah  
 aruhya krcchrena param padam tatah  
 patanty adho 'nadrta-yusmad-anghrayah

(Bhag. 10.2.32)

Because of ignorance, one speculatively thinks himself liberated from material contamination although actually he is not. Therefore even if one rises to brahma jnana, understanding of Brahman, one nevertheless falls down because of not taking shelter of the lotus feet of Krsna. Nonetheless, jnanis at least know what is sinful and what is pious, and they very cautiously act according to the injunctions of the sastras.

TEXTS 13-14

TEXT

tapasa brahmacaryena  
 samena ca damena ca  
 tyagena satya-saucabhyam  
 yamena niyamena va

deha-vag-buddhijam dhira  
 dharmajnah sraddhayanvitah  
 ksipanty agham mahad api  
 venu-gulmam ivanalah

SYNONYMS

tapasa--by austerity or voluntary rejection of material enjoyment; brahmacaryena--by celibacy (the first austerity); samena--by controlling the mind; ca--and; damena--by fully controlling the senses; ca--also; tyagena--by voluntarily giving charity to good causes; satya--by truthfulness; saucabhyam--and by following regulative principles to keep oneself internally and externally clean; yamena--by avoiding cursing and violence; niyamena--by regularly chanting the holy name of the Lord; va--and; deha-vak-buddhi-jam--performed by the body, words and intelligence; dhira--those who are sober; dharma-jnah--fully imbued with knowledge of religious principles; sraddhaya anvitah--endowed with faith; ksipanti--destroy; agham--all kinds of sinful activities; mahat api--although very great and abominable; venu-gulmam--the dried creepers beneath a bamboo tree; iva--like; analah--fire.

TRANSLATION

To concentrate the mind, one must observe a life of celibacy and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment. One must then control the mind and senses, give charity, be truthful, clean and nonviolent, follow the regulative principles and regularly chant the holy name of the Lord. Thus a sober and faithful person who knows the religious principles is temporarily purified of all sins performed with his body, words and mind. These sins are like the dried leaves of creepers beneath a bamboo tree, which may be burned by fire although their roots remain to grow again at the first opportunity.

#### PURPORT

Tapah is explained in the smṛti-sastra as follows: manasaś cendriyaṇaṃ ca aikāgyaṃ paramaṃ tapaḥ. "Complete control of the mind and senses and their complete concentration on one kind of activity is called tapah." Our Kṛṣṇa consciousness movement is teaching people how to concentrate the mind on devotional service. This is first-class tapah. Brahmacharya, the life of celibacy, has eight aspects: one should not think of women, speak about sex life, dally with women, look lustfully at women, talk intimately with women or decide to engage in sexual intercourse, nor should one endeavor for sex life or engage in sex life. One should not even think of women or look at them, to say nothing of talking with them. This is called first-class brahmacharya. If a brahmachari or sannyasi talks with a woman in a secluded place, naturally there will be a possibility of sex life without anyone's knowledge. Therefore a complete brahmachari practices just the opposite. If one is a perfect brahmachari, he can very easily control the mind and senses, give charity, speak truthfully and so forth. To begin, however, one must control the tongue and the process of eating.

In the bhakti-marga, the path of devotional service, one must strictly follow the regulative principles by first controlling the tongue (sevānukūle hi jihvadau svayam eva sphuraty adaḥ). The tongue (jihva) can be controlled if one chants the Hare Kṛṣṇa maha-mantra, does not speak of any subjects other than those concerning Kṛṣṇa and does not taste anything not offered to Kṛṣṇa. If one can control the tongue in this way, brahmacharya and other purifying processes will automatically follow. It will be explained in the next verse that the path of devotional service is completely perfect and is therefore superior to the path of fruitive activities and the path of knowledge. Quoting from the Vedas, Śrīla Viraraghava Ācārya explains that austerity involves observing fasts as fully as possible (tapasānāsakena). Śrīla Rupa Gosvāmī has also advised that atyahara, too much eating, is an impediment to advancement in spiritual life. Also, in Bhagavad-gīta (6.17) Kṛṣṇa says:

yuktahara-viharasya  
yukta-cestasya karmasu  
yukta-svapnavabodhasya  
yogo bhavati duḥkha-ha

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system."

In text 14 the word dhirah, meaning "those who are undisturbed under all circumstances," is very significant. Kṛṣṇa tells Arjuna in Bhagavad-gīta (2.14):

matra-sparsas tu kaunteya  
sitosna-sukha-duḥkha-dah

agamapayino 'nityas  
tams titiksasva bharata

"O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." In material life there are many disturbances (adhyatmika, adhidaivika and adhibhautika). One who has learned to tolerate these disturbances under all circumstances is called dhira.

TEXT 15

TEXT

kecit kevalaya bhaktya  
vasudeva-parayanah  
agham dhunvanti kartsnyena  
niharam iva bhaskarah

SYNONYMS

kecit--some people; kevalaya bhaktya--by executing unalloyed devotional service; vasudeva--to Lord Krsna, the all-pervading Supreme Personality of Godhead; parayanah--completely attached (only to such service, without dependence on austerity, penance, cultivation of knowledge or pious activities); agham--all kinds of sinful reactions; dhunvanti--destroy; kartsnyena--completely (with no possibility that sinful desires will revive); niharam--fog; iva--like; bhaskarah--the sun.

TRANSLATION

Only a rare person who has adopted complete, unalloyed devotional service to Krsna can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.

PURPORT

In the previous verse Sukadeva Gosvami gave the example that the dried leaves of creepers beneath a bamboo tree may be completely burnt to ashes by a fire, although the creepers may sprout again because the root is still in the ground. Similarly, because the root of sinful desire is not destroyed in the heart of a person who is cultivating knowledge but who has no taste for devotional service, there is a possibility that his sinful desires will reappear. As stated in Srimad-Bhagavatam (10.14.4):

sreyah-srtim bhaktim udasya te vibho  
klisyanti ye kevala-bodha-labdhaye

Speculators who undergo great labor to gain a meticulous understanding of the material world by distinguishing between sinful and pious activities, but who are not situated in devotional service, are prone to material activities. They may fall down and become implicated in fruitive activities. If one becomes attached to devotional service, however, his desires for material enjoyment are automatically vanquished without separate endeavor. Bhaktih paresanubhavo viraktir anyatra ca: if one is

advanced in Krsna consciousness, material activities, both sinful and pious, automatically become distasteful to him. That is the test of Krsna consciousness. Both pious and impious activities are actually due to ignorance because a living entity, as an eternal servant of Krsna, has no need to act for his personal sense gratification. Therefore as soon as one is reclaimed to the platform of devotional service, he relinquishes his attachment for pious and impious activities and is interested only in what will satisfy Krsna. This process of bhakti, devotional service to Krsna (vasudeva-parayana), relieves one from the reactions of all activities.

Since Maharaja Pariksit was a great devotee. the answers of his guru, Sukadeva Gosvami, concerning karma-kanda and jnana-kanda could not satisfy him. Therefore Sukadeva Gosvami, knowing very well the heart of his disciple, explained the transcendental bliss of devotional service. The word kecit, which is used in this verse, means. "a few people but not all." Not everyone can become Krsna conscious. As Krsna explains in Bhagavad-gita (7.3):

manusyanam sahasresu  
kascid yatati siddhaye  
yatatam api siddhanam  
kascin mam vetti tattvatah

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth." Practically no one understands Krsna as He is, for Krsna cannot be understood through pious activities or attainment of the most elevated speculative knowledge. Actually the highest knowledge consists of understanding Krsna. Unintelligent men who do not understand Krsna are grossly puffed up, thinking that they are liberated or have themselves become Krsna or Narayana. This is ignorance.

To indicate the purity of bhakti, devotional service, Srila Rupa Gosvami says in Bhakti-rasamrta-sindhu (1.1.11):

anyabhilasita-sunyam  
jnana-karmady-anavrtam  
anukulyena krsnanu-  
silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Srila Rupa Gosvami further explains that bhakti is klesaghni subhada, which means if one takes to devotional service, all kinds of unnecessary labor and material distress cease entirely and one achieves all good fortune. Bhakti is so powerful that it is also said to be moksa-laghutakrt; in other words, it minimizes the importance of liberation.

Nondevotees must undergo material hardships because they are prone to commit sinful fruitive activities. The desire to commit sinful actions continues in their hearts due to ignorance. These sinful actions are divided into three categories--pataka, maha-pataka and atipataka--and also into two divisions; prarabdha and aprarabdha. Prarabdha refers to sinful reactions from which one is suffering at the present, and aprarabdha refers to sources of potential suffering. When the seeds (bija) of sinful reactions have not yet fructified, the reactions are called aprarabdha. These seeds of sinful action are unseen, but they are unlimited, and no one can trace when they were first planted. Because of



prarabdha, sinful reactions that have already fructified, one is seen to have taken birth in a low family or to be suffering from other miseries.

When one takes to devotional service, however, all phases of sinful life, including prarabdha, aprarabdha and bija, are vanquished. In Srimad-Bhagavatam (11.14.19) Lord Krsna tells Uddhava:

yathagnih susamrddharcih  
karoty edhamsi bhasmasat  
tatha mad-visaya bhaktir  
uddhavainamsi krtsnasah

"My dear Uddhava, devotional service in relationship with Me is like a blazing fire that can burn to ashes all the fuel of sinful activities supplied to it." How devotional service vanquishes the reactions of sinful life is explained in Srimad-Bhagavatam (3.33.6) in a verse spoken during Lord Kapiladeva's instructions to His mother, Devahuti. Devahuti said:

yan-namadheya-sravananukirtanad  
yat-prahvanad yat-smaranad api kvacit  
svado 'pi sadyah savanaya kalpate  
kutah panas te bhagavan nu darsanat

"My dear Lord, if even a person born in a family of dog-eaters hears and repeats the chanting of Your glories, offers respects to You and remembers You, he is immediately greater than a brahmana and is therefore eligible to perform sacrifices. Therefore, what is to be said of one who has seen You directly?"

In the Padma purana there is a statement that persons whose hearts are always attached to the devotional service of Lord Visnu are immediately released from all the reactions of sinful life. These reactions generally exist in four phases. Some of them are ready to produce results immediately, some are in the form of seeds, some are unmanifested, and some are current. All such reactions are immediately nullified by devotional service. When devotional service is present in one's heart, desires to perform sinful activities have no place there. Sinful life is due to ignorance, which means forgetfulness of one's constitutional position as an eternal servant of God, but when one is fully Krsna conscious he realizes that he is God's eternal servant.

In this regard, Srila Jiva Gosvami comments that bhakti may be divided into two divisions: (1) santata, devotional service that continues incessantly with faith and love, and (2) kadacitki, devotional service that does not continue incessantly but is sometimes awakened. Incessantly flowing devotional service (santata) may also be divided into two categories: (1) service performed with slight attachment and (2) spontaneous devotional service. Intermittent devotional service (kadacitki) may be divided into three categories: (1) ragabhasamayī, devotional service in which one is almost attached, (2) ragabhasa-sunya-svarupa-bhuta, devotional service in which there is no spontaneous love but one likes the constitutional position of serving, and (3) abhasa-rupa, a slight glimpse of devotional service. As for atonement, if one has caught even a slight glimpse of devotional service, all needs to undergo prayascitta, atonement, are superseded. Therefore atonement is certainly unnecessary when one has achieved spontaneous love and, above that, attachment with love, which are signs of increasing advancement in kadacitki. Even in the stage of abhasa-rupa bhakti, all the reactions of sinful life are uprooted and vanquished. Srila Jiva Gosvami expresses the opinion that the word kartsnయా means that even if one has a desire to

commit sinful actions, the roots of that desire are vanquished merely by abhasa-rupa bhakti. The example of bhaskara, the sun, is most appropriate. The abhasa feature of bhakti is compared to twilight, and the accumulation of one's sinful activities is compared to fog. Since fog does not spread throughout the sky, the sun need do no more than merely manifest its first rays, and the fog immediately disappears. Similarly, if one has even a slight relationship with devotional service, all the fog of his sinful life is immediately vanquished.

#### TEXT 16

#### TEXT

na tatha hy aghavan rajan  
puyeta tapa-adibhih  
yatha krsnarpita-pranas  
tat-purusa-nisevaya

#### SYNONYMS

na--not; tatha--so much; hi--certainly; agha-van--a man full of sinful activities; rajan--O King; puyeta--can become purified; tapah-adibhih--by executing the principles of austerity, penance, brahmacarya and other purifying processes; yatha--as much as; krsna-arpita-pranah--the devotee whose life is fully Krsna conscious; tat-purusa-nisevaya--by engaging his life in the service of Krsna's representative.

#### TRANSLATION

My dear King, if a sinful person engages in the service of a bona fide devotee of the Lord and thus learns how to dedicate his life unto the lotus feet of Krsna, he can be completely purified. One cannot be purified merely by undergoing austerity, penance, brahmacarya and the other methods of atonement I have previously described.

#### PURPORT

Tat-purusa refers to a preacher of Krsna consciousness, such as the spiritual master. Srila Narottama dasa Thakura has said, chadiya vaisnava-seva nistara payeche keba: "Without serving a bona fide spiritual master, an ideal Vaisnava, who can be delivered from the clutches of maya?" This idea is also expressed in many other places. Srimad-Bhagavatam (5.5.2) says, mahat-sevam dvaram ahur vimukteh: if one desires liberation from the clutches of maya, one must associate with a pure devotee mahatma. A mahatma is one who engages twenty-four hours daily in the loving service of the Lord. As Krsna says in Bhagavad-gita (9.13):

mahatmanas tu mam partha  
daivim prakrtim asritah  
bhajanty ananya-manaso  
jnatva bhutadim avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." Thus the symptom of a mahatma is that he has no engagement other than service to Krsna. One must render service to a

Vaisnava in order to get freed from sinful reactions, revive one's original Krsna consciousness and be trained in how to love Krsna. This is the result of mahatma-seva. Of course, if one engages in the service of a pure devotee, the reactions of one's sinful life are vanquished automatically. Devotional service is necessary not to drive away an insignificant stock of sins, but to awaken our dormant love for Krsna. As fog is vanquished at the first glimpse of sunlight, one's sinful reactions are automatically vanquished as soon as one begins serving a pure devotee; no separate endeavor is required.

The word krsna-rpita-pranah refers to a devotee who dedicates his life to serving Krsna, not to being saved from the path to hellish life. A devotee is narayana-parayana, or vasudeva-parayana, which means that the path of Vasudeva, or the devotional path, is his life and soul. Narayana-parah sarve na kutascana bibhyati (Bhag. 6.17.28): such a devotee is not afraid of going anywhere. There is a path toward liberation in the higher planetary systems and a path toward the hellish planets, but a narayana-para devotee is unafraid wherever he is sent; he simply wants to remember Krsna, wherever he may be. Such a devotee is unconcerned with hell and heaven; he is simply attached to rendering service to Krsna. When a devotee is put into hellish conditions, he accepts them as Krsna's mercy: tat te 'nukampam susamiksamanah (Bhag. 10.14.8). He does not protest, "Oh, I am such a great devotee of Krsna. Why have I been put into this misery?" Instead he thinks, "This is Krsna's mercy." Such an attitude is possible for a devotee who engages in the service of Krsna's representative. This is the secret of success.

#### TEXT 17

#### TEXT

sadhricino hy ayam loke  
panthah ksemo 'kuto-bhayah  
susilah sadhavo yatra  
narayana-parayanah

#### SYNONYMS

sadhricinah--just appropriate; hi--certainly; ayam--this; loke--in the world; panthah--path; ksemah--auspicious; akutah-bhayah--without fear; su-silah--well-behaved; sadhavah--saintly persons; yatra--wherein; narayana-parayanah--those who have taken the path of Narayana, devotional service, as their life and soul.

#### TRANSLATION

The path followed by pure devotees, who are well behaved and fully endowed with the best qualifications, is certainly the most auspicious path in this material world. It is free from fear, and it is authorized by the sastras.

#### PURPORT

One should not think that the person who takes to bhakti is one who cannot perform the ritualistic ceremonies recommended in the karma-kanda section of the Vedas or is not sufficiently educated to speculate on spiritual subjects. Mayavadis generally allege that the bhakti path is for women and illiterates. This is a groundless accusation. The bhakti path is followed by the most learned scholars, such as the Gosvamis, Lord

Caitanya Mahaprabhu and Ramanujacarya. These are the actual followers of the bhakti path. Regardless of whether or not one is educated or aristocratic, one must follow in their footsteps. Mahajano yena gatah sa panthah: one must follow the path of the mahajanas. The mahajanas are those who have taken to the path of devotional service (susilah sadhavo yatra narayana-parayanah), for these great personalities are the perfect persons. As stated in Srimad-Bhagavatam (5.18.12):

yasyasti bhaktir bhagavaty akincana  
sarvair gunais tatra samasate surah

"One who has unflinching devotion to the Personality of Godhead has all the good qualities of the demigods." The less intelligent, however, misunderstand the bhakti path and therefore allege that it is for one who cannot execute ritualistic ceremonies or speculate. As confirmed here by the word sadhricinah, bhakti is the path that is appropriate, not the paths of karma-kanda and jnana-kanda. Mayavadis may be susilah sadhavah (well-behaved saintly persons), but there is nevertheless some doubt about whether they are actually making progress, for they have not accepted the path of bhakti. On the other hand, those who follow the path of the acaryas are susilah and sadhavah, but furthermore their path is akuto-bhaya, which means free from fear. One should fearlessly follow the twelve mahajanas and their line of disciplic succession and thus be liberated from the clutches of maya.

TEXT 18

TEXT

prayascittani cirnani  
narayana-paranmukham  
na nispunanti rajendra  
sura-kumbham ivapagah

SYNONYMS

prayascittani--processes of atonement; cirnani--very nicely performed; narayana-paranmukham--a nondevotee; na nispunanti--cannot purify; rajendra--O King; sura-kumbham--a pot containing liquor; iva--like; apagah--the waters of the rivers.

TRANSLATION

My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, nondevotees cannot be purified by processes of atonement even if they perform them very well.

PURPORT

To take advantage of the methods of atonement, one must be at least somewhat devoted; otherwise there is no chance of one's being purified. It is clear from this verse that even those who take advantage of karma-kanda and jnana-kanda, but are not at least slightly devoted cannot be purified simply by following these other paths. The word prayascittani is plural in number to indicate both karma-kanda and jnana-kanda. Narottama dasa Thakura therefore says, karma-kanda, jnana-kanda, kevala visera bhanda. Thus Narottama dasa Thakura compares the paths of karma-kanda and jnana-kanda to pots of poison. Liquor and poison are in the same

category. According to this verse from Srimad-Bhagavatam, a person who has heard a good deal about the path of devotional service, but who is not attached to it, who is not Krsna conscious, is like a pot of liquor. Such a person cannot be purified without at least a slight touch of devotional service.

#### TEXT 19

#### TEXT

sakrn manah krsna-padaravindayor  
nivesitam tad-guna-ragi yair iha  
na te yamam pasa-bhrtas ca tad-bhatan  
svapne 'pi pasyanti hi cirna-niskrtah

#### SYNONYMS

sakrt--once only; manah--the mind; krsna-pada-aravindayoh--unto the two lotus feet of Lord Krsna; nivesitam--completely surrendered; tat--of Krsna; guna-ragi--which is somewhat attached to the qualities, name, fame and paraphernalia; yaih--by whom; iha--in this world; na--not; te--such persons; yamam--Yamaraja, the superintendent of death; pasa-bhrtah--those who carry ropes (to catch sinful persons); ca--and; tat--his; bhatan--order carriers; svapne api--even in dreams; pasyanti--see; hi--indeed; cirna-niskrtah--who have performed the right type of atonement.

#### TRANSLATION

Although not having fully realized Krsna, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yamaraja or his order carriers, who are equipped with ropes to bind the sinful.

#### PURPORT

Krsna says in Bhagavad-gita (18.66):

sarva-dharman parityajya  
mam ekam saranam vraja  
aham tvam sarva-papebhyo  
moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." This same principle is described here (sakrn manah krsna-padaravindayoh). If by studying Bhagavad-gita one decides to surrender to Krsna, he is immediately freed from all sinful reactions. It is also significant that Sukadeva Gosvami, having several times repeated the words vasudeva-parayana and narayana-parayana, finally says krsna-padaravindayoh. Thus he indicates that Krsna is the origin of both Narayana and Vasudeva. Even though Narayana and Vasudeva are not different from Krsna, simply by surrendering to Krsna one fully surrenders to all His expansions, such as Narayana, Vasudeva and Govinda. As Krsna says in Bhagavad-gita (7.7), mattah parataram nanyat: "There is no truth superior to Me." There are many names and forms of the Supreme Personality of Godhead, but Krsna is the supreme form (krsnas tu bhagavan svayam). Therefore Krsna recommends to neophyte

devotees that one should surrender unto Him only (mam ekam). Because neophyte devotees cannot understand what the forms of Narayana, Vasudeva and Govinda are, Krsna directly says, mam ekam. Herein, this is also supported by the word krsna-padaravindayoh. Narayana does not speak personally, but Krsna, or Vasudeva, does, as in Bhagavad-gita for example. Therefore, to follow the direction of Bhagavad-gita means to surrender unto Krsna, and to surrender in this way is the highest perfection of bhakti-yoga.

Pariksit Maharaja had inquired from Sukadeva Gosvami how one can be saved from falling into the various conditions of hellish life. In this verse Sukadeva Gosvami answers that a soul who has surrendered to Krsna certainly cannot go to naraka, hellish existence. To say nothing of going there, even in his dreams he does not see Yamaraja or his order carriers, who are able to take one there. In other words, if one wants to save himself from falling into naraka, hellish life, he should fully surrender to Krsna. The word sakrt is significant because it indicates that if one sincerely surrenders to Krsna once, he is saved even if by chance he falls down by committing sinful activities. Therefore Krsna says in Bhagavad-gita (9.30):

api cet su-duracaro  
bhajate mam ananya-bhak  
sadhur eva sa mantavyah  
samyag vyavasito hi sah

"Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly situated." If one never for a moment forgets Krsna, he is safe even if by chance he falls down by committing sinful acts.

In the Second Chapter of Bhagavad-gita (2.40) the Lord also says:

nehabhikrama-naso 'sti  
pratyavayo na vidyate  
svalpam apy asya dharmasya  
trayate mahato bhayat

"In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."

Elsewhere in the Gita (6.40) the Lord says, na hi kalyana-krt kascid durgatim tata gacchati: "one who performs auspicious activity is never overcome by evil." The highest kalyana (auspicious) activity is to surrender to Krsna. That is the only path by which to save oneself from falling down into hellish life. Srila Prabodhananda Sarasvati has confirmed this as follows:

kaivalyam narakayate tri-dasa-pur akasa-puspayate  
durdantendriya-kala-sarpa-patali protkhata-damstrayate  
visvam purna-sukhayate vidhi-mahendradis ca kitayate  
yat-karunya-kataksa-vaibhavavatam tam gauram eva stumah

The sinful actions of one who has surrendered unto Krsna are compared to a snake with its poison fangs removed (protkhata-damstrayate). Such a snake is no longer to be feared. Of course, one should not commit sinful activities on the strength of having surrendered to Krsna. However, even if one who has surrendered to Krsna happens to do something sinful because of his former habits, such sinful actions no longer have a destructive effect. Therefore one should adhere to the lotus feet of

Krsna very tightly and serve Him under the direction of the spiritual master. Thus in all conditions one will be akuto-bhaya, free from fear.

#### TEXT 20

##### TEXT

atra codaharantimam  
itihagam puratanam  
dutanam visnu-yamayoh  
samvadas tam nibodha me

##### SYNONYMS

atra--in this connection; ca--also; udaharanti--they give as an example; imam--this; itihagam--the history (of Ajamila); puratanam--which is very old; dutanam--of the order carriers; visnu--of Lord Visnu; yamayoh--and of Yamaraja; samvadah--the discussion; tam--that; nibodha--try to understand; me--from me.

##### TRANSLATION

In this regard, learned scholars and saintly persons describe a very old historical incident involving a discussion between the order carriers of Lord Visnu and those of Yamaraja. Please hear of this from me.

##### PURPORT

The Puranas, or old histories, are sometimes neglected by unintelligent men who consider their descriptions mythological. Actually, the descriptions of the Puranas, or the old histories of the universe, are factual, although not chronological. The puranas record the chief incidents that have occurred over many millions of years, not only on this planet but also on other planets within the universe. Therefore all learned and realized Vedic scholars speak with references to the incidents in the Puranas. Srila Rupa Gosvami accepts the Puranas to be as important as the Vedas themselves. Therefore in Bhakti-rasamrta-sindhu he quotes the following verse from the Brahma-yamala:

sruti-smrti-puranadi-  
pancaratra-vidhim vina  
aikantiki harer bhaktir  
utpatayaiva kalpate

"Devotional service of the Lord that ignores the authorized Vedic literatures like the Upanisads, puranas and Narada-pancaratra is simply an unnecessary disturbance in society." A devotee of Krsna must refer not only to the Vedas, but also to the puranas. One should not foolishly consider the Puranas mythological. If they were mythological, Sukadeva Gosvami would not have taken the trouble to recite the old historical incidents concerning the life of Ajamila. Now the history begins as follows.

#### TEXT 21

##### TEXT

kanyakubje dvijah kascid

dasi-patir ajamilah  
namna nasta-sadacaro  
dasyah samsarga-dusitah

SYNONYMS

kanya-kubje--in the city of Kanyakubja (Kanauj, a town near Kanpur);  
dvijah--brahmana; kascit--some; dasi-patih--the husband of a low-class  
woman or prostitute; ajamilah--Ajamila; namna--by name; nasta-sat-acarah--  
who lost all brahminical qualities; dasyah--of the prostitute or  
maidservant; samsarga-dusitah--contaminated by the association.

TRANSLATION

In the city known as Kanyakubja there was a brahmana named Ajamila who  
married a prostitute maidservant and lost all his brahminical qualities  
because of the association of that low-class woman.

PURPORT

The fault of illicit connection with women is that it makes one lose  
all brahminical qualities. In India there is still a class of servants,  
called sudras, whose maidservant wives are called sudranis. Sometimes  
people who are very lusty establish relationships with such maidservants  
and sweeping women, since in the higher statuses of society they cannot  
indulge in the habit of woman hunting, which is strictly prohibited by  
social convention. Ajamila, a qualified brahmana youth, lost all his  
brahminical qualities because of his association with a prostitute, but  
he was ultimately saved because he had begun the process of bhakti-yoga.  
Therefore in the previous verse, Sukadeva Gosvami spoke of the person who  
has only once surrendered himself at the lotus feet of the Lord (manah  
krsna-padaravindayoh) or has just begun the bhakti-yoga process. Bhakti-  
yoga begins with sravanam kirtanam visnoh, hearing and chanting of Lord  
Visnu's names, as in the maha-mantra--Hare Krsna, Hare Krsna, Krsna  
Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. Chanting is  
the beginning of bhakti-yoga. Therefore Sri Caitanya Mahaprabhu declares:

harer nama harer nama  
harer namaiva kevalam  
kalau nasty eva nasty eva  
nasty eva gatih anyatha

"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." The process of chanting the holy name  
of the Lord is always superbly effective, but it is especially effective  
in this age of Kali. Its practical effectiveness will now be explained by  
Sukadeva Gosvami through the history of Ajamila, who was freed from the  
hands of the Yamadutas simply because of chanting the holy name of  
Narayana. Pariksit Maharaja's original question was how to be freed from  
falling down into hell or into the hands of the Yamadutas. In reply,  
Sukadeva Gosvami is citing this old historical example to convince  
Pariksit Maharaja of the potency of bhakti-yoga, which begins simply with  
the chanting of the Lord's name. All the great authorities of bhakti-yoga  
recommend the devotional process beginning with the chanting of the holy  
name of Krsna (tan-nama-grahanadibhih).



TEXT

bandy-aksaih kaitavais cauryair  
garhitam vrttim asthitah  
bibhrat kutumbam asucir  
yatayam asa dehinah

SYNONYMS

bandi-aksaih--by unnecessarily arresting someone; kaitavaih--by cheating in gambling or throwing dice; cauryaih--by committing theft; garhitam--condemned; vrttim--professions; asthitah--who has undertaken (because of association with a prostitute); bibhrat--maintaining; kutumbam--his dependent wife and children; asucih--being most sinful; yatayam asa--he gave trouble; dehinah--to other living entities.

TRANSLATION

This fallen brahmana, Ajamila, gave trouble to others by arresting them, by cheating them in gambling or by directly plundering them. This was the way he earned his livelihood and maintained his wife and children.

PURPORT

This verse indicates how degraded one becomes simply by indulging in illicit sex with a prostitute. Illicit sex is not possible with a chaste or aristocratic woman, but only with unchaste sudras. The more society allows prostitution and illicit sex, the more impetus it gives to cheaters, thieves, plunderers, drunkards and gamblers. Therefore we first advise all the disciples in our Krsna consciousness movement to avoid illicit sex, which is the beginning of all abominable life and which is followed by meat-eating, gambling and intoxication, one after another. Of course, restraint is very difficult, but it is quite possible if one fully surrenders to Krsna, since all these abominable habits gradually become distasteful for a Krsna conscious person. If illicit sex is allowed to increase in a society, however, the entire society will be condemned, for it will be full of rogues, thieves, cheaters and so forth.

TEXT 23

TEXT

evam nivasatas tasya  
lalayanasya tat-sutan  
kalo 'tyagan mahan rajann  
astasilyayusah samah

SYNONYMS

evam--in this way; nivasatah--living; tasya--of him (Ajamila); lalayanasya--maintaining; tat--of her (the sudrani); sutan--sons; kalah--time; atyagat--passed away; mahan--a great amount; rajan--O King; astasilya--eighty-eight; ayusah--of the duration of life; samah--years.

TRANSLATION

My dear King, while he thus spent his time in abominable, sinful activities to maintain his family of many sons, eighty-eight years of his life passed by.

TEXT 24

TEXT

tasya pravayasah putra  
dasa tesam tu yo 'vamah  
balo narayano namna  
pitros ca dayito bhramam

SYNONYMS

tasya--of him (Ajamila); pravayasah--who was very old; putrah--sons; dasa--ten; tesam--of all of them; tu--but; yah--the one who; avamah--the youngest; balah--child; narayanah--Narayana; namna--by name; pitroh--of the father and mother; ca--and; dayitah--dear; bhramam--very.

TRANSLATION

That old man Ajamila had ten sons, of whom the youngest was a baby named Narayana. Since Narayana was the youngest of all the sons, he was naturally very dear to both his father and his mother.

PURPORT

The word pravayasah indicates Ajamila's sinfulness because although he was eighty-eight years old, he had a very young child. According to Vedic culture, one should leave home as soon as he has reached fifty years of age; one should not live at home and go on producing children. Sex life is allowed for twenty-five years, between the ages of twenty-five and forty-five or, at the most, fifty. After that one should give up the habit of sex life and leave home as a vanaprastha and then properly take sannyasa. Ajamila, however, because of his association with a prostitute, lost all brahminical culture and became most sinful, even in his so-called household life.

TEXT 25

TEXT

sa baddha-hrdayas tasminn  
arbhake kala-bhasini  
niriksamanas tal-lilam  
mumude jaratho bhramam

SYNONYMS

sah--he; baddha-hrdayah--being very attached; tasmin--to that; arbhake--small child; kala-bhasini--who could not talk clearly but talked in broken language; niriksamanah--seeing; tat--his; lilam--pastimes (such as walking and talking to his father); mumude--enjoyed; jarathah--the old man; bhramam--very much.

TRANSLATION

Because of the child's broken language and awkward movements, old Ajamila was very much attached to him. He always took care of the child and enjoyed the child's activities.

#### PURPORT

Here it is clearly mentioned that the child Narayana was so young that he could not even speak or walk properly. Since the old man was very attached to the child, he enjoyed the child's activities, and because the child's name was Narayana, the old man always chanted the holy name of Narayana. Although he was referring to the small child and not to the original Narayana, the name of Narayana is so powerful that even by chanting his son's name he was becoming purified (harer nama harer nama harer namaiva kevalam). Srila Rupa Gosvami has therefore declared that if one's mind is somehow or other attracted by the holy name of Krsna (tasmāt kenapy upayena manah krsne nivesayet), one is on the path of liberation. It is customary in Hindu society for parents to give their children names like Krsnadasa, Govinda dasa, Narayana dasa and Vrndavana dasa. Thus they chant the names Krsna, Govinda, Narayana and Vrndavana and get the chance to be purified.

#### TEXT 26

#### TEXT

bhunjanah prapiban khadan  
balakam sneha-yantritah  
bhojayan payayan mudho  
na vedagatam antakam

#### SYNONYMS

bhunjanah--while eating; prapiban--while drinking; khadan--while chewing; balakam--unto the child; sneha-yantritah--being attached by affection; bhojayan--feeding; payayan--giving something to drink; mudhah--the foolish man; na--not; veda--understood; agatam--had arrived; antakam--death.

#### TRANSLATION

When Ajamila chewed food and ate it, he called the child to chew and eat, and when he drank he called the child to drink also. Always engaged in taking care of the child and calling his name, Narayana, Ajamila could not understand that his own time was now exhausted and that death was upon him.

#### PURPORT

The Supreme Personality of Godhead is kind to the conditioned soul. Although this man completely forgot Narayana, he was calling his child, saying, "Narayana, please come eat this food. Narayana, please come drink this milk." Somehow or other, therefore, he was attached to the name Narayana. This is called ajnata-sukrti. Although calling for his son, he was unknowingly chanting the name of Narayana, and the holy name of the Supreme Personality of Godhead is so transcendently powerful that his chanting was being counted and recorded.

#### TEXT 27

## TEXT

sa evam vartamano 'jno  
mrtyu-kala upasthite  
matim cakara tanaye  
bale narayanahvaye

## SYNONYMS

sah--that Ajamila; evam--thus; vartamanah--living; ajnah--foolish;  
mrtyu-kale--when the time of death; upasthite--arrived; matim cakara--  
concentrated his mind; tanaye--on his son; bale--the child; narayana-  
ahvaye--whose name was Narayana.

## TRANSLATION

When the time of death arrived for the foolish Ajamila, he began  
thinking exclusively of his son Narayana.

## PURPORT

In the Second Canto of the Srimad-Bhagavatam (2.1.6) Sukadeva Gosvami  
says:

etavan sankhya-yogabhyam  
svadharma-parinisthaya  
janma-labhah parah pumsam  
ante narayana-smrtih

"The highest perfection of human life, achieved either by complete  
knowledge of matter and spirit, by acquirement of mystic powers, or by  
perfect discharge of one's occupational duty, is to remember the  
Personality of Godhead at the end of life." Somehow or other, Ajamila  
consciously or unconsciously chanted the name of Narayana at the time of  
death (ante narayana-smrtih), and therefore he became all-perfect simply  
by concentrating his mind on the name of Narayana.

It may also be concluded that Ajamila, who was the son of a brahmana,  
was accustomed to worshipping Narayana in his youth because in every  
brahmana's house there is worship of the narayana-sila. This system is  
still present in India; in a rigid brahmana's house, there is narayana-  
seva, worship of Narayana. Therefore, although the contaminated Ajamila  
was calling for his son, by concentrating his mind on the holy name of  
Narayana he remembered the Narayana he had very faithfully worshiped in  
his youth.

In this regard Srila Sridhara Svami expressed his verdict as follows:  
etac ca tad-upalalanadi-sri-narayana-namoccarana-mahatmyena tad-bhaktir  
evabhud iti siddhantopayogitvenapi drastavyam. "According to the bhakti-  
siddhanta, it is to be analyzed that because Ajamila constantly chanted  
his son's name, Narayana, he was elevated to the platform of bhakti,  
although he did not know it." Similarly, Srila Viraraghava Acarya gives  
this opinion: evam vartamanah sa dvijah mrtyu-kale upasthite satyajno  
narayanakhye putra eva matim cakara matim asaktam akarod ity arthah.  
"Although at the time of death he was chanting the name of his son, he  
nevertheless concentrated his mind upon the holy name of Narayana." Srila  
Vijayadhvaja Tirtha gives a similar opinion:

mrtyu-kale deha-viyoga-laksana-kale mrtyoh sarva-dosa-papa-harasya harer  
anugrahat kale datta-jnana-laksane upasthite hrđi prakasite tanaye purna-  
jnane bale panca-varsa-kalpe pradesa-matre narayanahvaye murti-visese  
matim smarana-samartham cittam cakara bhaktyasmarad ity arthah.

Directly or indirectly, Ajamila factually remembered Narayana at the  
time of death (ante narayana-smrtih).

#### TEXTS 28-29

##### TEXT

sa pasa-hastams trin drstva  
purusan ati-darunan  
vakra-tundan urdhva-romna  
atmanam netum agatan

dure kridanakasaktam  
putram narayanahvayam  
plavitena svarenocair  
ajuhavakulendriyah

##### SYNONYMS

sah--that person (Ajamila); pasa-hastan--having ropes in their hands;  
trin--three; drstva--seeing; purusan--persons; ati-darunan--very fearful  
in their features; vakra-tundan--with twisted faces; urdhva-romnah--with  
hair standing on the body; atmanam--the self; netum--to take away;  
agatan--arrived; dure--a short distance away; kridanaka-asaktam--engaged  
in his play; putram--his child; narayana-ahvayam--named Narayana;  
plavitena--with tearful eyes; svarena--with his voice; ucceh--very  
loudly; ajuhava--called; akula-indriyah--being full of anxiety.

##### TRANSLATION

Ajamila then saw three awkward persons with deformed bodily features,  
fierce, twisted faces, and hair standing erect on their bodies. With  
ropes in their hands, they had come to take him away to the abode of  
Yamaraja. When he saw them he was extremely bewildered, and because of  
attachment to his child, who was playing a short distance away, Ajamila  
began to call him loudly by his name. Thus with tears in his eyes he  
somehow or other chanted the holy name of Narayana.

##### PURPORT

A person who performs sinful activities performs them with his body,  
mind and words. Therefore three order carriers from Yamaraja came to take  
Ajamila to Yamaraja's abode. Fortunately, even though he was referring to  
his son, Ajamila chanted the four syllables of the hari-nama Narayana,  
and therefore the order carriers of Narayana, the Visnudutas, also  
immediately arrived there. Because Ajamila was extremely afraid of the  
ropes of Yamaraja, he chanted the Lord's name with tearful eyes.  
Actually, however, he never meant to chant the holy name of Narayana; he  
meant to call his son.

#### TEXT 30

##### TEXT

nisamya mriyamanasya  
mukhato hari-kirtanam  
bhartur nama maharaja  
parsadah sahasapatan

SYNONYMS

nisamya--hearing; mriyamanasya--of the dying man; mukhatah--from the mouth; hari-kirtanam--chanting of the holy name of the Supreme Personality of Godhead; bhartuh nama--the holy name of their master; maha-raja--O King; parsadah--the order carriers of Visnu; sahasa--immediately; apatan--arrived.

TRANSLATION

My dear King, the order carriers of Visnu, the Visnudutas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajamila, who had certainly chanted without offense because he had chanted in complete anxiety.

PURPORT

Srila Visvanatha Cakravarti Thakura remarks, hari-kirtanam nisamyapatan, katham-bhutasya bhartur nama bruvatah: the order carriers of Lord Visnu came because Ajamila had chanted the holy name of Narayana. They did not consider why he was chanting. While chanting the name of Narayana, Ajamila was actually thinking of his son, but simply because they heard Ajamila chanting the Lord's name, the order carriers of Lord Visnu, the Visnudutas, immediately came for Ajamila's protection. Hari-kirtana is actually meant to glorify the holy name, form, pastimes and qualities of the Lord. Ajamila, however, did not glorify the form, qualities or paraphernalia of the Lord; he simply chanted the holy name. Nevertheless, that chanting was sufficient to cleanse him of all sinful activities. As soon as the Visnudutas heard their master's name being chanted, they immediately came. In this regard Srila Vijayadhvaja Tirtha remarks: anena putra-sneham antarena pracinadrsta-balad udbhutaya bhaktya bhagavan-nama-sankirtanam krtam iti jnayate. "Ajamila chanted the name of Narayana because of his excessive attachment to his son. Nevertheless, because of his past good fortune in having rendered devotional service to Narayana, he apparently chanted the holy name in full devotional service and without offenses."

TEXT 31

TEXT

vikarsato 'ntar hrdayad  
dasi-patim ajamilam  
yama-presyan visnuduta  
varayam asur ojasa

SYNONYMS

vikarsatah--snatching; antah hrdayat--from within the heart; dasi-patim--the husband of the prostitute; ajamilam--Ajamila; yama-presyan--the messengers of Yamaraja; visnu-dutah--the order carriers of Lord Visnu; varayam asuh--forbade; ojasa--with resounding voices.

## TRANSLATION

The order carriers of Yamaraja were snatching the soul from the core of the heart of Ajamila, the husband of the prostitute, but with resounding voices the messengers of Lord Visnu, the Visnudutas, forbade them to do so.

## PURPORT

A Vaisnava, one who has surrendered to the lotus feet of Lord Visnu, is always protected by Lord Visnu's order carriers. Because Ajamila had chanted the holy name of Narayana, the Visnudutas not only immediately arrived on the spot but also at once ordered the Yamadutas not to touch him. By speaking with resounding voices, the Visnudutas threatened to punish the Yamadutas if they continued trying to snatch Ajamila's soul from his heart. The order carriers of Yamaraja have jurisdiction over all sinful living entities, but the messengers of Lord Visnu, the Visnudutas, are capable of punishing anyone, including Yamaraja, if he wrongs a Vaisnava.

Materialistic scientists do not know where to find the soul within the body with their material instruments, but this verse clearly explains that the soul is within the core of the heart (hrdaya); it is from the heart that the Yamadutas were extracting the soul of Ajamila. Similarly, we learn that the Supersoul, Lord Visnu, is also situated within the heart (isvarah sarva-bhutanam hrd-dese 'rjuna tisthati). In the Upanisads it is said that the Supersoul and the individual soul are living in the same tree of the body as two friendly birds. The Supersoul is said to be friendly because the Supreme Personality of Godhead is so kind to the original soul that when the original soul transmigrates from one body to another, the Lord goes with him. Furthermore, according to the desire and karma of the individual soul, the Lord, through the agency of maya, creates another body for him.

The heart of the body is a mechanical arrangement. As the Lord says in Bhagavad-gita (18.61):

isvarah sarva-bhutanam  
hrd-dese 'rjuna tisthati  
bhramayan sarva-bhutani  
yantrarudhani mayaya

"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." Yantra means a machine, such as an automobile. The driver of the machine of the body is the individual soul, who is also its director or proprietor, but the supreme proprietor is the Supreme Personality of Godhead. One's body is created through the agency of maya (karmana daiva-netrena), and according to one's activities in this life, another vehicle is created, again under the supervision of daivi maya (daivi hy esa guna-mayi mama maya duratyaya). At the appropriate time, one's next body is immediately chosen, and both the individual soul and the Supersoul transfer to that particular bodily machine. This is the process of transmigration. During transmigration from one body to the next, the soul is taken away by the order carriers of Yamaraja and put into a particular type of hellish life (naraka) in order to become accustomed to the condition in which he will live in his next body.

TEXT 32

TEXT

ucur nisedhitas tams te  
vaivasvata-purahsarah  
ke yuyam pratiseddharo  
dharma-rajasya sasanam

SYNONYMS

ucuh--replied; nisedhitah--being forbidden; tan--to the order carriers of Lord Visnu; te--they; vaivasvata--of Yamaraja; purah-sarah--the assistants or messengers; ke--who; yuyam--all of you; pratised-dharah--who are opposing; dharma-rajasya--of the king of religious principles, Yamaraja; sasanam--the ruling jurisdiction.

TRANSLATION

When the order carriers of Yamaraja, the son of the sun-god, were thus forbidden, they replied: Who are you, sirs, that have the audacity to challenge the jurisdiction of Yamaraja?

PURPORT

According to the sinful activities of Ajamila, he was within the jurisdiction of Yamaraja, the supreme judge appointed to consider the sins of the living entities. When forbidden to touch Ajamila, the order carriers of Yamaraja were surprised because they had never been hindered in the execution of their duty by anyone within the three worlds.

TEXT 33

TEXT

kasya va kuta ayatah  
kasmad asya nisedhatha  
kim deva upadeva ya  
yuyam kim siddha-sattamah

SYNONYMS

kasya--whose servants; va--or; kutah--from where; ayatah--have you come; kasmad--what is the reason; asya--(the taking away) of this Ajamila; nisedhatha--are you forbidding; kim--whether; devah--demigods; upadevah--sub-demigods; yah--who; yuyam--all of you; kim--whether; siddha-sat-tamah--the best of the perfect beings, the pure devotees.

TRANSLATION

Dear sirs, whose servants are you, where have you come from, and why are you forbidding us to touch the body of Ajamila? Are you demigods from the heavenly planets, are you sub-demigods, or are you the best of devotees?

PURPORT



The most significant word used in this verse is siddha-sattamah, which means "the best of the perfect." In Bhagavad-gita (7.3) it is said, manusyanam sahasresu kascid yatati siddhaye: out of millions of persons, one may try to become siddha, perfect--or, in other words, self-realized. A self-realized person knows that he is not the body but a spiritual soul (aham brahmasmi). At the present moment practically everyone is unaware of this fact, but one who understands this has attained perfection and is therefore called siddha. When one understands that the soul is part and parcel of the supreme soul and one thus engages in the devotional service of the supreme soul, one becomes siddha-sat-tama. One is then eligible to live in the Vaikuntha planets or Krsnaloka. The word siddha-sattama, therefore, refers to a liberated, pure devotee.

Since the Yamadutas are servants of Yamaraja, who is also one of the siddha-sattamas, they knew that a siddha-sattama is above the demigods and sub-demigods and, indeed, above all the living entities within this material world. The Yamadutas therefore inquired why the Visnudutas were present where a sinful man was going to die.

It should also be noted that Ajamila was not yet dead, for the Yamadutas were trying to snatch the soul from his heart. They could not take the soul, however, and therefore Ajamila was not yet dead. This will be revealed in later verses. Ajamila was simply in an unconscious state when the argument was in progress between the Yamadutas and the Visnudutas. The conclusion of the argument was to be a decision regarding who would claim the soul of Ajamila.

#### TEXTS 34-36

##### TEXT

sarve padma-palasaksah  
pita-kauseya-vasasah  
kiritinah kundalino  
lasat-puskara-malinah

sarve ca nutna-vayasah  
sarve caru-caturbhujah  
dhanur-nisangasi-gada-  
sankha-cakrambuja-sriyah

diso vitimiralokah  
kurvantah svena tejasa  
kim artham dharmapalasya  
kinkaran no nisedhatha

##### SYNONYMS

sarve--all of you; padma-palasa-aksah--with eyes like the petals of a lotus flower; pita--yellow; kauseya--silk; vasasah--wearing garments; kiritinah--with helmets; kundalinah--with earrings; lasat--glittering; puskar-malinah--with a garland of lotus flowers; sarve--all of you; ca--also; nutna-vayasah--very youthful; sarve--all of you; caru--very beautiful; catuh-bhujah--with four arms; dhanuh--bow; nisanga--quiver of arrows; asi--sword; gada--club; sankha--conchshell; cakra--disc; ambuja--lotus flower; sriyah--decorated with; disah--all directions; vitimira--without darkness; alokah--extraordinary illumination; kurvantah--exhibiting; svena--by your own; tejasa--effulgence; kim artham--what is the purpose; dharmapalasya--of Yamaraja, the maintainer of religious principles; kinkaran--servants; nah--us; nisedhatha--you are forbidding.

## TRANSLATION

The order carriers of Yamaraja said: Your eyes are just like the petals of lotus flowers. Dressed in yellow silken garments, decorated with garlands of lotuses, and wearing very attractive helmets on your heads and earrings on your ears, you all appear fresh and youthful. Your four long arms are decorated with bows and quivers of arrows and with swords, clubs, conchshells, discs and lotus flowers. Your effulgence has dissipated the darkness of this place with extraordinary illumination. Now, sirs, why are you obstructing us?

## PURPORT

Before even being introduced to a foreigner, one becomes acquainted with him through his dress, bodily features and behavior and can thus understand his position. Therefore when the Yamadutas saw the Visnudutas for the first time, they were surprised. They said, "By your bodily features you appear to be very exalted gentlemen, and you have such celestial power that you have dissipated the darkness of this material world with your own effulgences. Why then should you endeavor to stop us from executing our duty?" It will be explained that the Yamadutas, the order carriers of Yamaraja, mistakenly considered Ajamila sinful. They did not know that although he was sinful throughout his entire life, he was purified by constantly chanting the holy name of Narayana. In other words, unless one is a Vaisnava, one cannot understand the activities of a Vaisnava.

The dress and bodily features of the residents of Vaikunthaloka are properly described in these verses. The residents of Vaikuntha, who are decorated with garlands and yellow silken garments, have four arms holding various weapons. Thus they conspicuously resemble Lord Visnu. They have the same bodily features as Narayana because they have attained the liberation of sarupya, but they nevertheless act as servants. All the residents of Vaikunthaloka know perfectly well that their master is Narayana, or Krsna, and that they are all His servants. They are all self-realized souls who are nitya-mukta, everlastingly liberated. Although they could conceivably declare themselves Narayana or Visnu, they never do so; they always remain Krsna conscious and serve the Lord faithfully. Such is the atmosphere of Vaikunthaloka. Similarly, one who learns the faithful service of Lord Krsna through the Krsna consciousness movement will always remain in Vaikunthaloka and have nothing to do with the material world.

## TEXT 37

### TEXT

sri-suka uvaca  
ity ukte yamadutais te  
vasudevokta-karinah  
tan pratyucuh prahasyedam  
megha-nirhradaya gira

### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; ukte--being addressed; yamadutaih--by the messengers of Yamaraja; te--they; vasudeva-ukta-karinah--who are always ready to execute the orders of Lord Vasudeva

(being personal associates of Lord Visnu who have obtained the liberation of salokya); tan--unto them; pratyucuh--replied; prahasya--smiling; idam--this; megha-nirhradaya--resounding like a rumbling cloud; gira--with voices.

#### TRANSLATION

Sukadeva Gosvami continued: Being thus addressed by the messengers of Yamaraja, the servants of Vasudeva smiled and spoke the following words in voices as deep as the sound of rumbling clouds.

#### PURPORT

The Yamadutas were surprised to see that the Visnudutas, although polite, were hindering the rule of Yamaraja. Similarly, the Visnudutas were also surprised that the Yamadutas, although claiming to be servants of Yamaraja, the supreme judge of religious principles, were unaware of the principles of religious action. Thus the Visnudutas smiled, thinking, "What is this nonsense they are speaking? If they are actually servants of Yamaraja they should know that Ajamila is not a suitable candidate for them to carry off."

#### TEXT 38

#### TEXT

sri-visnuduta ucuh  
yuyam vai dharma-rajasya  
yadi nirdesa-karinah  
bruta dharmasya nas tattvam  
yac cadharmasya laksanam

#### SYNONYMS

sri-visnudutah ucuh--the blessed messengers of Lord Visnu spoke; yuyam--all of you; vai--indeed; dharma-rajasya--of King Yamaraja, who knows the religious principles; yadi--if; nirdesa-karinah--order carriers; bruta--just speak; dharmasya--of religious principles; nah--unto us; tattvam--the truth; yat--that which; ca--also; adharmasya--of impious activities; laksanam--symptoms.

#### TRANSLATION

The blessed messengers of Lord Visnu, the Visnudutas, said: If you are actually servants of Yamaraja, you must explain to us the meaning of religious principles and the symptoms of irreligion.

#### PURPORT

This inquiry by the Visnudutas to the Yamadutas is most important. A servant must know the instructions of his master. The servants of Yamaraja claimed to be carrying out his orders, and therefore the Visnudutas very intelligently asked them to explain the symptoms of religious and irreligious principles. A Vaisnava knows these principles perfectly well because he is well acquainted with the instructions of the Supreme Personality of Godhead. The Supreme Lord says, sarva-dharman parityajya mam ekam saranam vraja: "Give up all other varieties of religion and just surrender unto Me." Therefore surrender unto the

Supreme Personality of Godhead is the actual principle of religion. Those who have surrendered to the principles of material nature instead of to Krsna are all impious, regardless of their material position. Unaware of the principles of religion, they do not surrender to Krsna, and therefore they are considered sinful rascals, the lowest of men, and fools bereft of all knowledge. As Krsna says in Bhagavad-gita (7.15):

na mam duskrino mudhah  
prapadyante naradhamah  
mayayapahrta-jnana  
asuram bhavam asritah

"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." One who has not surrendered to Krsna does not know the true principle of religion; otherwise he would have surrendered.

The question posed by the Visnudutas was very suitable. One who represents someone else must fully know that person's mission. The devotees in the Krsna consciousness movement must therefore be fully aware of the mission of Krsna and Lord Caitanya; otherwise they will be considered foolish. All devotees, especially preachers, must know the philosophy of Krsna consciousness so as not to be embarrassed and insulted when they preach.

#### TEXT 39

#### TEXT

katham svid dhriyate dandah  
kim vasya sthanam ipsitam  
dandyah kim karinah sarve  
aho svit katicin nram

#### SYNONYMS

katham svid--by which means; dhriyate--is imposed; dandah--punishment; kim--what; va--or; asya--of this; sthanam--the place; ipsitam--desirable; dandyah--punishable; kim--whether; karinah--fruitive actors; sarve--all; aho svit--or whether; katicin--some; nram--of the human beings.

#### TRANSLATION

What is the process of punishing others? Who are the actual candidates for punishment? Are all karmis engaged in fruitive activities punishable, or only some of them?

#### PURPORT

One who has the power to punish others should not punish everyone. There are innumerable living entities, the majority of whom are in the spiritual world and are nitya-mukta, everlastingly liberated. There is no question of judging these liberated living beings. Only a small fraction of the living entities, perhaps one fourth, are in the material world. And the major portion of the living entities in the material world--8,000,000 of the 8,400,000 forms of life--are lower than human beings. They are not punishable, for under the laws of material nature they are automatically evolving. Human beings, who are advanced in consciousness,

are responsible, but not all of them are punishable. Those engaged in advanced pious activities are beyond punishment. Only those who engage in sinful activities are punishable. Therefore the Visnudutas particularly inquired about who is punishable and why Yamaraja has been designated to discriminate between who is punishable and who is not. How is one to be judged? What is the basic principle of authority? These are the questions raised by the Visnudutas.

#### TEXT 40

#### TEXT

yamaduta ucuh  
veda-pranihito dharmo  
hy adharmas tad-viparyayah  
vedo narayanah saksat  
svayambhur iti susruma

#### SYNONYMS

yamadutah ucuh--the order carriers of Yamaraja said; veda--by the four Vedas (Sama, Yajur, Rg and Atharva); pranihitah--prescribed; dharmah--religious principles; hi--indeed; adharmah--irreligious principles; tat-viparyayah--the opposite of that (that which is not supported by Vedic injunctions); vedah--the Vedas, books of knowledge; narayanah saksat--directly the Supreme Personality of Godhead (being the words of Narayana); svayam-bhuh--self-born, self-sufficient (appearing only from the breath of Narayana and not being learned from anyone else); iti--thus; susruma--we have heard.

#### TRANSLATION

The Yamadutas replied: That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Narayana, and are self-born. This we have heard from Yamaraja.

#### PURPORT

The servants of Yamaraja replied quite properly. They did not manufacture principles of religion or irreligion. Instead, they explained what they had heard from the authority Yamaraja. Mahajano yena gatah sa panthah: one should follow the mahajana, the authorized person. Yamaraja is one of twelve authorities. Therefore the servants of Yamaraja, the Yamadutas, replied with perfect clarity when they said susruma ("we have heard"). The members of modern civilization manufacture defective religious principles through speculative concoction. This is not dharma. They do not know what is dharma and what is adharma. Therefore, as stated in the beginning of Srimad-Bhagavatam, dharmah projjhita-kaitavo 'tra: dharma not supported by the Vedas is rejected from srimad-bhagavata-dharma. Bhagavata-dharma comprises only that which is given by the Supreme Personality of Godhead. Bhagavata-dharma is sarva-dharman parityajya mam ekam saranam vraja: one must accept the authority of the Supreme Personality of Godhead and surrender to Him and whatever He says. That is dharma. Arjuna, for example, thinking that violence was adharma, was declining to fight, but Krsna urged him to fight. Arjuna abided by the orders of Krsna, and therefore he is actually a dharmi because the order of Krsna is dharma. Krsna says in Bhagavad-gita (15.15), vedais ca

sarvair aham eva vedyah: "The real purpose of veda, knowledge, is to know Me." One who knows Krsna perfectly is liberated. As Krsna says in Bhagavad-gita (4.9):

janma karma ca me divyam  
evam yo vetti tattvatah  
tyaktva deham punar janma  
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." One who understands Krsna and abides by His order is a candidate for returning home, back to Godhead. It may be concluded that dharma, religion, refers to that which is ordered in the Vedas, and adharmā, irreligion, refers to that which is not supported in the Vedas.

Dharma is not actually manufactured by Narayana. As stated in the Vedas, asya mahato bhutasya nisvasitam etad yad rg-vedah iti: the injunctions of dharma emanate from the breathing of Narayana, the supreme living entity. Narayana exists eternally and breathes eternally, and therefore dharma, the injunctions of Narayana, also exist eternally. Srila Madhvacarya, the original acarya for those who belong to the Madhva-Gaudiya-sampradaya, says:

vedanam prathamam vakta  
harir eva yato vibhuh  
ato visnv-atmaka veda  
ity ahur veda-vadinah

The transcendental words of the Vedas emanated from the mouth of the Supreme Personality of Godhead. Therefore the Vedic principles should be understood to be Vaisnava principles because Visnu is the origin of the Vedas. The Vedas contain nothing besides the instructions of Visnu, and one who follows the Vedic principles is a Vaisnava. The Vaisnava is not a member of a manufactured community of this material world. A Vaisnava is a real knower of the Vedas, as confirmed in Bhagavad-gita (vedais ca sarvair aham eva vedyah).

TEXT 41

TEXT

yena sva-dhamny ami bhava  
rajah-sattva-tamomayah  
guna-nama-kriya-rupair  
vibhavyante yatha-tatham

SYNONYMS

yena--by whom (Narayana); sva-dhamni--although in His own place, the spiritual world; ami--all these; bhavah--manifestations; rajah-sattva-tamah-mayah--created by the three modes of material nature (passion, goodness and ignorance); guna--qualities; nama--names; kriya--activities; rupaih--and with forms; vibhavyante--are variously manifested; yatha-tatham--exactly to the right point.

TRANSLATION

The supreme cause of all causes, Narayana, is situated in His own abode in the spiritual world, but nevertheless He controls the entire cosmic manifestation according to the three modes of material nature--sattva-guna, rajo-guna and tamo-guna. In this way all living entities are awarded different qualities, different names [such as brahmana, ksatriya and vaisya], different duties according to the varnasrama institution, and different forms. Thus Narayana is the cause of the entire cosmic manifestation.

#### PURPORT

The Vedas inform us:

na tasya karyam karanam ca vidyate  
na tat-samas cabhyadhikas ca drsyate  
parasya saktir vividhaiva srutyate  
svabhaviki jnana-bala-kriya ca

(Svetasvatara Upanisad 6.8)

Narayana, the Supreme Personality of Godhead, is almighty, omnipotent. He has multifarious energies, and therefore He is able to remain in His own abode and without endeavor supervise and manipulate the entire cosmic manifestation through the interaction of the three modes of material nature--sattva-guna, rajo-guna and tamo-guna. These interactions create different forms, bodies, activities and changes, which all occur perfectly. Because the Lord is perfect, everything works as if He were directly supervising and taking part in it. Atheistic men, however, being covered by the three modes of material nature, cannot see Narayana to be the supreme cause behind all activities. As Krsna says in Bhagavad-gita (7.13):

tribhir gunamayair bhavair  
ebhih sarvam idam jagat  
mohitam nabhijanati  
mam ebhyah param avyayam

"Deluded by the three modes, the whole world does not know Me, who am above the modes and inexhaustible." Because unintelligent agnostics are mohita, illusioned by the three modes of material nature, they cannot understand that Narayana, Krsna, is the supreme cause of all activities. As stated in Brahma-samhita (5.1):

isvarah paramah krsnah  
sac-cid-ananda-vigraha  
anadir adir govindah  
sarva-karana-karanam

"Krsna, 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."

#### TEXT 42

#### TEXT

suryo 'gnih kham marud devah  
somah sandhyahani disah

kam kuh svayam dharma iti  
hy ete daihyasya saksinah

SYNONYMS

suryah--the sun-god; agnih--the fire; kham--the sky; marut--the air; devah--the demigods; somah--the moon; sandhya--evening; ahani--the day and night; disah--the directions; kam--the water; kuh--the land; svayam--personally; dharmah--Yamaraja or the Supersoul; iti--thus; hi--indeed; ete--all of these; daihyasya--of a living entity embodied in the material elements; saksinah--witnesses.

TRANSLATION

The sun, fire, sky, air, demigods, moon, evening, day, night, directions, water, land and Supersoul Himself all witness the activities of the living entity.

PURPORT

The members of some religious sects, especially Christians, do not believe in the reactions of karma. We once had a discussion with a learned Christian professor who argued that although people are generally punished after the witnesses of their misdeeds are examined, where are the witnesses responsible for one's suffering the reactions of past karma? To such a person the answer by the Yamadutas is given here. A conditioned soul thinks that he is working stealthily and that no one can see his sinful activities, but we can understand from the sastras that there are many witnesses, including the sun, fire, sky, air, moon, demigods, evening, day, night, directions, water, land and the Supersoul Himself, who sits with the individual soul within his heart. Where is the dearth of witnesses? The witnesses and the Supreme Lord both exist, and therefore so many living entities are elevated to higher planetary systems or degraded to lower planetary systems, including the hellish planets. There are no discrepancies, for everything is arranged perfectly by the management of the Supreme God (svabhaviki jnana-bala-kriya ca). The witnesses mentioned in this verse are also mentioned in other Vedic literatures:

aditya-candrav anilo 'nalas ca  
dyaur bhimir apo hrdayam yamas ca  
ahas ca rattris ca ubhe ca sandhye  
dharmo 'pi janati narasya vrttam

TEXT 43

TEXT

etair adharmo vijnatah  
sthanam dandasya yujyate  
sarve karmanurodhena  
dandam arhanti karinah

SYNONYMS

etaih--by all these (witnesses, beginning from the sun-god); adharmah--deviation from the regulative principles; vijnatah--is known; sthanam--the proper place; dandasya--of punishment; yujyate--is accepted as;



sarve--all; karma-anurodhena--with consideration of the activities performed; dandam--punishment; arhanti--deserve; karinah--the performers of sinful activities.

#### TRANSLATION

The candidates for punishment are those who are confirmed by these many witnesses to have deviated from their prescribed regulative duties. Everyone engaged in fruitive activities is suitable to be subjected to punishment according to his sinful acts.

#### TEXT 44

#### TEXT

sambhavanti hi bhadrani  
viparitani canaghah  
karinam guna-sango 'sti  
dehavan na hy akarma-krt

#### SYNONYMS

sambhavanti--there are; hi--indeed; bhadrani--auspicious, pious activities; viparitani--just the opposite (inauspicious, sinful activities); ca--also; anaghah--O sinless inhabitants of Vaikuntha; karinam--of the fruitive workers; guna-sangah--contamination of the three modes of nature; asti--there is; deha-van--anyone who has accepted this material body; na--not; hi--indeed; akarma-krt--without performing action.

#### TRANSLATION

O inhabitants of Vaikuntha, you are sinless, but those within this material world are all karmis, whether acting piously or impiously. Both kinds of action are possible for them because they are contaminated by the three modes of nature and must act accordingly. One who has accepted a material body cannot be inactive, and sinful action is inevitable for one acting under the modes of material nature. Therefore all the living entities within this material world are punishable.

#### PURPORT

The difference between human beings and nonhuman beings is that a human is supposed to act according to the direction of the Vedas. Unfortunately, men manufacture their own ways of acting, without reference to the Vedas. Therefore all of them commit sinful actions and are punishable.

#### TEXT 45

#### TEXT

yena yavan yathadharmo  
dharmo veva samihitah  
sa eva tat-phalam bhunkte  
tatha tavad amutra vai

#### SYNONYMS

yena--by which person; yavan--to which extent; yatha--in which manner; adharmah--irreligious activities; dharmah--religious activities; va--or; iha--in this life; samihitah--performed; sah--that person; eva--indeed; tat-phalam--the particular result of that; bhunkte--enjoys or suffers; tatha--in that way; tavat--to that extent; amutra--in the next life; vai--indeed.

#### TRANSLATION

In proportion to the extent of one's religious or irreligious actions in this life, one must enjoy or suffer the corresponding reactions of his karma in the next.

#### PURPORT

As stated in Bhagavad-gita (14.18):

urdhvam gacchanti sattva-stha  
madhye tisthanti rajasah  
jaghanya-guna-vrtti-stha  
adho gacchanti tamasah

Those who act in the mode of goodness are promoted to higher planetary systems to become demigods, those who act in an ordinary way and do not commit excessively sinful acts remain within this middle planetary system, and those who perform abominable sinful actions must go down to hellish life.

#### TEXT 46

#### TEXT

yatheha deva-pravaras  
traividyam upalabhyate  
bhutesu guna-vaicitryat  
tathanyatranumiyate

#### SYNONYMS

yatha--just as; iha--in this life; deva-pravarah--O best of the demigods; traividyam--three kinds of attributes; upalabhyate--are achieved; bhutesu--among all living entities; guna-vaicitryat--because of the diversity of the contamination by the three modes of nature; tatha--similarly; anyatra--in other places; anumiyate--it is inferred.

#### TRANSLATION

O best of the demigods, we can see three different varieties of life, which are due to the contamination of the three modes of nature. The living entities are thus known as peaceful, restless and foolish; as happy, unhappy or in-between; or as religious, irreligious and semireligious. We can deduce that in the next life these three kinds of material nature will similarly act.

#### PURPORT

The actions and reactions of the three modes of material nature are visible in this life. For example, some people are very happy, some are very distressed, and some are in mixed happiness and distress. This is the result of past association with the modes of material nature--goodness, passion and ignorance. Since these varieties are visible in this life, we may assume that the living entities, according to their association with the different modes of material nature, will be happy, distressed or between the two in their next lives also. Therefore the best policy is to disassociate oneself from the three modes of material nature and be always transcendental to their contamination. This is possible only when one fully engages in the devotional service of the Lord. As Krsna confirms in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena  
bhakti-yogena sevate  
sa gunan samatityaitan  
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down under any circumstance, at once transcends the modes of material nature and thus comes to the spiritual platform." Unless one is fully absorbed in the service of the Lord, one is subject to the contamination of the three modes of material nature and must therefore suffer from distress or mixed happiness and distress.

TEXT 47

TEXT

vartamano 'nyayoh kalo  
gunabhijnapako yatha  
evam janmanyayor etad  
dharmadharma-nidarsanam

SYNONYMS

vartamanah--the present; anyayoh--of the past and future; kalah--time; guna-abhijnapakah--making known the qualities; yatha--just as; evam--thus; janma--birth; anyayoh--of the past and future births; etad--this; dharma--religious principles; adharma--irreligious principles; nidarsanam--indicating.

TRANSLATION

Just as springtime in the present indicates the nature of springtimes in the past and future, so this life of happiness, distress or a mixture of both gives evidence concerning the religious and irreligious activities of one's past and future lives.

PURPORT

Our past and future are not very difficult to understand, for time is under the contamination of the three modes of material nature. As soon as spring arrives, the usual exhibition of various types of fruits and flowers automatically becomes manifest, and therefore we may conclude that spring in the past was adorned with similar fruits and flowers and will be so adorned in the future also. Our repetition of birth and death is taking place within time, and according to the influence of the modes

of nature, we are receiving various types of bodies and being subjected to various conditions.

TEXT 48

TEXT

manasaiva pure devah  
purva-rupam vipasyati  
anumimamsate 'purvam  
manasa bhagavan ajah

SYNONYMS

manasa--by the mind; eva--indeed; pure--in his abode, or within everyone's heart like the Supersoul; devah--the demigod Yamaraja (divyatiti devah, one who is always brilliant and illuminated is called deva); purva-rupam--the past religious or irreligious condition; vipasyati--completely observes; anumimamsate--he considers; apurvam--the future condition; manasa--with his mind; bhagavan--who is omnipotent; ajah--as good as Lord Brahma.

TRANSLATION

The omnipotent Yamaraja is as good as Lord Brahma, for while situated in his own abode or in everyone's heart like the Paramatma, he mentally observes the past activities of a living entity and thus understands how the living entity will act in future lives.

PURPORT

One should not consider Yamaraja an ordinary living being. He is as good as Lord Brahma. He has the complete cooperation of the Supreme Lord, who is situated in everyone's heart, and therefore, by the grace of the Supersoul, he can see the past, present and future of a living being from within. The word anumimamsate means that he can decide in consultation with the Supersoul. Anu means "following." The actual decisions concerning the next lives of the living entities are made by the Supersoul, and they are carried out by Yamaraja.

TEXT 49

TEXT

yathajnas tamasa yukta  
upaste vyaktam eva hi  
na veda purvam aparam  
nasta-janma-smrtis tatha

SYNONYMS

yatha--just as; ajnah--an ignorant living being; tamasa--in sleep; yuktah--engaged; upaste--acts according to; vyaktam--a body manifested in a dream; eva--certainly; hi--indeed; na veda--does not know; purvam--the past body; aparam--the next body; nasta--lost; janma-smrtih--the remembrance of birth; tatha--similarly.

TRANSLATION

As a sleeping person acts according to the body manifested in his dreams and accepts it to be himself, so one identifies with his present body, which he acquired because of his past religious or irreligious actions, and is unable to know his past or future lives.

#### PURPORT

A man engages in sinful activities because he does not know what he did in his past life to get his present materially conditioned body, which is subjected to the threefold miseries. As stated by Rsabhadeva in Srimad-Bhagavatam (5.5.4), *nunam pramattah kurute vikarma: a human being who is mad after sense gratification does not hesitate to act sinfully. Yad indriya-pritaya aprnoti: he performs sinful actions simply for sense gratification. Na sadhu manye: this is not good. Yata atmano 'yam asann api klesada asa deha: because of such sinful actions, one receives another body in which to suffer as he is suffering in his present body because of his past sinful activities.*

It should be understood that a person who does not have Vedic knowledge always acts in ignorance of what he has done in the past, what he is doing at the present and how he will suffer in the future. He is completely in darkness. Therefore the Vedic injunction is, *tamasi ma: "Don't remain in darkness." Jyotir gama: "Try to go to the light."* The light or illumination is Vedic knowledge, which one can understand when he is elevated to the mode of goodness or when he transcends the mode of goodness by engaging in devotional service to the spiritual master and the Supreme Lord. This is described in the Svetasvatara Upanisad (6.23):

*yasya deve para bhaktir  
yatha deve tatha gurau  
tasyaite kathita hy arthah  
prakasante mahatmanah*

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." The Vedas enjoin, *tad-vijnanartham sa gurum evabhigacchet: one must approach a spiritual master who has full knowledge of the Vedas and be faithfully directed by him in order to become a devotee of the Lord. Then the knowledge of the Vedas will be revealed. When the Vedic knowledge is revealed, one need no longer remain in the darkness of material nature.*

According to his association with the material modes of nature--goodness, passion and ignorance--a living entity gets a particular type of body. The example of one who associates with the mode of goodness is a qualified brahmana. Such a brahmana knows past, present and future because he consults the Vedic literature and sees through the eyes of sastra (sastra-caksuh). He can understand what his past life was, why he is in the present body, and how he can obtain liberation from the clutches of maya and not accept another material body. This is all possible when one is situated in the mode of goodness. Generally, however, the living entities are engrossed in the modes of passion and ignorance.

In any case, one receives an inferior or superior body at the discretion of the Supreme Personality of Godhead, Paramatma. As stated in the previous verse:

*manasaiva pure devah  
purva-rupam vipasyati*

anumimamsate 'purvam  
manasa bhagavan ajah

Everything depends on bhagavan, or ajah, the unborn. Why doesn't one please Bhagavan to receive a better body? The answer is ajnas tamasa: because of gross ignorance. One who is in complete darkness cannot know what his past life was or what his next life will be; he is simply interested in his present body. Even though he has a human body, a person in the mode of ignorance and interested only in his present body is like an animal, for an animal, being covered by ignorance, thinks that the ultimate goal of life and happiness is to eat as much as possible. A human being must be educated to understand his past life and how he can endeavor for a better life in the future. There is even a book, called Bhrgu-samhita, which reveals information about one's past, present and future lives according to astrological calculations. Somehow or other one must be enlightened about his past, present and future. One who is interested only in his present body and who tries to enjoy his senses to the fullest extent is understood to be engrossed in the mode of ignorance. His future is very, very dark. Indeed, the future is always dark for one who is grossly covered by ignorance. Especially in this age, human society is covered by the mode of ignorance, and therefore everyone thinks his present body to be everything, without consideration of the past or future.

TEXT 50

TEXT

pancabhih kurute svarthan  
panca vedatha pancabhih  
ekas tu sodasena trin  
svayam saptadaso 'snute

SYNONYMS

pancabhih--with the five working senses (voice, arms, legs, anus and genitals); kurute--performs; sva-arthan--his desired interests; panca--the five objects of the senses (sound, form, touch, aroma and taste); veda--knows; atha--thus; pancabhih--by the five senses of perception (hearing, seeing, smelling, tasting and feeling); ekah--the one; tu--but; sodasena--by these fifteen items and the mind; trin--the three categories of experience (happiness, distress and a mixture of both); svayam--he, the living entity himself; saptadasah--the seventeenth item; asnute--enjoys.

TRANSLATION

Above the five senses of perception, the five working senses and the five objects of the senses is the mind, which is the sixteenth element. Above the mind is the seventeenth element, the soul, the living being himself, who, in cooperation with the other sixteen, enjoys the material world alone. The living being enjoys three kinds of situations, namely happy, distressful and mixed.

PURPORT

Everyone engages in work with his hands, legs and other senses just to achieve a certain goal according to his concocted ideas. One tries to

enjoy the five sense objects, namely form, sound, taste, aroma and touch, not knowing the actual goal of life, which is to satisfy the Supreme Lord. Because of disobeying the Supreme Lord, one is put into material conditions, and he then tries to improve his situation in a concocted way, not desiring to follow the instructions of the Supreme Personality of Godhead. Nevertheless, the Supreme Lord is so kind that He comes Himself to instruct the bewildered living entity how to act obediently and then gradually return home, back to Godhead, where he can attain an eternal, peaceful life of bliss and knowledge. The living entity has a body, which is a very complicated combination of the material elements, and with this body he struggles alone, as indicated in this verse by the words *ekas tu*. For example, if one is struggling in the ocean, he must swim through it alone. Although many other men and aquatics are swimming in the ocean, he must take care of himself because no one else will help him. Therefore this verse indicates that the seventeenth item, the soul, must work alone. Although he tries to create society, friendship and love, no one will be able to help him but Krsna, the Supreme Lord. Therefore his only concern should be how to satisfy Krsna. That is also what Krsna wants (*sarva-dharman parityajya mam ekam saranam vraja*). People bewildered by material conditions try to be united, but although they strive for unity among men and nations, all their attempts are futile. Everyone must struggle alone for existence with the many elements of nature. Therefore one's only hope, as Krsna advises, is to surrender to Him, for He can help one become free from the ocean of nescience. Sri Caitanya Mahaprabhu therefore prayed:

ayi nanda-tanuja kinkaram  
patitam mam visame bhavambudhau  
kripaya tava pada-pankaja-  
sthita-dhuli-sadrsam vicintaya

"O Krsna, beloved son of Nanda Maharaja, I am Your eternal servant, but somehow or other I have fallen into this ocean of nescience, and although I am struggling very hard, there is no way I can save myself. If You kindly pick me up and fix me as one of the particles of dust at Your lotus feet, that will save me."

In a similar way, Bhaktivinoda Thakura sang:

anadi karama-phale,      padi' bhavarnava-jale,  
taribare na dekhi upaya

"My dear Lord, I cannot remember when I somehow or other fell into this ocean of nescience, and now I can find no way to rescue myself." We should remember that everyone is responsible for his own life. If an individual becomes a pure devotee of Krsna, he is then delivered from the ocean of nescience.

TEXT 51

TEXT

tad etat sodasa-kalam  
lingam sakti-trayam mahat  
dhatte 'nusamsrtim pumsi  
harsa-soka-bhayartidam

SYNONYMS

tat--therefore; etat--this; sodasa-kalam--made of sixteen parts (namely the ten senses, the mind and the five sense objects); lingam--the subtle body; sakti-trayam--the effect of the three modes of material nature; mahat--insurmountable; dhatte--gives; anusamsrtim--almost perpetual rotation and transmigration in different types of bodies; pumsi--unto the living entity; harsa--jubilation; soka--lamentation; bhaya--fear; arti--misery; dam--which gives.

#### TRANSLATION

The subtle body is endowed with sixteen parts--the five knowledge-acquiring senses, the five working senses, the five objects of sense gratification, and the mind. This subtle body is an effect of the three modes of material nature. It is composed of insurmountably strong desires, and therefore it causes the living entity to transmigrate from one body to another in human life, animal life and life as a demigod. When the living entity gets the body of a demigod, he is certainly very jubilant, when he gets a human body he is always in lamentation, and when he gets the body of an animal, he is always afraid. In all conditions, however, he is actually miserable. His miserable condition is called samsrti, or transmigration in material life.

#### PURPORT

The sum and substance of material conditional life is explained in this verse. The living entity, the seventeenth element, is struggling alone, life after life. This struggle is called samsrti, or material conditional life. In Bhagavad-gita it is said that the force of material nature is insurmountably strong (daivi hy esa guna-mayi mama maya duratyaya). Material nature harasses the living entity in different bodies, but if the living entity surrenders to the Supreme Personality of Godhead, he becomes free from this entanglement, as confirmed in Bhagavad-gita (mam eva ye prapadyante mayam etam taranti te). Thus his life becomes successful.

#### TEXT 52

#### TEXT

dehy ajno 'jita-sad-vargo  
necchan karmani karyate  
kosakara ivatmanam  
karmanacchadya muhyati

#### SYNONYMS

dehi--the embodied soul; ajnah--without perfect knowledge; ajita-sat-vargah--who has not controlled the senses of perception and the mind; na icchan--without desiring; karmani--activities for material benefit; karyate--is caused to perform; kosakarah--the silkworm; iva--like; atmanam--himself; karmana--by fruitive activities; acchadya--covering; muhyati--becomes bewildered.

#### TRANSLATION

The foolish embodied living entity, inept at controlling his senses and mind, is forced to act according to the influence of the modes of material nature, against his desires. He is like a silkworm that uses its



own saliva to create a cocoon and then becomes trapped in it, with no possibility of getting out. The living entity traps himself in a network of his own fruitive activities and then can find no way to release himself. Thus he is always bewildered, and repeatedly he dies.

#### PURPORT

As already explained, the influence of the modes of nature is very strong. The living entity entangled in different types of fruitive activity is like a silkworm trapped in a cocoon. Getting free is very difficult unless he is helped by the Supreme Personality of Godhead.

#### TEXT 53

#### TEXT

na hi kascit ksanam api  
jatu tisthaty akarma-krt  
karyate hy avasah karma  
gunaih svabhavikair balat

#### SYNONYMS

na--not; hi--indeed; kascit--anyone; ksanam api--even for a moment; jatu--at any time; tisthati--remains; akarma-krt--without doing anything; karyate--he is caused to perform; hi--indeed; avasah--automatically; karma--fruitive activities; gunaih--by the three modes of nature; svabhavikaih--which are produced by his own tendencies in previous lives; balat--by force.

#### TRANSLATION

Not a single living entity can remain unengaged even for a moment. One must act by his natural tendency according to the three modes of material nature because this natural tendency forcibly makes him work in a particular way.

#### PURPORT

The svabhavika, or one's natural tendency, is the most important factor in action. One's natural tendency is to serve because a living entity is an eternal servant of God. The living entity wants to serve, but because of his forgetfulness of his relationship with the Supreme Lord, he serves under the modes of material nature and manufactures various modes of service, such as socialism, humanitarianism and altruism. However, one should be enlightened in the tenets of Bhagavad-gita and accept the instruction of the Supreme Personality of Godhead that one give up all natural tendencies for material service under different names and take to the service of the Lord. One's original natural tendency is to act in Krsna consciousness because one's real nature is spiritual. The duty of a human being is to understand that since he is essentially spirit, he must abide by the spiritual tendency and not be carried away by material tendencies. Srila Bhaktivinoda Thakura has therefore sung:

(miche) mayara vase, yaccha bhese',  
khaccha habudubu, bhai

"My dear brothers, you are being carried away by the waves of material energy and are suffering in many miserable conditions. Sometimes you are drowning in the waves of material nature, and sometimes you are tossed like a swimmer struggling in the ocean." As confirmed by Bhaktivinoda Thakura, this tendency to be battered by the waves of maya can be changed to one's original, natural tendency, which is spiritual, when the living entity comes to understand that he is eternally krsna-dasa, a servant of God, Krsna.

(jiva) krsna-dasa, ei visvasa,  
karle ta' ara duhkha nai

If instead of serving maya under different names, one turns his service attitude toward the Supreme Lord, he is then safe, and there is no more difficulty. If one returns to his original, natural tendency in the human form of life by understanding the perfect knowledge given by Krsna Himself in the Vedic literature, one's life is successful.

#### TEXT 54

#### TEXT

labdhva nimittam avyaktam  
vyaktavyaktam bhavaty uta  
yatha-yoni yatha-bijam  
svabhavena baliyasa

#### SYNONYMS

labdhva--having gotten; nimittam--the cause; avyaktam--unseen or unknown to the person; vyakta-avyaktam--manifested and unmanifested, or the gross body and the subtle body; bhavati--come into being; uta--certainly; yatha-yoni--exactly like the mother; yatha-bijam--exactly like the father; sva-bhavena--by the natural tendency; baliyasa--which is very powerful.

#### TRANSLATION

The fruitive activities a living being performs, whether pious or impious, are the unseen cause for the fulfillment of his desires. This unseen cause is the root for the living entity's different bodies. Because of his intense desire, the living entity takes birth in a particular family and receives a body which is either like that of his mother or like that of his father. The gross and subtle bodies are created according to his desire.

#### PURPORT

The gross body is a product of the subtle body. As stated in Bhagavad-gita (8.6):

yam yam vapi smaran bhavam  
tyajaty ante kalevaram  
tam tam evaiti kaunteya  
sada tad-bhava-bhavitah

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." The atmosphere of the subtle body at

the time of death is created by the activities of the gross body. Thus the gross body acts during one's lifetime, and the subtle body acts at the time of death. The subtle body, which is called *linga*, the body of desire, is the background for the development of a particular type of gross body, which is either like that of one's mother or like that of one's father. According to the *Rg Veda*, if at the time of sex the secretions of the mother are more profuse than those of the father, the child will receive a female body, and if the secretions of the father are more profuse than those of the mother, the child will receive a male body. These are the subtle laws of nature, which act according to the desire of the living entity. If a human being is taught to change his subtle body by developing a consciousness of Kṛṣṇa, at the time of death the subtle body will create a gross body in which he will be a devotee of Kṛṣṇa, or if he is still more perfect, he will not take another material body but will immediately get a spiritual body and thus return home, back to Godhead. This is the process of the transmigration of the soul. Therefore instead of trying to unite human society through pacts for sense gratification that can never be achieved, it is clearly desirable to teach people how to become Kṛṣṇa conscious and return home, back to Godhead. This is true now and, indeed, at any time.

#### TEXT 55

#### TEXT

esa prakṛti-sangena  
purusasya viparyayah  
asit sa eva na cirad  
isa-sangad viliyate

#### SYNONYMS

esah--this; prakṛti-sangena--because of association with the material nature; purusasya--of the living entity; viparyayah--a situation of forgetfulness or an awkward position; asit--came to be; sah--that position; eva--indeed; na--not; cirat--taking a long time; isa-sangat--from the association of the Supreme Lord; viliyate--is vanquished.

#### TRANSLATION

Since the living entity is associated with material nature, he is in an awkward position, but if in the human form of life he is taught how to associate with the Supreme Personality of Godhead or His devotee, this position can be overcome.

#### PURPORT

The word *prakṛti* means material nature, and *purusa* may also refer to the Supreme Personality of Godhead. If one wants to continue his association with *prakṛti*, the female energy of Kṛṣṇa, and be separated from Kṛṣṇa by the illusion that he is able to enjoy *prakṛti*, he must continue in his conditional life. If he changes his consciousness, however, and associates with the supreme, original person (*purusam sasvatam*), or with His associates, he can get out of the entanglement of material nature. As confirmed in *Bhagavad-gīta* (4.9), *janma karma ca me divyam evam yo vetti tattvataḥ*: one must simply understand the Supreme Person, Kṛṣṇa, in terms of His form, name, activities and pastimes. This will keep one always in the association of Kṛṣṇa. *Tyaktva deham punar*

janma naiti mam eti so'rjuna: thus after giving up his gross material body, one accepts not another gross body but a spiritual body in which to return home, back to Godhead. Thus one ends the tribulation caused by his association with the material energy. In summary, the living entity is an eternal servant of God, but he comes to the material world and is bound by material conditions because of his desire to lord it over matter. Liberation means giving up this false consciousness and reviving one's original service to the Lord. This return to one's original life is called mukti, as confirmed in Srimad-Bhagavatam (muktir hitvanyatha rupam svarupena vyavasthitih).

#### TEXTS 56-57

#### TEXT

ayam hi sruta-sampannah  
sila-vrta-gunalayah  
dhrta-vrato mrdur dantah  
satya-van mantra-vic chucih

gurv-agny-atithi-vrddhanam  
susrusur anahankrtah  
sarva-bhuta-suhrt sadhur  
mita-vag anasuyakah

#### SYNONYMS

ayam--this person (known as Ajamila); hi--indeed; sruta-sampannah--well educated in Vedic knowledge; sila--of good character; vrta--good conduct; guna--and good qualities; alayah--the reservoir; dhrta-vratah--fixed in the execution of the Vedic injunctions; mrduh--very mild; dantah--completely controlling the mind and senses; satya-vak--always truthful; mantra-vit--knowing how to chant the Vedic hymns; sucih--always very neat and clean; guru--the spiritual master; agni--the fire-god; atithi--guests; vrddhanam--and of the old household members; susrusuh--very respectfully engaged in the service; anahankrtah--without pride or false prestige; sarva-bhuta-suhrt--friendly to all living entities; sadhuh--well behaved (no one could find any fault in his character); mita-vak--talking with great care not to speak nonsense; anasuyakah--not envious.

#### TRANSLATION

In the beginning this brahmana named Ajamila studied all the Vedic literatures. He was a reservoir of good character, good conduct and good qualities. Firmly established in executing all the Vedic injunctions, he was very mild and gentle, and he kept his mind and senses under control. Furthermore, he was always truthful, he knew how to chant the Vedic mantras, and he was also very pure. Ajamila was very respectful to his spiritual master, the fire-god, guests, and the elderly members of his household. Indeed, he was free from false prestige. He was upright, benevolent to all living entities, and well behaved. He would never speak nonsense or envy anyone.

#### PURPORT

The order carriers of Yamaraja, the Yamadutas, are explaining the factual position of piety and impiety and how a living entity is

entangled in this material world. Describing the history of Ajamila's life, the Yamadutas relate that in the beginning he was a learned scholar of the Vedic literature. He was well behaved, neat and clean, and very kind to everyone. In fact, he had all good qualities. In other words, he was like a perfect brahmana. A brahmana is expected to be perfectly pious, to follow all the regulative principles and to have all good qualities. The symptoms of piety are explained in these verses. Srila Viraraghava Acarya comments that dhṛta-vrata means dhṛtam vratam stri-sanga-rahityatmaka-brahmacarya-rupam. In other words, Ajamila followed the rules and regulations of celibacy as a perfect brahmachari and was very softhearted, truthful, clean and pure. How he fell down in spite of all these qualities and thus came to be threatened with punishment by Yamaraja will be described in the following verses.

#### TEXTS 58-60

#### TEXT

ekadasau vanam yatah  
pitr-sandesa-krd dvijah  
adaya tata avrttah  
phala-puspa-samit-kusan

dadarsa kaminam kancic  
chudram saha bhujisyaya  
pitva ca madhu maireyam  
madaghurnita-netraya

mattaya vislathan-nivya  
vyapetam nirapatrapam  
kridantam anugayantam  
hasantam anayantike

#### SYNONYMS

ekada--once upon a time; asau--this Ajamila; vanam yatah--went to the forest; pitr--of his father; sandesa--the order; krt--carrying out; dvijah--the brahmana; adaya--collecting; tatah--from the forest; avrttah--returning; phala-puspa--fruits and flowers; samit-kusan--two kinds of grass, known as samit and kusa; dadarsa--saw; kaminam--very lusty; kancit--someone; sudram--a fourth-class man, a sudra; saha--along with; bhujisyaya--an ordinary maidservant or prostitute; pitva--after drinking; ca--also; madhu--nectar; maireyam--made of the soma flower; mada--by intoxication; aghurnita--moving; netraya--her eyes; mattaya--intoxicated; vislathat-nivya--whose dress was slackened; vyapetam--fallen from proper behavior; nirapatrapam--without fear of public opinion; kridantam--engaged in enjoyment; anugayantam--singing; hasantam--smiling; anaya--with her; antike--close by.

#### TRANSLATION

Once this brahmana Ajamila, following the order of his father, went to the forest to collect fruit, flowers and two kinds of grass, called samit and kusa. On the way home, he came upon a sudra, a very lusty, fourth-class man, who was shamelessly embracing and kissing a prostitute. The sudra was smiling, singing and enjoying as if this were proper behavior. Both the sudra and the prostitute were drunk. The prostitute's eyes were

rolling in intoxication, and her dress had become loose. Such was the condition in which Ajamila saw them.

#### PURPORT

While traveling along the public way, Ajamila came upon a fourth-class man and a prostitute, who are vividly described here. Drunkenness was sometimes manifest even in bygone ages, although not very frequently. In this age of Kali, however, such sin is to be seen everywhere, for people all over the world have become shameless. Long ago, when he saw the scene of the drunken sudra and the prostitute, Ajamila, who was a perfect brahmacari, was affected. Nowadays such sin is visible in so many places, and we must consider the position of a brahmacari student who sees such behavior. For such a brahmacari to remain steady is very difficult unless he is extremely strong in following the regulative principles. Nevertheless, if one takes to Krsna consciousness very seriously, he can withstand the provocation created by sin. In our Krsna consciousness movement we prohibit illicit sex, intoxication, meat-eating and gambling. In Kali-yuga, a drunk, half-naked woman embracing a drunk man is a very common sight, especially in the Western countries, and restraining oneself after seeing such things is very difficult. Nevertheless, if by the grace of Krsna one adheres to the regulative principles and chants the Hare Krsna mantra, Krsna will certainly protect him. Indeed, Krsna says that His devotee is never vanquished (kaunteya pratijanihi na me bhaktah pranasyati). Therefore all the disciples practicing Krsna consciousness should obediently follow the regulative principles and remain fixed in chanting the holy name of the Lord. Then there need be no fear. Otherwise one's position is very dangerous, especially in this Kali-yuga.

#### TEXT 61

#### TEXT

drstva tam kama-liptena  
bahuna parirambhitam  
jagama hrc-chaya-vasam  
sahasaiva vimohitah

#### SYNONYMS

drstva--by seeing; tam--her (the prostitute); kama-liptena--decorated with turmeric to incite lusty desires; bahuna--with the arm; parirambhitam--embraced; jagama--went; hrt-saya--of lusty desires within the heart; vasam--under the control; sahasa--suddenly; eva--indeed; vimohitah--being illusioned.

#### TRANSLATION

The sudra, his arm decorated with turmeric powder, was embracing the prostitute. When Ajamila saw her, the dormant lusty desires in his heart awakened, and in illusion he fell under their control.

#### PURPORT

It is said that if one's body is smeared with turmeric, it attracts the lusty desires of the opposite sex. The word kama-liptena indicates that the sudra was decorated with turmeric smeared on his body.

TEXT 62

TEXT

stambhayann atmanatmanam  
yavat sattvam yatha-srutam  
na sasaka samadhatum  
mano madana-vepitam

SYNONYMS

stambhayan--trying to control; atmana--by the intelligence; atmanam--the mind; yavat sattvam--as far as possible for him; yatha-srutam--by remembering the instruction (of celibacy, brahmacarya, not even to see a woman); na--not; sasaka--was able; samadhatum--to restrain; manah--the mind; madana-vepitam--agitated by Cupid or lusty desire.

TRANSLATION

As far as possible he patiently tried to remember the instructions of the sastras not even to see a woman. With the help of this knowledge and his intellect, he tried to control his lusty desires, but because of the force of Cupid within his heart, he failed to control his mind.

PURPORT

Unless one is very strong in knowledge, patience and proper bodily, mental and intellectual behavior, controlling one's lusty desires is extremely difficult. Thus after seeing a man embracing a young woman and practically doing everything required for sex life, even a fully qualified brahmana, as described above, could not control his lusty desires and restrain himself from pursuing them. Because of the force of materialistic life, to maintain self-control is extremely difficult unless one is specifically under the protection of the Supreme Personality of Godhead through devotional service.

TEXT 63

TEXT

tan-nimitta-smara-vyaja-  
graha-grasto vicetanah  
tam eva manasa dhyayan  
sva-dharmad virarama ha

SYNONYMS

tat-nimitta--caused by the sight of her; smara-vyaja--taking advantage of his thinking of her always; graha-grastah--being caught by an eclipse; vicetanah--having completely forgotten his real position; tam--her; eva--certainly; manasa--by the mind; dhyayan--meditating upon; sva-dharmat--from the regulative principles executed by a brahmana; virarama ha--he completely ceased.

TRANSLATION

In the same way that the sun and moon are eclipsed by a low planet, the brahmana lost all his good sense. Taking advantage of this situation, he always thought of the prostitute, and within a short time he took her as a servant in his house and abandoned all the regulative principles of a brahmana.

#### PURPORT

By speaking this verse, Sukadeva Gosvami wants to impress upon the mind of the reader that Ajamila's exalted position as a brahmana was vanquished by his association with the prostitute, so much so that he forgot all his brahminical activities. Nevertheless, at the end of his life, by chanting the four syllables of the name Narayana, he was saved from the gravest danger of falling down. Svalpam apy asya dharmasya trayate mahato bhayat: even a little devotional service can save one from the greatest danger. Devotional service, which begins with chanting of the holy name of the Lord, is so powerful that even if one falls down from the exalted position of a brahmana through sexual indulgence, he can be saved from all calamities if he somehow or other chants the holy name of the Lord. This is the extraordinary power of the Lord's holy name. Therefore in Bhagavad-gita it is advised that one not forget the chanting of the holy name even for a moment (satatam kirtayanto mam yatantas ca drdha-vratah). There are so many dangers in this material world that one may fall down from an exalted position at any time. Yet if one keeps himself always pure and steady by chanting the Hare Krsna maha-mantra, he will be safe without a doubt.

#### TEXT 64

#### TEXT

tam eva tosayam asa  
pitryenarthena yavata  
gramyair manoramaih kamaih  
prasideta yatha tatha

#### SYNONYMS

tam--her (the prostitute); eva--indeed; tosayam asa--he tried to please; pitryena--he got from his father's hard labor; arthena--by the money; yavata--as long as possible; gramyaih--material; manah-ramaih--pleasing to her mind; kamaih--by presentations for sense enjoyment; prasideta--she would be satisfied; yatha--so that; tatha--in that way.

#### TRANSLATION

Thus Ajamila began spending whatever money he had inherited from his father to satisfy the prostitute with various material presentations so that she would remain pleased with him. He gave up all his brahminical activities to satisfy the prostitute.

#### PURPORT

There are many instances throughout the world in which even a purified person, being attracted by a prostitute, spends all the money he has inherited. Prostitute hunting is so abominable that the desire for sex with a prostitute can ruin one's character, destroy one's exalted position and plunder all one's money. Therefore illicit sex is strictly



prohibited. One should be satisfied with his married wife, for even a slight deviation will create havoc. A Krsna conscious grhastha should always remember this. He should always be satisfied with one wife and be peaceful simply by chanting the Hare Krsna mantra. Otherwise at any moment he may fall down from his good position, as exemplified in the case of Ajamila.

#### TEXT 65

#### TEXT

vipram sva-bharyam apraudham  
kule mahati lambhitam  
visasarjacirat papah  
svairinyapanga-viddha-dhih

#### SYNONYMS

vipram--the daughter of a brahmana; sva-bharyam--his wife; apraudham--not very old (youthful); kule--from a family; mahati--very respectable; lambhitam--married; visasarja--he gave up; acirat--very soon; papah--being sinful; svairinya--of the prostitute; apanga-viddha-dhih--his intelligence pierced by the lustful glance.

#### TRANSLATION

Because his intelligence was pierced by the lustful glance of the prostitute, the victimized brahmana Ajamila engaged in sinful acts in her association. He even gave up the company of his very beautiful young wife, who came from a very respectable brahmana family.

#### PURPORT

Customarily everyone is eligible to inherit his father's property, and Ajamila also inherited the money of his father. But what did he do with the money? Instead of engaging the money in the service of Krsna, he engaged it in the service of a prostitute. Therefore he was condemned and was punishable by Yamaraja. How did this happen? He was victimized by the dangerous lustful glance of a prostitute.

#### TEXT 66

#### TEXT

yatas tatas copaninye  
nyayato 'nyayato dhanam  
babharasyah kutumbinyah  
kutumbam manda-dhir ayam

#### SYNONYMS

yatah tatah--wherever possible, however possible; ca--and; upaninye--he got; nyayatah--properly; anyayatah--improperly; dhanam--money; babhara--he maintained; asyah--of her; kutum-binyah--possessing many sons and daughters; kutumbam--the family; manda-dhih--bereft of all intelligence; ayam--this person (Ajamila).

#### TRANSLATION

Although born of a brahmana family, this rascal, bereft of intelligence because of the prostitute's association, earned money somehow or other, regardless of whether properly or improperly, and used it to maintain the prostitute's sons and daughters.

TEXT 67

TEXT

yad asau sastram ullanghya  
svaira-cary ati-garhitah  
avartata ciram kalam  
aghayur asucir malat

SYNONYMS

yat--because; asau--this brahmana; sastram ullanghya--transgressing the laws of sastra; svaira-cari--acting irresponsibly; ati-garhitah--very much condemned; avartata--passed; ciram kalam--a long time; agha-ayuh--whose life was full of sinful activities; asucih--unclean; malat--because of impurity.

TRANSLATION

This brahmana irresponsibly spent his long lifetime transgressing all the rules and regulations of the holy scripture, living extravagantly and eating food prepared by a prostitute. Therefore he is full of sins. He is unclean and is addicted to forbidden activities.

PURPORT

Food prepared by an unclean, sinful man or woman, especially a prostitute, is extremely infectious. Ajamila ate such food, and therefore he was subject to be punished by Yamaraja.

TEXT 68

TEXT

tata enam danda-paneh  
sakasam krta-kilbisam  
nesyamo 'krta-nirvesam  
yatra dandena suddhyati

SYNONYMS

tatah--therefore; enam--him; danda-paneh--of Yamaraja, who is authorized to punish; sakasam--in the presence; krta-kilbisam--who has regularly committed all sinful activities; nesyamah--we shall take; akrta-nirvesam--who has not undergone atonement; yatra--where; dandena--by punishment; suddhyati--he will be purified.

TRANSLATION

This man Ajamila did not undergo atonement. Therefore because of his sinful life, we must take him into the presence of Yamaraja for

punishment. There, according to the extent of his sinful acts, he will be punished and thus purified.

#### PURPORT

The Visnudutas had forbidden the Yamadutas to take Ajamila to Yamaraja, and therefore the Yamadutas explained that taking such a man to Yamaraja was appropriate. Since Ajamila had not undergone atonement for his sinful acts, he was to be taken to Yamaraja to be purified. When a man commits murder he becomes sinful, and therefore he also must be killed; otherwise after death he must suffer many sinful reactions. Similarly, punishment by Yamaraja is a process of purification for the most abominable sinful persons. Therefore the Yamadutas requested the Visnudutas not to obstruct their taking Ajamila to Yamaraja. Thus end the Bhaktivedanta purports of the Sixth Canto, First Chapter, of the Srimad-Bhagavatam, entitled "The History of the Life of Ajamila."

#### Chapter Two

#### Ajamila Delivered by the Visnudutas

In this chapter the messengers from Vaikuntha explain to the Yamadutas the glories of chanting the holy name of the Lord. The Visnudutas said, "Now impious acts are being performed even in an assembly of devotees, for a person who is not punishable is going to be punished in the assembly of Yamaraja. The mass of people are helpless and must depend upon the government for their safety and security, but if the government takes advantage of this to harm the citizens, where will they go? We see perfectly that Ajamila should not be punished, although you are attempting to take him to Yamaraja for punishment."

It was due to Ajamila's glorifying the holy name of the Supreme Lord that he was not punishable. The Visnudutas explained this as follows: "Simply by once chanting the holy name of Narayana, this brahmana has become free from the reactions of sinful life. Indeed, he has been freed not only from the sins of this life, but from the sins of many, many thousands of other lives. He has already undergone true atonement for all his sinful actions. If one atones according to the directions of the sastras, one does not actually become free from sinful reactions, but if one chants the holy name of the Lord, even a glimpse of such chanting can immediately free one from all sins. Chanting the glories of the Lord's holy name awakens all good fortune. Therefore there is no doubt that Ajamila, being completely free from all sinful reactions, should not be punished by Yamaraja."

As they were saying this, the Visnudutas released Ajamila from the ropes of the Yamadutas and left for their own abode. The brahmana Ajamila, however, offered his respectful obeisances to the Visnudutas. He could understand how fortunate he was to have chanted the holy name of Narayana at the end of his life. Indeed, he could realize the full significance of this good fortune. Having thoroughly understood the discussion between the Yamadutas and the Visnudutas, he became a pure devotee of the Supreme Personality of Godhead. He lamented very much for how very sinful he had been, and he condemned himself again and again.

Finally, because of his association with the Visnudutas, Ajamila, his original consciousness aroused, gave up everything and went to Hardwar, where he engaged in devotional service without deviation, always thinking of the Supreme Personality of Godhead. Thus the Visnudutas went there, seated him on a golden throne and took him away to Vaikunthaloka.

In summary, although the sinful Ajamila meant to call his son, the holy name of Lord Narayana, even though chanted in the preliminary stage, namabhasa, was able to give him liberation. Therefore one who chants the

holy name of the Lord with faith and devotion is certainly exalted. He is protected even in his material, conditional life.

TEXT 1

TEXT

sri-badarayanir uvaca  
evam te bhagavad-duta  
yamadutabhibhasitam  
upadharyatha tan rajan  
pratyahur naya-kovidah

SYNONYMS

sri-badarayanir uvaca--Sukadeva Gosvami, the son of Vyasadeva, said; evam--thus; te--they; bhagavat-dutah--the servants of Lord Visnu; yamaduta--by the servants of Yamaraja; abhibhasitam--what was spoken; upadharya--hearing; atha--then; tan--unto them; rajan--O King; pratyahuh--replied properly; naya-kovidah--being conversant in good arguments or good logic.

TRANSLATION

Sukadeva Gosvami said: My dear King, the servants of Lord Visnu are always very expert in logic and arguments. After hearing the statements of the Yamadutas, they replied as follows.

TEXT 2

TEXT

sri-visnuduta ucuh  
aho kastam dharma-drsam  
adharmah sprsate sabham  
yatradandyesv apapesu  
dando yair dhriyate vrtha

SYNONYMS

sri-visnudutah ucuh--the Visnudutas said; aho--alas; kastam--how painful it is; dharma-drsam--of persons interested in maintaining religion; adharmah--irreligion; sprsate--is affecting; sabham--the assembly; yatra--wherein; adandyesu--upon persons not to be punished; apapesu--who are sinless; dandah--punishment; yaih--by whom; dhriyate--is being allotted; vrtha--unnecessarily.

TRANSLATION

The Visnudutas said: Alas, how painful it is that irreligion is being introduced into an assembly where religion should be maintained. Indeed, those in charge of maintaining the religious principles are needlessly punishing a sinless, unpunishable person.

PURPORT

The Visnudutas accused the Yamadutas of violating the religious principles by attempting to drag Ajamila to Yamaraja for punishment.

Yamaraja is the officer appointed by the Supreme Personality of Godhead to judge religious and irreligious principles and to punish people who are irreligious. However, if completely sinless people are punished, the entire assembly of Yamaraja is contaminated. This principle applies not only in the assembly of Yamaraja, but throughout human society also.

In human society, properly maintaining religious principles is the duty of the king's court or the government. Unfortunately, in this yuga, Kali-yuga, the religious principles are tampered with, and the government cannot properly judge who is to be punished and who is not. It is said that in the Kali-yuga if one cannot spend money in court, one cannot get justice. Indeed, in courts of justice it is often found that magistrates are bribed for favorable judgments. Sometimes religious men who preach the Krsna consciousness movement for the benefit of the entire populace are arrested and harassed by the police and courts. The Visnudutas, who are Vaisnavas, lamented for these very regrettable facts. Because of their spiritual compassion for all the fallen souls, Vaisnavas go out to preach according to the standard method of all religious principles, but unfortunately, because of the influence of Kali-yuga, Vaisnavas who have dedicated their lives to preaching the glories of the Lord are sometimes harassed and punished by courts on false charges of disturbing the peace.

#### TEXT 3

#### TEXT

prajanam pitaro ye ca  
sastarah sadhavah samah  
yadi syat tesu vaisamyam  
kam yanti saranam prajah

#### SYNONYMS

prajanam--of the citizens; pitarah--protectors, guardians (kings or government servants); ye--they who; ca--and; sastarah--give instructions concerning law and order; sadhavah--endowed with all good qualities; samah--equal to everyone; yadi--if; syat--there is; tesu--among them; vaisamyam--partiality; kam--what; yanti--will go to; saranam--shelter; prajah--the citizens.

#### TRANSLATION

A king or governmental official should be so well qualified that he acts as a father, maintainer and protector of the citizens because of affection and love. He should give the citizens good advice and instructions according to the standard scriptures and should be equal to everyone. Yamaraja does this, for he is the supreme master of justice, and so do those who follow in his footsteps. However, if such persons become polluted and exhibit partiality by punishing an innocent, blameless person, where will the citizens go to take shelter for their maintenance and security?

#### PURPORT

The king, or in modern times the government, should act as the guardian of the citizens by teaching them the proper goal of life. The human form of life is especially meant for realization of one's self and one's relationship with the Supreme Personality of Godhead because this cannot be realized in animal life. The duty of the government, therefore,

is to take charge of training all the citizens in such a way that by a gradual process they will be elevated to the spiritual platform and will realize the self and his relationship with God. This principle was followed by kings like Maharaja Yudhisthira, Maharaja Pariksit, Lord Ramacandra, Maharaja Ambarisa and Prahlada Maharaja. The leaders of the government must be very honest and religious because otherwise all the affairs of the state will suffer. Unfortunately, in the name of democracy, rogues and thieves are electing other rogues and thieves to the most important posts in the government. Recently this has been proven in America, where the president had to be condemned and dragged down from his post by the citizens. This is only one case, but there are many others. Because of the importance of the Krsna consciousness movement, people should be Krsna conscious and should not vote for anyone who is not Krsna conscious. Then there will be actual peace and prosperity in the state. When a Vaisnava sees mismanagement in the government, he feels great compassion in his heart and tries his best to purify the situation by spreading the Hare Krsna movement.

#### TEXT 4

#### TEXT

yad yad acarati sreyaṁ  
itaras tat tad ihate  
sa yat pramanam kurute  
lokas tad anuvartate

#### SYNONYMS

yat yat--whatever; acarati--executes; sreyaṁ--a first-class man with full knowledge of religious principles; itarah--the subordinate man; tat tat--that; ihate--performs; sah--he (the great man); yat--whatever; pramanam--as evidence or as the right thing; kurute--accepts; lokah--the general public; tat--that; anuvartate--follows.

#### TRANSLATION

The mass of people follow the example of a leader in society and imitate his behavior. They accept as evidence whatever the leader accepts.

#### PURPORT

Although Ajamila was not punishable, the Yamadutas were insisting on taking him away to Yamaraja for punishment. This was adharmā, contrary to religious principles. The Visnudutas feared that if such irreligious acts were allowed, the management of human society would be spoiled. In modern times, the Krsna consciousness movement is trying to introduce the right principles of management for human society, but unfortunately the governments of Kali-yuga do not properly support the Hare Krsna movement because they do not appreciate its valuable service. The Hare Krsna movement is the right movement for ameliorating the fallen condition of human society, and therefore governments and public leaders in every part of the world should support this movement to completely rectify humanity's sinful condition.

#### TEXTS 5-6

## TEXT

yasyanke sira adhaya  
lokah svapiti nirvrtah  
svayam dharmam adharmam va  
na hi veda yatha pasuh

sa katham nyarpatatmanam  
krta-maitram acetanam  
visrambhaniyo bhutanam  
saghrno dogdhum arhati

## SYNONYMS

yasya--of whom; anke--on the lap; sirah--the head; adhaya--placing;  
lokah--the general mass of people; svapiti--sleep; nirvrtah--in peace;  
svayam--personally; dharmam--religious principles or the goal of life;  
adharmam--irreligious principles; va--or; na--not; hi--indeed; veda--  
know; yatha--exactly like; pasuh--an animal; sah--such a person; katham--  
how; nyarpita-atmanam--unto the living entity who has fully surrendered;  
krta-maitram--endowed with good faith and friendship; acetanam--with  
undeveloped consciousness, foolish; visrambhaniyah--deserving to be the  
object of faith; bhutanam--of the living entities; sa-ghrnah--who has a  
soft heart for the good of all people; dogdhum--to give pain; arhati--is  
able.

## TRANSLATION

People in general are not very advanced in knowledge by which to  
discriminate between religion and irreligion. The innocent, unenlightened  
citizen is like an ignorant animal sleeping in peace with its head on the  
lap of its master, faithfully believing in the master's protection. If a  
leader is actually kindhearted and deserves to be the object of a living  
entity's faith, how can he punish or kill a foolish person who has fully  
surrendered in good faith and friendship?

## PURPORT

The Sanskrit word visvasta-ghata refers to one who breaks faith or  
causes a breach of trust. The mass of people should always feel security  
because of the government's protection. Therefore, how regrettable it is  
for the government itself to cause a breach of trust and put the citizens  
in difficulty for political reasons. We actually saw during the partition  
days in India that although Hindus and Muslims were living together  
peacefully, manipulation by politicians suddenly aroused feelings of  
hatred between them, and thus the Hindus and Muslims killed one another  
over politics. This is a sign of Kali-yuga. In this age, animals are kept  
nicely sheltered, completely confident that their masters will protect  
them, but unfortunately as soon as the animals are fat, they are  
immediately sent for slaughter. Such cruelty is condemned by Vaisnavas  
like the Visnudutas. Indeed, the hellish conditions already described  
await the sinful men responsible for such suffering. One who betrays the  
confidence of a living entity who takes shelter of him in good faith,  
whether that living entity be a human being or an animal, is extremely  
sinful. Because such betrayals now go unpunished by the government, all  
of human society is terribly contaminated. The people of this age are  
therefore described as mandah sumanda-matayo manda-bhagya hy upadrutah.  
As a consequence of such sinfulness, men are condemned (mandah), their

intelligence is unclear (sumanda-matayah), they are unfortunate (mandabhagyah), and therefore they are always disturbed by many problems (upadrutah). This is their situation in this life, and after death they are punished in hellish conditions.

#### TEXT 7

#### TEXT

ayam hi krta-nirveso  
janma-koty-amhasam api  
yad vyajahara vivaso  
nama svasty-ayanam hareh

#### SYNONYMS

ayam--this person (Ajamila); hi--indeed; krta-nirvesah--has undergone all kinds of atonement; janma--of births; koti--of millions; amhasam--for the sinful activities; api--even; yat--because; vyajahara--he has chanted; vivasah--in a helpless condition; nama--the holy name; svasti-ayanam--the means of liberation; hareh--of the Supreme Personality of Godhead.

#### TRANSLATION

Ajamila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Narayana. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation.

#### PURPORT

The Yamadutas had considered only the external situation of Ajamila. Since he was extremely sinful throughout his life, they thought he should be taken to Yamaraja and did not know that he had become free from the reactions of all his sins. The Visnudutas therefore instructed that because he had chanted the four syllables of the name Narayana at the time of his death, he was freed from all sinful reactions. In this regard Srila Visvanatha Cakravarti Thakura quotes the following verses from the smrti-sastra:

namno hi yavati saktih  
papa-nirharane hareh  
tavat kartum na saknoti  
patakam pataki narah

"Simply by chanting one holy name of Hari, a sinful man can counteract the reactions to more sins than he is able to commit." (Bṛhad-visnu Purana)

avasenapi yan-namni  
kirtite sarva-patakaih  
puman vimucyate sadyah  
simha-trastair mrgair iva

"If one chants the holy name of the Lord, even in a helpless condition or without desiring to do so, all the reactions of his sinful life



depart, just as when a lion roars, all the small animals flee in fear."  
(Garuda Purana)

sakrd uccaritam yena  
harir ity aksara-dvayam  
baddha-parikaras tena  
moksaya gamanam prati

"By once chanting the holy name of the Lord, which consists of the two syllables ha-ri, one guarantees his path to liberation." (Skanda Purana)

These are some of the reasons why the Visnudutas objected to the Yamadutas' taking Ajamila to the court of Yamaraja.

#### TEXT 8

#### TEXT

etenaiva hy aghono 'sya  
krtam syad agha-niskrtam  
yada narayanayeti  
jagada catur-aksaram

#### SYNONYMS

etena--by this (chanting); eva--indeed; hi--certainly; aghonah--who possesses sinful reactions; asya--of this (Ajamila); krtam--performed; syat--is; agha--of sins; niskrtam--complete atonement; yada--when; narayana--O Narayana (the name of his son); aya--please come; iti--thus; jagada--he chanted; catuh-aksaram--the four syllables (na-ra-ya-na).

#### TRANSLATION

The Visnudutas continued: Even previously, while eating and at other times, this Ajamila would call his son, saying, "My dear Narayana, please come here." Although calling the name of his son, he nevertheless uttered the four syllables na-ra-ya-na. Simply by chanting the name of Narayana in this way, he sufficiently atoned for the sinful reactions of millions of lives.

#### PURPORT

Previously, when engaged in sinful activities to maintain his family, Ajamila chanted the name of Narayana without offenses. To chant the holy name of the Lord just to counteract one's sinful activities, or to commit sinful activities on the strength of chanting the holy name, is offensive (namno balad yasya hi papa-buddhih). But although Ajamila engaged in sinful activities, he never chanted the holy name of Narayana to counteract them; he simply chanted the name Narayana to call his son. Therefore his chanting was effective. Because of chanting the holy name of Narayana in this way, he had already vanquished the accumulated sinful reactions of many, many lives. In the beginning he was pure, but although he later committed many sinful acts, he was offenseless because he did not chant the holy name of Narayana to counteract them. One who always chants the holy name of the Lord without offenses is always pure. As confirmed in this verse Ajamila was already sinless, and because he chanted the name of Narayana he remained sinless. It did not matter that he was calling his son; the name itself was effective.

TEXTS 9-10

TEXT

stenah sura-po mitra-dhruḡ  
brahma-ha guru-talpa-gah  
stri-raja-pitr-go-hanta  
ye ca patakino 'pare

sarvesam apy aghavatam  
idam eva suniskrtam  
nama-vyaharanam visnor  
yatas tad-visaya matih

SYNONYMS

stenah--one who steals; sura-pah--a drunkard; mitra-dhruk--one who turns against a friend or relative; brahma-ha--one who kills a brahmana; guru-talpa-gah--one who indulges in sex with the wife of his teacher or guru; stri--women; raja--king; pitr--father; go--of cows; hanta--the killer; ye--those who; ca--also; patakinah--committed sinful activities; apare--many others; sarvesam--of all of them; api--although; agha-vatam--persons who have committed many sins; idam--this; eva--certainly; suniskrtam--perfect atonement; nama-vyaharanam--chanting of the holy name; visnoh--of Lord Visnu; yatah--because of which; tat-visaya--on the person who chants the holy name; matih--His attention.

TRANSLATION

The chanting of the holy name of Lord Visnu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brahmana, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Visnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man has chanted My holy name, My duty is to give him protection."

TEXT 11

TEXT

na niskrtair uditair brahma-vadibhis  
tatha visuddhyaty aghavan vratadibhih  
yatha harer nama-padair udahrtais  
tad uttamasloka-gunopalambhakam

SYNONYMS

na--not; niskrtaih--by the processes of atonement; uditaih--prescribed; brahma-vadibhih--by learned scholars such as Manu; tatha--to that extent; visuddhyati--becomes purified; agha-van--a sinful man; vrata-adibhih--by observing the vows and regulative principles; yatha--as; hareh--of Lord Hari; nama-padaih--by the syllables of the holy name; udahrtais--chanted; tat--that; uttamasloka--of the Supreme Personality of

Godhead; guna--of the transcendental qualities; upalambhakam--reminding one.

#### TRANSLATION

By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes and paraphernalia.

#### PURPORT

Srila Visvanatha Cakravarti Thakura comments that the chanting of the holy name of the Lord has special significance that distinguishes it from the Vedic ritualistic ceremonies of atonement for severe, more severe or most severe sinful actions. There are twenty types of religious scriptures called dharma-sastras, beginning with the Manu-samhita and parasara-samhita, but herein it is stressed that although one may become free from the reactions of the most sinful activities by following the religious principles of these scriptures, this cannot promote a sinful man to the stage of loving service to the Lord. On the other hand, chanting the holy name of the Lord even once not only frees one immediately from the reactions of the greatest sins, but also raises one to the platform of rendering loving service to the Supreme Personality of Godhead, who is described as uttamasloka because He is famous for His glorious activities. Thus one serves the Lord by remembering His form, His attributes and pastimes. Srila Visvanatha Cakravarti Thakura explains that this is all possible simply by chanting the Lord's holy name because of the Lord's omnipotence. What cannot be achieved through the performance of Vedic rituals can be easily achieved through the chanting of the Lord's holy name. To chant the holy name and dance in ecstasy is so easy and sublime that one can achieve all the benefits of spiritual life simply by following this process. Therefore Sri Caitanya Mahaprabhu declares, param vijayate sri-krsna-sankirtanam: "All glories to Sri Krsna sankirtana!" The sankirtana movement we have started offers the best process for becoming purified of all sinful reactions and coming immediately to the platform of spiritual life.

#### TEXT 12

#### TEXT

naikantikam tad dhi krte 'pi niskrte  
manah punar dhavati cet asat-pathe  
tat karma-nirharam abhispitam harer  
gunanuvadah khalu sattva-bhavanah

#### SYNONYMS

na--not; aikantikam--absolutely cleansed; tat--the heart; hi--because; krte--very nicely performed; api--although; niskrte--atonement; manah--the mind; punah--again; dhavati--runs; cet--if; asat-pathe--on the path of material activities; tat--therefore; karma-nirharam--cessation of the fruitive reactions of material activities; abhispitam--for those who seriously want; hareh--of the Supreme Personality of Godhead; guna-

anuvadaha--constant chanting of the glories; khalu--indeed; sattva-bhavanah--actually purifying one's existence.

#### TRANSLATION

The ritualistic ceremonies of atonement recommended in the religious scriptures are insufficient to cleanse the heart absolutely because after atonement one's mind again runs toward material activities. Consequently, for one who wants liberation from the fruitive reactions of material activities, the chanting of the Hare Krsna mantra, or glorification of the name, fame and pastimes of the Lord, is recommended as the most perfect process of atonement because such chanting eradicates the dirt from one's heart completely.

#### PURPORT

The statements in this verse have been confirmed previously in Srimad-Bhagavatam (1.2.17):

srnvatam sva-kathah krsnah  
punya-sravana-kirtanah  
hrdy antah-stho hy abhadrani  
vidhunoti suhrt satam

"Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted." It is the special mercy of the Supreme Lord that as soon as He knows that one is glorifying His name, fame and attributes, He personally helps cleanse the dirt from one's heart. Therefore simply by such glorification one not only becomes purified, but also achieves the results of pious activities (punya-sravana-kirtana). Punya-sravana-kirtana refers to the process of devotional service. Even if one does not understand the meaning of the Lord's name, pastimes or attributes, one is purified simply by hearing or chanting of them. Such purification is called sattva-bhavana.

One's main purpose in human life should be to purify his existence and achieve liberation. As long as one has a material body, one is understood to be impure. In such an impure, material condition, one cannot enjoy a truly blissful life, although everyone seeks it. Therefore Srimad-Bhagavatam (5.5.1) says, tapo divyam putraka yena sattvam suddhyet: one must perform tapasya, austerity, to purify his existence in order to come to the spiritual platform. The tapasya of chanting and glorifying the name, fame and attributes of the Lord is a very easy purifying process by which everyone can be happy. Therefore everyone who desires the ultimate cleansing of his heart must adopt this process. Other processes, such as karma, jnana and yoga, cannot cleanse the heart absolutely.

#### TEXT 13

#### TEXT

athainam mapanayata  
krtasesagha-niskrtam  
yad asau bhagavan-nama  
mriyamanah samagrahit

## SYNONYMS

atha--therefore; enam--him (Ajamila); ma--do not; apanayata--try to take; krta--already done; asesa--unlimited; agha-niskrtam--atonement for his sinful actions; yat--because; asau--he; bhagavat-nama--the holy name of the Supreme Personality of Godhead; mriyamanah--while dying; samagrahit--perfectly chanted.

## TRANSLATION

At the time of death, this Ajamila helplessly and very loudly chanted the holy name of the Lord, Narayana. That chanting alone has already freed him from the reactions of all sinful life. Therefore, O servants of Yamaraja, do not try to take him to your master for punishment in hellish conditions.

## PURPORT

The Visnudutas, who are superior authorities, gave orders to the Yamadutas, who did not know that Ajamila was no longer subject to tribulation in hellish life for his past sins. Although he had chanted the holy name Narayana to indicate his son, the holy name is so transcendently powerful that he was automatically freed because he had chanted the holy name while dying (ante narayana-smrtih). As Krsna confirms in Bhagavad-gita (7.28):

yesam tv anta-gatam papam  
jananam punya-karmanam  
te dvandva-moha-nirmukta  
bhajante mam drdha-vratah

"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." Unless one is freed from all sinful reactions, one cannot be promoted to the platform of devotional service. Elsewhere in Bhagavad-gita (8.5) it is stated:

anta-kale ca mam eva  
smaran muktva kalevaram  
yah prayati sa mad-bhavam  
yati nasty atra samsayah

If one remembers Krsna, Narayana, at the time of death, one is certainly eligible to return immediately home, back to Godhead.

## TEXT 14

### TEXT

sanketyam parihasyam va  
stobham helanam eva va  
vaikuntha-nama-grahanam  
asesagha-haram viduh

## SYNONYMS

sanketyam--as an assignation; parihasyam--jokingly; va--or; stobham--as musical entertainment; helanam--neglectfully; eva--certainly; va--or; vaikuntha--of the Lord; nama-grahanam--chanting the holy name; asesa--unlimited; agha-haram--neutralizing the effect of sinful life; viduh--advanced transcendentalists know.

#### TRANSLATION

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures.

#### TEXT 15

#### TEXT

patitah skhalito bhagnah  
sandastah tapta ahatah  
harir ity avasenaha  
puman narhati yatanah

#### SYNONYMS

patitah--fallen down; skhalitah--slipped; bhagnah--having broken his bones; sandastah--bitten; taptah--severely attacked by fever or similar painful conditions; ahatah--injured; harih--Lord Krsna; iti--thus; avasena--accidentally; aha--chants; puman--a person; na--not; arhati--deserves; yatanah--hellish conditions.

#### TRANSLATION

If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful.

#### PURPORT

As stated in Bhagavad-gita (8.6):

yam yam vapi smaran bhavam  
tyajaty ante kalevaram  
tam tam evaiti kaunteya  
sada tad-bhava-bhavitah

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." If one practices chanting the Hare Krsna mantra, he is naturally expected to chant Hare Krsna when he meets with some accident. Even without such practice, however, if one somehow or other chants the holy name of the Lord (Hare Krsna) when he meets with an accident and dies, he will be saved from hellish life after death.

#### TEXT 16

#### TEXT

gurunam ca laghunam ca  
guruni ca laghuni ca  
prayascittani papanam  
jnatvoktani maharsibhih

#### SYNONYMS

gurunam--heavy; ca--and; laghunam--light; ca--also; guruni--heavy; ca--and; laghuni--light; ca--also; prayascittani--the processes of atonement; papanam--of sinful activities; jnatva--knowing perfectly well; uktani--have been prescribed; maha-rsibhih--by great sages.

#### TRANSLATION

Authorities who are learned scholars and sages have carefully ascertained that one should atone for the heaviest sins by undergoing a heavy process of atonement and one should atone for lighter sins by undergoing lighter atonement. Chanting the Hare Krsna mantra, however, vanquishes all the effects of sinful activities, regardless of whether heavy or light.

#### PURPORT

In this regard, Srila Visvanatha Cakravarti Thakura describes an incident that took place when Samba was rescued from the punishment of the Kauravas. Samba fell in love with the daughter of Duryodhana, and since according to ksatriya custom one is not offered a ksatriya's daughter unless he displays his chivalrous valor, Samba abducted her. Consequently Samba was arrested by the Kauravas. Later, when Lord Balarama came to rescue him, there was an argument about Samba's release. Since the argument was not settled, Balarama showed His power in such a way that all of Hastinapura trembled and would have been vanquished as if by a great earthquake. Then the matter was settled, and Samba married Duryodhana's daughter. The purport is that one should take shelter of Krsna-Balarama, the Supreme Personality of Godhead, whose protective power is so great that it cannot be equaled in the material world. However powerful the reactions of one's sins, they will immediately be vanquished if one chants the name of Hari, Krsna, Balarama or Narayana.

#### TEXT 17

#### TEXT

taih tany aghani puyante  
tapo-dana-vratadibhih  
nadharmajam tad-dhrdayam  
tad apisanghri-sevaya

#### SYNONYMS

taih--by those; tani--all those; aghani--sinful activities and their results; puyante--become vanquished; tapah--austerity; dana--charity; vrata-adibhih--by vows and other such activities; na--not; adharma-jam--produced from irreligious actions; tat--of that; hrdayam--the heart; tat--that; api--also; isa-anghri--of the lotus feet of the Lord; sevaya--by service.

## TRANSLATION

Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations.

## PURPORT

As stated in Srimad-Bhagavatam (11.2.42), bhaktih paresanubhavo viraktir anyatra ca: devotional service is so powerful that one who performs devotional service is immediately freed from all sinful desires. All desires within this material world are sinful because material desire means sense gratification, which always involves action that is more or less sinful. Pure bhakti, however, is anyabhilasita-sunya; in other words, it is free from material desires, which result from karma and jnana. One who is situated in devotional service no longer has material desires, and therefore he is beyond sinful life. Material desires should be completely stopped. Otherwise, although one's austerities, penances and charity may free one from sin for the time being, one's desires will reappear because his heart is impure. Thus he will act sinfully and suffer.

## TEXT 18

### TEXT

ajnanad athava jnanad  
uttamasloka-nama yat  
sankirtitam agham pumsa  
dahed edho yathanalah

### SYNONYMS

ajnanat--out of ignorance; athava--or; jnanat--with knowledge; uttamasloka--of the Supreme Personality of Godhead; nama--the holy name; yat--that which; sankirtitam--chanted; agham--sin; pumsah--of a person; dahet--burns to ashes; edhah--dry grass; yatha--just as; analah--fire.

## TRANSLATION

As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities.

## PURPORT

Fire will act, regardless of whether handled by an innocent child or by someone well aware of its power. For example, if a field of straw or dry grass is set afire, either by an elderly man who knows the power of fire or by a child who does not, the grass will be burned to ashes. Similarly, one may or may not know the power of chanting the Hare Krsna mantra, but if one chants the holy name he will become free from all sinful reactions.

## TEXT 19



#### TEXT

yathagadam viryatamam  
upayuktam yadrcchaya  
ajanato 'py atma-gunam  
kuryan manthro 'py udahrtah

#### SYNONYMS

yatha--just like; agadam--medicine; virya-tamam--very powerful;  
upayuktam--properly taken; yadrcchaya--somehow or other; ajanatah--by a  
person without knowledge; api--even; atma-gunam--its own potency; kuryat-  
-manifests; mantrah--the Hare Krsna mantra; api--also; udahrtah--chanted.

#### TRANSLATION

If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective.

#### PURPORT

In the Western countries, where the Hare Krsna movement is spreading, learned scholars and other thoughtful men are realizing its effectiveness. For example, Dr. J. Stillson Judah, a learned scholar, has been very much attracted to this movement because he has actually seen that it is turning hippies addicted to drugs into pure Vaisnavas who voluntarily become servants of Krsna and humanity. Even a few years ago, such hippies did not know the Hare Krsna mantra, but now they are chanting it and becoming pure Vaisnavas. Thus they are becoming free from all sinful activities, such as illicit sex, intoxication, meat-eating and gambling. This is practical proof of the effectiveness of the Hare Krsna movement, which is supported in this verse. One may or may not know the value of chanting the Hare Krsna mantra, but if one somehow or other chants it, he will immediately be purified, just as one who takes a potent medicine will feel its effects, regardless of whether he takes it knowingly or unknowingly.

#### TEXT 20

#### TEXT

sri-suka uvaca  
ta evam suvinirniya  
dharmam bhagavatam nrpa  
tam yamya-pasan nirmucya  
vipram mrtyor amumucan

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; te--they (the order carriers of Lord Visnu); evam--thus; su-vinirniya--perfectly ascertaining; dharmam--real religion; bhagavatam--in terms of devotional service; nrpa--O King; tam--him (Ajamila); yamya-pasat--from the bondage

of the order carriers of Yamaraja; nirmucya--releasing; vipram--the brahmana; mrtyoh--from death; amumucan--rescued.

#### TRANSLATION

Sri Sukadeva Gosvami continued: My dear King, having thus perfectly judged the principles of devotional service with reasoning and arguments, the order carriers of Lord Visnu released the brahmana Ajamila from the bondage of the Yamadutas and saved him from imminent death.

#### TEXT 21

#### TEXT

iti pratyudita yamya  
duta yatva yamantikam  
yama-rajne yatha sarvam  
acacaksur arindama

#### SYNONYMS

iti--thus; pratyuditah--having been replied to (by the order carriers of Visnu); yamyah--the servants of Yamaraja; dutah--the messengers; yatva--going; yama-antikam--to the abode of Lord Yamaraja; yama-rajne--unto King Yamaraja; yatha--duly; sarvam--everything; acacaksuh--informed in full detail; arindama--O subduer of the enemies.

#### TRANSLATION

My dear Maharaja Pariksit, O subduer of all enemies, after the servants of Yamaraja had been answered by the order carriers of Lord Visnu, they went to Yamaraja and explained to him everything that had happened.

#### PURPORT

In this verse the word pratyuditah is very significant. The servants of Yamaraja are so powerful that they can never be hindered anywhere, but this time they were baffled and disappointed in their attempt to take away a man they considered sinful. Therefore they immediately returned to Yamaraja and described to him everything that had happened.

#### TEXT 22

#### TEXT

dvijah pasad vinirmukto  
gata-bhiih prakrtim gatah  
vavande sirasa visnoh  
kinkaran darsanotsavah

#### SYNONYMS

dvijah--the brahmana (Ajamila); pasat--from the noose; vinirmuktah--being released; gata-bhiih--freed from fear; prakrtim gatah--came to his senses; vavande--offered his respectful obeisances; sirasa--by bowing his head; visnoh--of Lord Visnu; kinkaran--unto the servants; darsana-utsavah--very pleased by seeing them.

## TRANSLATION

Having been released from the nooses of Yamaraja's servants, the brahmana Ajamila, now free from fear, came to his senses and immediately offered obeisances to the Visnudutas by bowing his head at their lotus feet. He was extremely pleased by their presence, for he had seen them save his life from the hands of the servants of Yamaraja.

## PURPORT

Vaisnavas are also Visnudutas because they carry out the orders of Krsna. Lord Krsna is very eager for all the conditioned souls rotting in this material world to surrender to Him and be saved from material pangs in this life and punishment in hellish conditions after death. A Vaisnava therefore tries to bring conditioned souls to their senses. Those who are fortunate like Ajamila are saved by the Visnudutas, or Vaisnavas, and thus they return back home, back to Godhead.

## TEXT 23

### TEXT

tam vivaksum abhipretya  
mahapurusa-kinkarah  
sahasa pasyatas tasya  
tatrantardadhire 'nagha

## SYNONYMS

tam--him (Ajamila); vivaksum--desiring to speak; abhipretya--understanding; mahapurusa-kinkarah--the order carriers of Lord Visnu; sahasa--suddenly; pasyatah tasya--while he looked on; tatra--there; antardadhire--disappeared; anagha--O sinless Maharaja Pariksit.

## TRANSLATION

O sinless Maharaja Pariksit, the order carriers of the Supreme Personality of Godhead, the Visnudutas, saw that Ajamila was attempting to say something, and thus they suddenly disappeared from his presence.

## PURPORT

The sastras say:

papistha ye duracara  
deva-brahmana-nindakah  
apathya-bhojanas tesam  
akale maranam dhruvam

"For persons who are papistha, very sinful, and duracara, misbehaved or very unclean in their habits, who are against the existence of God, who disrespect Vaisnavas and brahmanas, and who eat anything and everything, untimely death is sure." It is said that in Kali-yuga one has a maximum lifetime of one hundred years, but as people become degraded, the duration of their lives decreases (prayenalpayusah). Because Ajamila was now free from all sinful reactions, his lifetime was extended, even though he was to have died immediately. When the Visnudutas saw Ajamila

trying to say something to them, they disappeared to give him a chance to glorify the Supreme Lord. Since all his sinful reactions had been vanquished, he was now prepared to glorify the Lord. Indeed, one cannot glorify the Lord unless one is completely free from all sinful activities. This is confirmed by Krsna Himself in Bhagavad-gita (7.28):

yesam tv anta-gatam papam  
jananam punya-karmanam  
te dvandva-moha-nirmukta  
bhajante mam drdha-vratah

"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 Visnudutas made Ajamila aware of devotional service so that He might immediately become fit to return home, back to Godhead. To increase his eagerness to glorify the Lord, they disappeared so that he would feel separation in their absence. In the mode of separation, glorification of the Lord is very intense.

#### TEXTS 24-25

#### TEXT

ajamilo 'py athakarnya  
dutanam yama-krsnayoh  
dharmam bhagavatam suddham  
traivedyam ca gunasrayam

bhaktiman bhagavaty asu  
mahatmya-sravanad dhareh  
anutapo mahan asit  
smarato 'subham atmanah

#### SYNONYMS

ajamilah--Ajamila; api--also; atha--thereafter; akarnya--hearing; dutanam--of the order carriers; yama-krsnayoh--of Yamaraja and Lord Krsna; dharmam--actual religious principles; bhagavatam--as described in Srimad-Bhagavatam, or concerning the relationship between the living being and the Supreme Personality of Godhead; suddham--pure; traivedyam--mentioned in three Vedas; ca--also; guna-asrayam--material religion, under the modes of material nature; bhakti-man--a pure devotee (cleansed of the modes of material nature); bhagavati--unto the Supreme Personality of Godhead; asu--immediately; mahatmya--glorification of the name, fame, etc.; sravanat--because of hearing; hareh--of Lord Hari; anutapah--regret; mahan--very great; asit--there was; smaratah--remembering; asubham--all the inglorious activities; atmanah--done by himself.

#### TRANSLATION

After hearing the discourses between the Yamadutas and the Visnudutas, Ajamila could understand the religious principles that act under the three modes of material nature. These principles are mentioned in the three Vedas. He could also understand the transcendental religious principles, which are above the modes of material nature and which concern the relationship between the living being and the Supreme Personality of Godhead. Furthermore, Ajamila heard glorification of the

name, fame, qualities and pastimes of the Supreme Personality of Godhead. He thus became a perfectly pure devotee. He could then remember his past sinful activities, which he greatly regretted having performed.

#### PURPORT

In Bhagavad-gita (2.45) Lord Krsna told Arjuna:

traigunya-visaya veda  
nistraigunyo bhavarjuna  
nirdvandvo nitya-sattva-stho  
niryoga-ksema atmavan

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." The Vedic principles certainly prescribe a gradual process for rising to the spiritual platform, but if one remains attached to the Vedic principles, there is no chance of his being elevated to spiritual life. Krsna therefore advised Arjuna to perform devotional service, which is the process of transcendental religion. The transcendental position of devotional service is also confirmed in Srimad-Bhagavatam (1.2.6). Sa vai pumsam paro dharmo yato bhaktir adhoksaje. Bhakti, devotional service, is paro dharmah, transcendental dharma; it is not material dharma. People generally think that religion should be pursued for material profit. This may be suitable for persons interested in material life, but one who is interested in spiritual life should be attached to paro dharmah, the religious principles by which one becomes a devotee of the Supreme Lord (yato bhaktir adhoksaje). The bhagavata religion teaches that the Lord and the living entity are eternally related and that the duty of the living entity is to surrender to the Lord. When one is situated on the platform of devotional service, one is freed from impediments and completely satisfied (ahaituky apratihata yayatma suprasidati). Having been elevated to that platform, Ajamila began to lament for his past materialistic activities and glorify the name, fame, form and pastimes of the Supreme Personality of Godhead.

#### TEXT 26

#### TEXT

aho me paramam kastam  
abhud avijitatmanah  
yena viplavitam brahma  
vrsalyam jayatatmana

#### SYNONYMS

aho--alas; me--my; paramam--extreme; kastam--miserable condition; abhut--became; avijita-atmanah--because my senses were uncontrolled; yena--by which; viplavitam--destroyed; brahma--all my brahminical qualifications; vrsalyam--through a sudrani, a maidservant; jayata--being born; atmana--by me.

#### TRANSLATION

Ajamila said: Alas, being a servant of my senses, how degraded I became! I fell down from my position as a duly qualified brahmana and begot children in the womb of a prostitute.

#### PURPORT

The men of the higher classes--the brahmanas, ksatriyas and vaisyas--do not beget children in the wombs of lower-class women. Therefore the custom in Vedic society is to examine the horoscopes of a girl and boy being considered for marriage to see whether their combination is suitable. Vedic astrology reveals whether one has been born in the vipra-varna, ksatriya-varna, vaisya-varna or sudra-varna, according to the three qualities of material nature. This must be examined because a marriage between a boy of the vipra-varna and a girl of the sudra-varna is incompatible; married life would be miserable for both husband and wife. Consequently a boy should marry a girl of the same category. Of course, this is trai-gunya, a material calculation according to the Vedas, but if the boy and girl are devotees there need be no such considerations. A devotee is transcendental, and therefore in a marriage between devotees, the boy and girl form a very happy combination.

#### TEXT 27

#### TEXT

dhin mam vigarhitam sadbhir  
duskrtam kula-kajjalam  
hitva balam satim yo 'ham  
sura-pim asatim agam

#### SYNONYMS

dhik mam--all condemnation upon me; vigarhitam--condemned; sadbhir--by honest men; duskrtam--who has committed sinful acts; kula-kajjalam--who has defamed the family tradition; hitva--giving up; balam--a young wife; satim--chaste; yah--who; aham--I; surapim--with a woman accustomed to drinking wine; asatim--unchaste; agam--I had sexual intercourse.

#### TRANSLATION

Alas, all condemnation upon me! I acted so sinfully that I degraded my family tradition. Indeed, I gave up my chaste and beautiful young wife to have sexual intercourse with a fallen prostitute accustomed to drinking wine. All condemnation upon me!

#### PURPORT

This is the mentality of one who is becoming a pure devotee. When one is elevated to the platform of devotional service by the grace of the Lord and the spiritual master, one first regrets his past sinful activities. This helps one advance in spiritual life. The Visnudutas had given Ajamila the chance to become a pure devotee, and the duty of a pure devotee is to regret his past sinful activities in illicit sex, intoxication, meat-eating and gambling. Not only should one give up his past bad habits, but he must always regret his past sinful acts. This is the standard of pure devotion.

#### TEXT 28

TEXT

vrddhav anathau pitarau  
nanya-bandhu tapasvinau  
aho mayadhuna tyaktav  
akrtajнена nicavat

SYNONYMS

vrddhau--old; anathau--who had no other person to look after their comforts; pitarau--my father and mother; na anya-bandhu--who had no other friend; tapasvinau--who underwent great difficulties; aho--alas; maya--by me; adhuna--at that moment; tyaktav--were given up; akrtaj-nena--ungrateful; nica-vat--like the most abominable low-class person.

TRANSLATION

My father and mother were old and had no other son or friend to look after them. Because I did not take care of them, they lived with great difficulty. Alas, like an abominable lower-class man, I ungratefully left them in that condition.

PURPORT

According to Vedic civilization, everyone has the responsibility for taking care of brahmanas, old men, women, children and cows. This is the duty of everyone, especially an upper-class person. Because of his association with a prostitute, Ajamila abandoned all his duties. Regretting this, Ajamila now considered himself quite fallen.

TEXT 29

TEXT

so 'ham vyaktam patisyami  
narake bhrsa-darune  
dharma-ghnah kamino yatra  
vindanti yama-yatanah

SYNONYMS

sah--such a person; aham--I; vyaktam--it is now clear; patisyami--will fall down; narake--in hell; bhrsa-darune--most miserable; dharma-ghnah--they who break the principles of religion; kaminah--who are too lusty; yatra--where; vindanti--undergo; yama-yatanah--the miserable conditions imposed by Yamaraja.

TRANSLATION

It is now clear that as a consequence of such activities, a sinful person like me must be thrown into hellish conditions meant for those who have broken religious principles and must there suffer extreme miseries.

TEXT 30

TEXT

kim idam svapna aho svit  
saksad drstam ihadbhutam  
kva yata adya te ye mam  
vyakarsan pasa-panayah

SYNONYMS

kim--whether; idam--this; svapne--in a dream; aho svit--or; saksat--directly; drstam--seen; iha--here; adbhutam--wonderful; kva--where; yatah--have gone; adya--now; te--all of them; ye--who; mam--me; vyakarsan--were dragging; pasa-panayah--with ropes in their hands.

TRANSLATION

Was this a dream I saw, or was it reality? I saw fearsome men with ropes in their hands coming to arrest me and drag me away. Where have they gone?

TEXT 31

TEXT

atha te kva gatah siddhas  
catvaras caru-darsanah  
vyamocayan niyamanam  
baddhva pasair adho bhuvah

SYNONYMS

atha--thereafter; te--those persons; kva--where; gatah--went; siddhah--liberated; catvarah--four personalities; caru-darsanah--extremely beautiful to see; vyamocayan--they released; niyamanam--me, who was being carried away; baddhva--being arrested; pasaih--by ropes; adhah bhuvah--downward to the hellish region.

TRANSLATION

And where have those four liberated and very beautiful persons gone who released me from arrest and saved me from being dragged down to the hellish regions?

PURPORT

As we have learned from the descriptions in the Fifth Canto, the hellish planets are situated in the lower portions of this universe. Therefore they are called adho bhuvah. Ajamila could understand that the Yamadutas had come from that region.

TEXT 32

TEXT

athapi me durbhagasya  
vibudhottama-darsane  
bhavitavyam mangalena  
yenatma me prasidati

SYNONYMS



atha--therefore; api--although; me--of me; durbhagasya--so  
unfortunate; vibudha-uttama--exalted devotees; darsane--because of  
seeing; bhavitavyam--there must be; mangalena--auspicious activities;  
yena--by which; atma--self; me--my; prasidati--actually becomes happy.

#### TRANSLATION

I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of my previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit.

#### PURPORT

As stated in Caitanya-caritamrta (Madhya 22.54):

'sadhu-sanga', 'sadhu-sanga'----sarva-sastre kaya  
lava-matra sadhu-sange sarva-siddhi haya

"Association with devotees is recommended by all the sastras because by even a moment of such association one can receive the seed for all perfection." In the beginning of his life Ajamila was certainly very pure, and he associated with devotees and brahmanas; because of that pious activity, even though he was fallen, he was inspired to name his son Narayana. Certainly this was due to good counsel given from within by the Supreme Personality of Godhead. As the Lord says in Bhagavad-gita (15.15), sarvasya caham hrdi sannivisto mattah smrtir jnanam apohanam ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." The Lord, who is situated in everyone's heart, is so kind that if one has ever rendered service to Him, the Lord never forgets him. Thus the Lord, from within, gave Ajamila the opportunity to name his youngest son Narayana so that in affection he would constantly call "Narayana! Narayana!" and thus be saved from the most fearful and dangerous condition at the time of his death. Such is the mercy of Krsna. Guru-krsna-prasade paya bhakti-lata-bija: by the mercy of the guru and Krsna, one receives the seed of bhakti. This association saves a devotee from the greatest fear. In our Krsna consciousness movement we therefore change a devotee's name to a form that reminds him of Visnu. If at the time of death the devotee can remember his own name, such as Krsnadasa or Govinda dasa, he can be saved from the greatest danger. Therefore the change of names at the time of initiation is essential. The Krsna consciousness movement is so meticulous that it gives one a good opportunity to remember Krsna somehow or other.

#### TEXT 33

#### TEXT

anyatha mriyamanasya  
nasucer vrsali-pateh  
vaikuntha-nama-grahanam  
jihva vaktum iharhati

#### SYNONYMS

anyatha--otherwise; mriyamanasya--of a person who is just ready for death; na--not; asuceh--most unclean; vrsali-pateh--the keeper of a

prostitute; vaikuntha--of the Lord of Vaikuntha; nama-grahanam--the chanting of the holy name; jihva--the tongue; vaktum--to speak; iha--in this situation; arhati--is able.

#### TRANSLATION

Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Vaikunthapati when I was just ready to die? Certainly it could not have been possible.

#### PURPORT

The name Vaikunthapati, which means "the master of the spiritual world," is not different from the name Vaikuntha. Ajamila, who was now a realized soul, could understand that because of his past spiritual activities in devotional service, he had gotten this opportunity to chant the holy name of Vaikunthapati in his horrible condition at the time of death.

#### TEXT 34

#### TEXT

kva caham kitavah papo  
brahma-ghno nirapatrapah  
kva ca narayanety etad  
bhagavan-nama mangalam

#### SYNONYMS

kva--where; ca--also; aham--I; kitavah--a cheater; papah--all sins personified; brahma-ghnah--the killer of my brahminical culture; nirapatrapah--shameless; kva--where; ca--also; narayana--Narayana; iti--thus; etad--this; bhagavat-nama--the holy name of the Supreme Personality of Godhead; mangalam--all-auspicious.

#### TRANSLATION

Ajamila continued: I am a shameless cheater who has killed his brahminical culture. Indeed, I am sin personified. Where am I in comparison to the all-auspicious chanting of the holy name of Lord Narayana?

#### PURPORT

Those engaged in broadcasting the holy name of Narayana, Krsna, through the Krsna consciousness movement should always consider what our position was before we came and what it is now. We had fallen into abominable lives as meat-eaters, drunkards and woman hunters who performed all kinds of sinful activities, but now we have been given the opportunity to chant the Hare Krsna mantra. Therefore we should always appreciate this opportunity. By the grace of the Lord we are opening many branches, and we should use this good fortune to chant the holy name of the Lord and serve the Supreme Personality of Godhead directly. We must be conscious of the difference between our present and past conditions and should always be very careful not to fall from the most exalted life.

TEXT 35

TEXT

so 'ham tatha yatisyami  
yata-cittendriyanilah  
yatha na bhuya atmanam  
andhe tamasi majjaye

SYNONYMS

sah--such a person; aham--I; tatha--in that way; yatisyami--I shall endeavor; yata-citta-indriya--controlling the mind and senses; anilah--and the internal airs; yatha--so that; na--not; bhuyah--again; atmanam--my soul; andhe--in darkness; tamasi--in ignorance; majjaye--I drown.

TRANSLATION

I am such a sinful person, but since I have now gotten this opportunity, I must completely control my mind, life and senses and always engage in devotional service so that I may not fall again into the deep darkness and ignorance of material life.

PURPORT

Every one of us should have this determination. We have been elevated to an exalted position by the mercy of Krsna and the spiritual master, and if we remember that this is a great opportunity and pray to Krsna that we will not fall again, our lives will be successful.

TEXTS 36-37

TEXT

vimucya tam imam bandham  
avidya-kama-karmajam  
sarva-bhuta-suhrc chanto  
maitrah karuna atmavan  
  
mocaye grastam atmanam  
yosin-mayyatma-mayaya  
vikridito yayaivaham  
krida-mrga ivadhamah

SYNONYMS

vimucya--having become free from; tam--that; imam--this; bandham--bondage; avidya--due to ignorance; kama--due to lusty desire; karma-jam--caused by activities; sarva-bhuta--of all living entities; suhrt--friend; santah--very peaceful; maitrah--friendly; karunah--merciful; atma-van--self-realized; mocaye--I shall disentangle; grastam--encaged; atmanam--my soul; yosit-mayya--in the form of woman; atma-mayaya--by the illusory energy of the Lord; vikriditah--played with; yaya--by which; eva--certainly; aham--I; krida-mrgah--a controlled animal; iva--like; adhamah--so fallen.

TRANSLATION

Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead's illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman's hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Krsna consciousness.

#### PURPORT

This should be the standard of determination for all Krsna conscious persons. A Krsna conscious person should free himself from the clutches of maya, and he should also be compassionate to all others suffering in those clutches. The activities of the Krsna consciousness movement are meant not only for oneself but for others also. This is the perfection of Krsna consciousness. One who is interested in his own salvation is not as advanced in Krsna consciousness as one who feels compassion for others and who therefore propagates the Krsna consciousness movement. Such an advanced devotee will never fall down, for Krsna will give him special protection. That is the sum and substance of the Krsna consciousness movement. Everyone is like a play toy in the hands of the illusory energy and is acting as she moves him. One should come to Krsna consciousness to release oneself and also to release others.

#### TEXT 38

#### TEXT

mamaham iti dehadau  
hitvamithyārtha-dhir matim  
dhasye mano bhagavati  
suddham tat-kīrtanadibhih

#### SYNONYMS

mama--my; aham--I; iti--thus; deha-adau--in the body and things related to the body; hitva--giving up; amithya--not false; artha--on values; dhih--with my consciousness; matim--the attitude; dhasye--I shall engage; manah--my mind; bhagavati--on the Supreme Personality of Godhead; suddham--pure; tat--His name; kīrtana-adibhih--by chanting, hearing and so on.

#### TRANSLATION

Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of "I" and "mine" and fix my mind on the lotus feet of Krsna.

#### PURPORT

How a living entity becomes a victim of the material condition is lucidly explained in this verse. The beginning is to misidentify the body

as one's self. Therefore Bhagavad-gita begins with the spiritual instruction that one is not the body, but is within the body. This consciousness can be possible only if one chants the holy name of Krsna, the Hare Krsna maha-mantra, and always keeps oneself in the association of devotees. This is the secret of success. Therefore we stress that one should chant the holy name of the Lord and keep oneself free from the contaminations of this material world, especially the contaminations of lusty desires for illicit sex, meat-eating, intoxication and gambling. With determination, one should vow to follow these principles and thus be saved from the miserable condition of material existence. The first necessity is to become freed from the bodily concept of life.

#### TEXT 39

#### TEXT

iti jata-sunirvedah  
ksana-sangena sadhusu  
ganga-dvaram upeyaya  
mukta-sarvanubandhanah

#### SYNONYMS

iti--thus; jata-sunirvedah--(Ajamila) who had become detached from the material conception of life; ksana-sangena--by a moment's association; sadhusu--with devotees; ganga-dvaram--to Hardwar (hari-dvara), the doorway to Hari (because the Ganges begins there, Hardwar is also called ganga-dvara); upeyaya--went; mukta--being freed from; sarva-anubandhanah--all kinds of material bondage.

#### TRANSLATION

Because of a moment's association with devotees [the Visnudutas], Ajamila detached himself from the material conception of life with determination. Thus freed from all material attraction, he immediately started for Hardwar.

#### PURPORT

The word mukta-sarvanubandhanah indicates that after this incident, Ajamila, not caring for his wife and children, went straight to Hardwar for further advancement in his spiritual life. Our Krsna consciousness movement now has centers in Vrndavana and Navadvipa so that those who want to live a retired life, whether they be devotees or not, can go there and with determination give up the bodily concept of life. One is welcome to live in those holy places for the rest of his life in order to achieve the highest success by the very simple method of chanting the holy name of the Lord and taking prasada. Thus one may return home, back to Godhead. We do not have a center in Hardwar, but Vrndavana and Sridhama Mayapur are better for devotees than any other places. The Caitanya Candrodaya temple offers one a good opportunity to associate with devotees. Let us all take advantage of this opportunity.

#### TEXT 40

#### TEXT

sa tasmin deva-sadana

asino yogam asthitah  
pratyahrtendriya-gramo  
yuyoja mana atmani

SYNONYMS

sah--he (Ajamila); tasmin--at that place (Hardwar); deva-sadane--in one Visnu temple; asinah--being situated; yogam asthitah--performed bhakti-yoga; pratyahrta--withdrawn from all activities of sense gratification; indriya-gramah--his senses; yuyoja--he fixed; manah--the mind; atmani--on the self or the Supersoul, the Supreme Personality of Godhead.

TRANSLATION

In Hardwar, Ajamila took shelter at a Visnu temple, where he executed the process of bhakti-yoga. He controlled his senses and fully applied his mind in the service of the Lord.

PURPORT

The devotees who have joined the Krsna consciousness movement may live comfortably in our many temples and engage in the devotional service of the Lord. Thus they can control the mind and senses and achieve the highest success in life. This is the process descending from time immemorial. Learning from the life of Ajamila, we should vow with determination to do what is necessary to follow this path.

TEXT 41

TEXT

tato gunebhya atmanam  
viyujyatma-samadhina  
yuyuje bhagavad-dhamni  
brahmany anubhavatmani

SYNONYMS

tatah--thereafter; gunebhyah--from the modes of material nature; atmanam--the mind; viyujya--detaching; atma-samadhina--by being fully engaged in devotional service; yuyuje--engaged; bhagavat-dhamni--in the form of the Lord; brahmani--which is Parabrahman (not idol worship); anubhava-atmani--which is always thought of (beginning from the lotus feet and gradually progressing upward).

TRANSLATION

Ajamila fully engaged in devotional service. Thus he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord.

PURPORT

If one worships the Deity in the temple, one's mind will naturally be absorbed in thought of the Lord and His form. There is no distinction between the form of the Lord and the Lord Himself. Therefore bhakti-yoga is the most easy system of yoga. Yogis try to concentrate their minds

upon the form of the Supersoul, Visnu, within the heart, but this same objective is easily achieved when one's mind is absorbed in the Deity worshiped in the temple. In every temple there is a transcendental form of the Lord, and one may easily think of this form. By seeing the Lord during arati, by offering bhoga and by constantly thinking of the form of the Deity, one becomes a first-class yogi. This is the best process of yoga, as confirmed by the Supreme Personality of Godhead in Bhagavad-gita (6.47):

yoginam api sarvesam  
mad-gatenantaratmana  
sraddhavan bhajate yo mam  
sa me yuktatamo matah

"Of all yogis, he who always abides in Me with great faith, worshipping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." The first-class yogi is he who controls his senses and detaches himself from material activities by always thinking of the form of the Lord.

TEXT 42

TEXT

yarhy uparata-dhis tasminn  
adraksit purusan purah  
upalabhyopalabhdhan prag  
vavande sirasa dvijah

SYNONYMS

yarhi--when; uparata-dhih--his mind and intelligence were fixed; tasmin--at that time; adraksit--had seen; purusan--the persons (the order carriers of Lord Visnu); purah--before him; upalabhya--getting; upalabhdhan--who were gotten; prak--previously; vavande--offered obeisances; sirasa--by the head; dvijah--the brahmana.

TRANSLATION

When his intelligence and mind were fixed upon the form of the Lord, the brahmana Ajamila once again saw before him four celestial persons. He could understand that they were those he had seen previously, and thus he offered them his obeisances by bowing down before them.

PURPORT

The Visnudutas who had rescued Ajamila came before him again when his mind was firmly fixed upon the form of the Lord. The Visnudutas had gone away for some time to give Ajamila a chance to become firmly fixed in meditation upon the Lord. Now that his devotion had matured, they returned to take him. Understanding that the same Visnudutas had returned, Ajamila offered them his obeisances by bowing down before them.

TEXT 43

TEXT

hitva kalevaram tirtha

gangayam darsanad anu  
sadyah svarupam jagrhe  
bhagavat-parsva-vartinam

SYNONYMS

hitva--giving up; kalevaram--the material body; tirtha--in the holy place; gangayam--on the bank of the Ganges; darsanad anu--after seeing; sadyah--immediately; sva-rupam--his original spiritual form; jagrhe--he assumed; bhagavat-parsva-vartinam--which is fit for an associate of the Lord.

TRANSLATION

Upon seeing the Visnudutas, Ajamila gave up his material body at Hardwar on the bank of the Ganges. He regained his original spiritual body, which was a body appropriate for an associate of the Lord.

PURPORT

The Lord says in Bhagavad-gita (4.9):

janma karma ca me divyam  
evam yo vetti tattvatah  
tyaktva deham punar janma  
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

The result of perfection in Krsna consciousness is that after giving up one's material body, one is immediately transferred to the spiritual world in one's original spiritual body to become an associate of the Supreme Personality of Godhead. Some devotees go to Vaikunthaloka, and others go to Goloka Vrndavana to become associates of Krsna.

TEXT 44

TEXT

sakam vihayasa vipro  
mahapurusa-kinkaraih  
haimam vimanam aruhya  
yayau yatra sriyah patih

SYNONYMS

sakam--along; vihayasa--by the path in the sky, or the airways; viprah--the brahmana (Ajamila); mahapurusa-kinkaraih--with the order carriers of Lord Visnu; haimam--made of gold; vimanam--an airplane; aruhya--boarding; yayau--went; yatra--where; sriyah patih--Lord Visnu, the husband of the goddess of fortune.

TRANSLATION

Accompanied by the order carriers of Lord Visnu, Ajamila boarded an airplane made of gold. Passing through the airways, he went directly to the abode of Lord Visnu, the husband of the goddess of fortune.



## PURPORT

For many years, material scientists have tried to go to the moon, but they are still unable to go there. However, the spiritual airplanes from the spiritual planets can take one back home, back to Godhead, in a second. The speed of such a spiritual plane can only be imagined. Spirit is finer than the mind, and everyone has experience of how swiftly the mind travels from one place to another. Therefore one can imagine the swiftness of the spiritual form by comparing it to the speed of the mind. In less than even a moment, a perfect devotee can return home, back to Godhead, immediately after giving up his material body.

## TEXT 45

### TEXT

evam sa viplavita-sarva-dharma  
dasyah patih patito garhya-karmana  
nipatyamano niraye hata-vratah  
sadyo vimukto bhagavan-nama grhnan

### SYNONYMS

evam--in this way; sah--he (Ajamila); viplavita-sarva-dharmah--who gave up all religious principles; dasyah patih--the husband of a prostitute; patitah--fallen; garhya-karmana--by being engaged in abominable activities; nipatyamanah--falling; niraye--in hellish life; hata-vratah--who broke all his vows; sadyah--immediately; vimuktah--liberated; bhagavat-nama--the holy name of the Lord; grhnan--chanting.

### TRANSLATION

Ajamila was a brahmana who because of bad association had given up all brahminical culture and religious principles. Becoming most fallen, he stole, drank and performed other abominable acts. He even kept a prostitute. Thus he was destined to be carried away to hell by the order carriers of Yamaraja, but he was immediately rescued simply by a glimpse of the chanting of the holy name Narayana.

## TEXT 46

### TEXT

natah param karma-nibandha-krntanam  
mumuksatam tirtha-padanukirtanat  
na yat punah karmasu sajjate mano  
rajas-tamobhyam kalilam tato 'nyatha

### SYNONYMS

na--not; atah--therefore; param--better means; karma-nibandha--the obligation to suffer or undergo tribulations as a result of fruitive activities; krntanam--that which can completely cut off; mumuksatam--of persons desiring to get out of the clutches of material bondage; tirtha-pada--about the Supreme Personality of Godhead, at whose feet all the holy places stand; anukirtanat--than constantly chanting under the direction of the bona fide spiritual master; na--not; yat--because;

punah--again; karmasu--in fruitive activities; sajjate--becomes attached; manah--the mind; rajah-tamobhyam--by the modes of passion and ignorance; kalilam--contaminated; tatah--thereafter; anyatha--by any other means.

#### TRANSLATION

Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.

#### PURPORT

It has actually been seen that even after achieving so-called perfection, many karmis, jnanis and yogis become attached to material activities again. Many so-called svamis and yogis give up material activities as false (jagan mithya), but after some time they nevertheless resume material activities by opening hospitals and schools or performing other activities for the benefit of the public. Sometimes they participate in politics, although still falsely declaring themselves sannyasis, members of the renounced order. The perfect conclusion, however, is that if one actually desires to get out of the material world, he must take to devotional service, which begins with sravanam kirtanam visnoh: chanting and hearing the glories of the Lord. The Krsna consciousness movement has actually proved this. In the Western countries, many young boys who were addicted to drugs and who had many other bad habits, which they could not give up, abandoned all those propensities and very seriously engaged in chanting the glories of the Lord as soon as they joined the Krsna consciousness movement. In other words, this process is the perfect method of atonement for actions performed in rajah and tamah (passion and ignorance). As stated in Srimad-Bhagavatam (1.2.19):

tada rajas-tamo-bhavah  
kama-lobhadayas ca ye  
ceta etair anavidham  
sthitam sattve prasidati

As a result of rajah and tamah, one becomes increasingly lusty and greedy, but when one takes to the process of chanting and hearing, one comes to the platform of goodness and becomes happy. As he advances in devotional service, all his doubts are completely eradicated (bhidyate hrdaya-granthis chidyante sarva-samsayah). Thus the knot of his desire for fruitive activities is cut to pieces.

#### TEXTS 47-48

#### TEXT

ya etam paramam guhyam  
itihasam aghapaham  
srnuyac chraddhaya yukto  
yas ca bhaktyanukirtayet

na vai sa narakam yati  
neksito yama-kinkaraih  
yady apy amangalo martyo  
visnu-loke mahiyate

#### SYNONYMS

yah--anyone who; etam--this; paramam--very; guhyam--confidential; itihagam--historical narration; agha-apaham--which frees one from all reactions to sins; srnyat--hears; sraddhaya--with faith; yukta--endowed; yah--one who; ca--also; bhaktya--with great devotion; anukirtayet--repeats; na--not; vai--indeed; sah--such a person; narakam--to hell; yati--goes; na--not; iksitah--is observed; yama-kinkaraih--by the order carriers of Yamaraja; yadi api--although; amangalah--inauspicious; martyah--a living entity with a material body; visnu-loke--in the spiritual world; mahiyate--is welcomed and respectfully received.

#### TRANSLATION

Because this very confidential historical narration has the potency to vanquish all sinful reactions, one who hears or describes it with faith and devotion is no longer doomed to hellish life, regardless of his having a material body and regardless of how sinful he may have been. Indeed, the Yamadutas, who carry out the orders of Yamaraja, do not approach him even to see him. After giving up his body, he returns home, back to Godhead, where he is very respectfully received and worshiped.

#### TEXT 49

#### TEXT

mriyamano harer nama  
grnan putropacaritam  
ajamilo 'py agad dhama  
kim uta sraddhaya grnan

#### SYNONYMS

mriyamanah--at the time of death; hareh nama--the holy name of Hari; grnan--chanting; putra-upacaritam--indicating his son; ajamilah--Ajamila; api--even; agat--went; dhama--to the spiritual world; kim uta--what to speak of; sraddhaya--with faith and love; grnan--chanting.

#### TRANSLATION

While suffering at the time of death, Ajamila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

#### PURPORT

At the time of death one is certainly bewildered because his bodily functions are in disorder. At that time, even one who throughout his life has practiced chanting the holy name of the Lord may not be able to chant the Hare Krsna mantra very distinctly. Nevertheless, such a person receives all the benefits of chanting the holy name. While the body is

fit therefore, why should we not chant the holy name of the Lord loudly and distinctly? If one does so, it is quite possible that even at the time of death he will be properly able to chant the holy name of the Lord with love and faith. In conclusion, one who chants the holy name of the Lord constantly is guaranteed to return home, back to Godhead, without a doubt.

Supplementary note to this chapter.

Srila Visvanatha Cakravarti Thakura's commentary to texts nine and ten of this chapter form a dialogue concerning how one can become free from all sinful reactions simply by chanting the holy name of the Lord.

Someone may say, "It may be accepted that by chanting the holy name of the Lord one becomes freed from all the reactions of sinful life. However, if one commits sinful acts in full consciousness, not only once but many, many times, he is unable to free himself from the reactions of such sins even after atoning for them for twelve years or more. How is it possible, then, that simply by once chanting the holy name of the Lord one immediately becomes freed from the reactions of such sins?"

Srila Visvanatha Cakravarti Thakura replies by quoting verses nine and ten of this chapter: "The chanting of the holy name of Lord Visnu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brahmana, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Visnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers "Because this man has chanted My holy name, My duty is to give him protection.' "

One may atone for sinful life and vanquish all sinful reactions by chanting the holy name, although this is not called atonement. Ordinary atonement may temporarily protect a sinful person, but it does not completely cleanse his heart of the deep-rooted desire to commit sinful acts. Therefore atonement is not as powerful as the chanting of the holy name of the Lord. In the sastras it is said that if a person only once chants the holy name and completely surrenders unto the lotus feet of the Lord, the Lord immediately considers him His ward and is always inclined to give him protection. This is confirmed by Sridhara Svami. Thus when Ajamila was in great danger of being carried off by the order carriers of Yamaraja, the Lord immediately sent His personal order carriers to protect him, and because Ajamila was freed from all sinful reactions, the Visnudutas spoke on his behalf.

Ajamila had named his son Narayana, and because he loved the boy very much, he would call him again and again. Although he was calling for his son, the name itself was powerful because the name Narayana is not different from the Supreme Lord Narayana. When Ajamila named his son Narayana, all the reactions of his sinful life were neutralized, and as he continued calling his son and thus chanting the holy name of Narayana thousands of times, he was actually unconsciously advancing in Krsna consciousness.

One may argue, "Since he was constantly chanting the name of Narayana, how was it possible for him to be associating with a prostitute and thinking of wine?" By his sinful actions he was bringing suffering upon himself again and again, and therefore one may say that his ultimate chanting of Narayana was the cause of his being freed. However, his chanting would then have been a nama-aparadha. Namno balad yasya hi papa-buddhih: one who continues to act sinfully and tries to neutralize his

sins by chanting the holy name of the Lord is a nama-aparadhi, an offender to the holy name. In response it may be said that Ajamila's chanting was inoffensive because he did not chant the name of Narayana with the purpose of counteracting his sins. He did not know that he was addicted to sinful actions, nor did he know that his chanting of the name of Narayana was neutralizing them. Thus he did not commit a nama-aparadha, and his repeated chanting of the holy name of Narayana while calling his son may be called pure chanting. Because of this pure chanting, Ajamila unconsciously accumulated the results of bhakti. Indeed, even his first utterance of the holy name was sufficient to nullify all the sinful reactions of his life. To cite a logical example, a fig tree does not immediately yield fruits, but in time the fruits are available. Similarly, Ajamila's devotional service grew little by little, and therefore although he committed very sinful acts, the reactions did not affect him. In the sastras it is said that if one chants the holy name of the Lord even once, the reactions of past, present or future sinful life do not affect him. To give another example, if one extracts the poison fangs of a serpent, this saves the serpent's future victims from poisonous effects, even if the serpent bites repeatedly. Similarly, if a devotee chants the holy name even once inoffensively, this protects him eternally. He need only wait for the results of the chanting to mature in due course of time.

Thus end the Bhaktivedanta purports of the Sixth Canto, Second Chapter, of the Srimad-Bhagavatam, entitled "Ajamila Delivered by the Visnudutas."

### Chapter Three Yamaraja Instructs His Messengers

As related in this chapter, the Yamadutas approached Yamaraja, who very exhaustively explained bhagavata-dharma, the religious principle of devotional service. Yamaraja thus satisfied the Yamadutas, who had been very disappointed. Yamaraja said, "Although Ajamila was calling for his son, he chanted the holy name of the Lord, Narayana, and simply by a glimpse of the chanting of the holy name, he immediately achieved the association of Lord Visnu's order carriers, who saved him from your attempt to arrest him. This is quite all right. It is a fact that even a chronically sinful person who chants the holy name of the Lord, although not completely without offenses, does not take another material birth."

By chanting the holy name of the Lord, Ajamila had met four order carriers of Lord Visnu. They were very beautiful and had quickly come to rescue him. Yamaraja now described them. "The Visnudutas are all pure devotees of the Lord, the Supreme Person in regard to the creation, maintenance and annihilation of this cosmic manifestation. Neither King Indra, Varuna, Siva, Brahma, the seven rsis nor I myself can understand the transcendental activities of the Supreme Lord, who is self-sufficient and beyond the reach of the material senses. With material senses, no one can attain enlightenment about Him. The Lord, the master of the illusory energy, possesses transcendental qualities for the good fortune of everyone, and His devotees are also qualified in that way. The devotees, concerned only with rescuing the fallen souls from this material world, apparently take birth in different places in the material world just to save the conditioned souls. If one is somewhat interested in spiritual life, the devotees of the Lord protect him in many ways."

Yamaraja continued, "The essence of sanatana-dharma, or eternal religion, is extremely confidential. No one but the Lord Himself can deliver that confidential religious system to human society. It is by the mercy of the Lord that the transcendental system of religion can be understood by His pure devotees, and specifically by the twelve

mahajanas--Lord Brahma, Narada Muni, Lord Siva, the Kumaras, Kapila, Manu, Prahlada, Janaka, Bhisma, Bali, Sukadeva Gosvami and me. Other learned scholars, headed by Jaimini, are almost always covered by the illusory energy, and therefore they are more or less attracted by the flowery language of the three Vedas, namely Rg, Yajur and Sama, which are called trayi. Instead of becoming pure devotees, people captivated by the flowery words of these three Vedas are interested in the Vedic ritualistic ceremonies. They cannot understand the glories of chanting the holy name of the Lord. Intelligent persons, however, take to the devotional service of the Lord. When they chant the holy name of the Lord without offenses, they are no longer subject to my rulings. If by chance they commit some sinful act, they are protected by the holy name of the Lord because that is where their interest lies. The four weapons of the Lord, especially the club and the Sudarsana cakra, always protect the devotees. One who chants, hears or remembers the holy name of the Lord without duplicity, or who prays or offers obeisances to the Lord, becomes perfect, whereas even a learned person may be called to hell if he is bereft of devotional service."

After Yamaraja thus described the glories of the Lord and His devotees, Sukadeva Gosvami further explained the potency of chanting the holy name and the futility of performing Vedic ritualistic ceremonies and pious activities for atonement.

#### TEXT 1

#### TEXT

sri-rajovaca  
 nisamya devah sva-bhatopavarnitam  
 pratyaha kim tan api dharmarajah  
 evam hatajno vihatan murarer  
 naidesikair yasya vase jano 'yam

#### SYNONYMS

sri-raja uvaca--the King said; nisamya--after hearing; devah--Lord Yamaraja; sva-bhata--of his own servants; upavarnitam--the statements; pratyaha--replied; kim--what; tan--unto them; api--also; dharmarajah--Yamaraja, the superintendent of death and the judge of religious and irreligious activities; evam--thus; hata-ajnah--whose order was foiled; vihatan--who were defeated; murareh naidesikaih--by the order carriers of Murari, Krsna; yasya--of whom; vase--under the subjugation; jano ayam--all the people of the world.

#### TRANSLATION

King Pariksit said: O my lord, O Sukadeva Gosvami, Yamaraja is the controller of all living entities in terms of their religious and irreligious activities, but his order had been foiled. When his servants, the Yamadutas, informed him of their defeat by the Visnudutas, who had stopped them from arresting Ajamila, what did he reply?

#### PURPORT

Srila Visvanatha Cakravarti Thakura says that although the statements of the Yamadutas were fully upheld by Vedic principles, the statements of the Visnudutas were triumphant. This was confirmed by Yamaraja himself.

TEXT 2

TEXT

yamasya devasya na danda-bhangah  
kutascanarse sruta-purva asit  
etan mune vrscati loka-samsayam  
na hi tvad-anya iti me viniscitam

SYNONYMS

yamasya--of Yamaraja; devasya--the demigod in charge of judgment; na--not; danda-bhangah--the breaking of the order; kutascana--from anywhere; rse--O great sage; sruta-purvah--heard before; asit--was; etat--this; mune--O great sage; vrscati--can eradicate; loka-samsayam--the doubt of people; na--not; hi--indeed; tvad-anya--anyone other than you; iti--thus; me--by me; viniscitam--concluded.

TRANSLATION

O great sage, never before has it been heard anywhere that an order from Yamaraja has been baffled. Therefore I think that people will have doubts about this that no one but you can eradicate. Since that is my firm conviction, kindly explain the reasons for these events.

TEXT 3

TEXT

sri-suka uvaca  
bhagavat-purusai rajan  
yamyah pratihatodyamah  
patim vijnapayam asur  
yamam samyamani-patim

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami said; bhagavat-purusaih--by the order carriers of the Lord, the Visnudutas; rajan--O King; yamyah--the order carriers of Yamaraja; pratihata-udyamah--whose efforts were defeated; patim--their master; vijnapayam asuh--informed; yamam--Yamaraja; samyamani-patim--the master of the city Samyamani.

TRANSLATION

Sri Sukadeva Gosvami replied: My dear King, when the order carriers of Yamaraja were baffled and defeated by the order carriers of Visnu, they approached their master, the controller of Samyamani-puri and master of sinful persons, to tell him of this incident.

TEXT 4

TEXT

yamaduta ucuh  
kati santiha sastaro  
jiva-lokasya vai prabho  
traividyam kurvatah karma

phalabhiviyakti-hetavah

SYNONYMS

yamadutah ucuh--the order carriers of Yamaraja said; kati--how many; santi--are there; iha--in this world; sastarah--controllers or rulers; jiva-lokasya--of this material world; vai--indeed; prabho--O master; trai-vidhyam--under the three modes of material nature; kurvatah--performing; karma--activity; phala--of the results; abhiviyakti--of the manifestation; hetavah--causes.

TRANSLATION

The Yamadutas said: Our dear lord, how many controllers or rulers are there in this material world? How many causes are responsible for manifesting the various results of activities performed under the three modes of material nature [sattva-guna, rajo-guna and tamo-guna]?

PURPORT

Srila Visvanatha Cakravarti Thakura says that the Yamadutas, the order carriers of Yamaraja, were so disappointed that they asked their master, almost in great anger, whether there were many masters other than him. Furthermore, because the Yamadutas had been defeated and their master could not protect them, they were inclined to say that there was no need to serve such a master. If a servant cannot carry out the orders of his master without being defeated, what is the use of serving such a powerless master?

TEXT 5

TEXT

yadi syur bahavo loke  
sastaro danda-dharinah  
kasya syatam na va kasya  
mrtyus camrtam eva va

SYNONYMS

yadi--if; syuh--there are; bahavah--many; loke--in this world; sastarah--rulers or controllers; danda-dharinah--who punish the sinful men; kasya--of whom; syatam--there may be; na--not; va--or; kasya--of whom; mrtyuh--distress or unhappiness; ca--and; amrtam--happiness; eva--certainly; va--or.

TRANSLATION

If in this universe there are many rulers and justices who disagree about punishment and reward, their contradictory actions will neutralize each other, and no one will be punished or rewarded. Otherwise, if their contradictory acts fail to neutralize each other, everyone will have to be both punished and rewarded.

PURPORT

Because the Yamadutas had been unsuccessful in carrying out the order of Yamaraja, they doubted whether Yamaraja actually had the power to



punish the sinful. Although they had gone to arrest Ajamila, following Yamaraja's order, they found themselves unsuccessful because of the order of some higher authority. Therefore they were unsure of whether there were many authorities or only one. If there were many authorities who gave different judgments, which could be contradictory, a person might be wrongly punished or wrongly rewarded, or he might be neither punished nor rewarded. According to our experience in the material world, a person punished in one court may appeal to another. Thus the same man may be either punished or rewarded according to different judgments. However, in the law of nature or the court of the Supreme Personality of Godhead there cannot be such contradictory judgments. The judges and their judgments must be perfect and free from contradictions. Actually the position of Yamaraja was very awkward in the case of Ajamila because the Yamadutas were right in attempting to arrest Ajamila, but the Visnudutas had baffled them. Although Yamaraja, under these circumstances, was accused by both the Visnudutas and the Yamadutas, he is perfect in administering justice because he is empowered by the Supreme Personality of Godhead. Therefore he will explain what his real position is and how everyone is controlled by the supreme controller, the Personality of Godhead.

#### TEXT 6

#### TEXT

kintu sastr-bahutve syad  
bahunam iha karminam  
sastrtvam upacaro hi  
yatha mandala-vartinam

#### SYNONYMS

kintu--but; sastr--of governors or judges; bahutve--in the plurality; syat--there may be; bahunam--of many; iha--in this world; karminam--persons performing actions; sastrtvam--departmental management; upacarah--administration; hi--indeed; yatha--just like; mandala-vartinam--of the departmental heads.

#### TRANSLATION

The Yamadutas continued: Since there are many different karmis, or workers, there may be different judges or rulers to give them justice, but just as one central emperor controls different departmental rulers, there must be one supreme controller to guide all the judges.

#### PURPORT

In governmental management there may be departmental officials to give justice to different persons, but the law must be one, and that central law must control everyone. The Yamadutas could not imagine that two judges would give two different verdicts in the same case, and therefore they wanted to know who the central judge is. The Yamadutas were certain that Ajamila was a most sinful man, but although Yamaraja wanted to punish him, the Visnudutas excused him. This was a puzzling situation that the Yamadutas wanted Yamaraja to clarify.

#### TEXT 7

TEXT

atas tvam eko bhutanam  
sesvaranam adhisvarah  
sasta danda-dharo nram  
subhasubha-vivecanah

SYNONYMS

atah--as such; tvam--you; ekah--one; bhutanam--of all living beings; sa-isvaranam--including all the demigods; adhisvarah--the supreme master; sasta--the supreme ruler; danda-dharah--the supreme administrator of punishment; nram--of human society; subha-asubha-vivecanah--who discriminates between what is auspicious and inauspicious.

TRANSLATION

The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living entities, the supreme authority who discriminates between the pious and impious activities of all human beings.

TEXT 8

TEXT

tasya te vihito dando  
na loke vartate 'dhuna  
caturbhir adbhutaih siddhair  
ajna te vipralambhita

SYNONYMS

tasya--of the influence; te--of you; vihitah--ordained; dandah--punishment; na--not; loke--within this world; vartate--exists; adhuna--now; caturbhir--by four; adbhutaih--very wonderful; siddhair--perfected persons; ajna--the order; te--your; vipralambhita--surpassed.

TRANSLATION

But now we see that the punishment ordained under your authority is no longer effective, since your order has been transgressed by four wonderful and perfect persons.

PURPORT

The Yamadutas had been under the impression that Yamaraja was the only person in charge of administering justice. They were fully confident that no one could counteract his judgments, but now, to their surprise, his order had been violated by the four wonderful persons from Siddhaloka.

TEXT 9

TEXT

niyamanam tavadesad  
asmabhir yatana-grhan

vyamocayan patakinam  
chittva pasan prasahya te

SYNONYMS

niyamanam--being brought; tava adesat--by your order; asmabhih--by us; yatana-grhan--to the torture chambers, the hellish planets; vyamocayan--released; patakinam--the sinful Ajamila; chittva--cutting; pasan--the ropes; prasahya--by force; te--they.

TRANSLATION

We were bringing the most sinful Ajamila toward the hellish planets, following your order, when those beautiful persons from Siddhaloka forcibly cut the knots of the ropes with which we were arresting him.

PURPORT

Srila Visvanatha Cakravarti Thakura remarks that the Yamadutas wanted to bring the Visnudutas before Yamaraja. If Yamaraja could then have punished the Visnudutas, the Yamadutas would have been satisfied.

TEXT 10

TEXT

tams te veditum icchamo  
yadi no manyase ksamam  
narayanety abhihite  
ma bhair ity ayayur drutam

SYNONYMS

tan--about them; te--from you; veditum--to know; icchamah--we wish; yadi--if; nah--for us; manyase--you think; ksamam--suitable; narayana--Narayana; iti--thus; abhihite--being uttered; ma--do not; bhair--fear; iti--thus; ayayuh--they arrived; drutam--very soon.

TRANSLATION

As soon as the sinful Ajamila uttered the name Narayana, these four beautiful men immediately arrived and reassured him, saying, "Do not fear. Do not fear." We wish to know about them from Your Lordship. If you think we are able to understand them, kindly describe who they are.

PURPORT

The order carriers of Yamaraja, being very much aggrieved because of their defeat by the four Visnudutas, wanted to bring them before Yamaraja and, if possible, punish them. Otherwise they desired to commit suicide. Before pursuing either course, however, they wanted to know about the Visnudutas from Yamaraja, who is also omniscient.

TEXT 11

TEXT

sri-badarayanir uvaca

iti devah sa aprstah  
praja-samyamano yamah  
pritah sva-dutan pratyaha  
smaran padambujam hareh

SYNONYMS

sri-badarayanih uvaca--Sukadeva Gosvami said; iti--thus; devah--the demigod; sah--he; aprstah--being questioned; praja-samyamanah yamah--Lord Yamaraja, who controls the living entities; pritah--being pleased; sva-dutan--to his own servants; pratyaha--replied; smaran--remembering; pada-ambujam--the lotus feet; hareh--of Hari, the Personality of Godhead.

TRANSLATION

Sri Sukadeva Gosvami said: Thus having been questioned, Lord Yamaraja, the supreme controller of the living entities, was very pleased with his order carriers because of hearing from them the holy name of Narayana. He remembered the lotus feet of the Lord and began to reply.

PURPORT

Srila Yamaraja, the supreme controller of the living entities in terms of their pious and impious activities, was very pleased with his servants because they had chanted the holy name of Narayana in his dominion. Yamaraja has to deal with men who are all sinful and who can hardly understand Narayana. Consequently when his order carriers uttered the name of Narayana, he was extremely pleased, for he also is a Vaisnava.

TEXT 12

TEXT

yama uvaca  
paro mad-anyo jagatas tasthusas ca  
otam protam patavad yatra visvam  
yad-amsato 'sya sthiti-janma-nasa  
nasy otavad yasya vase ca lokah

SYNONYMS

yamah uvaca--Yamaraja replied; parah--superior; mat--than me; anyah--another; jagatah--of all moving things; tasthusah--of nonmoving things; ca--and; otam--crosswise; protam--lengthwise; patavat--like a woven cloth; yatra--in whom; visvam--the cosmic manifestation; yat--of whom; amsatah--from the partial expansions; asya--of this universe; sthiti--the maintenance; janma--the creation; nasah--the annihilation; nasi--in the nose; ota-vat--like the rope; yasya--of whom; vase--under the control; ca--and; lokah--the whole creation.

TRANSLATION

Yamaraja said: My dear servants, you have accepted me as the Supreme, but factually I am not. Above me, and above all the other demigods, including Indra and Candra, is the one supreme master and controller. The partial manifestations of His personality are Brahma, Visnu and Siva, who are in charge of the creation, maintenance and annihilation of this universe. He is like the two threads that form the length and breadth of

a woven cloth. The entire world is controlled by Him just as a bull is controlled by a rope in its nose.

#### PURPORT

The order carriers of Yamaraja suspected that there was a ruler even above Yamaraja. To eradicate their doubts, Yamaraja immediately replied, "Yes, there is one supreme controller above everything." Yamaraja is in charge of some of the moving living entities, namely the human beings, but the animals, who also move, are not under his control. Only human beings have consciousness of right and wrong, and among them only those who perform sinful activities come under the control of Yamaraja. Therefore although Yamaraja is a controller, he is only a departmental controller of a few living entities. There are other demigods who control many other departments, but above them all is one supreme controller, Krsna. Isvarah paramah krsnah sac-cid-ananda-vigrahah: the supreme controller is Krsna. Others, who control their own departments in the affairs of the universe, are insignificant in comparison to Krsna, the supreme controller. Krsna says in Bhagavad-gita (7.7), mattah parataram nanyat kincid asti dhananjaya: "My dear Dhananjaya [Arjuna], no one is superior to Me." Therefore Yamaraja immediately cleared away the doubts of his assistants, the Yamadutas, by confirming that there is a supreme controller above all others.

Srila Madhvacarya explains that the words otam protam refer to the cause of all causes. The Supreme Lord is both vertical and horizontal to the cosmic manifestation. This is confirmed by the following verse from the Skanda Purana:

yatha kantha-patah sutra  
otah protas ca sa sthitah  
evam visnav idam visvam  
otam protam ca samsthitam

Like the two threads, horizontal and vertical, of which a quilt is manufactured, Lord Visnu is situated as the vertical and horizontal cause of the cosmic manifestation.

#### TEXT 13

#### TEXT

yo namabhir vaci janam nijayam  
badhnati tantryam iva damabhir gah  
yasmai balim ta ime nama-karma-  
nibandha-baddhas cakita vahanti

#### SYNONYMS

yah--He who; namabhih--by different names; vaci--to the Vedic language; janam--all people; nijayam--which has emanated from Himself; badhnati--binds; tantryam--to a rope; iva--like; damabhih--by cords; gah--bulls; yasmai--unto whom; balim--a small presentation of taxes; te--all of them; ime--these; nama-karma--of names and different activities; nibandha--by the obligations; baddhah--bound; cakitah--being fearful; vahanti--carry.

#### TRANSLATION

Just as the driver of a bullock cart ties ropes through the nostrils of his bulls to control them, the Supreme Personality of Godhead binds all men through the ropes of His words in the Vedas, which set forth the names and activities of the distinct orders of human society [brahmana, ksatriya, vaisya and sudra]. In fear, the members of these orders all worship the Supreme Lord by offering Him presentations according to their respective activities.

#### PURPORT

In this material world, everyone is conditioned, regardless of who he is. One may be a human being, a demigod or an animal, tree or plant, but everything is controlled by the laws of nature, and behind this natural control is the Supreme Personality of Godhead. This is confirmed by Bhagavad-gita (9.10), wherein Krsna says, mayadhyaksena prakrtih suyate sa-caracaram: "The material nature is working under My direction and producing all moving and nonmoving beings." Thus Krsna is behind the natural machine, which works under His control.

Apart from other living entities, the living being in the human form of body is systematically controlled by the Vedic injunctions in terms of the divisions of varna and asrama. A human being is expected to follow the rules and regulations of varna and asrama; otherwise he cannot escape punishment by Yamaraja. The point is that every human being is expected to elevate himself to the position of a brahmana, the most intelligent man, and then one must transcend that position to become a Vaisnava. This is the perfection of life. The brahmana, ksatriya, vaisya and sudra can elevate themselves by worshiping the Lord according to their activities (sve sve karmany abhiratah samsiddhim labhate narah). The divisions of varna and asrama are necessary to insure the proper execution of duties and peaceful existence for everyone, but everyone is directed to worship the Supreme Lord, who is all-pervading (yena sarvam idam tatam). The Supreme Lord exists vertically and horizontally (otam protam), and therefore if one follows the Vedic injunctions by worshiping the Supreme Lord according to one's ability, his life will be perfect. As stated in Srimad-Bhagavatam (1.2.13):

atah pumbhir dvija-srestha  
varnasrama-vibhagasah  
svanusthitasya dharmasya  
samsiddhir hari-tosanam

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and orders of life, is to please the Lord Hari." The varnasrama institution offers the perfect process for making one eligible to return home, back to Godhead, because the aim of every varna and asrama is to please the Supreme Lord. One can please the Lord under the direction of a bona fide spiritual master. and if one does so his life is perfect. The Supreme Lord is worshipable. and everyone worships Him directly or indirectly. Those who worship Him directly get the results of liberation quickly, whereas the liberation of those who serve Him indirectly is delayed.

The words namabhir vaci are very important. In the varnasrama institution, there are different names--brahmana, ksatriya, vaisya, sudra, brahmacari, grhastha, vanaprastha and sannyasi. The vak, or Vedic injunctions, give directions for all these divisions. Everyone is expected to offer obeisances to the Supreme Lord and perform duties as indicated in the Vedas.

## TEXTS 14-15

### TEXT

aham mahendro nirrtih pracetah  
somo 'gnir isah pavano virincih  
aditya-visve vasavo 'tha sadhya  
marud-gana rudra-ganah sasiddhah

anye ca ye visva-srjo 'maresa  
bhrgv-adayo 'sprsta-rajah-tamaskah  
yasyehitam na viduh sprsta-mayah  
sattva-pradhana api kim tato 'nye

### SYNONYMS

aham--I, Yamaraja; mahendrah--Indra, the King of heaven; nirrtih--Nirrti; pracetah--Varuna, the controller of water; somah--the moon; agnih--fire; isah--Lord Siva; pavanah--the demigod of the air; virincih--Lord Brahma; aditya--the sun; visve--Visvasu; vasavah--the eight Vasus; atha--also; sadhyah--the demigods; marut-ganah--masters of the wind; rudra-ganah--the expansions of Lord Siva; sa-siddhah--with the inhabitants of Siddhaloka; anye--others; ca--and; ye--who; visva-srjah--Marici and the other creators of the universal affairs; amara-isah--the demigods like Brhaspati; bhrvu-adayah--the great sages headed by Bhrvu; asprsta--who have not been contaminated; rajah-tamaskah--by the lower modes of material nature (rajo-guna and tamo-guna); yasya--of whom; ihitam--the activity; na viduh--do not know; sprsta-mayah--who are illusioned by the illusory energy; sattva-pradhanah--chiefly in the mode of goodness; api--although; kim--what to speak of; tatah--than them; anye--others.

### TRANSLATION

I, Yamaraja; Indra, the King of heaven; Nirrti; Varuna; Candra, the moon-god; Agni; Lord Siva; Pavana; Lord Brahma; Surya, the sun-god; Visvasu; the eight Vasus; the Sadhyas; the Maruts; the Rudras; the Siddhas; and Marici and the other great rsis engaged in maintaining the departmental affairs of the universe, as well as the best of the demigods headed by Brhaspati, and the great sages headed by Bhrvu are all certainly freed from the influence of the two base material modes of nature, namely passion and ignorance. Nevertheless, although we are in the mode of goodness, we cannot understand the activities of the Supreme Personality of Godhead. What, then, is to be said of others, who, under illusion, merely speculate to know God?

### PURPORT

The men and other living entities within this cosmic manifestation are controlled by the three modes of nature. For the living entities controlled by the base qualities of nature, passion and ignorance, there is no possibility of understanding God. Even those in the mode of goodness, like the many demigods and great rsis described in these verses, cannot understand the activities of the Supreme Personality of Godhead. As stated in Bhagavad-gita, one who is situated in the devotional service of the Lord is transcendental to all the material qualities. Therefore the Lord personally says that no one can understand

Him but the bhaktas, who are transcendental to all material qualities (bhaktya mam abhijanati). As stated by Bhismadeva to Maharaja Yudhishthira in Srimad-Bhagavatam (1.9.16):

na hy asya karhicid rajan  
puman veda vidhitsitam  
yad-vijijnasaya yukta  
muhyanti kavayo 'pi hi

"O King, no one can know the plan of the Lord [Sri Krsna]. Even though great philosophers inquire exhaustively, they are bewildered." No one, therefore, can understand God by speculative knowledge. Indeed, by speculation one will be bewildered (muhyanti). This is also confirmed by the Lord Himself in Bhagavad-gita (7.3):

manusyanam sahasresu  
kascid yatati siddhaye  
yatatam api siddhanam  
kascin mam vetti tattvatah

Among many thousands of men, one may endeavor for perfection, and even among the siddhas, those who have already become perfect, only one who adopts the process of bhakti, devotional service, can understand Krsna.

TEXT 16

TEXT

yam vai na gobhir manasasubhir va  
hrda gira vasu-bhrto vicaksate  
atmanam antar-hrdi santam atmanam  
caksur yathaivakrtayas tatah param

SYNONYMS

yam--whom; vai--indeed; na--not; gobhih--by the senses; manasa--by the mind; asubhih--by the life breath; va--or; hrda--by thoughts; gira--by words; va--or; asu-bhrtah--the living entities; vicaksate--see or know; atmanam--the Supersoul; antah-hrdi--within the core of the heart; santam--existing; atmanam--of the living entities; caksuh--the eyes; yatha--just like; eva--indeed; akrtayah--the different parts or limbs of the body; tatah--than them; param--higher.

TRANSLATION

As the different limbs of the body cannot see the eyes, the living entities cannot see the Supreme Lord, who is situated as the Supersoul in everyone's heart. Not by the senses, by the mind, by the life air, by thoughts within the heart, or by the vibration of words can the living entities ascertain the real situation of the Supreme Lord.

PURPORT

Although the different parts of the body do not have the power to see the eyes, the eyes direct the movements of the body's different parts. The legs move forward because the eyes see what is in front of them, and the hand touches because the eyes see touchable entities. Similarly, every living being acts according to the direction of the Supersoul, who



is situated within the heart. As the Lord Himself confirms in Bhagavad-gita (15.15), sarvasya caham hr̥di sannivisto mattah smrtir jñanam apohanam ca: "I am sitting in everyone's heart and giving directions for remembrance, knowledge and forgetfulness." Elsewhere in Bhagavad-gita it is stated, isvarah sarva-bhūtanam hr̥d-dese 'rjuna tisthati: "The Supreme Lord, as the Supersoul, is situated within the heart." The living entity cannot do anything without the sanction of the Supersoul. The Supersoul is acting at every moment, but the living entity cannot understand the form and activities of the Supersoul by manipulating his senses. The example of the eyes and the bodily limbs is very appropriate. If the limbs could see, they could walk forward without the help of the eyes, but that is impossible. Although one cannot see the Supersoul in one's heart through sensual activities, His direction is necessary.

TEXT 17

TEXT

tasyatma-tantrasya harer adhisituh  
parasya mayadhipater mahatmanah  
prayena duta iha vai manoharas  
caranti tad-rupa-guna-svabhavah

SYNONYMS

tasya--of Him; atma-tantrasya--being self-sufficient, not dependent on any other person; hareh--the Supreme Personality of Godhead; adhisituh--who is the master of everything; parasya--the Transcendence; maya-adhipateh--the master of the illusory energy; maha-atmanah--of the Supreme Soul; prayena--almost; dutah--the order carriers; iha--in this world; vai--indeed; manoharah--pleasing in their dealings and bodily features; caranti--they move; tat--of Him; rupa--possessing the bodily features; guna--the transcendental qualities; svabhavah--and nature.

TRANSLATION

The Supreme Personality of Godhead is self-sufficient and fully independent. He is the master of everyone and everything, including the illusory energy. He has His form, qualities and features; and similarly His order carriers, the Vaisnavas, who are very beautiful, possess bodily features, transcendental qualities and a transcendental nature almost like His. They always wander within this world with full independence.

PURPORT

Yamaraja was describing the Supreme Personality of Godhead, the supreme controller, but the order carriers of Yamaraja were very eager to know about the Visnudutas, who had defeated them in their encounter with Ajamila. Yamaraja therefore stated that the Visnudutas resemble the Supreme Personality of Godhead in their bodily features, transcendental qualities and nature. In other words, the Visnudutas, or Vaisnavas, are almost as qualified as the Supreme Lord. Yamaraja informed the Yamadutas that the Visnudutas are no less powerful than Lord Visnu. Since Visnu is above Yamaraja, the Visnudutas are above the Yamadutas. Persons protected by the Visnudutas, therefore, cannot be touched by the Yamadutas.

TEXT 18

#### TEXT

bhutani visnoh sura-pujitani  
durdarsa-lingani mahadbhutani  
raksanti tad-bhaktimatah parebhyo  
mattas ca martyan atha sarvatas ca

#### SYNONYMS

bhutani--living entities or servants; visnoh--of Lord Visnu; sura-pujitani--who are worshiped by the demigods; durdarsa-lingani--possessing forms not easily seen; maha-adbhutani--greatly wonderful; raksanti--they protect; tat-bhakti-matah--the devotees of the Lord; parebhyah--from others who are inimical; mattah--from me (Yamaraja) and my order carriers; ca--and; martyan--the human beings; atha--thus; sarvatah--from everything; ca--and.

#### TRANSLATION

The order carriers of Lord Visnu, who are worshiped even by the demigods, possess wonderful bodily features exactly like those of Visnu and are very rarely seen. The Visnudutas protect the devotees of the Lord from the hands of enemies, from envious persons and even from my jurisdiction, as well as from natural disturbances.

#### PURPORT

Yamaraja has specifically described the qualities of the Visnudutas to convince his own servants not to be envious of them. Yamaraja warned the Yamadutas that the Visnudutas are worshiped with respectful obeisances by the demigods and are always very alert to protect the devotees of the Lord from the hands of enemies, from natural disturbances and from all dangerous conditions in this material world. Sometimes the members of the Krsna Consciousness Society are afraid of the impending danger of world war and ask what would happen to them if a war should occur. In all kinds of danger, they should be confident of their protection by the Visnudutas or the Supreme Personality of Godhead, as confirmed in Bhagavad-gita (kaunteya pratijanihi na me bhaktah pranasyati). Material danger is not meant for devotees. This is also confirmed in Srimad-Bhagavatam. Padam padam yad vipadam na tesam: in this material world there are dangers at every step, but they are not meant for devotees who have fully surrendered unto the lotus feet of the Lord. The pure devotees of Lord Visnu may rest assured of the Lord's protection, and as long as they are in this material world they should fully engage in devotional service by preaching the cult of Sri Caitanya Mahaprabhu and Lord Krsna, namely the Hare Krsna movement of Krsna consciousness.

#### TEXT 19

#### TEXT

dharmam tu saksad bhagavat-pranitam  
na vai vidur rsayo napi devah  
na siddha-mukhya asura manusyah  
kuto nu vidyadhara-caranadayah

#### SYNONYMS

dharmam--real religious principles, or bona fide laws of religion; tu--but; saksat--directly; bhagavat--by the Supreme Personality of Godhead; pranitam--enacted; na--not; vai--indeed; viduh--they know; rsayah--the great rsis such as Bhrgu; na--not; api--also; devah--the demigods; na--nor; siddha-mukhyah--the chief leaders of Siddhaloka; asurah--the demons; manusyah--the inhabitants of Bhurloka, the human beings; kutah--where; nu--indeed; vidyadhara--the lesser demigods known as Vidyadharas; carana--the residents of the planets where people are by nature great musicians and singers; adayah--and so on.

#### TRANSLATION

Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great rsis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyadharas and Caranas.

#### PURPORT

When challenged by the Visnudutas to describe the principles of religion, the Yamadutas said, veda-pranihito dharmah: the religious principles are the principles enacted in the Vedic literature. They did not know, however, that the Vedic literature contains ritualistic ceremonies that are not transcendental, but are meant to keep peace and order among materialistic persons in the material world. Real religious principles are nistraigunya, above the three modes of material nature, or transcendental. The Yamadutas did not know these transcendental religious principles, and therefore when prevented from arresting Ajamila they were surprised. Materialistic persons who attach all their faith to the Vedic rituals are described in Bhagavad-gita (2.42), wherein Krsna says, veda-vada-ratah partha nanyad astiti vadinah: the supposed followers of the Vedas say that there is nothing beyond the Vedic ceremonies. Indeed, there is a group of men in India who are very fond of the Vedic rituals, not understanding the meaning of these rituals, which are intended to elevate one gradually to the transcendental platform of knowing Krsna (vedais ca sarvair aham eva vedyah). Those who do not know this principle but who simply attach their faith to the Vedic rituals are called veda-vada-ratah.

Herein it is stated that the real religious principle is that which is given by the Supreme Personality of Godhead. That principle is stated in Bhagavad-gita. Sarva-dharman parityajya mam ekam saranam vraja: one should give up all other duties and surrender unto the lotus feet of Krsna. That is the real religious principle everyone should follow. Even though one follows Vedic scriptures, one may not know this transcendental principle, for it is not known to everyone. To say nothing of human beings, even the demigods in the upper planetary systems are unaware of it. This transcendental religious principle must be understood from the Supreme Personality of Godhead directly or from His special representative, as stated in the next verses.

#### TEXTS 20-21

#### TEXT

svayambhur naradah sambhuh  
kumarah kapilo manuh  
prahlado janako bhismo

balir vaiyasakir vayam

dvadasaite vijanimo  
dharmam bhagavatam bhatah  
guhyam visuddham durbodham  
yam jnatvamrtam asnute

#### SYNONYMS

svayambhuh--Lord Brahma; naradah--the great saint Narada; sambhuh--Lord Siva; kumarah--the four Kumaras; kapilah--Lord Kapila; manuh--Svayambhuva Manu; prahladah--Prahlada Maharaja; janakah--Janaka Maharaja; bhismah--Grandfather Bhisma; balih--Bali Maharaja; vaiyasakih--Sukadeva, the son of Vyasadeva; vayam--we; dvadasa--twelve; ete--these; vijanimah--know; dharmam--real religious principles; bhagavatam--which teach a person how to love the Supreme Personality of Godhead; bhatah--O my dear servants; guhyam--very confidential; visuddham--transcendental, not contaminated by the material modes of nature; durbodham--not easily understood; yam--which; jnatva--understanding; amrtam--eternal life; asnute--he enjoys.

#### TRANSLATION

Lord Brahma, Bhagavan Narada, Lord Siva, the four Kumaras, Lord Kapila [the son of Devahuti], Svayambhuva Manu, Prahlada Maharaja, Janaka Maharaja, Grandfather Bhisma, Bali Maharaja, Sukadeva Gosvami and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as bhagavata-dharma, or surrender unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead.

#### PURPORT

In Bhagavad-gita Lord Krsna refers to bhagavata-dharma as the most confidential religious principle (sarva-guhyatamam, guhyad guhyataram). Krsna says to Arjuna, "Because you are My very dear friend, I am explaining to you the most confidential religion." Sarva-dharman parityajya mam ekam saranam vraja: "Give up all other duties and surrender unto Me." One may ask, "If this principle is very rarely understood, what is the use of it?" In answer, Yamaraja states herein that this religious principle is understandable if one follows the parampara system of Lord Brahma, Lord Siva, the four Kumaras and the other standard authorities. There are four lines of disciplic succession: one from Lord Brahma, one from Lord Siva, one from Laksmi, the goddess of fortune, and one from the Kumaras. The disciplic succession from Lord Brahma is called the Brahma-sampradaya, the succession from Lord Siva (Sambhu) is called the Rudra-sampradaya, the one from the goddess of fortune, Laksmiji, is called the Sri-sampradaya, and the one from the Kumaras is called the Kumara-sampradaya. One must take shelter of one of these four sampradayas in order to understand the most confidential religious system. In the Padma Purana it is said, sampradaya-vihina ye mantras te nisphala matah: if one does not follow the four recognized disciplic successions, his mantra or initiation is useless. In the present day there are many apasampradayas, or sampradayas which are not bona fide, which have no link to authorities like Lord Brahma, Lord Siva,

the Kumaras or Laksmi. People are misguided by such sampradayas. The sastras say that being initiated in such a sampradaya is a useless waste of time, for it will never enable one to understand the real religious principles.

#### TEXT 22

#### TEXT

etavan eva loke 'smin  
pumsam dharmah parah smrtah  
bhakti-yogo bhagavati  
tan-nama-grahanadibhih

#### SYNONYMS

etavan--this much; eva--indeed; loke asmin--in this material world; pumsam--of the living entities; dharmah--the religious principles; parah--transcendental; smrtah--recognized; bhakti-yogah--bhakti-yoga, or devotional service; bhagavati--to the Supreme Personality of Godhead (not to the demigods); tat--His; nama--of the holy name; grahana-adibhih--beginning with chanting.

#### TRANSLATION

Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.

#### PURPORT

As stated in the previous verse, dharmam bhagavatam, real religious principles, are bhagavata-dharma, the principles described in Srimad-Bhagavatam itself or in Bhagavad-gita, the preliminary study of the Bhagavatam. What are these principles? The Bhagavatam says, dharmah projjhita-kaitavo 'tra: in Srimad-Bhagavatam there are no cheating religious systems. Everything in the Bhagavatam is directly connected with the Supreme Personality of Godhead. The Bhagavatam further says, sa vai pumsam paro dharmo yato bhaktir adhoksaje: the supreme religion is that which teaches its followers how to love the Supreme Personality of Godhead, who is beyond the reach of experimental knowledge. Such a religious system begins with tan-nama-grahana, chanting of the holy name of the Lord (sravanam kirtanam visnoh smaranam pada-sevanam). After chanting the holy name of the Lord and dancing in ecstasy, one gradually sees the form of the Lord, the pastimes of the Lord and the transcendental qualities of the Lord. This way one fully understands the situation of the Personality of Godhead. One can come to this understanding of the Lord, how He descends into the material world, how He takes His births and what activities He performs, but one can know this only by executing devotional service. As stated in Bhagavad-gita, bhaktya mam abhijanati: simply by devotional service one can understand everything about the Supreme Lord. If one fortunately understands the Supreme Lord in this way, the result is tyaktva deham punar janma naiti: after giving up his material body, he no longer has to take birth in this material world. Instead, he returns home, back to Godhead. That is the ultimate perfection. Therefore Krsna says in Bhagavad-gita (8.15):

mam upetya punar janma

dukkhalayam asasvatam  
napnuvanti mahatmanah  
samsiddhim paramam gatah

"After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection."

TEXT 23

TEXT

namoccarana-mahatmyam  
hareh pasyata putrakah  
ajamilo 'pi yenaiva  
mrtyu-pasad amucyata

SYNONYMS

nama--of the holy name; uccarana--of the pronouncing; mahatmyam--the exalted position; hareh--of the Supreme Lord; pasyata--just see; putrakah--O my dear servants, who are like my sons; ajamilah api--even Ajamila (who was considered greatly sinful); yena--by the chanting of which; eva--certainly; mrtyu-pasad--from the ropes of death; amucyata--was delivered.

TRANSLATION

My dear servants, who are as good as my sons, just see how glorious is the chanting of the holy name of the Lord. The greatly sinful Ajamila chanted only to call his son, not knowing that he was chanting the Lord's holy name. Nevertheless, by chanting the holy name of the Lord, he remembered Narayana, and thus he was immediately saved from the ropes of death.

PURPORT

There is no need to conduct research into the significance of the chanting of the Hare Krsna mantra. The history of Ajamila is sufficient proof of the power of the Lord's holy name and the exalted position of a person who chants the holy name incessantly. Therefore Sri Caitanya Mahaprabhu advised:

harer nama harer nama  
harer namaiva kevalam  
kalau nasty eva nasty eva  
nasty eva gatih anyatha

In this age of Kali, no one can perform all the ritualistic ceremonies for becoming liberated; that is extremely difficult. Therefore all the sastras and all the acaryas have recommended that in this age one chant the holy name.

TEXT 24

TEXT

etavatalam agha-nirharanaya pumsam

sankirtanam bhagavato guna-karma-namnam  
vikrusya putram aghavan yad ajamilo 'pi  
narayaneti mriyamana iyaya muktim

#### SYNONYMS

etavata--with this much; alam--sufficient; agha-nirharanaya--for taking away the reactions of sinful activities; pumsam--of human beings; sankirtanam--the congregational chanting; bhagavatah--of the Supreme Personality of Godhead; guna--of the transcendental qualities; karma-namnam--and of His names according to His activities and pastimes; vikrusya--crying to without offense; putram--his son; aghavan--the sinful; yat--since; ajamilah api--even Ajamila; narayana--the Lord's name, Narayana; iti--thus; mriyamanah--dying; iyaya--achieved; muktim--liberation.

#### TRANSLATION

Therefore it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he will achieve relief from material bondage if he chants without offenses. Ajamila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Narayana.

#### PURPORT

In the assembly of Raghunatha dasa Gosvami's father, Haridasa Thakura confirmed that simply by chanting the holy name of the Lord one is liberated, even if he does not chant completely inoffensively. Smarta-brahmanas and Mayavadis do not believe that one can achieve liberation in this way, but the truth of Haridasa Thakura's statement is supported by many quotations from Srimad-Bhagavatam.

In his commentary on this verse, for example, Sridhara Svami gives the following quotation:

sayam pratar grnan bhaktya  
dukhha-gramad vimucyate

"If one always chants the holy name of the Lord with great devotion in the evening and in the morning, one can become free from all material miseries." Another quotation confirms that one can achieve liberation if one hears the holy name of the Lord constantly, every day with great respect (anudinam idam adarena srnvan). Another quotation says:

sravanam kirtanam dhyanam  
harer adbhuta-karmanah  
janma-karma-gunanam ca  
tad-arthe 'khila-cestitam

"One should always chant and hear about the extraordinarily wonderful activities of the Lord, one should meditate upon these activities, and one should endeavor to please the Lord." (Bhag. 11.3.27)

Sridhara Svami also quotes from the Puranas, papa-ksayas ca bhavati smaratham tam ahar-nisam: "One can become free from all sinful reactions

simply by remembering the lotus feet of the Lord day and night [ahar-nisam]." Furthermore, he quotes from Bhagavatam (6.3.31):

tasmat sankirtanam visnor  
jagan-mangalam amhasam  
mahatam api kauravya  
viddhy aikantika-niskrtam

All these quotations prove that one who constantly engages in chanting and hearing of the holy activities, name, fame and form of the Lord is liberated. As stated wonderfully in this verse, etavatalam agha-nirharanaya pumsam: simply by uttering the name of the Lord, one is freed from all sinful reactions.

The word alam, which is used in this verse, indicates that simply uttering the holy name of the Lord is sufficient. This word is used with different imports. As stated in the Amara-kosa, the most authorized dictionary in the Sanskrit language, alam bhusana-paryapti-sakti-varana-vacakam: the word alam is used to mean "ornament," "sufficiency," "power" and "restraint." Here the word alam is used to indicate that there is no need of any other process, for the chanting of the holy name of the Lord is sufficient. Even if one chants imperfectly, one becomes free from all sinful reactions by chanting.

This power of chanting the holy name was proved by the liberation of Ajamila. When Ajamila chanted the holy name of Narayana, he did not precisely remember the Supreme Lord; instead, he remembered his own son. At the time of death, Ajamila certainly was not very clean; indeed, he was famous as a great sinner. Furthermore, one's physiological condition is completely disturbed at the time of death, and in such an awkward condition it would certainly have been very difficult for Ajamila to have chanted clearly. Nevertheless, Ajamila achieved liberation simply by chanting the holy name of the Lord. Therefore, what is to be said of those who are not sinful like Ajamila? It is to be concluded that with a strong vow one should chant the holy name of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--for thus one will certainly be delivered from the clutches of maya by the grace of Krsna.

The chanting of the Hare Krsna mantra is recommended even for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. By chanting the Hare Krsna mantra without offenses, one increases his love for Krsna. As stated by Sri Caitanya Mahaprabhu, prema pum-artho mahan: one's main concern should be to increase one's attachment to the Supreme Personality of Godhead and to increase one's love for Him.

In this regard Srila Visvanatha Cakravarti Thakura quotes the following verse from Srimad-Bhagavatam (11.19.24):

evam dharmair manusyanam  
uddhavatmani vedinam  
mayi sanjayate bhaktih  
ko 'nyo 'rtho 'syavasisyate

"My dear Uddhava, the supreme religious system for human society is that by which one can awaken his dormant love for Me." Commenting on this verse, Srila Visvanatha Cakravarti Thakura describes the word bhakti by saying premaiivoktah. Kah anyah arthah asya: in the presence of bhakti, what is the necessity of liberation?

Srila Visvanatha Cakravarti Thakura also quotes this verse from the Padma Purana:



namaparadha-yuktanam  
namany eva haranty agham  
avisranti-prayuktani  
tany evārtha-karāni ca

Even if in the beginning one chants the Hare Kṛṣṇa mantra with offenses, one will become free from such offenses by chanting again and again. Papa-ksayas ca bhavati smaratam tam ahar-nisam: one becomes free from all sinful reactions if one chants day and night, following the recommendation of Sri Caitanya Mahāprabhu. It was Sri Caitanya Mahāprabhu who quoted the following verse:

harer nama harer nama  
harer namaiva kevalam  
kalau nasty eva nasty eva  
nasty eva gatir anyatha

"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." If the members of the Kṛṣṇa consciousness movement strictly follow this recommendation of Sri Caitanya Mahāprabhu, their position will always be secure.

TEXT 25

TEXT

prayena veda tad idam na mahajano 'yam  
devya vimohita-matir bata mayayalam  
trayyam jadi-kṛta-matir madhu-puspitayam  
vaitanike mahati karmani yujyamanah

SYNONYMS

prayena--almost always; veda--know; tat--that; idam--this; na--not; mahajanah--great personalities besides Svayambhu, Sambhu and the other ten; ayam--this; devya--by the energy of the Supreme Personality of Godhead; vimohita-matih--whose intelligence is bewildered; bata--indeed; mayaya--by the illusory energy; alam--greatly; trayyam--in the three Vedas; jadi-kṛta-matih--whose intelligence has been dulled; madhu-puspitayam--in the flowery Vedic language describing the results of ritualistic performances; vaitanike--in the performances mentioned in the Vedas; mahati--very great; karmani--fruitive activities; yujyamanah--being engaged.

TRANSLATION

Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajñavalkya and Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahājanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas--especially the Yajur Veda, Sama Veda and Rg Veda--their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They

are not attracted to the sankirtana movement; instead, they are interested in dharma, artha, kama and moksa.

#### PURPORT

Since one may easily achieve the highest success by chanting the holy name of the Lord, one may ask why there are so many Vedic ritualistic ceremonies and why people are attracted to them. This verse answers that question. As stated in Bhagavad-gita (15.15), *vedaish ca sarvair aham eva vedyah*: the real purpose of studying the Vedas is to approach the lotus feet of Lord Krsna. Unfortunately, unintelligent people bewildered by the grandeur of Vedic yajnas want to see gorgeous sacrifices performed. They want Vedic mantras chanted and huge amounts of money spent for such ceremonies. Sometimes we have to observe the Vedic ritualistic ceremonies to please such unintelligent men. Recently, when we established a large Krsna-Balarama temple in Vrndavana, we were obliged to have Vedic ceremonies enacted by brahmanas because the inhabitants of Vrndavana, especially the smarta-brahmanas, would not accept Europeans and Americans as bona fide brahmanas. Thus we had to engage brahmanas to perform costly yajnas. In spite of these yajnas, the members of our Society performed sankirtana loudly with mrdangas, and I considered the sankirtana more important than the Vedic ritualistic ceremonies. Both the ceremonies and the sankirtana were going on simultaneously. The ceremonies were meant for persons interested in Vedic rituals for elevation to heavenly planets (*jadi-krta-matir madhu-puspitayam*), whereas the sankirtana was meant for pure devotees interested in pleasing the Supreme Personality of Godhead. We would simply have performed sankirtana, but then the inhabitants of Vrndavana would not have taken the installation ceremony seriously. As explained here, the Vedic performances are meant for those whose intelligence has been dulled by the flowery language of the Vedas, which describe fruitive activities intended to elevate one to the higher planets.

Especially in this age of Kali, sankirtana alone is sufficient. If the members of our temples in the different parts of the world simply continue sankirtana before the Deity, especially before Sri Caitanya Mahaprabhu, they will remain perfect. There is no need of any other performances. Nevertheless, to keep oneself clean in habits and mind, Deity worship and other regulative principles are required. Srila Jiva Gosvami says that although sankirtana is sufficient for the perfection of life, the arcana, or worship of the Deity in the temple, must continue in order that the devotees may stay clean and pure. Srila Bhaktisiddhanta Sarasvati Thakura therefore recommended that one follow both processes simultaneously. We strictly follow his principle of performing Deity worship and sankirtana along parallel lines. This we should continue.

#### TEXT 26

#### TEXT

evam vimrsya sudhiyo bhagavaty anante  
sarvatmana vidadhate khalu bhava-yogam  
te me na dandam arhanty atha yady amisam  
syat patakam tad api hanty urugaya-vadah

#### SYNONYMS

evam--thus; vimrsya--considering; su-dhiyah--those whose intelligence is sharp; bhagavati--unto the Supreme Personality of Godhead; anante--the

unlimited; sarva-atmana--with all their heart and soul; vidadhate--take to; khalu--indeed; bhava-yogam--the process of devotional service; te--such persons; me--my; na--not; dandam--punishment; arhanti--deserve; atha--therefore; yadi--if; amisam--of them; syat--there is; patakam--some sinful activity; tat--that; api--also; hanti--destroys; urugaya-vadah--the chanting of the holy name of the Supreme Lord.

#### TRANSLATION

Considering all these points, therefore, intelligent men decide to solve all problems by adopting the devotional service of chanting the holy name of the Lord, who is situated in everyone's heart and who is a mine of all auspicious qualities. Such persons are not within my jurisdiction for punishment. Generally they never commit sinful activities, but even if by mistake or because of bewilderment or illusion they sometimes commit sinful acts, they are protected from sinful reactions because they always chant the Hare Krsna mantra.

#### PURPORT

In this regard Srila Visvanatha Cakravarti Thakura quotes the following verse from the prayers of Lord Brahma (Bhag. 10.14.29):

athapi te deva padambuja-dvaya-  
prasada-lesanugrhita eva hi  
janati tattvam bhagavan-mahimno  
na canya eko 'pi ciram vicinvan

The purport is that even though one is a very learned scholar of the Vedic sastras, he may be completely unaware of the existence of the Supreme Personality of Godhead and His name, fame, qualities and so forth, whereas one who is not a great scholar can understand the position of the Supreme Personality of Godhead if he somehow or other becomes a pure devotee of the Lord by engaging in devotional service. Therefore this verse spoken by Yamaraja says, *evam vimrsya sudhiyo bhagavati*: those who engage in the loving service of the Lord become *sudhiyah*, intelligent, but this is not so of a Vedic scholar who does not understand Krsna's name, fame and qualities. A pure devotee is one whose intelligence is clear; he is truly thoughtful because he engages in the service of the Lord--not as a matter of show, but with love, with his mind, words and body. Nondevotees may make a show of religion, but it is not very effective because although they ostentatiously attend a temple or church, they are thinking of something else. Such persons are neglecting their religious duty and are punishable by Yamaraja. But a devotee who commits sinful acts, which he may do unwillingly or accidentally because of his former habits, is excused. That is the value of the sankirtana movement.

#### TEXT 27

#### TEXT

te deva-siddha-parigita-pavitra-gatha  
ye sadhavah samadrso bhagavat-prapannah  
tan nopasidata harer gadayabhiguptan  
naisam vayam na ca vayah prabhavama dande

#### SYNONYMS

te--they; deva--by the demigods; siddha--and the inhabitants of Siddhaloka; parigita--sung; pavitra-gathah--whose pure narrations; ye--who; sadhava--devotees; samadrsah--who see everyone equally; bhagavat-prapannah--being surrendered to the Supreme Personality of Godhead; tan--them; na--not; upasidata--should go near; hareh--of the Supreme Personality of Godhead; gadaya--by the club; abhiguptan--being fully protected; na--not; esam--of these; vayam--we; na ca--and also not; vayah--unlimited time; prabhavama--are competent; dande--in punishing.

#### TRANSLATION

My dear servants, please do not approach such devotees, for they have fully surrendered to the lotus feet of the Supreme Personality of Godhead. They are equal to everyone, and their narrations are sung by the demigods and the inhabitants of Siddhaloka. Please do not even go near them. They are always protected by the club of the Supreme Personality of Godhead, and therefore Lord Brahma and I and even the time factor are not competent to chastise them.

#### PURPORT

In effect, Yamaraja warned his servants, "My dear servants, despite what you may have done previously to disturb the devotees, henceforward you should stop. The actions of devotees who have surrendered unto the lotus feet of the Lord and who constantly chant the holy name of the Lord are praised by the demigods and the residents of Siddhaloka. Those devotees are so respectable and exalted that Lord Visnu personally protects them with the club in His hand. Therefore, regardless of what you have done this time, henceforward you should not approach such devotees; otherwise you will be killed by the club of Lord Visnu. This is my warning. Lord Visnu has a club and cakra to punish nondevotees. Do not risk punishment by attempting to disturb the devotees. Not to speak of you, if even Lord Brahma or I were to punish them, Lord Visnu would punish us. Therefore do not disturb the devotees any further."

#### TEXT 28

#### TEXT

tan anayadvam asato vimukhan mukunda-  
padaravinda-makaranda-rasad ajasram  
niskincanaih paramahamsa-kulair asangair  
justad grhe niraya-vartmani baddha-trsnan

#### SYNONYMS

tan--them; anayadvam--bring before me; asatah--nondevotees (those who have not taken to Krsna consciousness); vimukhan--who have turned against; mukunda--of Mukunda, the Supreme personality of Godhead; pada-aravinda--of the lotus feet; makaranda--of the honey; rasat--the taste; ajasram--continuously; niskincanaih--by persons completely free from material attachment; paramahamsa-kulaih--by the paramahamsas, the most exalted personalities; asangaih--who have no material attachment; justat--which is enjoyed; grhe--to household life; niraya-vartmani--the path leading to hell; baddha-trsnan--whose desires are bound.

#### TRANSLATION

Paramahamsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahamsas and who are attached to family life and worldly enjoyment, which form the path to hell.

#### PURPORT

After warning the Yamadutas not to approach the devotees, Yamaraja now indicates who is to be brought before him. He specifically advises the Yamadutas to bring him the materialistic persons who are attached to household life merely for sex. As stated in Srimad-Bhagavatam, yan maithunadi-grhamedhi-sukham hi tuccham: people are attached to household life for sex only. They are always harassed in many ways by their material engagements, and their only happiness is that after working very hard all day, at night they sleep and indulge in sex. Nidraya hriyate naktam vyavayena ca va vayah: at night, materialistic householders sleep or indulge in sex life. Diva carthehaya rajan kutumba-bharanena va: during the day they are busy trying to find out where money is, and if they get money they spend it to maintain their families. Yamaraja specifically advises his servants to bring these persons to him for punishment and not to bring the devotees, who always lick the honey at the lotus feet of the Lord, who are equal to everyone, and who try to preach Krsna consciousness because of sympathy for all living entities. Devotees are not liable to punishment by Yamaraja, but persons who have no information of Krsna consciousness cannot be protected by their material life of so-called family enjoyment. Srimad-Bhagavatam says (2.1.4):

dehapatya-kalatravisv  
atma-sainyesv asatsv api  
tesam pramatto nidhanam  
pasyann api na pasyati

Such persons complacently believe that their nations, communities or families can protect them, unaware that all such fallible soldiers will be destroyed in due course of time. In conclusion, one should try to associate with persons who engage in devotional service twenty-four hours a day.

#### TEXT 29

#### TEXT

jihva na vakti bhagavad-guna-namadheyam  
cetas ca na smarati tac-caravaravindam  
krsnaya no namati yac-chira ekadapi  
tan anayadhvam asato 'krta-visnu-krtyan

#### SYNONYMS

jihva--the tongue; na--not; vakti--chants; bhagavat--of the Supreme Personality of Godhead; guna--transcendental qualities; nama--and the holy name; dheyam--imparting; cetah--the heart; ca--also; na--not; smarati--remembers; tat--His; carana-aravindam--lotus feet; krsnaya--unto Lord Krsna through His Deity in the temple; no--not; namati--bows; yat--

whose; sirah--head; ekada api--even once; tan--them; anayadhvam--bring before me; asatah--the nondevotees; akṛta--not performing; visnu-kṛtyan--duties toward Lord Visnu.

#### TRANSLATION

My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Visnu, which are the only duties in human life. Please bring me all such fools and rascals.

#### PURPORT

The word visnu-kṛtyan is very important in this verse because the purpose of human life is to please Lord Visnu. Varnasrama-dharma is also meant for that purpose. As stated in the Visnu Purana (3.8.9):

varnasramacaravata  
purusena parah puman  
visnur aradhyate pantha  
nanyat tat-tosa-karanam

Human society is meant to follow strictly the varnasrama-dharma, which divides society into four social divisions (brahmana, ksatriya, vaisya and sudra) and four spiritual divisions (brahmacarya, grhastha, vanaprastha and sannyasa). Varnasrama-dharma easily brings one nearer to Lord Visnu, who is the only true objective in human society. Na te viduh svartha-gatim hi visnum: unfortunately, however, people do not know that their self-interest is to return home, back to Godhead, or to approach Lord Visnu. Durasaya ye bahir-artha-maninah: instead, they are simply bewildered. Every human being is expected to perform duties meant for approaching Lord Visnu. Therefore Yamaraja advises the Yamadutas to bring him those persons who have forgotten their duties toward Visnu (akṛta-visnu-kṛtyan). One who does not chant the holy name of Visnu (Kṛṣṇa), who does not bow down to the Deity of Visnu, and who does not remember the lotus feet of Visnu is punishable by Yamaraja. In summary, all avaisnavas, persons unconcerned with Lord Visnu, are punishable by Yamaraja.

#### TEXT 30

#### TEXT

tat ksamyatam sa bhagavan purusah purano  
narayanah sva-purusair yad asat krtam nah  
svanam aho na vidusam racitanjalinam  
ksantir gariyasi namah purusaya bhumne

#### SYNONYMS

tat--that; ksamyatam--let it be excused; sah--He; bhagavan--the Supreme Personality of Godhead; purusah--the Supreme Person; puranah--the oldest; narayanah--Lord Narayana; sva-purusaih--by my own servants; yat--which; asat--impudence; krtam--performed; nah--of us; svanam--of my own men; aho--alas; na vidusam--not knowing; racita-anjalinam--folding our hands together to beg Your pardon; ksantih--forgiveness; gariyasi--in the

glorious; namah--respectful obeisances; purusaya--unto the person;  
bhumne--supreme and all-pervading.

#### TRANSLATION

[Then Yamaraja, considering himself and his servants to be offenders, spoke as follows, begging pardon from the Lord.] O my Lord, my servants have surely committed a great offense by arresting a Vaisnava such as Ajamila. O Narayana, O supreme and oldest person, please forgive us. Because of our ignorance, we failed to recognize Ajamila as a servant of Your Lordship, and thus we have certainly committed a great offense. Therefore with folded hands we beg Your pardon. My Lord, since You are supremely merciful and are always full of good qualities, please pardon us. We offer our respectful obeisances unto You.

#### PURPORT

Lord Yamaraja took upon himself the responsibility for the offense committed by his servants. If the servant of an establishment makes a mistake, the establishment takes responsibility for it. Although Yamaraja is above offenses, his servants, practically with his permission, went to arrest Ajamila, which was a great offense. The nyaya-sastra confirms, bhrtyparadhe svamino dandah: if a servant makes a mistake, the master is punishable because he is responsible for the offense. Taking this seriously, Yamaraja, along with his servants, prayed with folded hands to be excused by the Supreme Personality of Godhead, Narayana.

#### TEXT 31

#### TEXT

tasmat sankirtanam visnor  
jagan-mangalam amhasam  
mahatam api kauravya  
viddhy aikantika-niskrtam

#### SYNONYMS

tasmat--therefore; sankirtanam--the congregational chanting of the holy name; visnoh--of Lord Visnu; jagat-mangalam--the most auspicious performance within this material world; amhasam--for sinful activities; mahatam api--even though very great; kauravya--O descendant of the Kuru family; viddhi--understand; aikantika--the ultimate; niskrtam--atonement.

#### TRANSLATION

Sukadeva Gosvami continued: My dear King, the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the sankirtana movement is the most auspicious activity in the entire universe. Please try to understand this so that others will take it seriously.

#### PURPORT

We should note that although Ajamila chanted the name of Narayana imperfectly, he was delivered from all sinful reactions. The chanting of the holy name is so auspicious that it can free everyone from the reactions of sinful activities. One should not conclude that one may

continue to sin with the intention of chanting Hare Krsna to neutralize the reactions. Rather, one should be very careful to be free from all sins and never think of counteracting sinful activities by chanting the Hare Krsna mantra, for this is another offense. If by chance a devotee accidentally performs some sinful activity, the Lord will excuse him, but one should not intentionally perform sinful acts.

#### TEXT 32

#### TEXT

srnvatam grnatam viryany  
uddamani harer muhuh  
yatha sujataya bhaktya  
suddhyen natma vratadibhih

#### SYNONYMS

srnvatam--of those hearing; grnatam--and chanting; viryani--the wonderful activities; uddamani--able to counteract sin; hareh--of the Supreme Personality of Godhead; muhuh--always; yatha--as; su-jataya--easily brought forth; bhaktya--by devotional service; suddhyet--may be purified; na--not; atma--the heart and soul; vrata-adibhih--by performing ritualistic ceremonies.

#### TRANSLATION

One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies.

#### PURPORT

One may very easily practice chanting and hearing the holy name of the Lord and thus become ecstatic in spiritual life. Padma Purana states:

namaparadha-yuktanam  
namany eva haranty agham  
avisranti-prayuktani  
tany evartha-karani ca

Even if one chants the Hare Krsna maha-mantra offensively, one can avoid offenses by continuously chanting without deviation. One who becomes accustomed to this practice will always remain in a pure transcendental position, untouchable by sinful reactions. Sukadeva Gosvami especially requested King Pariksit to note this fact very carefully. There is no profit, however, in executing the Vedic ritualistic ceremonies. By performing such activities one may go to the higher planetary systems, but as stated in Bhagavad-gita (9.21), ksine punye martya-lokam visanti: when the period of one's enjoyment in the heavenly planets is terminated because of the limited extent of the results of one's pious activities, one must return to earth. Thus there is no use in endeavoring to travel up and down in the universe. It is better to chant the holy name of the Lord so that one may become fully purified and eligible to return home, back to Godhead. That is the aim of life, and that is the perfection of life.



TEXT 33

TEXT

krsnanghri-padma-madhu-lin na punar visrsta-  
maya-gunesu ramate vrjinavahesu  
anyas tu kama-hata atma-rajah pramarstum  
iheta karma yata eva rajah punah syat

SYNONYMS

krsna-anghri-padma--of the lotus feet of Lord Krsna; madhu--the honey; lit--one who licks; na--not; punah--again; visrsta--already renounced; maya-gunesu--in the material modes of nature; ramate--desires to enjoy; vrjina-avahesu--which brings distress; anyah--another; tu--however; kama-hatah--being enchanted by lust; atma-rajah--the sinful infection of the heart; pramarstum--to cleanse; iheta--may perform; karma--activities; yatah--after which; eva--indeed; rajah--the sinful activity; punah--again; syat--appears.

TRANSLATION

Devotees who always lick the honey from the lotus feet of Lord Krsna do not care at all for material activities, which are performed under the three modes of material nature and which bring only misery. Indeed, devotees never give up the lotus feet of Krsna to return to material activities. Others, however, who are addicted to Vedic rituals because they have neglected the service of the Lord's lotus feet and are enchanted by lusty desires, sometimes perform acts of atonement. Nevertheless, being incompletely purified, they return to sinful activities again and again.

PURPORT

A devotee's duty is to chant the Hare Krsna mantra. One may sometimes chant with offenses and sometimes without offenses, but if one seriously adopts this process, he will achieve perfection, which cannot be achieved through Vedic ritualistic ceremonies of atonement. Persons who are attached to the Vedic ritualistic ceremonies, but do not believe in devotional service, who advise atonement, but do not appreciate the chanting of the Lord's holy name, fail to achieve the highest perfection. Devotees, therefore, being completely detached from material enjoyment, never give up Krsna consciousness for Vedic ritualistic ceremonies. Those who are attached to Vedic ritualistic ceremonies because of lusty desires are subjected to the tribulations of material existence again and again. Maharaja Pariksit has compared their activities to kunjara-sauca, the bathing of an elephant.

TEXT 34

TEXT

ittham svabhartr-gaditam bhagavan-mahitvam  
samsmrtya vismita-dhiyo yama-kinkaras te  
naivacyutasraya-janam pratisankamana  
drastum ca bibhyati tatah prabhrti sma rajan

#### SYNONYMS

ittham--of such power; sva-bhartr-gaditam--explained by their master (Yamaraja); bhagavat-mahitvam--the extraordinary glory of the Supreme Personality of Godhead and His name, fame, form and attributes; samsmrtya--remembering; vismita-dhiyah--whose minds were struck with wonder; yama-kinkarah--all the servants of Yamaraja; te--they; na--not; eva--indeed; acyuta-asraya-janam--a person sheltered by the lotus feet of Acyuta, Lord Krsna; pratisankamanah--always fearing; drastum--to see; ca--and; bibhyati--they are afraid; tatah prabhrti--beginning from then; sma--indeed; rajan--O King.

#### TRANSLATION

After hearing from the mouth of their master about the extraordinary glories of the Lord and His name, fame and attributes, the Yamadutas were struck with wonder. Since then, as soon as they see a devotee, they fear him and dare not look at him again.

#### PURPORT

Since this incident, the Yamadutas have given up the dangerous behavior of approaching devotees. For the Yamadutas, a devotee is dangerous.

#### TEXT 35

#### TEXT

itihasm imam guhyam  
bhagavan kumbha-sambhavah  
kathayam asa malaya  
asino harim arcayan

#### SYNONYMS

itihasm--history; imam--this; guhyam--very confidential; bhagavan--the most powerful; kumbha-sambhavah--Agastya Muni, the son of Kumbha; kathayam asa--explained; malaya--in the Malaya Hills; asinah--residing; harim arcayan--worshiping the Supreme Personality of Godhead.

#### TRANSLATION

When the great sage Agastya, the son of Kumbha, was residing in the Malaya Hills and worshiping the Supreme Personality of Godhead, I approached him, and he explained to me this confidential history. Thus end the Bhaktivedanta purports of the Sixth Canto, Third Chapter, of the Srimad-Bhagavatam, entitled "Yamaraja Instructs His Messengers."

#### Chapter Four

#### The Hamsa-guhya Prayers

After Maharaja Pariksit appealed to Sukadeva Gosvami to describe in further detail the creation of the living entities within this universe, Sukadeva Gosvami informed him that when the Pracetas, the ten sons of Pracinabarhi, entered the sea to execute austerities, the planet earth was neglected because of the absence of a king. Naturally many weeds and unnecessary trees grew, and no food grains were produced. Indeed, all the land became like a forest. When the ten Pracetas came out of the sea and

saw the entire world full of trees, they were very angry with the trees and decided to destroy them all to rectify the situation. Thus the Pracetas created wind and fire to burn the trees to ashes. Soma, however, the king of the moon and the king of all vegetation, forbade the Pracetas to destroy the trees, since the trees are the source of fruit and flowers for all living beings. Just to satisfy the Pracetas, Soma gave them a beautiful girl born of Pramloca Apsara. By the semen of all the Pracetas, Daksa was born of that girl.

In the beginning, Daksa created all the demigods, demons and human beings, but when he found the population not increasing properly, he took sannyasa and went to Vindhya Mountain. where he underwent severe austerities and offered Lord Visnu a particular prayer known as Hamsa-guhya, by which Lord Visnu became very pleased with him. The contents of the prayer were as follows.

"The Supreme Personality of Godhead, the Supersoul, Lord Hari, is the controller of both the living entities and the material nature. He is self-sufficient and self-effulgent. As the subject matter of perception is not the cause of our perceiving senses, so the living entity, although within his body, does not cause his eternal friend the Supersoul, who is the cause of creation of all the senses. Because of the living entity's ignorance, his senses are engaged with material objects. Since the living entity is alive, he can understand the creation of this material world to some extent, but he cannot understand the Supreme Personality of Godhead, who is beyond the conception of the body, mind and intelligence. Nevertheless, great sages who are always in meditation can see the personal form of the Lord within their hearts.

"Since an ordinary living being is materially contaminated, his words and intelligence are also material. Therefore he cannot ascertain the Supreme Personality of Godhead by manipulating his material senses. The conception of God derived through the material senses is inaccurate because the Supreme Lord is beyond the material senses, but when one engages his senses in devotional service, the eternal Supreme Personality of Godhead is revealed on the platform of the soul. When that Supreme Godhead becomes the aim of one's life, one is said to have attained spiritual knowledge.

"The Supreme Brahman is the cause of all causes because He originally existed before the creation. He is the original cause of everything, both material and spiritual, and His existence is independent. However, the Lord has a potency called avidya, the illusory energy, which induces the false arguer to think himself perfect and which induces the illusory energy to bewilder the conditioned soul. That Supreme Brahman, the Supersoul, is very affectionate to His devotees. To bestow mercy upon them, He discloses His form, name, attributes and qualities to be worshiped within this material world.

"Unfortunately, however, those who are materially absorbed worship various demigods. As the air passes over a lotus flower and carries the scent of the flower with it, or as the air sometimes carries dust and therefore assumes colors, the Supreme Personality of Godhead appears as the various demigods according to the desires of His various foolish worshipers, but actually He is the supreme truth, Lord Visnu. To fulfill the desires of His devotees, He appears in various incarnations, and therefore there is no need to worship the demigods."

Being very satisfied by the prayers of Daksa, Lord Visnu appeared before Daksa with eight arms. The Lord was dressed in yellow garments and had a blackish complexion. Understanding that Daksa was very eager to follow the path of enjoyment, the Lord awarded him the potency to enjoy the illusory energy. The Lord offered him the daughter of Pancajana named Asikni, who was suitable for Maharaja Daksa to enjoy in sex. Indeed,

Daksa received his name because he was very expert in sex life. After awarding this benediction, Lord Visnu disappeared.

TEXTS 1-2

TEXT

sri-rajovaca  
devasura-nrn̄am sargo  
naganam mrga-paksinam  
samasikas tvaya prokto  
yas tu svayambhuve 'ntare

tasyaiva vyasam icchami  
jnatum te bhagavan yatha  
anusargam yaya saktya  
sasarja bhagavan parah

SYNONYMS

sri-raja uvaca--the King said; deva-asura-nrn̄am--of the demigods, the demons and the human beings; sargah--the creation; naganam--of the Nagas (serpentine living entities); mrga-paksinam--of the beasts and birds; samasikah--briefly; tvaya--by you; proktah--described; yah--which; tu--however; svayambhuve--of Svayambhuva Manu; antare--within the period; tasya--of this; eva--indeed; vyasam--the detailed account; icchami--I wish; jnatum--to know; te--from you; bhagavan--O my lord; yatha--as well as; anusargam--the subsequent creation; yaya--by which; saktya--potency; sasarja--created; bhagavan--the Supreme Personality of Godhead; parah--transcendental.

TRANSLATION

The blessed King said to Sukadeva Gosvami: My dear lord, the demigods, demons, human beings, Nagas, beasts and birds were created during the reign of Svayambhuva Manu. You have spoken about this creation briefly [in the Third Canto]. Now I wish to know about it elaborately. I also wish to know about the potency of the Supreme Personality of Godhead by which He brought about the secondary creation.

TEXT 3

TEXT

sri-suta uvaca  
iti samprasnam akarnya  
rajarser badarayanih  
pratinandya maha-yogi  
jagada muni-sattamah

SYNONYMS

sri-sutah uvaca--Suta Gosvami said; iti--thus; samprasnam--the inquiry; akarnya--hearing; rajarseh--of King Pariksit; badarayanih--Sukadeva Gosvami; pratinandya--praising; maha-yogi--the great yogi; jagada--replied; muni-sattamah--O best of the sages.

TRANSLATION

Suta Gosvami said: O great sages [assembled at Naimisaranya], after the great yogi Sukadeva Gosvami heard King Pariksit's inquiry, he praised it and thus replied.

TEXT 4

TEXT

sri-suka uvaca  
yada pracetasah putra  
dasa pracinabarhisah  
antah-samudrad unmagna  
dadrsur gam drumair vrtam

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami said; yada--when; pracetasah--the Pracetas; putrah--the sons; dasa--ten; pracinabarhisah--of King Pracinabarhi; antah-samudrat--from within the ocean; unmagnah--emerged; dadrsuh--they saw; gam--the entire planet; drumaih vrtam--covered with trees.

TRANSLATION

Sukadeva Gosvami said: When the ten sons of Pracinabarhi emerged from the waters, in which they were performing austerities, they saw that the entire surface of the world was covered by trees.

PURPORT

When King Pracinabarhi was performing Vedic rituals in which the killing of animals was recommended, Narada Muni, out of compassion, advised him to stop. Pracinabarhi understood Narada properly and then left the kingdom to perform austerities in the forest. His ten sons, however, were performing austerities within the water, and therefore there was no king to see to the management of the world. When the ten sons, the Pracetas, came out of the water, they saw that the earth was overrun with trees.

When the government neglects agriculture, which is necessary for the production of food, the land becomes covered with unnecessary trees. Of course, many trees are useful because they produce fruits and flowers, but many other trees are unnecessary. They could be used as fuel and the land cleared and used for agriculture. When the government is negligent, less grain is produced. As stated in Bhagavad-gita (18.44), krsi-go-raksya-vanijyam vaisya-karma svabhava jam: the proper engagements for vaisyas, according to their nature, are to farm and to protect cows. The duty of the government and the ksatriyas is to see that the members of the third class, the vaisyas, who are neither brahmanas nor ksatriyas, are thus properly engaged. Ksatriyas are meant to protect human beings, whereas vaisyas are meant to protect useful animals, especially cows.

TEXT 5

TEXT

drumebhyah krudhyamanas te  
tapo-dipita-manyavah

mukhato vayum agnim ca  
sasrjus tad-didhaksaya

SYNONYMS

drumbhyah--unto the trees; krudhyamanah--being very angry; te--they (the ten sons of Pracinarbarhi); tapah-dipita-manyavah--whose anger was inflamed because of long austerities; mukhatah--from the mouth; vayum--wind; agnim--fire; ca--and; sasrjuh--they created; tat--those forests; didhaksaya--with the desire to burn.

TRANSLATION

Because of having undergone long austerities in the water, the Pracetas were very angry at the trees. Desiring to burn them to ashes, they generated wind and fire from their mouths.

PURPORT

Here the word tapo-dipita-manyavah indicates that persons who have undergone severe austerity (tapasya) are endowed with great mystic power, as evinced by the Pracetas, who created fire and wind from their mouths. Although devotees undergo severe tapasya, however, they are vimanyavah, sadhavah, which means that they are never angry. They are always decorated with good qualities. Bhagavatam (3.25.21) states:

titiksavah karunikah  
suhrdah sarva-dehinam  
ajata-satravah santah  
sadhavah sadhu-bhusanah

A sadhu, a devotee, is never angry. Actually the real feature of devotees who undergo tapasya, austerity, is forgiveness. Although a Vaisnava has sufficient power in tapasya, he does not become angry when put into difficulty. If one undergoes tapasya but does not become a Vaisnava, however, one does not develop good qualities. For example, Hiranyakasipu and Ravana also performed great austerities, but they did so to demonstrate their demoniac tendencies. Vaisnavas must meet many opponents while preaching the glories of the Lord, but Sri Caitanya Mahaprabhu recommends that they not become angry while preaching. Lord Caitanya Mahaprabhu has given this formula: *trnad api sunicena taror api sahisnuna. amanina manadena kirtaniyah sada harih.* "One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Those engaged in preaching the glories of the Lord should be humbler than grass and more tolerant than a tree; then they can preach the glories of the Lord without difficulty.

TEXT 6

TEXT

tabhyam nirdahyamanams tan  
upalabhya kurudvaha  
rajovaca mahan somo  
manyum prasamayann iva

## SYNONYMS

tabhyam--by the wind and fire; nirdahyamanan--being burned; tan--them (the trees); upalabhya--seeing; kurudvaha--O Maharaja Pariksit; raja--the king of the forest; uvaca--said; mahan--the great; somah--predominating deity of the moon, Somadeva; manyum--the anger; prasamayan--pacifying; iva--like.

## TRANSLATION

My dear King Pariksit, when Soma, the king of the trees and predominating deity of the moon, saw the fire and wind burning all the trees to ashes, he felt great sympathy because he is the maintainer of all herbs and trees. To appease the anger of the Pracetas, Soma spoke as follows.

## PURPORT

It is understood from this verse that the predominating deity of the moon is the maintainer of all the trees and plants throughout the universe. It is due to the moonshine that trees and plants grow very luxuriantly. Therefore how can we accept the so-called scientists whose moon expeditions have informed us that there are no trees or vegetation on the moon? Srila Visvanatha Cakravarti Thakura says, *somo vrksadhithata sa eva vrksanam raja*: Soma, the predominating deity of the moon, is the king of all vegetation. How can we believe that the maintainer of vegetation has no vegetation on his own planet?

## TEXT 7

### TEXT

na drumbhyo maha-bhaga  
dinebhyo drogdhum arhatha  
vivardhayisavo yuyam  
prajanam patayah smrtah

## SYNONYMS

na--not; drumbhyah--the trees; maha-bhagah--O greatly fortunate ones; dinebhyah--who are very poor; drogdhum--to burn to ashes; arhatha--you deserve; vivardhayisavah--desiring to bring about an increase; yuyam--you; prajanam--of all living entities who have taken shelter of you; patayah--the masters or protectors; smrtah--known as.

## TRANSLATION

O greatly fortunate ones, you should not kill these poor trees by burning them to ashes. Your duty is to wish the citizens [prajas] all prosperity and to act as their protectors.

## PURPORT

It is indicated herein that the government or king has the duty of protecting not only the human beings, but all other living entities, including animals, trees and plants. No living entity should be killed unnecessarily.

TEXT 8

TEXT

aho prajapati-patir  
bhagavan harir avyayah  
vanaspatin osadhis ca  
sasarjorjam isam vibhuh

SYNONYMS

aho--alas; prajapati-patih--the Lord of all the lords of created beings; bhagavan harih--the Supreme Personality of Godhead, Hari; avyayah--indestructible; vanaspatin--the trees and plants; osadhih--the herbs; ca--and; sasarja--created; urjam--invigorating; isam--food; vibhuh--the Supreme Being.

TRANSLATION

The Supreme Personality of Godhead, Sri Hari, is the master of all living entities, including all the prajapatis, such as Lord Brahma. Because He is the all-pervading and indestructible master, He has created all these trees and vegetables as eatables for other living entities.

PURPORT

Soma, the predominating deity of the moon, reminded the Pracetas that this vegetation had been created by the Lord of lords to provide food for everyone. If the Pracetas tried to kill them off, their own subjects would also suffer, for trees are also required for food.

TEXT 9

TEXT

annam caranam acara  
hy apadah pada-carinam  
ahasta hasta-yuktanam  
dvi-padam ca catus-padah

SYNONYMS

annam--food; caranam--of those that move on wings; acarah--the nonmoving (fruits and flowers); hi--indeed; apadah--the living entities without legs, like the grass; pada-carinam--of the animals who move on legs, like the cows and buffalo; ahastah--animals without hands; hasta-yuktanam--of the animals with hands, like the tigers; dvi-padam--of human beings, who have two legs; ca--and; catuh-padah--the four-legged animals like the deer.

TRANSLATION

By nature's arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four-legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals



like tigers, which have claws; and four-legged animals like deer and goats, as well as food grains, are meant to be the food of human beings.

#### PURPORT

By nature's law, or the arrangement of the Supreme Personality of Godhead, one kind of living entity is eatable by other living entities. As mentioned herein, dvi-padam ca catus-padah: the four-legged animals (catus-padah), as well as food grains, are eatables for human beings (dvi-padam). These four-legged animals are those such as deer and goats, not cows, which are meant to be protected. Generally the men of the higher classes of society--the brahmanas, ksatriyas and vaisyas--do not eat meat. Sometimes ksatriyas go to the forest to kill animals like deer because they have to learn the art of killing, and sometimes they eat the animals also. Sudras, too, eat animals such as goats. Cows, however, are never meant to be killed or eaten by human beings. In every sastra, cow killing is vehemently condemned. Indeed, one who kills a cow must suffer for as many years as there are hairs on the body of a cow. Manu-samhita says, pravrttir esa bhutanam nivrttis tu maha-phala: we have many tendencies in this material world, but in human life one is meant to learn how to curb those tendencies. Those who desire to eat meat may satisfy the demands of their tongues by eating lower animals, but they should never kill cows, who are actually accepted as the mothers of human society because they supply milk. The sastra especially recommends, krsigo-raksya: the vaisya section of humanity should arrange for the food of the entire society through agricultural activities and should give full protection to the cows, which are the most useful animals because they supply milk to human society.

#### TEXT 10

#### TEXT

yuyam ca pitranvadista  
deva-devena canaghah  
praja-sargaya hi katham  
vrksan nirdagdhum arhatha

#### SYNONYMS

yuyam--you; ca--also; pitra--by your father; anvadistah--ordered; deva-devena--by the Personality of Godhead, the master of the masters; ca--also; anaghah--O sinless ones; praja-sargaya--for generating the population; hi--indeed; katham--how; vrksan--the trees; nirdagdhum--to burn to ashes; arhatha--are able.

#### TRANSLATION

O pure-hearted ones, your father, Pracinabarhi, and the Supreme Personality of Godhead have ordered you to generate population. Therefore how can you burn to ashes these trees and herbs, which are needed for the maintenance of your subjects and descendants?

#### TEXT 11

#### TEXT

atisthata satam margam

kopam yacchata dipitam  
pitra pitamahenapi  
justam vah prapitamahaih

SYNONYMS

atisthata--just follow; satam margam--the path of the great saintly personalities; kopam--the anger; yacchata--subdue; dipitam--which is now awakened; pitra--by the father; pitamahena api--and by the grandfather; justam--executed; vah--your; prapitamahaih--by the great-grandfathers.

TRANSLATION

The path of goodness traversed by your father, grandfather and great-grandfathers is that of maintaining the subjects [prajas], including the men, animals and trees. That is the path you should follow. Unnecessary anger is contrary to your duty. Therefore I request you to control your anger.

PURPORT

Here the words pitra pitamahenapi justam vah prapitamahaih depict an honest royal family, consisting of the kings, their father, their grandfather and their great-grandfathers. Such a royal family has a prestigious position because it maintains the citizens, or prajas. The word praja refers to one who has taken birth within the jurisdiction of the government. The exalted royal families were conscious that all living beings, whether human, animal or lower than animal, should be given protection. The modern democratic system cannot be exalted in this way because the leaders elected strive only for power and have no sense of responsibility. In a monarchy, a king with a prestigious position follows the great deeds of his forefathers. Thus Soma, the king of the moon, here reminds the Pracetas about the glories of their father, grandfather and great-grandfathers.

TEXT 12

TEXT

tokanam pitarau bandhu  
drsah paksma striyah patih  
patih prajanam bhiksunam  
grhy ajananam budhah suhrt

SYNONYMS

tokanam--of children; pitarau--the two parents; bandhu--the friends; drsah--of the eye; paksma--the eyelid; striyah--of the woman; patih--the husband; patih--the protector; prajanam--of the subjects; bhiksunam--of the beggars; grhi--the householder; ajananam--of the ignorant; budhah--the learned; su-hrt--the friend.

TRANSLATION

As the father and mother are the friends and maintainers of their children, as the eyelid is the protector of the eye, as the husband is the maintainer and protector of a woman, as the householder is the maintainer and protector of beggars, and as the learned is the friend of

the ignorant, so the king is the protector and giver of life to all his subjects. The trees are also subjects of the king. Therefore they should be given protection.

#### PURPORT

By the supreme will of the Personality of Godhead, there are various protectors and maintainers for helpless living entities. The trees are also considered prajas, subjects of the king, and therefore the duty of the monarch is to protect even the trees, not to speak of others. The king is duty-bound to protect the living entities in his kingdom. Thus although the parents are directly responsible for the protection and maintenance of their children, the duty of the king is to see that all parents do their duty properly. Similarly, the king is also responsible for overseeing the other protectors mentioned in this verse. It may also be noted that the beggars who should be maintained by the householders are not professional beggars, but sannyasis and brahmanas, to whom the householders should supply food and clothing.

#### TEXT 13

#### TEXT

antar dehesu bhutanam  
atmaste harir isvarah  
sarvam tad-dhisnyam iksadhvam  
evam vas tosito hy asau

#### SYNONYMS

antah dehesu--within the bodies (in the cores of the hearts);  
bhutanam--of all living entities; atma--the Supersoul; aste--resides;  
harih--the Supreme Personality of Godhead; isvarah--the Lord or director;  
sarvam--all; tat-dhisnyam--His place of residence; iksadhvam--try to see;  
evam--in this way; vah--with you; tositah--satisfied; hi--indeed; asau--  
that Supreme Personality of Godhead.

#### TRANSLATION

The Supreme Personality of Godhead is situated as the Supersoul within the cores of the hearts of all living entities, whether moving or nonmoving, including men, birds, animals, trees and, indeed, all living entities. Therefore you should consider every body a residence or temple of the Lord. By such vision you will satisfy the Lord. You should not angrily kill these living entities in the forms of trees.

#### PURPORT

As stated in Bhagavad-gita and confirmed by all the Vedic scriptures, isvarah sarva-bhutanam hrd-dese 'rjuna tisthati: the Supersoul is situated within everyone's heart. Therefore, since everyone's body is the residence of the Supreme Lord, one should not destroy the body because of unnecessary envy. That will dissatisfy the Supersoul. Soma told the Pracetas that because they had tried to satisfy the Supersoul, now they should not displease Him.

#### TEXT 14

#### TEXT

yah samutpatitam deha  
akasan manyum ulbanam  
atma-jijnasaya yacchet  
sa gunan ativartate

#### SYNONYMS

yah--anyone who; samutpatitam--suddenly awakened; dehe--in the body; akasat--from the sky; manyum--anger; ulbanam--powerful; atma-jijnasaya--by inquiry into spiritual realization or self-realization; yacchet--subdues; sah--that person; gunan--the modes of material nature; ativartate--transcends.

#### TRANSLATION

One who inquires into self-realization and thus subdues his powerful anger--which awakens suddenly in the body as if falling from the sky--transcends the influence of the modes of material nature.

#### PURPORT

When one becomes angry, he forgets himself and his situation, but if one is able to consider his situation by knowledge, one transcends the influence of the modes of material nature. One is always a servant of lusty desires, anger, greed, illusion, envy and so forth, but if one obtains sufficient strength in spiritual advancement, one can control them. One who obtains such control will always be transcendently situated, untouched by the modes of material nature. This is only possible when one fully engages in the service of the Lord. As the Lord says in Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena  
bhakti-yogena sevate  
sa gunan samatityaitan  
brahma-bhuyah

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the spiritual platform." By engaging one in devotional service, the Krsna consciousness movement keeps one always transcendental to anger, greed, lust, envy and so forth. One must perform devotional service because otherwise one will become victimized by the modes of material nature.

#### TEXT 15

#### TEXT

alam dagdhair drumair dinaih  
khilanam sivam astu vah  
varksi hy esa vara kanya  
patnitve pratigrhyatam

#### SYNONYMS

alam--enough; dagdhaih--with burning; drumaih--the trees; dinaih--  
poor; khilanam--of the remainder of the trees; sivam--all good fortune;  
astu--let there be; vah--of you; varksi--raised by the trees; hi--indeed;  
esa--this; vara--choice; kanya--daughter; patnitve--into wifehood;  
pratigrhyatam--let her be accepted.

#### TRANSLATION

There is no need to burn these poor trees any longer. Let whatever  
trees still remain be happy. Indeed, you should also be happy. Now, here  
is a beautiful, well-qualified girl named Marisa, who was raised by the  
trees as their daughter. You may accept this beautiful girl as your wife.

#### TEXT 16

#### TEXT

ity amantrya vararoham  
kanyam apsarasim nrpa  
somo raja yayau dattva  
te dharmenopayemire

#### SYNONYMS

iti--thus; amantrya--addressing; vara-aroham--possessing high,  
beautiful hips; kanyam--the girl; apsarasim--born of an Apsara; nrpa--O  
King; somah--Soma, the predominating deity of the moon; raja--the king;  
yayau--returned; dattva--delivering; te--they; dharmena--according to  
religious principles; upayemire--married.

#### TRANSLATION

Sukadeva Gosvami continued: My dear King, after thus pacifying the  
Pracetasa, Soma, the king of the moon, gave them the beautiful girl born  
of Pramloca Apsara. The Pracetasa all received Pramloca's daughter, who  
had high, very beautiful hips, and married her according to the religious  
system.

#### TEXT 17

#### TEXT

tebhyas tasyam samabhadra  
daksah pracetasah kila  
yasya praja-visargena  
loka apurita trayah

#### SYNONYMS

tebhyah--from all the Pracetasa; tasyam--in her; samabhadra--was  
generated; daksah--Daksa, the expert in begetting children; pracetasah--  
the son of the Pracetasa; kila--indeed; yasya--of whom; praja-visargena--  
by the generation of living entities; lokah--the worlds; apurita--  
filled; trayah--three.

#### TRANSLATION

In the womb of that girl the Pracetas all begot a son named Daksa, who filled the three worlds with living entities.

#### PURPORT

Daksa was first born during the reign of Svayambhuva Manu, but because of offending Lord Siva he was punished by having the head of a goat substituted for his own head. Thus insulted, he had to give up that body, and in the sixth manvantara, called the Caksusa manvantara, he was born of the womb of Marisa as Daksa. In this connection Srila Visvanatha Cakravarti Thakura quotes this verse:

caksuse tv antare prapte  
prak-sarge kala-vidrute  
yah sasarja praja istah  
sa dakso daiva-coditah

"His previous body had been destroyed, but he, the same Daksa, inspired by the supreme will, created all the desired living entities in the Caksusa manvantara." (Bhag. 4.30.49) Thus Daksa regained his previous opulence and again begot thousands and millions of children to fill the three worlds.

#### TEXT 18

#### TEXT

yatha sasarja bhutani  
dakso duhitr-vatsalah  
retasa manasa caiva  
tan mamavahitah srnu

#### SYNONYMS

yatha--as; sasarja--created; bhutani--the living entities; daksah--Daksa; duhitr-vatsalah--who is very affectionate to his daughters; retasa--by semen; manasa--by the mind; ca--also; eva--indeed; tat--that; mama--from me; avahitah--being attentive; srnu--please hear.

#### TRANSLATION

Sukadeva Gosvami continued: Please hear from me with great attention how Prajapati Daksa, who was very affectionate to his daughters, created different types of living entities through his semen and through his mind.

#### PURPORT

The word duhitr-vatsalah indicates that all the prajas were born from Daksa's daughters. Srila Visvanatha Cakravarti Thakura says that apparently Daksa had no son.

#### TEXT 19

#### TEXT

manasaivasrjat purvam  
prajapatir imah prajah

devasura-manusyadin  
nabhah-sthala-jalaukasah

SYNONYMS

manasa--by the mind; eva--indeed; asrjat--created; purvam--in the beginning; prajapatih--the prajapati (Daksa); imah--these; prajah--living entities; deva--the demigods; asura--the demons; manusya-adin--and other living entities, headed by the human beings; nabhah--in the skies; sthala--on the land; jala--or within the water; okasah--who have their abodes.

TRANSLATION

With his mind, Prajapati Daksa first created all kinds of demigods, demons, human beings, birds, beasts, aquatics and so on.

TEXT 20

TEXT

tam abrmhitam alokya  
praja-sargam prajapatih  
vindhya-padan upavrajya  
so 'carad duskaram tapah

SYNONYMS

tam--that; abrmhitam--not increasing; alokya--seeing; praja-sargam--the creation of the living entities; prajapatih--Daksa, the generator of living entities; vindhya-padan--the mountains near the Vindhya mountain range; upavrajya--going to; sah--he; acarad--executed; duskaram--very difficult; tapah--austerities.

TRANSLATION

But when Prajapati Daksa saw that he was not properly generating all kinds of living entities, he approached a mountain near the Vindhya mountain range, and there he executed very difficult austerities.

TEXT 21

TEXT

tatraghamarsanam nama  
tirtham papa-haram param  
upasprsyanusavanam  
tapasatosayad dharim

SYNONYMS

tatra--there; aghamarsanam--Aghamarsana; nama--named; tirtham--the holy place; papa-haram--suitable for destroying all sinful reactions; param--best; upasprsy--performing acamana and bathing; anusavanam--regularly; tapasa--by austerity; atosayat--caused pleasure; harim--to the Supreme Personality of Godhead.

TRANSLATION

Near that mountain was a very holy place named Aghamarsana. There Prajapati Daksa executed ritualistic ceremonies and satisfied the Supreme Personality of Godhead, Hari, by engaging in great austerities to please Him.

#### TEXT 22

##### TEXT

astausid dhamsa-guhyena  
bhagavantam adhoksajam  
tubhyam tad abhidhasyami  
kasyatusyad yatha harih

##### SYNONYMS

astausit--satisfied; hamsa-guhyena--by the celebrated prayers known as Hamsa-guhyā; bhagavantam--the Supreme Personality of Godhead; adhoksajam--who is beyond the reach of the senses; tubhyam--unto you; tat--that; abhidhasyami--I shall explain; kasya--with Daksa, the prajapati; atusyat--was satisfied; yatha--how; harih--the Supreme Personality of Godhead.

##### TRANSLATION

My dear King, I shall fully explain to you the Hamsa-guhyā prayers, which were offered to the Supreme Personality of Godhead by Daksa, and I shall explain how the Lord was pleased with him for those prayers.

##### PURPORT

It is to be understood that the Hamsa-guhyā prayers were not composed by Daksa, but were existing in the Vedic literature.

#### TEXT 23

##### TEXT

sri-prajapatir uvaca  
namah parayavitathanubhutaye  
guna-trayabhasa-nimitta-bandhave  
adrsta-dhamne guna-tattva-buddhibhir  
nivrta-manaya dadhe svayambhuvē

##### SYNONYMS

sri-prajapatih uvaca--the prajapati Daksa said; namah--all respectful obeisances; paraya--unto the Transcendence; avitatha--correct; anubhutaye--unto Him whose spiritual potency brings about realization of Him; guna-traya--of the three material modes of nature; abhasa--of the living entities who have the appearance; nimitta--and of the material energy; bandhave--unto the controller; adrsta-dhamne--who is not perceived in His abode; guna-tattva-buddhibhir--by the conditioned souls whose poor intelligence dictates that real truth is found in the manifestations of the three modes of material nature; nivrta-manaya--who has surpassed all material measurements and calculations; dadhe--I offer; svayambhuvē--unto the Supreme Lord, who is manifest with no cause.



## TRANSLATION

Prajapati Daksa said: The Supreme Personality of Godhead is transcendental to the illusory energy and the physical categories it produces. He possesses the potency for unfailing knowledge and supreme willpower, and He is the controller of the living entities and the illusory energy. The conditioned souls who have accepted this material manifestation as everything cannot see Him, for He is above the evidence of experimental knowledge. Self-evident and self-sufficient, He is not caused by any superior cause. Let me offer my respectful obeisances unto Him.

## PURPORT

The transcendental position of the Supreme Personality of Godhead is explained herewith. He is not perceivable by the conditioned souls, who are accustomed to material vision and cannot understand that the Supreme Personality of Godhead exists in His abode, which is beyond that vision. Even if a materialistic person could count all the atoms in the universe, he would still be unable to understand the Supreme Personality of Godhead. As confirmed in Brahma-samhita (5.34):

panthas tu koti-sata-vatsara-sampragamyo  
vayor athapi manaso muni-pungavanam  
so 'py asti yat-prapada-simny avicintya-tattve  
govindam adi-purusam tam aham bhajami

The conditioned souls may try to understand the Supreme Personality of Godhead for many billions of years through their mental speculative processes, traveling at the speed of the mind or the wind, but still the Absolute Truth will remain inconceivable to them because a materialistic person cannot measure the length and breadth of the Supreme Personality of Godhead's unlimited existence. If the Absolute Truth is beyond measurement, one may ask, how can one realize Him? The answer is given here by the word svayambhuv: one may understand Him or not, but nevertheless He is existing in His own spiritual potency.

**"Srimad-Bhagavatam – Canto Six"** by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

**Summary:** Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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#### TEXT 24

#### TEXT

na yasya sakhyam puruso 'vaiti sakhyuh  
sakha vasan samvasatah pure 'smin  
guno yatha gunino vyakta-drstes  
tasmai mahesaya namaskaromi

#### SYNONYMS

na--not; yasya--whose; sakhyam--fraternity; purusah--the living  
entity; avaiti--knows; sakhyuh--of the supreme friend; sakha--the friend;  
vasan--living; samvasatah--of the one living with; pure--in the body;  
asmin--this; gunah--the object of sense perception; yatha--just like;  
guninah--of its respective sense organ; vyakta-drsteh--who oversees the  
material manifestation; tasmai--unto Him; maha-isaya--unto the supreme  
controller; namaskaromi--I offer my obeisances.

#### TRANSLATION

As the sense objects [form, taste, touch, smell and sound] cannot  
understand how the senses perceive them, so the conditioned soul,  
although residing in his body along with the Supersoul, cannot understand  
how the supreme spiritual person, the master of the material creation,  
directs his senses. Let me offer my respectful obeisances unto that  
Supreme Person, who is the supreme controller.

#### PURPORT

The individual soul and the Supreme Soul live together within the  
body. This is confirmed in the Upanisads by the analogy that two friendly  
birds live in one tree--one bird eating the fruit of the tree and the  
other simply witnessing and directing. Although the individual living  
being, who is compared to the bird that is eating, is sitting with his  
friend the Supreme Soul, the individual living being cannot see Him.  
Actually the Supersoul is directing the workings of his senses in the  
enjoyment of sense objects, but as these sense objects cannot see the  
senses, the conditioned soul cannot see the directing soul. The  
conditioned soul has desires, and the Supreme Soul fulfills them, but the  
conditioned soul is unable to see the Supreme Soul. Thus Prajapati Daksa  
offers his obeisances to the Supreme Soul, the Supersoul, even though  
unable to see Him. Another example given is that although ordinary  
citizens work under the direction of the government, they cannot

understand how they are being governed or what the government is. In this regard, Madhvacharya quotes the following verse from the Skanda Purana:

yatha rajnah priyatvam tu  
bhrtya vedena catmanah  
tatha jivo na yat-sakhyam  
vetti tasmai namo 'stu te

"As the various servants in the different departments of big establishments cannot see the supreme managing director under whom they are working, the conditioned souls cannot see the supreme friend sitting within their bodies. Let us therefore offer our respectful obeisances unto the Supreme, who is invisible to our material eyes."

TEXT 25

TEXT

deho 'savo 'ksa manavo bhuta-matram  
atmanam anyam ca viduh param yat  
sarvam puman veda gunams ca taj-jno  
na veda sarva-jnam anantam ide

SYNONYMS

dehah--this body; asavah--the life airs; aksah--the different senses; manavah--the mind, understanding, intellect and ego; bhuta-matram--the five gross material elements and the sense objects (form, taste, sound and so on); atmanam--themselves; anyam--any other; ca--and; viduh--know; param--beyond; yat--that which; sarvam--everything; puman--the living being; veda--knows; gunan--the qualities of the material nature; ca--and; tat-jnah--knowing those things; na--not; veda--knows; sarva-jnam--unto the omniscient; anantam--the unlimited; ide--I offer my respectful obeisances.

TRANSLATION

Because they are only matter, the body, the life airs, the external and internal senses, the five gross elements and the subtle sense objects [form, taste, smell, sound and touch] cannot know their own nature, the nature of the other senses or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him.

PURPORT

Material scientists can make an analytical study of the physical elements, the body, the senses, the sense objects and even the air that controls the vital force, but still they cannot understand that above all these is the real spirit soul. In other words, the living entity, because of his being a spirit soul, can understand all the material objects, or, when self-realized, he can understand the Paramatma, upon whom yogis meditate. Nevertheless, the living being, even if advanced, cannot

understand the Supreme Being, the Personality of Godhead, for He is ananta, unlimited, in all six opulences.

#### TEXT 26

#### TEXT

yadoparamo manaso nama-rupa-  
rupasya drsta-smrti-sampramosat  
ya iyate kevalaya sva-samsthaya  
hamsaya tasmai suci-sadmane namah

#### SYNONYMS

yada--when in trance; uparamah--complete cessation; manasah--of the mind; nama-rupa--material names and forms; rupasya--of that by which they appear; drsta--of material vision; smrti--and of remembrance; sampramosat--due to the destruction; yah--who (the Supreme Personality of Godhead); iyate--is perceived; kevalaya--with spiritual; sva-samsthaya--His own original form; hamsaya--unto the supreme pure; tasmai--unto Him; suci-sadmane--who is realized only in the pure state of spiritual existence; namah--I offer my respectful obeisances.

#### TRANSLATION

When one's consciousness is completely purified of the contamination of material existence, gross and subtle, without being agitated as in the working and dreaming states, and when the mind is not dissolved as in susupti, deep sleep, one comes to the platform of trance. Then one's material vision and the memories of the mind, which manifests names and forms, are vanquished. Only in such a trance is the Supreme Personality of Godhead revealed. Thus let us offer our respectful obeisances unto the Supreme Personality of Godhead, who is seen in that uncontaminated, transcendental state.

#### PURPORT

There are two stages of God realization. One is called sujneyam, or very easily understood (generally by mental speculation), and the other is called durjneyam, understood only with difficulty. Paramatma realization and Brahman realization are considered sujneyam, but realization of the Supreme Personality of Godhead is durjneyam. As described here, one attains the ultimate realization of the Personality of Godhead when one gives up the activities of the mind--thinking, feeling and willing--or, in other words, when mental speculation stops. This transcendental realization is above susupti, deep sleep. In our gross conditional stage we perceive things through material experience and remembrance, and in the subtle stage we perceive the world in dreams. The process of vision also involves remembrance and also exists in a subtle form. Above gross experience and dreams is susupti, deep sleep, and when one comes to the completely spiritual platform, transcending deep sleep, he attains trance, visuddha-sattva, or vasudeva-sattva, in which the Personality of Godhead is revealed.

Atah sri-krsna-namadi na bhaved grahyam indriyaih: as long as one is situated in duality, on the sensual platform, gross or subtle, realization of the original Personality of Godhead is impossible. Sevnmukhe hi jihvadau svayam eva sphuraty adah: but when one engages his senses in the service of the Lord--specifically, when one engages the

tongue in chanting the Hare Krsna mantra and tasting only Krsna prasada with a spirit of service--the Supreme Personality of Godhead is revealed. This is indicated in this verse by the word suci-sadmane. Suci means purified. By the spirit of rendering service with one's senses, one's entire existence becomes suci-sadma, the platform of uncontaminated purity. Daksa therefore offers his respectful obeisances unto the Supreme Personality of Godhead, who is revealed on the platform of suci-sadma. In this regard Srila Visvanatha Cakravarti Thakura quotes the following prayer by Lord Brahma from the Srimad-Bhagavatam (10.14.6): tathapi bhuman mahimagunasya te viboddhum arhaty amalantar-atmabhih. "One whose heart has become completely purified, my Lord, can understand the transcendental qualities of Your Lordship and can understand the greatness of Your activities."

#### TEXTS 27-28

#### TEXT

manisino 'ntar-hrdis sannivesitam  
 sva-saktibhir navabhis ca trivrdbhih  
 vahnim yatha daruni pancadasyam  
 manisaya niskarsanti gudham

sa vai mamasesa-visesa-maya-  
 nisedha-nirvana-sukhanubhutih  
 sa sarva-nama sa ca visva-rupah  
 prasidatam aniruktatma-saktih

#### SYNONYMS

manisinah--great learned brahmanas performing ritualistic ceremonies and sacrifices; antah-hrdis--within the core of the heart; sannivesitam--being situated; sva-saktibhih--with His own spiritual potencies; navabhih--also with the nine different material potencies (the material nature, the total material energy, the ego, the mind and the five objects of the senses); ca--and (the five gross material elements and the ten acting and knowledge-gathering senses); trivrdbhih--by the three material modes of nature; vahnim--fire; yatha--just like; daruni--within wood; pancadasyam--produced by chanting the fifteen hymns known as Samidheni mantras; manisaya--by purified intelligence; niskarsanti--extract; gudham--although not manifesting; sah--that Supreme Personality of Godhead; vai--indeed; mama--toward me; asesa--all; visesa--varieties; maya--of the illusory energy; nisedha--by the process of negation; nirvana--of liberation; sukha-anubhutih--who is realized by transcendental bliss; sah--that Supreme Personality of Godhead; sarva-nama--who is the source of all names; sah--that Supreme Personality of Godhead; ca--also; visva-rupah--the gigantic form of the universe; prasidatam--may He be merciful; anirukta--inconceivable; atma-saktih--the reservoir of all spiritual potencies.

#### TRANSLATION

Just as great learned brahmanas who are expert in performing ritualistic ceremonies and sacrifices can extract the fire dormant within wooden fuel by chanting the fifteen Samidheni mantras, thus proving the efficacy of the Vedic mantras, so those who are actually advanced in consciousness--in other words, those who are Krsna conscious--can find the Supersoul, who by His own spiritual potency is situated within the

heart. The heart is covered by the three modes of material nature and the nine material elements [material nature, the total material energy, the ego, the mind and the five objects of sense gratification], and also by the five material elements and the ten senses. These twenty-seven elements constitute the external energy of the Lord. Great yogis meditate upon the Lord, who is situated as the Supersoul, Paramatma, within the core of the heart. May that Supersoul be pleased with me. The Supersoul is realized when one is eager for liberation from the unlimited varieties of material life. One actually attains such liberation when he engages in the transcendental loving service of the Lord and realizes the Lord because of his attitude of service. The Lord may be addressed by various spiritual names, which are inconceivable to the material senses. When will that Supreme Personality of Godhead be pleased with me?

#### PURPORT

In his commentary to this verse, Srila Visvanatha Cakravarti Thakura uses the word *durvijneyam*, which means "very difficult to realize." The pure stage of existence is described in *Bhagavad-gita* (7.28), wherein Krsna says:

yesam tv anta-gatam papam  
jananam punya-karmanam  
te dvandva-moha-nirmukta  
bhajante mam drdha-vratah

"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."

Elsewhere in *Bhagavad-gita* (9.14) the Lord says:

satatam kirtayanto mam  
yatantas ca drdha-vratah  
namasyantas ca mam bhaktya  
nitya-yukta upasate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."

One can understand the Supreme Personality of Godhead after transcending all material impediments. Therefore Lord Krsna also says in the *Gita* (7.3):

manusyanam sahasresu  
kascid yatati siddhaye  
yatatam api siddhanam  
kascin mam vetti tattvatah

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

To understand Krsna, the Supreme Personality of Godhead, one must undergo severe penances and austerities, but since the path of devotional service is perfect, by following this process one can very easily come to the spiritual platform and understand the Lord. This, too, is confirmed in *Bhagavad-gita* (18.55), wherein Krsna says:

bhaktya mam abhijanati  
yavan yas casmi tattvatah

tato mam tattvato jnatva  
visate tad-anantaram

"One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

Thus although the subject matter is durvijneyam, extremely difficult to understand, it becomes easy if one follows the prescribed method. Coming in touch with the Supreme Personality of Godhead is possible through pure devotional service, which begins with sravanam kirtanam visnoh. In this regard, Srila Visvanatha Cakravarti Thakura quotes a verse from Srimad-Bhagavatam (2.8.5): pravistah karna-randhrena svanam bhava-saroruham. The process of hearing and chanting enters the core of the heart, and in this way one becomes a pure devotee. By continuing this process, one comes to the stage of transcendental love, and then he appreciates the transcendental name, form, qualities and pastimes of the Supreme Personality of Godhead. In other words, a pure devotee, by devotional service, is able to see the Supreme Personality of Godhead despite many material impediments, which are all various energies of the Supreme Personality of Godhead. Easily making his way through these impediments, a devotee comes directly in contact with the Supreme Personality of Godhead. After all, the material impediments described in these verses are but various energies of the Lord. When a devotee is eager to see the Supreme Personality of Godhead, he prays to the Lord:

ayi nanda-tanuja kinkaram  
patitam mam visame bhavambudhau  
kripaya tava pada-pankaja-  
sthita-dhuli-sadrsam vicintaya

"O son of Maharaja Nanda [Krsna], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet." Being pleased with the devotee, the Lord turns all his material impediments into spiritual service. In this connection Srila Visvanatha Cakravarti Thakura quotes a verse from the Visnu Purana:

hladini sandhini samvit  
tvayy eka sarva-samsthitau  
hlada-tapa-kari misra  
tvayi no guna-varjite

In the material world, the spiritual energy of the Supreme Personality of Godhead is manifested as tapa-kari, which means "causing miseries." Everyone hankers for happiness, but although happiness originally comes from the pleasure potency of the Supreme Personality of Godhead, in the material world, because of material activities, the pleasure potency of the Lord becomes a source of miseries (hlada-tapa-kari). False happiness in the material world is the source of distress, but when one's endeavors for happiness are redirected toward the satisfaction of the Supreme Personality of Godhead, this tapa-kari element of misery is vanquished. An example given in this connection is that extracting fire from wood is certainly difficult, but when the fire comes out it burns the wood to ashes. In other words, experiencing the Supreme Personality of Godhead is extremely difficult for those devoid of devotional service, but everything becomes easier for a devotee, and thus he can very easily meet the Supreme Lord.

Here the prayers say that the form of the Lord is beyond the jurisdiction of material form and is therefore inconceivable. A devotee prays, however, "My dear Lord, be pleased with me so that I may very easily see Your transcendental form and potency." Nondevotees try to understand the Supreme Brahman by discussions of neti neti. Nisedha-nirvana-sukhanubhutih: a devotee, however, simply by chanting the holy name of the Lord, avoids such laborious speculations and realizes the existence of the Lord very easily.

#### TEXT 29

#### TEXT

yad yan niruktam vacasa nirupitam  
dhiyaksabhir va manasota yasya  
ma bhut svarupam guna-rupam hi tat tat  
sa vai gunapaya-visarga-laksanah

#### SYNONYMS

yat yat--whatever; niruktam--expressed; vacasa--by words; nirupitam--ascertained; dhiya--by so-called meditation or intelligence; aksabhih--by the senses; va--or; manasa--by the mind; uta--certainly; yasya--of whom; ma bhut--may not be; sva-rupam--the actual form of the Lord; guna-rupam--consisting of the three qualities; hi--indeed; tat tat--that; sah--that Supreme Personality of Godhead; vai--indeed; guna-apaya--the cause of the annihilation of everything made of the material modes of nature; visarga--and the creation; laksanah--appearing as.

#### TRANSLATION

Anything expressed by material vibrations, anything ascertained by material intelligence and anything experienced by the material senses or concocted within the material mind is but an effect of the modes of material nature and therefore has nothing to do with the real nature of the Supreme Personality of Godhead. The Supreme Lord is beyond the creation of this material world, for He is the source of the material qualities and creation. As the cause of all causes, He exists before the creation and after the creation. I wish to offer my respectful obeisances unto Him.

#### PURPORT

One who manufactures names, forms, qualities or paraphernalia pertaining to the Supreme Personality of Godhead cannot understand Him, since He is beyond creation. The Supreme Lord is the creator of everything, and this means that He existed when there was no creation. In other words, His name, form and qualities are not materially created entities; they are transcendental always. Therefore by our material concoctions, vibrations and thoughts we cannot ascertain the Supreme Lord. This is explained in the verse atah sri-krsna-namadi na bhaved grahyam indriyaih.

Pracetasa, Daksa, herein offers prayers unto the Transcendence, not to anyone within the material creation. Only fools and rascals think God a material creation. This is confirmed by the Lord Himself in Bhagavad-gita (9.11):

avajananti mam mudha



manusim tanum asritam  
param bhavam ajananto  
mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." Therefore, one must receive knowledge from a person to whom the Lord has revealed Himself; there is no value in creating an imaginary name or form for the Lord. Sripada Sankaracarya was an impersonalist, but nevertheless he said, narayanah paro 'vyaktat: Narayana, the Supreme Personality of Godhead, is not a person of the material world. We cannot assign Narayana a material designation, as the foolish attempt to do when they speak of daridra-narayana (poor Narayana). Narayana is always transcendental, beyond this material creation. How can He become daridra-narayana? Poverty is found within this material world, but in the spiritual world, there is no such thing as poverty. Therefore the idea of daridra-narayana is merely a concoction.

Daksa very carefully points out that material designations cannot be names of the worshipable Lord: yad yan niruktam vacasa nirupitam. Nirukta refers to the Vedic dictionary. One cannot properly understand the Supreme Personality of Godhead merely by picking up expressions from a dictionary. In praying to the Lord, Daksa does not wish material names and forms to be the objects of his worship; rather, he wants to worship the Lord, who existed before the creation of material dictionaries and names. As confirmed in the Vedas, yato vaco nivartante. aprapya manasa saha: the name, form, attributes and paraphernalia of the Lord cannot be ascertained through a material dictionary. However, if one reaches the transcendental platform of understanding the Supreme Personality of Godhead, he becomes well acquainted with everything, material and spiritual. This is confirmed in another Vedic mantra: tam eva viditvati mrtyum eti. If one can somehow or other, by the grace of the Lord, understand the transcendental position of the Lord, one becomes eternal. This is further confirmed by the Lord Himself in Bhagavad-gita (4.9):

janma karma ca me divyam  
evam yo vetti tattvatah  
tyaktva deham punar janma  
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Simply by understanding the Supreme Lord, one goes beyond birth, death, old age and disease. Srila Sukadeva Gosvami therefore advised Maharaja Pariksit in Srimad-Bhagavatam (2.1.5):

tasmad bharata sarvatma  
bhagavan isvaro harih  
srotavyah kirtitavyas ca  
smartavyas cecchatabhayam

"O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries."

TEXT 30

TEXT

yasmin yato yena ca yasya yasmai  
yad yo yatha kurute karyate ca  
paravaresam paramam prak prasiddham  
tad brahma tad dhetur ananyad ekam

#### SYNONYMS

yasmin--in whom (the Supreme Personality of Godhead or the supreme place of repose); yatah--from whom (everything emanates); yena--by whom (everything is enacted); ca--also; yasya--to whom everything belongs; yasmai--to whom (everything is offered); yat--which; yah--who; yatha--as; kurute--executes; karyate--is performed; ca--also; para-avaresam--of both, in the material and spiritual existence; paramam--the supreme; prak--the origin; prasiddham--well known to everyone; tat--that; brahma--the Supreme Brahman; tad hetuh--the cause of all causes; ananyat--having no other cause; ekam--one without a second.

#### TRANSLATION

The Supreme Brahman, Krsna, is the ultimate resting place and source of everything. Everything is done by Him, everything belongs to Him, and everything is offered to Him. He is the ultimate objective, and whether acting or causing others to act, He is the ultimate doer. There are many causes, high and low, but since He is the cause of all causes, He is well known as the Supreme Brahman who existed before all activities. He is one without a second and has no other cause. I therefore offer my respects unto Him.

#### PURPORT

The Supreme Personality of Godhead, Krsna, is the original cause, as confirmed in Bhagavad-gita (aham sarvasya prabhava). Even this material world, which is conducted under the modes of material nature, is caused by the Supreme Personality of Godhead, who therefore also has an intimate relationship with the material world. If the material world were not a part of His body, the Supreme Lord, the supreme cause, would be incomplete. Therefore we hear, vasudevah sarvam iti sa mahatma sudurlabhah: if one knows that Vasudeva is the original cause of all causes, he becomes a perfect mahatma.

The Brahma-samhita (5.1) declares:

isvarah paramah krsnah  
sac-cid-ananda-vigraha  
anadir adir govindah  
sarva-karana-karanam

"Krsna, 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." The Supreme Brahman (tad brahma) is the cause of all causes, but He has no cause. Anadir adir govindah sarva-karana-karanam: Govinda, Krsna, is the original cause of all causes, but He has no cause for His appearance as Govinda. Govinda expands in multifarious forms, but nevertheless they are one. As confirmed by Madhvacarya, ananyah sadrsabhavad eko rupady-abhedatah: Krsna has no cause nor any equal, and He is one because His various forms, as svamsa and vibhinnamsa, are nondifferent from Himself.

## TEXT 31

### TEXT

yac-chaktayo vadatam vadinam vai  
vivada-samvada-bhuvo bhavanti  
kurvanti caisam muhur atma-moham  
tasmai namo 'nanta-gunaya bhumne

### SYNONYMS

yat-saktayah--whose multifarious potencies; vadatam--speaking different philosophies; vadinam--of the speakers; vai--indeed; vivada--of argument; samvada--and agreement; bhuvah--the causes; bhavanti--are; kurvanti--create; ca--and; esam--of them (the theorists); muhuh--continuously; atma-moham--bewilderment regarding the existence of the soul; tasmai--unto Him; namah--my respectful obeisances; ananta--unlimited; gunaya--possessing transcendental attributes; bhumne--the all-pervading Godhead.

### TRANSLATION

Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my obeisances unto Him.

### PURPORT

Since time immemorial or since the creation of the cosmic manifestation, the conditioned souls have formed various parties of philosophical speculation, but this is not true of the devotees. Nondevotees have different ideas of creation, maintenance and annihilation, and therefore they are called vadis and prativadis--proponents and counterproponents. It is understood from the statement of Mahabharata that there are many munis, or speculators:

tarko 'pratisthah srutayo vibhinna  
nasav rsir yasya matam na bhinnam

All speculators must disagree with other speculators; otherwise, why should there be so many opposing parties concerned with ascertaining the supreme cause?

Philosophy means finding the ultimate cause. As Vedanta-sutra very reasonably says, athato brahma jijnasa: human life is meant for understanding the ultimate cause. Devotees accept that the ultimate cause is Krsna because this conclusion is supported by all Vedic literature and also by Krsna Himself, who says, aham sarvasya prabhavah: "I am the source of everything." Devotees have no problem understanding the ultimate cause of everything, but nondevotees must face many opposing elements because everyone who wants to be a prominent philosopher invents his own way. In India there are many parties of philosophers, such as the dvaita-vadis, advaita-vadis, vaisesikas, mimamsakas, Mayavadis and svabhava-vadis, and each of them opposes the others. Similarly, in the Western countries there are also many philosophers with different views

of creation, life, maintenance and annihilation. Thus it is undoubtedly a fact that there are countless philosophers throughout the world, each of them contradicting the others.

Now, one might ask why there are so many philosophers if the ultimate goal of philosophy is one. Undoubtedly the ultimate cause is one--the Supreme Brahman. As Arjuna told Krsna in Bhagavad-gita (10.12):

param brahma param dhama  
pavitram paramam bhavan  
purusam sasvatam divyam  
adi-devam ajam vibhum

"You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty." Nondevotee speculators, however, do not accept an ultimate cause (sarva-karana-karanam). Because they are ignorant and bewildered concerning the soul and its activities, even though some of them have a vague idea of the soul, many controversies arise, and the philosophical speculators can never reach a conclusion. All of these speculators are envious of the Supreme Personality of Godhead, and as Krsna says in Bhagavad-gita (16.19-20):

tan aham dvisatah kruran  
samsaresu naradhaman  
ksipamy ajasram asubhan  
asuriv eva yonisu

asurim yonim apanna  
mudha janmani janmani  
mam aprapyaiva kaunteya  
tato yanty adhamam gatim

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence." Because of their envy of the Supreme Personality of Godhead, nondevotees are born in demoniac families life after life. They are great offenders, and because of their offenses the Supreme Lord keeps them always bewildered. Kurvanti caisam muhur atma-moham: the Lord, the Supreme Personality of Godhead, purposely keeps them in darkness (atma-moham).

The great authority Parasara, the father of Vyasadeva, explains the Supreme Personality of Godhead thus:

jnana-sakti-balaisvarya-  
virya-tejamsy asesatah  
bhagavac-chabda-vacyani  
vina heyair gunadibhih

The demoniac speculators cannot understand the transcendental qualities, form, pastimes, strength, knowledge and opulence of the Supreme Personality of Godhead, which are all free from material contamination (vina heyair gunadibhih). These speculators are envious of the existence of the Lord. Jagad ahur anisvaram: their conclusion is that the entire cosmic manifestation has no controller, but is just working naturally. Thus they are kept in constant darkness, birth after birth,

and cannot understand the real cause of all causes. This is the reason why there are so many schools of philosophical speculation.

#### TEXT 32

#### TEXT

astiti nastiti ca vastu-nisthayor  
eka-sthayor bhinna-viruddha-dharmanoh  
aveksitam kincana yoga-sankhyayoh  
samam param hy anukulam brhat tat

#### SYNONYMS

asti--there is; iti--thus; na--not; asti--there is; iti--thus; ca--and; vastu-nisthayoh--professing knowledge of the ultimate cause; eka-sthayoh--with one and the same subject matter, establishing Brahman; bhinna--demonstrating different; viruddha-dharmanoh--and opposing characteristics; aveksitam--perceived; kincana--that something which; yoga-sankhyayoh--of mystic yoga and the Sankhya philosophy (analysis of the ways of nature); samam--the same; param--transcendental; hi--indeed; anukulam--dwelling place; brhat tat--that ultimate cause.

#### TRANSLATION

There are two parties--namely, the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sankhyite, however, who merely analyzes the material elements, comes to a conclusion of impersonalism and does not accept a supreme cause--whether Bhagavan, Paramatma or even Brahman. Instead, he is preoccupied with the superfluous, external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances.

#### PURPORT

Actually there are two sides to this argument. Some say that the Absolute has no form (nirakara), and others say that the Absolute has a form (sakara). Therefore the word form is the common factor, although some accept it (asti or astika) whereas others try to negate it (nasti or nastika). Since the devotee considers the word "form" (akara) the common factor for both, he offers his respectful obeisances to the form, although others may go on arguing about whether the Absolute has a form or not.

In this verse the word yoga-sankhyayoh is very important. Yoga means bhakti-yoga because yogis also accept the existence of the all-pervading Supreme Soul and try to see that Supreme Soul within their hearts. As stated in Srimad-Bhagavatam (12.13.1), dhyana-vasthita-tad-gatena manasa pasyanti yam yoginah. The devotee tries to come directly in touch with the Supreme Personality of Godhead, whereas the yogi tries to find the Supersoul within the heart by meditation. Thus, both directly and indirectly, yoga means bhakti-yoga. Sankhya, however, means physical study of the cosmic situation through speculative knowledge. This is generally known as jnana-sastra. The Sankhyites are attached to the impersonal Brahman, but the Absolute Truth is known in three ways. Brahmeti paramatmeti bhagavan iti sabdyate: the Absolute Truth is one,

but some accept Him as impersonal Brahman, some as the Supersoul existing everywhere, and some as Bhagavan, the Supreme Personality of Godhead. The central point is the Absolute Truth.

Although the impersonalists and personalists fight with one another, they focus upon the same Parabrahman, the same Absolute Truth. In the yoga-sastras, Krsna is described as follows: krsnam pisangambaram ambujeksanam catur-bhujam sankha-gadady-udayudham. Thus the pleasing appearance of the Supreme Personality of Godhead's bodily features, His limbs and His dress are described. The sankhya-sastra, however, denies the existence of the Lord's transcendental form. The sankhya-sastra says that the Supreme Absolute Truth has no hands, no legs and no name: hy anama-rupa-guna-pani-padam acaksur asrotram ekam advitiam api nama-rupadikam nasti. The Vedic mantras say, apani-pado javano grahita: the Supreme Lord has no legs and hands, but He can accept whatever is offered to Him. Actually such statements accept that the Supreme has hands and legs, but deny that He has material hands and legs. This is why the Absolute is called aprakṛta. Krsna, the Supreme Personality of Godhead, has a sac-cid-ananda-vigraha, a form of eternity, knowledge and bliss, not a material form. The Sankhyites, or jnanis, deny the material form, and the devotees also know very well that the Absolute Truth, Bhagavan, has no material form.

isvarah paramah krsnah  
sac-cid-ananda-vigraha  
anadir adir govindah  
sarva-karana-karanam

"Krsna, 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." The conception of the Absolute without hands and legs and the conception of the Absolute with hands and legs are apparently contradictory, but they both coincide with the same truth about the Supreme Absolute Person. Therefore the word vastu-nisthayoh, which is used herein, indicates that both the yogis and Sankhyites have faith in the reality, but are arguing about it from the different viewpoints of material and spiritual identities. Parabrahman, or brhat, is the common point. The Sankhyites and yogis are both situated in that same Brahman, but they differ because of different angles of vision.

The directions given by the bhakti-sastra point one in the perfect direction because the Supreme Personality of Godhead says in Bhagavad-gita, bhaktya mam abhijanati: "Only by devotional service am I to be known." The bhaktas know that the Supreme Person has no material form, whereas the jnanis simply deny the material form. One should therefore take shelter of the bhakti-marga, the path of devotion; then everything will be clear. Jnanis concentrate on the virat-rupa, the gigantic universal form of the Lord. This is a good system in the beginning for those who are extremely materialistic, but there is no need to think continuously of the virat-rupa. When Arjuna was shown the virat-rupa of Krsna, he saw it, but he did not want to see it perpetually. He therefore requested the Lord to return to His original form as two-armed Krsna. In conclusion, learned scholars find no contradictions in the devotees' concentration upon the spiritual form of the Lord (isvarah paramah krsnah sac-cid-ananda-vigraha). In this regard, Srila Madhvacarya says that less intelligent nondevotees think that their conclusion is the ultimate, but because devotees are completely learned, they can understand that the Supreme Personality of Godhead is the ultimate goal.

TEXT 33

TEXT

yo 'nugrahartham bhajatam pada-mulam  
anama-rupo bhagavan anantah  
namani rupani ca janma-karmabhir  
bheje sa mahyam paramah prasidatu

SYNONYMS

yah--who (the Supreme Personality of Godhead); anugraha-artham--to show His causeless mercy; bhajatam--to the devotees who always render devotional service; pada-mulam--to His transcendental lotus feet; anama--with no material name; rupah--or material form; bhagavan--the Supreme Personality of Godhead; anantah--unlimited, all-pervading and eternally existing; namani--transcendental holy names; rupani--His transcendental forms; ca--also; janma-karmabhih--with His transcendental birth and activities; bheje--manifests; sah--He; mahyam--unto me; paramah--the Supreme; prasidatu--may He be merciful.

TRANSLATION

The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me.

PURPORT

In regard to the significant word anama-rupah, Sri Sridhara Svami says, prakṛta-nama-rupa-rahito 'pi. The word anama, which means "having no name," indicates that the Supreme Personality of Godhead has no material name. Simply by chanting the name of Narayana to call his son, Ajamila attained salvation. This means that Narayana is not an ordinary mundane name; it is nonmaterial. The word anama, therefore, indicates that the names of the Supreme Lord do not belong to this material world. The vibration of the Hare Kṛṣṇa maha-mantra is not a material sound, and similarly the form of the Lord and His appearance and activities are all nonmaterial. To show His causeless mercy to the devotees, as well as to the nondevotees, Kṛṣṇa, the Supreme Personality of Godhead, appears in this material world with names, forms and pastimes, all of which are transcendental. Unintelligent men who cannot understand this think that these names, forms and pastimes are material, and therefore they deny that He has a name or a form.

Considered with scrutiny, the conclusion of nondevotees, who say that God has no name, and that of devotees, who know that His name is not material, are practically the same. The Supreme Personality of Godhead has no material name, form, birth, appearance or disappearance, but nevertheless, He takes His birth (janma). As stated in Bhagavad-gita (4.6):

ajo 'pi sann avyayatma  
bhutanam isvaro 'pi san  
prakṛtim svam adhisthaya  
sambhavamy atma-mayaya

Although the Lord is unborn (aja) and His body never undergoes material changes, He nevertheless appears as an incarnation, maintaining Himself always in the transcendental stage (suddha-sattva). Thus He exhibits His transcendental forms, names and activities. That is His special mercy toward His devotees. Others may continue merely arguing about whether the Absolute Truth has form or not, but when a devotee, by the grace of the Lord, sees the Lord personally, he becomes spiritually ecstatic.

Unintelligent persons say that the Lord does nothing. Actually He has nothing to do, but nevertheless He has to do everything, because without His sanction no one can do anything. The unintelligent, however, cannot see how He is working and how the entire material nature is working under His direction. His different potencies work perfectly.

na tasya karyam karanam ca vidyate  
na tat-samas cabhyadhikas ca drsyate  
parasya saktir vividhaiva sruyate  
svabhaviki jnana-bala-kriya ca

(Svetasvatara Upanisad 6.8)

He has nothing to do personally, for since His potencies are perfect, everything is immediately done by His will. Persons to whom the Supreme Personality of Godhead is not revealed cannot see how He is working, and therefore they think that even if there is God, He has nothing to do or has no particular name.

Actually the Lord's name already exists because of His transcendental activities. The Lord is sometimes called guna-karma-nama because He is named according to His transcendental activities. For example, Krsna means "all-attractive." This is the Lord's name because His transcendental qualities make Him very attractive. As a small boy He lifted Govardhana Hill, and in His childhood He killed many demons. Such activities are very attractive, and therefore He is sometimes called Giridhari, Madhusudana, Agha-nisudana and so on. Because He acted as the son of Nanda Maharaja, He is called Nanda-tanuja. These names already exist, but since nondevotees cannot understand the names of the Lord, He is sometimes called anama, or nameless. This means that He has no material names. All His activities are spiritual, and therefore He has spiritual names.

Generally, less intelligent men are under the impression that the Lord has no form. Therefore He appears in His original form as Krsna, sac-cid-ananda-vigraha, to carry out His mission of participating in the Battle of Kuruksetra and pastimes to protect the devotees and vanquish the demons (paritranaya sadhunam vinasaya ca duskrtam). This is His mercy. For those who think that He has no form and no work to do, Krsna comes to show that indeed He works. He works so gloriously that no one else can perform such uncommon acts. Although He appeared as a human being, He married 16,108 wives, which is impossible for a human being to do. The Lord performs such activities to show people how great He is, how affectionate He is and how merciful He is. Although His original name is Krsna (krsnas tu bhagavan svayam), He acts in unlimited ways, and therefore according to His work He has many, many thousands of names.

TEXT 34

TEXT



yah prakrtair jnana-pathair jananam  
yathasayam deha-gato vibhati  
yathanilah parthivam asrito gunam  
sa isvaro me kurutam manoratham

#### SYNONYMS

yah--who; prakrtaih--lower grade; jnana-pathaih--by the paths of worship; jananam--of all living entities; yatha-asayam--according to the desire; deha-gatah--situated within the core of the heart; vibhati--manifests; yatha--just as; anilah--the air; parthivam--earthly; asritah--receiving; gunam--the quality (like flavor and color); sah--He; isvarah--the Supreme Personality of Godhead; me--my; kurutam--may He fulfill; manoratham--desire (for devotional service).

#### TRANSLATION

As the air carries various characteristics of the physical elements, like the aroma of a flower or colors resulting from a mixture of dust in the air, the Lord appears through lower systems of worship according to one's desires, although He appears as the demigods and not in His original form. What is the use of these other forms? May the original Supreme Personality of Godhead please fulfill my desires.

#### PURPORT

The impersonalists imagine the various demigods to be forms of the Lord. For example, the Mayavadis worship five demigods (pancopasana). They do not actually believe in the form of the Lord, but for the sake of worship they imagine some form to be God. Generally they imagine a form of Visnu, a form of Siva, and forms of Ganesa, the sun-god and Durga. This is called pancopasana. Daksa, however, wanted to worship not an imaginary form, but the supreme form of Lord Krsna.

In this regard, Srila Visvanatha Cakravarti Thakura describes the difference between the Supreme Personality of Godhead and an ordinary living being. As pointed out in a previous verse, sarvam puman veda gunams ca taj-jno na veda sarva jnam anantam ide: the omnipotent Supreme Lord knows everything, but the living being does not actually know the Supreme Personality of Godhead. As Krsna says in Bhagavad-gita, "I know everything, but no one knows Me." This is the difference between the Supreme Lord and an ordinary living being. In a prayer in Srimad-Bhagavatam, Queen Kunti says, "My dear Lord, You exist inside and outside, yet no one can see You."

The conditioned soul cannot understand the Supreme Personality of Godhead by speculative knowledge or by imagination. One must therefore know the Supreme Personality of Godhead by the grace of the Supreme Personality of Godhead. He reveals Himself, but He cannot be understood by speculation. As stated in Srimad-Bhagavatam (10.14.29):

athapi te deva padambuja-dvaya-  
prasada-lesanugrhita eva hi  
janati tattvam bhagavan-mahimno  
na canya eko 'pi ciram vicinvan

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are

unable to know You, even though they continue to study the Vedas for many years."

This is the verdict of the sastra. An ordinary man may be a great philosopher and may speculate upon what the Absolute Truth is, what His form is and where He is existing, but he cannot understand these truths. Sevnmukhe hi jihvadau svayam eva sphuraty adah: one can understand the Supreme Personality of Godhead only through devotional service. This is also explained by the Supreme Personality of Godhead Himself in Bhagavad-gita (18.55). Bhaktya mam abhijanati yavan yas casmi tattvatah: "One can understand the Supreme Personality of Godhead as He is only by devotional service." Unintelligent persons want to imagine or concoct a form of the Supreme Personality of Godhead, but devotees want to worship the actual Personality of Godhead. Therefore Daksa prays, "One may think of You as personal, impersonal or imaginary, but I wish to pray to Your Lordship that You fulfill my desires to see You as You actually are."

Srila Visvanatha Cakravarti Thakura comments that this verse is especially meant for the impersonalist, who thinks that he himself is the Supreme because there is no difference between the living being and God. The Mayavadi philosopher thinks that there is only one Supreme Truth and that he is also that Supreme Truth. Actually this is not knowledge but foolishness, and this verse is especially meant for such fools, whose knowledge has been stolen by illusion (mayayapahrta jnanah). Visvanatha Cakravarti Thakura says that such persons, jnani-maninah, think themselves very advanced, but actually they are unintelligent.

In regard to this verse, Srila Madhvacarya says:

svadeha-stham harim prahur  
adhama jivam eva tu  
madhyamas capy anirnitam  
jivad bhinnam janardanam

There are three classes of men--the lowest (adhama), those in the middle (madhyama), and the best (uttama). The lowest (adhama) think that there is no difference between God and the living entity except that the living entity is under designations whereas the Absolute Truth has no designations. In their opinion, as soon as the designations of the material body are dissolved, the jiva, the living entity, will mix with the Supreme. They give the argument of ghatakasa-patakasa, in which the body is compared to a pot with the sky within and the sky without. When the pot breaks, the sky inside becomes one with the sky outside, and so the impersonalists say that the living being becomes one with the Supreme. This is their argument, but Srila Madhvacarya says that such an argument is put forward by the lowest class of men. Another class of men cannot ascertain what the actual form of the Supreme is, but they agree that there is a Supreme who controls the activities of the ordinary living being. Such philosophers are accepted as mediocre. The best, however, are those who understand the Supreme Lord (sac-cid-ananda-vigraha). Purnanandadi-gunakam sarva jiva-vilaksanam: His form is completely spiritual, full of bliss, and completely distinct from that of the conditioned soul or any other living entity. Uttamas tu harim prahus taratamyena tesu ca: such philosophers are the best because they know that the Supreme Personality of Godhead reveals Himself differently to worshipers in various modes of material nature. They know that there are thirty-three million demigods just to convince the conditioned soul that there is a supreme power and to induce him to agree to worship one of these demigods so that by the association of devotees he may be able to understand that Krsna is the Supreme personality of Godhead. As Lord Krsna says in Bhagavad-gita, mattah parataram nanyat kincid asti

dhananjaya: "There is no truth superior to Me." Aham adir hi devanam: "I am the origin of all the demigods." Aham sarvasya prabhavah: "I am superior to everyone, even Lord Brahma, Lord Siva and the other demigods." These are the conclusions of the sastra, and one who accepts these conclusions should be considered a first-class philosopher. Such a philosopher knows that the Supreme Personality of Godhead is the Lord of the demigods (deva-devesvaram sutram anandam prana-vedinah).

#### TEXTS 35-39

#### TEXT

sri-suka uvaca  
iti stutah samstuvatah  
sa tasminn aghamarsane  
pradurasit kuru-srestha  
bhagavan bhakta-vatsalah

krta-padah suparnamse  
pralambasta-maha-bhujah  
cakra-sankhasi-carmesu-  
dhanuh-pasa-gada-dharah

pita-vasa ghana-syamah  
prasanna-vadaneksanah  
vana-mala-nivitango  
lasac-chrivatsa-kaustubhah

maha-kirita-katakah  
sphuran-makara-kundalah  
kancy-anguliya-valaya-  
nupurangada-bhusitah

trailokya-mohanam rupam  
bibhrat tribhuvanesvarah  
vrto narada-nandadyaih  
parsadaih sura-yuthapaih  
stuyamano 'nugayadbhiih  
siddha-gandharva-caranaih

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; stutah--being praised; samstuvatah--of Daksa, who was offering prayers; sah--that Supreme Personality of Godhead; tasmin--in that; aghamarsane--holy place celebrated as Aghamarsana; pradurasit--appeared; kuru-srestha--O best of the Kuru dynasty; bhagavan--the Supreme Personality of Godhead; bhakta-vatsalah--who is very kind to His devotees; krta-padah--whose lotus feet were placed; suparna-amse--on the shoulders of His carrier, Garuda; pralamba--very long; asta-maha-bhujah--possessing eight mighty arms; cakra--disc; sankha--conchshell; asi--sword; carma--shield; isu--arrow; dhanuh--bow; pasa--rope; gada--club; dharah--holding; pita-vasah--with yellow garments; ghana-syamah--whose bodily hue was intense blue-black; prasanna--very cheerful; vadana--whose face; iksanah--and glance; vana-mala--by a garland of forest flowers; nivita-angah--whose body was adorned from the neck down to the feet; lasat--shining; srivatsa-kaustubhah--the jewel known as Kaustubha and the mark of Srivatsa; maha-kirita--of a very large and gorgeous helmet; katakah--a circle; sphurat--

glittering; makara-kundalah--earrings resembling sharks; kanci--with a belt; anguliya--finger rings; valaya--bracelets; nupura--ankle bells; angada--upper-arm bracelets; bhusitah--decorated; trai-lokya-mohanam--captivating the three worlds; rupam--His bodily features; bibhrat--shining; tri-bhuvana--of the three worlds; isvarah--the Supreme Lord; vrtah--surrounded; narada--by exalted devotees, headed by Narada; nanda-adyaih--and others, like Nanda; parsadaih--who are all eternal associates; sura-yuthapaih--as well as by the heads of the demigods; stuyamanah--being glorified; anugayadbhiih--singing after Him; siddha-gandharva-caranaih--by the Siddhas, Gandharvas and Caranas.

#### TRANSLATION

Sri Sukadeva Gosvami said: The Supreme Personality of Godhead, Hari, who is extremely affectionate to His devotees, was very pleased by the prayers offered by Daksa, and thus He appeared at that holy place known as Aghamarsana. O Maharaja Pariksit, best of the Kuru dynasty, the Lord's lotus feet rested on the shoulders of His carrier, Garuda, and He appeared with eight long, mighty, very beautiful arms. In His hands He held a disc, conchshell, sword, shield, arrow, bow, rope and club--in each hand a different weapon, all brilliantly shining. His garments were yellow and His bodily hue deep bluish. His eyes and face were very cheerful, and from His neck to His feet hung a long garland of flowers. His chest was decorated with the Kaustubha jewel and the mark of Srivatsa. On His head was a gorgeous round helmet, and His ears were decorated with earrings resembling sharks. All these ornaments were uncommonly beautiful. The Lord wore a golden belt on His waist, bracelets on His arms, rings on His fingers, and ankle bells on His feet. Thus decorated by various ornaments, Lord Hari, who is attractive to all the living entities of the three worlds, is known as Purusottama, the best personality. He was accompanied by great devotees like Narada, Nanda and all the principal demigods, led by the heavenly king, Indra, and the residents of various upper planetary systems such as Siddhaloka, Gandharvaloka and Caranaloka. Situated on both sides of the Lord and behind Him as well, these devotees offered Him prayers continuously.

#### TEXT 40

#### TEXT

rupam tan mahad-ascaryam  
vicaksyagata-sadhvasah  
nanama dandavad bhumau  
pahrstatma prajapatih

#### SYNONYMS

rupam--transcendental form; tat--that; mahat-ascaryam--greatly wonderful; vicaksya--seeing; agata-sadhvasah--in the beginning becoming afraid; nanama--offered obeisances; danda-vat--like a stick; bhumau--on the ground; pahrsta-atma--being pleased in his body, mind and soul; prajapatih--the prajapati known as Daksa.

#### TRANSLATION

Seeing that wonderful and effulgent form of the Supreme Personality of Godhead, Prajapati Daksa was first somewhat afraid, but then he was very

pleased to see the Lord, and he fell to the ground like a stick [dandavat] to offer his respects to the Lord.

TEXT 41

TEXT

na kincanodirayitum  
asakat tivraya muda  
apurita-manodvarair  
hradinya iva nirjharaih

SYNONYMS

na--not; kincana--anything; udirayitum--to speak; asakat--he was able; tivraya--by very great; muda--happiness; apurita--filled; manah-dvaraih--by the senses; hradinyah--the rivers; iva--like; nirjharaih--by torrents from the mountain.

TRANSLATION

As rivers are filled by water flowing from a mountain, all of Daksa's senses were filled with pleasure. Because of his highly elevated happiness, Daksa could not say anything, but simply remained flat on the ground.

PURPORT

When one actually realizes or sees the Supreme Personality of Godhead, he is filled with complete happiness. For example, when Dhruva Maharaja saw the Lord in his presence, he said, svamin krtartho'smi varam na yace: "My dear Lord, I have nothing to ask from You. Now I am completely satisfied." Similarly, when Prajapati Daksa saw the Supreme Lord in his presence, he simply fell flat, unable to speak or ask Him for anything.

TEXT 42

TEXT

tam tathavanatam bhaktam  
praja-kamam prajapatim  
citta-jnah sarva-bhutanam  
idam aha janardanah

SYNONYMS

tam--him (Prajapati Daksa); tatha--in that way; avanatam--prostrated before Him; bhaktam--a great devotee; praja-kamam--desiring to increase the population; prajapatim--unto the prajapati (Daksa); citta-jnah--who can understand the hearts; sarva-bhutanam--of all living entities; idam--this; aha--said; janardanah--the Supreme Personality of Godhead, who can appease everyone's desires.

TRANSLATION

Although Prajapati Daksa could not say anything, when the Lord, who knows everyone's heart, saw His devotee prostrate in that manner and desiring to increase the population, He addressed him as follows.

TEXT 43

TEXT

sri-bhagavan uvaca  
pracetasa maha-bhaga  
samsiddhas tapasa bhavan  
yac chraddhaya mat-paraya  
mayi bhavam param gatah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said;  
pracetasa--O My dear Pracetasa; maha-bhaga--O you who are so fortunate;  
samsiddhas--perfected; tapasa--by your austerities; bhavan--your good  
self; yat--because; sraddhaya--by great faith; mat-paraya--whose object  
is Me; mayi--in Me; bhavam--ecstasy; param--supreme; gatah--attained.

TRANSLATION

The Supreme Personality of Godhead said: O most fortunate Pracetasa,  
because of your great faith in Me, you have attained the supreme  
devotional ecstasy. Indeed, because of your austerities, combined with  
exalted devotion, your life is now successful. You have achieved complete  
perfection.

PURPORT

As the Lord Himself confirms in Bhagavad-gita (8.15), one reaches the  
highest perfection when he attains the fortune of realizing the Supreme  
Personality of Godhead:

mam upetya punar janma  
dukkhalayam asasvatam  
napnuvanti mahatmanah  
samsiddhim paramam gatah

"After attaining Me, the great souls, who are yogis in devotion, never  
return to this temporary world, which is full of miseries, because they  
have attained the highest perfection." Therefore the Krsna consciousness  
movement teaches one to follow the path toward the topmost perfection  
simply by performing devotional service.

TEXT 44

TEXT

prito 'ham te praja-natha  
yat te 'syodbrmhanam tapah  
mamaisa kamo bhutanam  
yad bhuyasur vibhutayah

SYNONYMS

pritah--very much pleased; aham--I; te--with you; praja-natha--O king  
of population; yat--because; te--your; asya--of this material world;  
udbrmhanam--causing increase; tapah--austerity; mama--My; esah--this;

kamah--desire; bhutanam--of the living entities; yat--which; bhuyasuh--may there be; vibhutayah--advancement in all respects.

#### TRANSLATION

My dear Prajapati Daksa, you have performed extreme austerities for the welfare and growth of the world. My desire also is that everyone within this world be happy. I am therefore very pleased with you because you are endeavoring to fulfill My desire for the welfare of the entire world.

#### PURPORT

After every dissolution of the material cosmos, all the living entities take shelter in the body of Karanodakasayi Visnu, and when creation takes place again, they come forth from His body in their various species to resume their activities. Why does the creation take place in such a way that the living entities are put into conditioned life to suffer the threefold miseries imposed upon them by the material nature? Here the Lord says to Daksa, "You desire to benefit all living entities, and that is also My desire." The living entities who come in contact with the material world are meant to be corrected. All the living entities within this material world have revolted against the service of the Lord, and therefore they remain within this material world as ever conditioned, nitya-baddha, taking birth again and again. There is a chance, of course, of their being liberated, but nevertheless the conditioned souls, not taking advantage of this opportunity, continue in a life of sense enjoyment, and thus they are punished by birth and death again and again. This is the law of nature. As the Lord says in Bhagavad-gita (7.14):

daivi hy esa guna-mayi  
mama maya duratyaya  
mam eva ye prapadyante  
mayam etam taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." Elsewhere in Bhagavad-gita (15.7) the Lord says:

mamaivamso jiva-loke  
jiva-bhutih sanatanah  
manah sasthanindriyani  
prakrti-sthani karsati

"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 entity's struggle for existence within the material world is due to his rebellious nature. Unless a living entity surrenders to Krsna, he must continue this life of struggle.

The Krsna consciousness movement is not a fad. It is a bona fide movement intended to promote the welfare of all conditioned souls by trying to elevate everyone to the platform of Krsna consciousness. If one does not come to this platform, he must continue in material existence perpetually, sometimes in the upper planets and sometimes in the lower planets. As confirmed in Caitanya-caritamrta (Madhya 20.118), kabhu

svarge uthaya, kabhu narake dubaya: the conditioned soul sometimes descends into nescience and sometimes gets some relief by being relatively freed from it. This is the life of the conditioned soul.

Prajapati Daksa is trying to benefit the conditioned souls by begetting them to give them a life with a chance for liberation. Liberation means surrender to Krsna. If one begets children with the purpose of training them to surrender to Krsna, fatherhood is very good. Similarly, when the spiritual master trains the conditioned souls to become Krsna conscious, his position is successful. If one gives the conditioned souls a chance to become Krsna conscious, all his activities are approved by the Supreme Personality of Godhead, who is extremely pleased, as stated here (prito 'ham). Following the examples of the previous acaryas, all the members of the Krsna consciousness movement should try to benefit the conditioned souls by inducing them to become Krsna conscious and giving them all facilities to do so. Such activities constitute real welfare work. By such activities, a preacher or anyone who endeavors to spread Krsna consciousness is recognized by the Supreme Personality of Godhead. As the Lord Himself confirms in Bhagavad-gita (18.68-69):

ya idam paramam guhyam  
mad-bhakteshv abhidhasyati  
bhaktim mayi param krtva  
mam evaisyaty asamsayah

na ca tasman manusyesu  
kascin me priya-krttamah  
bhavita na ca me tasmad  
anyah priyatara bhuvi

"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear."

TEXT 45

TEXT

brahma bhavo bhavantas ca  
manavo vibudhesvarah  
vibhutayo mama hy eta  
bhutanam bhuti-hetavah

SYNONYMS

brahma--Lord Brahma; bhavah--Lord Siva; bhavantah--all of you prajapatis; ca--and; manavah--the Manus; vibudha-isvarah--all the different demigods (such as the sun, the moon, Venus, Mars and Jupiter, who are all in charge of various activities for the welfare of the world); vibhutayah--expansions of energy; mama--My; hi--indeed; etah--all these; bhutanam--of all the living entities; bhuti--of welfare; hetavah--causes.

TRANSLATION

Lord Brahma, Lord Siva, the Manus, all the other demigods in the higher planetary systems, and you prajapatis, who are increasing the



population, are working for the benefit of all living entities. Thus you expansions of My marginal energy are incarnations of My various qualities.

#### PURPORT

There are various types of incarnations or expansions of the Supreme Personality of Godhead. The expansions of His personal self, or visnu-tattva, are called svamsa expansions, whereas the living entities, who are not visnu-tattva but jiva-tattva, are called vibhinnamsa, separated expansions. Although Prajapati Daksa is not on the same level as Lord Brahma and Lord Siva, he is compared to them because he engages in the service of the Lord. In the service of the Personality of Godhead, it is not that Lord Brahma is considered very great while an ordinary human being trying to preach the glories of the Lord is considered very low. There are no such distinctions. Regardless of whether materially high or materially low, anyone engaged in the service of the Lord is spiritually very dear to Him. In this regard, Srila Madhvacarya gives this quotation from the Tantra-nirnaya:

visesa-vyakti-patratvad  
brahmadyas tu vibhutayah  
tad-antaryaminas caiva  
matsyadya vibhavah smrtah

From Lord Brahma down, all the living entities engaged in the service of the Lord are extraordinary and are called vibhuti. As the Lord says in Bhagavad-gita (10.41):

yad yad vibhutimat sattvam  
srimad urjitam eva va  
tat tad evavagaccha tvam  
mama tejo-'msa-sambhavam

"Know that all beautiful, glorious and mighty creations spring from but a spark of My splendor." A living entity especially empowered to act on behalf of the Lord is called vibhuti, whereas the visnu-tattva incarnations of the Lord, such as the Matsya avatara (kesava dhrta-mina-sarira jaya jagad-isa hare), are called vibhava.

#### TEXT 46

#### TEXT

tapo me hrdayam brahmams  
tanur vidya kriyakrtih  
angani kratavo jata  
dharma atmasavah surah

#### SYNONYMS

tapah--austerities like mental control, mystic yoga and meditation; me--My; hrdayam--heart; brahman--O brahmana; tanuh--the body; vidya--the knowledge derived from Vedic scripture; kriya--spiritual activities; akrtih--form; angani--the limbs of the body; kratavah--the ritualistic ceremonies and sacrifices mentioned in the Vedic literature; jatah--completed; dharmah--the religious principles for executing the ritualistic ceremonies; atma--My soul; asavah--life airs; surah--the

demigods who execute My orders in different departments of the material world.

#### TRANSLATION

My dear brahmana, austerity in the form of meditation is My heart, Vedic knowledge in the form of hymns and mantras constitutes My body, and spiritual activities and ecstatic emotions are My actual form. The ritualistic ceremonies and sacrifices, when properly conducted, are the various limbs of My body, the unseen good fortune proceeding from pious or spiritual activities constitutes My mind, and the demigods who execute My orders in various departments are My life and soul.

#### PURPORT

Sometimes atheists argue that since God is invisible to their eyes, they do not believe in God. For them the Supreme Lord is describing a method by which one can see God in His impersonal form. Intelligent persons can see God in His personal form, as stated in the sastras, but if one is very eager to see the Supreme Personality of Godhead immediately, face to face, he can see the Supreme Lord through this description, which portrays the various internal and external parts of His body.

To engage in tapasya, or denial of material activities, is the first principle of spiritual life. Then there are spiritual activities, such as the performance of Vedic ritualistic sacrifices, study of the Vedic knowledge, meditation upon the Supreme Personality of Godhead, and chanting of the Hare Krsna maha-mantra. One should also respect the demigods and understand how they are situated, how they act and how they manage the activities of the various departments of this material world. In this way one can see how God is existing and how everything is managed perfectly because of the presence of the Supreme Lord. As the Lord says in Bhagavad-gita (9.10):

mayadhyaksena prakrtih  
suyate sa-caracaram  
hetunanena kaunteya  
jagad viparivartate

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and nonmoving beings. By its rule this manifestation is created and annihilated again and again." If one is unable to see the Supreme Lord although He is present as Krsna in His various incarnations, one may see the Supreme Lord's impersonal feature, according to the direction of the Vedas, by seeing the activities of material nature.

Anything done under the direction of the Vedic injunctions is called dharma, as described by the order carriers of Yamaraja (Bhag. 6.1.40):

veda-pranihito dharmo  
hy adharmas tad-viparyayah  
vedo narayanah saksat  
svayambhur iti susruma

"That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Narayana, and are self-born. This we have heard from Yamaraja."

In this connection, Srila Madhvacarya comments:

tapo 'bhimani rudras tu  
visnor hrdayam asritah  
vidya rupa tathaivoma  
visnos tanum upasrita

srngarady-akrti-gatah  
kriyatma paka-sasanah  
angesu kratavah sarve  
madhya-dehe ca dharma-rat  
prano vayus citta-gato  
brahmadyah svesu devatah

The various demigods are all acting under the protection of the Supreme Personality of Godhead, and according to their various actions the demigods are differently named.

TEXT 47

TEXT

aham evasam evagre  
nanyat kincantaram bahih  
samjnana-matram avyaktam  
prasuptam iva visvatah

SYNONYMS

aham--I, the Supreme Personality of Godhead; eva--only; asam--was; eva--certainly; agre--in the beginning, before the creation; na--not; anyat--other; kinca--anything; antaram--besides Me; bahih--external (since the cosmic manifestation is external to the spiritual world, the spiritual world existed when there was no material world); samjnana-matram--only the consciousness of the living entities; avyaktam--unmanifested; prasuptam--sleeping; iva--like; visvatah--all over.

TRANSLATION

Before the creation of this cosmic manifestation, I alone existed with My specific spiritual potencies. Consciousness was then unmanifested, just as one's consciousness is unmanifested during the time of sleep.

PURPORT

The word aham indicates a person. As explained in the Vedas, nityo nityanam cetanas cetananam: the Lord is the supreme eternal among innumerable eternals and the supreme living being among the innumerable living beings. The Lord is a person who also has impersonal features. As stated in Srimad-Bhagavatam (1.2.11):

vadanti tat tattva-vidas  
tattvam yaj jnanam advayam  
brahmeti paramatmeti  
bhagavan iti sabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan." Consideration of the

Paramatma and impersonal Brahman arose after the creation; before the creation, only the Supreme Personality of Godhead existed. As firmly declared in Bhagavad-gita (18.55), the Lord can be understood only by bhakti-yoga. The ultimate cause, the supreme cause of creation, is the Supreme Personality of Godhead, who can be understood only by bhakti-yoga. He cannot be understood by speculative philosophical research or by meditation, since all such processes came into existence after the material creation. The impersonal and localized conceptions of the Supreme Lord are more or less materially contaminated. The real spiritual process, therefore, is bhakti-yoga. As the Lord says, bhaktya mam abhijanati: "Only by devotional service can I be understood." Before the creation, the Lord existed as a person, as indicated here by the word aham. When Prajapati Daksa saw Him as a person, who was beautifully dressed and ornamented, he actually experienced the meaning of this word aham through devotional service.

Each person is eternal. Because the Lord says that He existed as a person before the creation (agre) and will also exist after the annihilation, the Lord is a person eternally. Srila Visvanatha Cakravarti Thakura therefore quotes these verses from Srimad-Bhagavatam (10.9.13-14):

na cantar na bahir yasya  
na purvam napi caparam  
purvaparam bahis cantar  
jagato yo jagac ca yah

tam matvatmajam avyaktam  
martya-lingam adhoksajam  
gopikolukhale damna  
babandha prakrtam yatha

The Personality of Godhead appeared in Vrndavana as the son of mother Yasoda, who bound the Lord with rope just as an ordinary mother binds a material child. There are actually no divisions of external and internal for the form of the Supreme Personality of Godhead (sac-cid-ananda-vigraha), but when He appears in His own form the unintelligent think Him an ordinary person. Avajananti mam mudha manusim tanum asritam: although He comes in His own body, which never changes. mudhas, the unintelligent, think that the impersonal Brahman has assumed a material body to come in the form of a person. Ordinary living beings assume material bodies, but the Supreme Personality of Godhead does not. Since the Supreme Personality of Godhead is the supreme consciousness, it is stated herein that samjnana-matram, the original consciousness, Krsna consciousness, was unmanifested before the creation, although the consciousness of the Supreme Personality of Godhead is the origin of everything. The Lord says in Bhagavad-gita (2.12), "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." Thus the Lord's person is the Absolute Truth in the past, present and future.

In this regard, Madhvacarya quotes two verses from the Matsya Purana:

nana-varno haris tv eko  
bahu-sirsa-bhujo rupal  
asil laye tad-anyat tu  
suksma-rupam sriyam vina

asuptah supta iva ca  
militakso 'bhavad dharih

anyatranadarad visnau  
sris ca lineva kathyate  
suksmatvena harau sthanal  
linam anyad apisyate

After the annihilation of everything, the Supreme Lord, because of His sac-cid-ananda-vigraha, remains in His original form, but since the other living entities have material bodies, the matter merges into matter, and the subtle form of the spirit soul remains within the body of the Lord. The Lord does not sleep, but the ordinary living entities remain asleep until the next creation. An unintelligent person thinks that the opulence of the Supreme Lord is nonexistent after the annihilation, but that is not a fact. The opulence of the Supreme Personality of Godhead remains as it is in the spiritual world; only in the material world is everything dissolved. Brahma-lina, merging into the Supreme Brahman, is not actual lina, or annihilation, for the subtle form remaining in the Brahman effulgence will return to the material world after the material creation and again assume a material form. This is described as bhutva bhutva praliyate. When the material body is annihilated, the spirit soul remains in a subtle form, which later assumes another material body. This is true for the conditioned souls, but the Supreme Personality of Godhead remains eternally in His original consciousness and spiritual body.

TEXT 48

TEXT

mayy ananta-gune 'nante  
gunato guna-vigraha  
yadasit tata evadyah  
svayambhuh samabhud ajah

SYNONYMS

mayi--in Me; ananta-gune--possessing unlimited potency; anante--unlimited; gunatah--from My potency known as maya; guna-vigraha--the universe, which is a result of the modes of nature; yada--when; asit--it came into existence; tatah--therein; eva--indeed; adyah--the first living being; svayambhuh--Lord Brahma; samabhut--was born; ajah--although not from a material mother.

TRANSLATION

I am the reservoir of unlimited potency, and therefore I am known as unlimited or all-pervading. From My material energy the cosmic manifestation appeared within Me, and in this universal manifestation appeared the chief being, Lord Brahma, who is your source and is not born of a material mother.

PURPORT

This is a description of the history of the universal creation. The first cause is the Lord Himself, the Supreme Person. From Him, Brahma is created, and Brahma takes charge of the affairs of the universe. The universal affairs of the material creation depend upon the material energy of the Supreme Personality of Godhead, who is therefore the cause of the material creation. The entire cosmic manifestation is described herein as guna-vigraha, the form of the Lord's qualities. From the

cosmic universal form, the first creation is Lord Brahma, who is the cause of all living entities. In this regard, Srila Madhvacarya describes the unlimited attributes of the Lord:

praty-ekaso gunanam tu  
nihsimatvam udiryate  
tadanantyam tu gunatas  
te cananta hi sankhyaya  
ato 'nanta-guno visnur  
gunato 'nanta eva ca

Parasya saktir vividhaiva sruyate: the Lord has innumerable potencies, all of which are unlimited. Therefore the Lord Himself and all His qualities, forms, pastimes and paraphernalia are also unlimited. Because Lord Visnu has unlimited attributes, He is known as Ananta.

#### TEXTS 49-50

##### TEXT

sa vai yada mahadevo  
mama viryopabrmhitah  
mene khilam ivatmanam  
udyatah svarga-karmani

atha me 'bhihito devas  
tapo 'tapyata darunam  
nava visva-srjo yusman  
yenadav asrjad vibhuh

##### SYNONYMS

sah--that Lord Brahma; vai--indeed; yada--when; maha-devah--the chief of all the demigods; mama--My; virya-upabrmhitah--being increased by the potency; mene--thought; khilam--incapable; iva--as if; atmanam--himself; udyatah--attempting; svarga-karmani--in the creation of the universal affairs; atha--at that time; me--by Me; abhihitah--advised; devah--that Lord Brahma; tapah--austerity; atapyata--performed; darunam--extremely difficult; nava--nine; visva-srjah--important personalities to create the universe; yusman--all of you; yena--by whom; adau--in the beginning; asrjat--created; vibhuh--the great.

##### TRANSLATION

When the chief lord of the universe, Lord Brahma [Svayambhu], having been inspired by My energy, was attempting to create, he thought himself incapable. Therefore I gave him advice, and in accordance with My instructions he underwent extremely difficult austerities. Because of these austerities, the great Lord Brahma was able to create nine personalities, including you, to help him in the functions of creation.

##### PURPORT

Nothing is possible without tapasya. Lord Brahma, however, was empowered to create this entire universe because of his austerities. The more we engage in austerities, the more we become powerful by the grace of the Lord. Therefore Rsabhadeva advised His sons, tapo divyam putraka yena sattvam suddhyed: "One should engage in penance and austerity to

attain the divine position of devotional service. By such activity, one's heart is purified." (Bhag. 5.5.1) In our material existence we are impure, and therefore we cannot do anything wonderful, but if we purify our existence by tapasya, we can do wonderful things by the grace of the Lord. Therefore tapasya is very important, as stressed in this verse.

TEXT 51

TEXT

esa pancajanasyanga  
duhita vai prajapateh  
asikni nama patnitve  
prajesa pratigrhyatam

SYNONYMS

esa--this; pancajanasya--of Pancajana; anga--O My dear son; duhita--the daughter; vai--indeed; prajapateh--another prajapati; asikni nama--of the name Asikni; patnitve--as your wife; prajesa--O prajapati; pratigrhyatam--let her be accepted.

TRANSLATION

O My dear son Daksa, Prajapati Pancajana has a daughter named Asikni, whom I offer to you so that you may accept her as your wife.

TEXT 52

TEXT

mithuna-vyavaya-dharmas tvam  
praja-sargam imam punah  
mithuna-vyavaya-dharminyam  
bhuriso bhavayisyasi

SYNONYMS

mithuna--of man and woman; vyavaya--sexual activities; dharmah--who accepts by religious performance; tvam--you; praja-sargam--creation of living entities; imam--this; punah--again; mithuna--of man and woman united; vyavaya-dharminyam--in her according to the religious performance of sexual intercourse; bhurisah--manifold; bhavayisyasi--you will cause to be.

TRANSLATION

Now unite in sexual life as man and woman, and in this way, by sexual intercourse, you will be able to beget hundreds of children in the womb of this girl to increase the population.

PURPORT

The Lord says in Bhagavad-gita (7.11), dharmaviruddho bhutesu kamo 'smi: "I am sex that is not contrary to religious principles." Sexual intercourse ordained by the Supreme Personality of Godhead is dharma, a religious principle, but it is not intended for sense enjoyment. Indulgence in sense enjoyment through sexual intercourse is not allowed

by the Vedic principles. One may follow the natural tendency for sex life only to beget children. Therefore the Lord told Daksa in this verse, "This girl is offered to you only for sex life to beget children, not for any other purpose. She is very fertile, and therefore you will be able to have as many children as you can beget."

Srila Visvanatha Cakravarti Thakura remarks in this connection that Daksa was given the facility for unlimited sexual intercourse. In Daksa's previous life he was also known as Daksa, but in the course of performing sacrifices he offended Lord Siva, and thus his head was replaced with that of a goat. Then Daksa gave up his life because of his degraded condition, but because he maintained the same unlimited sexual desires, he underwent austerities by which he satisfied the Supreme Lord, who then gave him unlimited potency for sexual intercourse.

It should be noted that although such a facility for sexual intercourse is achieved by the grace of the Supreme Personality of Godhead, this facility is not offered to advanced devotees, who are free from material desires (anyabhilasita-sunyam). In this connection it may be noted that if the American boys and girls engaged in the Krsna consciousness movement want to advance in Krsna consciousness to achieve the supreme benefit of loving service to the Lord, they should refrain from indulging in this facility for sex life. Therefore we advise that one should at least refrain from illicit sex. Even if there are opportunities for sex life, one should voluntarily accept the limitation of having sex only for progeny, not for any other purpose. Kardama Muni was also given the facility for sex life, but he had only a slight desire for it. Therefore after begetting children in the womb of Devahuti, Kardama Muni became completely renounced. The purport is that if one wants to return home, back to Godhead, one should voluntarily refrain from sex life. Sex should be accepted only as much as needed, not unlimitedly.

One should not think that Daksa received the favor of the Lord by receiving the facilities for unlimited sex. Later verses will reveal that Daksa again committed an offense, this time at the lotus feet of Narada. Therefore although sex life is the topmost enjoyment in the material world and although one may have an opportunity for sexual enjoyment by the grace of God, this entails a risk of committing offenses. Daksa was open to such offenses, and therefore, strictly speaking, he was not actually favored by the Supreme Lord. One should not seek the favor of the Lord for unlimited potency in sex life.

TEXT 53

TEXT

tvatto 'dhastat prajah sarva  
mithuni-bhuya mayaya  
madiyahaya bhavisyanti  
harisyanti ca me balim

SYNONYMS

tvattah--you; adhastat--after; prajah--the living entities; sarvah--all; mithuni-bhuya--having sex life; mayaya--because of the influence or facilities given by the illusory energy; madiyahaya--My; bhavisyanti--they will become; harisyanti--they will offer; ca--also; me--unto Me; balim--presentations.

TRANSLATION



After you give birth to many hundreds and thousands of children, they will also be captivated by My illusory energy and will engage, like You, in sexual intercourse. But because of My mercy to you and them, they will also be able to give Me presentations in devotion.

#### TEXT 54

#### TEXT

sri-suka uvaca  
ity uktva misatas tasya  
bhagavan visva-bhavanah  
svapnopalabdhartha iva  
tatraivantardadhe harih

#### SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami continued to speak; iti--thus; uktva--saying; misatah tasya--while he (Daksa) was personally looking on; bhagavan--the Supreme Personality of Godhead; visva-bhavanah--who creates the universal affairs; svapna-upalabdha-arthah--an object obtained in dreaming; iva--like; tatra--there; eva--certainly; antardadhe--disappeared; harih--the Lord, the Supreme Personality of Godhead.

#### TRANSLATION

Sukadeva Gosvami continued: After the creator of the entire universe, the Supreme Personality of Godhead, Hari, had spoken in this way in the presence of Prajapati Daksa, He immediately disappeared as if He were an object experienced in a dream. Thus end the Bhaktivedanta purports of the Sixth Canto, Fourth Chapter, of the Srimad-Bhagavatam, entitled "The Hamsa-guhya Prayers Offered to the Lord by Prajapati Daksa."

#### Chapter Five Narada Muni Cursed by Prajapati Daksa

This chapter relates how all the sons of Daksa were delivered from the clutches of the material energy by following the advice of Narada, who was therefore cursed by Daksa.

Influenced by the external energy of Lord Visnu, Prajapati Daksa begot ten thousand sons in the womb of his wife, Pancajani. These sons, who were all of the same character and mentality, were known as the Haryasvas. Ordered by their father to create more and more population, the Haryasvas went west to the place where the River Sindhu (now the Indus) meets the Arabian Sea. In those days this was the site of a holy lake named Narayana-saras, where there were many saintly persons. The Haryasvas began practicing austerities, penances and meditation, which are the engagements of the highly exalted renounced order of life. However, when Srila Narada Muni saw these boys engaged in such commendable austerities simply for material creation, he thought it better to release them from this tendency. Narada Muni described to the boys their ultimate goal of life and advised them not to become ordinary karmis to beget children. Thus all the sons of Daksa became enlightened and left, never to return.

Prajapati Daksa, who was very sad at the loss of his sons, begot one thousand more sons in the womb of his wife, Pancajani, and ordered them to increase progeny. These sons, who were named the Savalasvas, also

engaged in worshipping Lord Visnu to beget children, but Narada Muni convinced them to become mendicants and not beget children. Foiled twice in his attempts to increase population, Prajapati Daksa became most angry at Narada Muni and cursed him, saying that in the future he would not be able to stay anywhere. Since Narada Muni, being fully qualified, was fixed in tolerance, he accepted Daksa's curse.

TEXT 1

TEXT

sri-suka uvaca  
tasyam sa pancajanyam vai  
visnu-mayopabrmhitah  
haryasva-samjnan ayutam  
putran ajanayat vibhuh

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; tasyam--in her; sah--Prajapati Daksa; pancajanyam--his wife named Pancajani; vai--indeed; visnu-maya-upabrmhitah--being made capable by the illusory energy of Lord Visnu; haryasva-samjnan--named the Haryasvas; ayutam--ten thousand; putran--sons; ajanayat--begot; vibhuh--being powerful.

TRANSLATION

Srila Sukadeva Gosvami continued: Impelled by the illusory energy of Lord Visnu, Prajapati Daksa begot ten thousand sons in the womb of Pancajani [Asikni]. My dear King, these sons were called the Haryasvas.

TEXT 2

TEXT

aprthag-dharma-silas te  
sarve daksayana nrpa  
pitra proktah praja-sarge  
praticim prayayur disam

SYNONYMS

aprthak--alike in; dharma-silah--good character and behavior; te--they; sarve--all; daksayanah--the sons of Daksa; nrpa--O King; pitra--by their father; proktah--ordered; praja-sarge--to increase the population; praticim--we stern; prayayuh--they went to; disam--the direction.

TRANSLATION

My dear King, all the sons of Prajapati Daksa were alike in being very gentle and obedient to the orders of their father. When their father ordered them to beget children, they all went in the western direction.

TEXT 3

TEXT

tatra narayana-saras

tirtham sindhu-samudrayoh  
sangamo yatra sumahan  
muni-siddha-nisevitam

SYNONYMS

tatra--in that direction; narayana-sarah--the lake named Narayana-saras; tirtham--very holy place; sindhu-samudrayoh--of the River Sindhu and the sea; sangamah--confluence; yatra--where; su-mahat--very great; muni--by sages; siddha--and perfected human beings; nisevitam--frequented.

TRANSLATION

In the west, where the River Sindhu meets the sea, there is a great place of pilgrimage known as Narayana-saras. Many sages and others advanced in spiritual consciousness live there.

TEXTS 4-5

TEXT

tad-upasparsanad eva  
vinirdhuta-malasyah  
dharme paramahamsye ca  
protpanna-matayo 'py uta

tepire tapa evogram  
pitradesena yantritah  
praja-vivrddhaye yattan  
devarsis tan dadarsa ha

SYNONYMS

tat--of that holy place; upasparsanat--from bathing in that water or touching it; eva--only; vinirdhuta--completely washed away; mala-asayah--whose impure desires; dharme--to the practices; paramahamsye--executed by the topmost class of sannyasis; ca--also; protpanna--highly inclined; matayah--whose minds; api uta--although; tepire--they executed; tapah--penances; eva--certainly; ugram--severe; pitr-adesena--by the order of their father; yantritah--engaged; praja-vivrddhaye--for the purpose of increasing the population; yattan--ready; devarsih--the great sage Narada; tan--them; dadarsa--visited; ha--indeed.

TRANSLATION

In that holy place, the Haryasvas began regularly touching the lake's waters and bathing in them. Gradually becoming very much purified, they became inclined toward the activities of paramahamsas. Nevertheless, because their father had ordered them to increase the population, they performed severe austerities to fulfill his desires. One day, when the great sage Narada saw those boys performing such fine austerities to increase the population, Narada approached them.

TEXTS 6-8

TEXT

uvaca catha haryasvah  
katham sraksyatha vai prajah  
adrstvantam bhuvo yuyam  
balisa bata palakah

tathaika-purusam rastram  
bilam cadrsta-nirgamam  
bahu-rupam striyam capi  
pumamsam pumscali-patim

nadim ubhayato vaham  
panca-pancodbhutam grham  
kvacid dhamsam citra-katham  
ksaura-pavyam svayam bhrami

#### SYNONYMS

uvaca--he said; ca--also; atha--thus; haryasvah--O Haryasvas, sons of Prajapati Daksa; katham--why; sraksyatha--you will beget; vai--indeed; prajah--progeny; adrstva--having not seen; antam--the end; bhuvah--of this earth; yuyam--all of you; balisah--inexperienced; bata--alas; palakah--although ruling princes; tatha--so also; eka--one; purusam--man; rastram--kingdom; bilam--the hole; ca--also; adrsta-nirgamam--from which there is no coming out; bahu-rupam--taking many forms; striyam--the woman; ca--and; api--even; pumamsam--the man; pumscali-patim--the husband of a prostitute; nadim--a river; ubhayatah--in both ways; vaham--which flows; panca-panca--of five multiplied by five (twenty-five); adbhutam--a wonder; grham--the house; kvacit--somewhere; hamsam--a swan; citra-katham--whose story is wonderful; ksaura-pavyam--made of sharp razors and thunderbolts; svayam--itself; bhrami--revolving.

#### TRANSLATION

The great sage Narada said: My dear Haryasvas, you have not seen the extremities of the earth. There is a kingdom where only one man lives and where there is a hole from which, having entered, no one emerges. A woman there who is extremely unchaste adorns herself with various attractive dresses, and the man who lives there is her husband. In that kingdom, there is a river flowing in both directions, a wonderful home made of twenty-five materials, a swan that vibrates various sounds, and an automatically revolving object made of sharp razors and thunderbolts. You have not seen all this, and therefore you are inexperienced boys without advanced knowledge. How, then, will you create progeny?

#### PURPORT

Narada Muni saw that the boys known as the Haryasvas were already purified because of living in that holy place and were practically ready for liberation. Why then should they be encouraged to become entangled in family life, which is so dark that once having entered it one cannot leave it? Through this analogy, Narada Muni asked them to consider why they should follow their father's order to be entangled in family life. Indirectly, he asked them to find within the cores of their hearts the situation of the Supersoul, Lord Visnu, for then they would truly be experienced. In other words, one who is too involved in his material environment and does not look within the core of his heart is increasingly entangled in the illusory energy. Narada Muni's purpose was to get the sons of Prajapati Daksa to divert their attention toward

spiritual realization instead of involving themselves in the ordinary but complicated affairs of propagation. The same advice was given by Prahlada Maharaja to his father (Bhag. 7.5.5):

tat sadhu manye 'sura-varya dehinam  
sada samudvigna-dhiyam asad-grahat  
hitvatma-patam grham andha-kupam  
vanam gato yad dharim asrayeta

In the dark well of family life, one is always full of anxiety because of having accepted a temporary body. If one wants to free himself from this anxiety, one should immediately leave family life and take shelter of the Supreme Personality of Godhead in Vrndavana. Narada Muni advised the Haryasvas not to enter household life. Since they were already advanced in spiritual knowledge, why should they be entangled in that way?

TEXT 9

TEXT

katham sva-pitur adesam  
avidvamso vipascitah  
anurupam avijnaya  
aho sargam karisyatha

SYNONYMS

katham--how; sva-pituh--of your own father; adesam--the order; avidvamsah--ignorant; vipascitah--who knows everything; anurupam--suitable for you; avijnaya--without knowing; aho--alas; sargam--the creation; karisyatha--you will perform.

TRANSLATION

Alas, your father is omniscient, but you do not know his actual order. Without knowing the actual purpose of your father, how will you create progeny?

TEXT 10

TEXT

sri-suka uvaca  
tan nisamyatha haryasva  
autpattika-manisaya  
vacah kutam tu devarseh  
svayam vimamrsur dhiya

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; tat--that; nisamya--hearing; atha--thereafter; haryasvah--all the sons of Prajapati Daksa; autpattika--naturally awakened; manisaya--by possessing the power to consider; vacah--of the speech; kutam--the enigma; tu--but; devarseh--of Narada Muni; svayam--themselves; vimamrsuh--reflected upon; dhiya--with full intelligence.

## TRANSLATION

Sri Sukadeva Gosvami said: Hearing these enigmatic words of Narada Muni, the Haryasvas considered them with their natural intelligence, without help from others.

### TEXT 11

#### TEXT

bhuh ksetram jiva-samjnam yad  
anadi nija-bandhanam  
adrstva tasya nirvanam  
kim asat-karmabhir bhavet

#### SYNONYMS

bhuh--the earth; ksetram--the field of activities; jiva-samjnam--the designation of the spiritual living being who is bound by different results of activity; yat--which; anadi--existing since time immemorial; nija-bandhanam--causing his own bondage; adrstva--without seeing; tasya--of this; nirvanam--the cessation; kim--what benefit; asat-karmabhir--with temporary fruitive activities; bhavet--there can be.

## TRANSLATION

[The Haryasvas understood the meaning of Narada's words as follows.] The word "bhuh" ["the earth"] refers to the field of activities. The material body, which is a result of the living being's actions, is his field of activities, and it gives him false designations. Since time immemorial, he has received various types of material bodies, which are the roots of bondage to the material world. If one foolishly engages in temporary fruitive activities and does not look toward the cessation of this bondage, what will be the benefit of his actions?

#### PURPORT

Narada Muni spoke to the Haryasvas, the sons of Prajapati Daksa, about ten allegorical subjects--the king, the kingdom, the river, the house, the physical elements and so forth. After considering these by themselves, the Haryasvas could understand that the living entity engaged in his body seeks happiness, but takes no interest in how to become free from his engagement. This is a very important verse, since all the living entities in the material world are very active, having obtained their particular types of bodies. A man works all day and night for sense gratification, and animals like hogs and dogs also work for sense gratification all day and night. Birds, beasts and all other conditioned living entities engage in various activities without knowledge of the soul engaged within the body. Especially in the human form of body, one's duty is to act in such a way that he can release himself from his engagement, but without the instructions of Narada or his representative in the disciplic succession, people blindly engage in bodily activities to enjoy maya-sukha--flickering, temporary happiness. They do not know how to become free from their material engagement. Rsabhadeva therefore said that such activity is not at all good, since it engages the soul again and again in a body subjected to the threefold miseries of the material condition.

The Haryasvas, the sons of Prajapati Daksa, could immediately understand the purport of Narada's instructions. Our Krsna consciousness movement is especially meant for such enlightenment. We are trying to enlighten humanity so that people may come to the understanding that they should work hard in tapasya for self-realization and freedom from the continuous bondage of birth, death, old age and disease in one body after another. Maya, however, is very strong; she is expert in putting impediments in the way of this understanding. Therefore sometimes one comes to the Krsna consciousness movement but again falls into the clutches of maya, not understanding the importance of this movement.

#### TEXT 12

#### TEXT

eka evesvaras turyo  
bhagavan svasrayah parah  
tam adrstvabhavam pumsah  
kim asat-karmabhir bhavet

#### SYNONYMS

ekah--one; eva--indeed; isvarah--supreme controller; turyah--the fourth transcendental category; bhagavan--the Supreme Personality of Godhead; sva-asrayah--independent, being His own shelter; parah--beyond this material creation; tam--Him; adrstva--not seeing; abhavam--who is not born or created; pumsah--of a man; kim--what benefit; asat-karmabhih--with temporary fruitive activities; bhavet--there can be.

#### TRANSLATION

[Narada Muni had said that there is a kingdom where there is only one male. The Haryasvas realized the purport of this statement.] The only enjoyer is the Supreme Personality of Godhead, who observes everything, everywhere. He is full of six opulences and fully independent of everyone else. He is never subject to the three modes of material nature, for He is always transcendental to this material creation. If the members of human society do not understand Him, the Supreme, through their advancement in knowledge and activities, but simply work very hard like cats and dogs all day and night for temporary happiness, what will be the benefit of their activities?

#### PURPORT

Narada Muni had mentioned a kingdom where there is only one king with no competitor. The complete spiritual world, and specifically the cosmic manifestation, has only one proprietor or enjoyer--the Supreme Personality of Godhead, who is beyond this material manifestation. The Lord has therefore been described as turya, existing on the fourth platform. He has also been described as abhava. The word bhava, which means "takes birth," comes from the word bhu, "to be." As stated in Bhagavad-gita (8.19), bhutva bhutva praliyate: the living entities in the material world must be repeatedly born and destroyed. The Supreme Personality of Godhead, however, is neither bhutva nor praliyate; He is eternal. In other words, He is not obliged to take birth like human beings or animals, which repeatedly take birth and die because of ignorance of the soul. The Supreme Personality of Godhead, Krsna, is not subjected to such changes of body, and one who thinks otherwise is

considered a fool (avajananti mam mudha manusim tanum asritam). Narada Muni advises that human beings not waste their time simply jumping like cats and monkeys, without real benefit. The duty of the human being is to understand the Supreme Personality of Godhead.

#### TEXT 13

#### TEXT

puman naivaiti yad gatva  
bila-svargam gato yatha  
pratyag-dhamavida iha  
kim asat-karmabhir bhavet

#### SYNONYMS

puman--a human being; na--not; eva--indeed; eti--comes back; yat--to which; gatva--having gone; bila-svargam--to the region of the lower planetary system known as Patala; gatah--gone; yatha--like; pratyag-dhama--the effulgent spiritual world; avidah--of the unintelligent man; iha--in this material world; kim--what benefit; asat-karmabhir--with temporary fruitive activities; bhavet--there can be.

#### TRANSLATION

[Narada Muni had described that there is a bila, or hole, from which, having entered, one does not return. The Haryasvas understood the meaning of this allegory.] Hardly once has a person who has entered the lower planetary system called Patala been seen to return. Similarly, if one enters the Vaikuntha-dhama [pratyag-dhama], he does not return to this material world. If there is such a place, from which, having gone, one does not return to the miserable material condition of life, what is the use of jumping like monkeys in the temporary material world and not seeing or understanding that place? What will be the profit?

#### PURPORT

As stated in Bhagavad-gita (15.6), yad gatva na nivartante tad dhama paramam mama: there is a region from which, having gone, one does not return to the material world. This region has been repeatedly described. Elsewhere in Bhagavad-gita (4.9), Krsna says:

janma karma ca me divyam  
evam yo vetti tattvatah  
tyaktva deham punar janma  
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

If one can properly understand Krsna, who has already been described as the Supreme King, he does not return here after giving up his material body. This fact has been described in this verse of Srimad-Bhagavatam. Puman naivaiti yad gatva: he does not return to this material world, but returns home, back to Godhead, to live an eternally blissful life of knowledge. Why do people not care about this? What will be the benefit of taking birth again in this material world, sometimes as a human being, sometimes a demigod and sometimes a cat or dog? What is the benefit of



wasting time in this way? Krsna has very definitely asserted in Bhagavad-gita (8.15):

mam upetya punar janma  
dukkhalayam asasvatam  
napnuvanti mahatmanah  
samsiddhim paramam gatah

"After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." One's real concern should be to free himself from the repetition of birth and death and attain the topmost perfection of life by living with the Supreme King in the spiritual world. In these verses the sons of Daksa repeatedly say, kim asat-karmabhir bhavet: "What is the use of impermanent fruitive activities?"

#### TEXT 14

#### TEXT

nana-rupatmano buddhih  
svairiniva gunanvita  
tan-nistham agatasyeha  
kim asat-karmabhir bhavet

#### SYNONYMS

nana--various; rupa--who has forms or dresses; atmanah--of the living entity; buddhih--the intelligence; svairini--a prostitute who freely decorates herself with different types of cloths and ornaments; iva--like; guna-anvita--endowed with the mode of passion, and so on; tat-nistham--the cessation of that; agatasya--of one who has not obtained; iha--in this material world; kim asat-karmabhir bhavet--what is the use of performing temporary fruitive activities.

#### TRANSLATION

[Narada Muni had described a woman who is a professional prostitute. The Haryasvas understood the identity of this woman.] Mixed with the mode of passion, the unsteady intelligence of every living entity is like a prostitute who changes dresses just to attract one's attention. If one fully engages in temporary fruitive activities, not understanding how this is taking place, what does he actually gain?

#### PURPORT

A woman who has no husband declares herself independent, which means that she becomes a prostitute. A prostitute generally dresses herself in various fashions intended to attract a man's attention to the lower part of her body. Today it has become a much advertised fashion for a woman to go almost naked, covering the lower part of her body only slightly, in order to draw the attention of a man to her private parts for sexual enjoyment. The intelligence engaged to attract a man to the lower part of the body is the intelligence of a professional prostitute. Similarly, the intelligence of a living entity who does not turn his attention toward Krsna or the Krsna consciousness movement simply changes dresses like a prostitute. What is the benefit of such foolish intelligence? One should

be intelligently conscious in such a way that he need no longer change from one body to another.

Karmis change their professions at any moment, but a Krsna conscious person does not change his profession, for his only profession is to attract the attention of Krsna by chanting the Hare Krsna mantra and living a very simple life, without following daily changes of fashion. In our Krsna consciousness movement, fashionable persons are taught to adopt one fashion--the dress of a Vaisnava with a shaved head and tilaka. They are taught to be always clean in mind, dress and eating in order to be fixed in Krsna consciousness. What is the use of changing one's dress, sometimes wearing long hair and a long beard and sometimes dressing otherwise? This is not good. One should not waste his time in such frivolous activities. One should always be fixed in Krsna consciousness and take the cure of devotional service with firm determination.

#### TEXT 15

#### TEXT

tat-sanga-bhramsitaisvaryam  
samsarantam kubharyavat  
tad-gatir abudhasyeha  
kim asat-karmabhir bhavet

#### SYNONYMS

tat-sanga--by association with the prostitute of intelligence;  
bhramsita--taken away; aisvaryam--the opulence of independence;  
samsarantam--undergoing the material way of life; ku-bharya-vat--exactly like a person who has a polluted wife; tat-gatih--the movements of the polluted intelligence; abudhasya--of one who does not know; iha--in this world; kim asat-karmabhir bhavet--what can be the benefit of performing temporary fruitive activities.

#### TRANSLATION

[Narada Muni had also spoken of a man who is the husband of the prostitute. The Haryasvas understood this as follows.] If one becomes the husband of a prostitute, he loses all independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life. Frustrated by material nature, he must follow the movements of the intelligence, which brings various conditions of happiness and distress. If one performs fruitive activities under such conditions, what will be the benefit?

#### PURPORT

Polluted intelligence has been compared to a prostitute. One who has not purified his intelligence is said to be controlled by that prostitute. As stated in Bhagavad-gita (2.41), vyavasayatmika buddhir ekeha kuru-nandana: those who are actually serious are conducted by one kind of intelligence, namely, intelligence in Krsna consciousness. Bahu-sakha hy anantas ca buddhaya 'vyavasayinam: one who is not fixed in proper intelligence discovers many modes of life. Thus involved in material activities, he is exposed to the different modes of material nature and subjected to varieties of so-called happiness and distress. If a man becomes the husband of a prostitute, he cannot be happy, and

similarly one who follows the dictations of material intelligence and material consciousness will never be happy.

One must judiciously understand the activities of material nature. As stated in Bhagavad-gita (3.27):

prakrteh kriyamanani  
gunaih karmani sarvasah  
ahankara-vimudhatma  
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." Although one follows the dictations of material nature, he happily thinks himself the master or husband of material nature. Scientists, for example, try to be the masters of material nature, life after life, not caring to understand the Supreme Person, under whose direction everything within this material world is moving. Trying to be the masters of material nature, they are imitation gods who declare to the public that scientific advancement will one day be able to avoid the so-called control of God. In fact, however, the living being, unable to control the rulings of God, is forced to associate with the prostitute of polluted intelligence and accept various material bodies. As stated in Bhagavad-gita (13.22):

purusah prakrti-stho hi  
bhunkte prakrti-jan gunan  
karanam guna-sango 'sya  
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." If one fully engages in temporary fruitive activities and does not solve this real problem, what profit will he gain?

TEXT 16

TEXT

srsty-apyaya-karim mayam  
vela-kulanta-vegitam  
mattasya tam avijnasya  
kim asat-karmabhir bhavet

SYNONYMS

srsti--creation; apyaya--dissolution; karim--one who causes; mayam--the illusory energy; vela-kula-anta--near the banks; vegitam--being very rapid; mattasya--of one who is mad; tam--that material nature; avijnasya--who does not know; kim asat-karmabhir bhavet--what benefit can there be by performing temporary fruitive activities.

TRANSLATION

[Narada Muni had said that there is a river flowing in both directions. The Haryasvas understood the purport of this statement.] Material nature functions in two ways--by creation and dissolution. Thus the river of material nature flows both ways. A living entity who

unknowingly falls in this river is submerged in its waves, and since the current is swifter near the banks of the river, he is unable to get out. What will be the benefit of performing fruitive activities in that river of maya?

#### PURPORT

One may be submerged in the waves of the river of maya, but one may also get free from the waves by coming to the banks of knowledge and austerity. Near these banks, however, the waves are very strong. If one does not understand how he is being tossed by the waves, but simply engages in temporary fruitive activities, what benefit will he derive?

In the Brahma-samhita (5.44) there is this statement:

srsti-sthiti-pralaya-sadhana-saktir eka  
chayeva yasya bhuvanani bibharti durga

The maya-sakti, Durga, is in charge of srsti-sthiti-pralaya, creation and dissolution, and she acts under the direction of the Supreme Lord (mayadhyaksena prakrtih suyate sa-caracaram). When one falls in the river of nescience, he is always tossed here and there by the waves, but the same maya can also save him when he surrenders to Krsna, or becomes Krsna conscious. Krsna consciousness is knowledge and austerity. A Krsna conscious person takes knowledge from the Vedic literature, and at the same time he must practice austerities.

To attain freedom from material life, one must take to Krsna consciousness. Otherwise, if one very busily engages in the so-called advancement of science, what benefit will he derive? If one is carried away by the waves of nature, what is the meaning of being a great scientist or philosopher? Mundane science and philosophy are also material creations. One must understand how maya works and how one can be released from the tossing waves of the river of nescience. That is one's first duty.

#### TEXT 17

#### TEXT

panca-vimsati-tattvanam  
puruso 'dbhuta-darpanah  
adhyatmam abudhasyeha  
kim asat-karmabhir bhavet

#### SYNONYMS

panca-vimsati--twenty-five; tattvanam--of the elements; purusah--the Supreme Personality of Godhead; adbhuta-darpanah--the wonderful manifestor; adhyatmam--the overseer of all causes and effects; abudhasya--of one who does not know; iha--in this world; kim asat-karmabhir bhavet--what can be the benefit of engaging in temporary fruitive activities.

#### TRANSLATION

[Narada Muni had said that there is a house made of twenty-five elements. The Haryasvas understood this analogy.] The Supreme Lord is the reservoir of the twenty-five elements, and as the Supreme Being, the conductor of cause and effect, He causes their manifestation. If one

engages in temporary fruitive activities, not knowing that Supreme Person, what benefit will he derive?

#### PURPORT

Philosophers and scientists conduct scholarly research to find the original cause, but they should do so scientifically, not whimsically or through fantastic theories. The science of the original cause is explained in various Vedic literatures. Athato brahma jijnasa.janmady asya yatah. The Vedanta-sutra explains that one should inquire about the Supreme Soul. Such inquiry about the Supreme is called brahma jijnasa. The Absolute Truth, tattva, is explained in Srimad-Bhagavatam (1.2.11):

vadanti tat tattva-vidas  
tattvam yaj jnanam advayam  
brahmeti paramatmeti  
bhagavan iti sabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan." The Absolute Truth appears to neophytes as impersonal Brahman and to advanced mystic yogis as Paramatma, the Supersoul, but devotees, who are further advanced, understand the Absolute Truth as the Supreme Lord, Visnu.

This material cosmic manifestation is an expansion of the energy of Lord Krsna, or Lord Visnu.

eka-desa-sthitasyagner  
jyotsna vistarini yatha  
parasya brahmanah saktis  
tathedam akhilam jagat

"Whatever we see in this world is but an expansion of various energies of the Supreme Personality of Godhead, who is like a fire that spreads illumination for a long distance although it is situated in one place." (Visnu Purana) The entire cosmic manifestation is an expansion of the Supreme Lord. Therefore if one does not conduct research to find the supreme cause, but instead falsely engages in frivolous, temporary activities, what is the use of demanding recognition as an important scientist or philosopher? If one does not know the ultimate cause, what is the use of his scientific and philosophical research?

The purusa, the original person--Bhagavan, Visnu--can be understood only by devotional service. Bhaktya mam abhijanati yavan yas casmi tattvatah: only by devotional service can one understand the Supreme Person, who is behind everything. One must try to understand that the material elements are the separated, inferior energy of the Lord and that the living entity is the Lord's spiritual energy. Whatever we experience, including matter and the spirit soul, the living force, is but a combination of two energies of Lord Visnu--the inferior energy and the superior energy. One should seriously study the facts concerning creation, maintenance and devastation, as well as the permanent place from which one never need return (yad gatva na nivartante). Human society should study this, but instead of culturing such knowledge, people are attracted to temporary happiness and sense gratification, culminating in bottomless, topless passion. There is no profit in such activities; one must engage himself in the Krsna consciousness movement.

## TEXT

aisvaram sastram utsrjya  
bandha-moksanudarsanam  
vivikta-padam ajnaya  
kim asat-karmabhir bhavet

## SYNONYMS

aisvaram--bringing understanding of God, or Krsna consciousness;  
sastram--the Vedic literature; utsrjya--giving up; bandha--of bondage;  
moksa--and of liberation; anudarsanam--informing about the ways; vivikta-  
padam--distinguishing spirit from matter; ajnaya--not knowing; kim asat-  
karmabhir bhavet--what can be the use of temporary fruitive activities.

## TRANSLATION

[Narada Muni had spoken of a swan. That swan is explained in this verse.] The Vedic literatures [sastras] vividly describe how to understand the Supreme Lord, the source of all material and spiritual energy. Indeed, they elaborately explain these two energies. The swan [hamsa] is one who discriminates between matter and spirit, who accepts the essence of everything, and who explains the means of bondage and the means of liberation. The words of scriptures consist of variegated vibrations. If a foolish rascal leaves aside the study of these sastras to engage in temporary activities, what will be the result?

## PURPORT

The Krsna consciousness movement is very eager to present Vedic literature in modern languages, especially Western languages such as English, French and German. The leaders of the Western world, the Americans and Europeans, have become the idols of modern civilization because the Western people are very sophisticated in temporary activities for the advancement of material civilization. A sane man, however, can see that all such grand activities, although perhaps very important for temporary life, have nothing to do with eternal life. The entire world is imitating the materialistic civilization of the West, and therefore the Krsna consciousness movement is very much interested in giving the Western people knowledge by translating the original Sanskrit Vedic literatures into Western languages.

The word vivikta-padam refers to the path of logical discourses concerning the aim of life. If one does not discuss that which is important in life, one is put into darkness and must struggle for existence. What, then, is the benefit of his advancement in knowledge? The people of the West are seeing their students becoming hippies, despite gorgeous arrangements for university education. The Krsna consciousness movement, however, is trying to convert misguided, drug-addicted students to the service of Krsna and engage them in the best welfare activities for human society.

## TEXT 19

## TEXT

kala-cakram bhrami tiksnam  
sarvam niskarsayaj jagat  
svatantram abudhasyeha

kim asat-karmabhir bhavet

SYNONYMS

kala-cakram--the wheel of eternal time; bhrami--revolving automatically; tiksnam--very sharp; sarvam--all; niskarsayat--driving; jagat--the world; sva-tantram--independent, not caring for the so-called scientists and philosophers; abudhasya--of one who does not know (this principle of time); iha--in this material world; kim asat-karmabhih bhavet--what is the use of engaging in temporary fruitive activities.

TRANSLATION

[Narada Muni had spoken of a physical object made of sharp blades and thunderbolts. The Haryasvas understood this allegory as follows.] Eternal time moves very sharply, as if made of razors and thunderbolts. Uninterrupted and fully independent, it drives the activities of the entire world. If one does not try to study the eternal element of time, what benefit can he derive from performing temporary material activities?

PURPORT

This verse explains the words ksaura-pavyam svayam bhrami, which especially refer to the orbit of eternal time. It is said that time and tide wait for no man. According to the moral instructions of the great politician Canakya Pandita:

ayusah ksana eko 'pi  
na labhyah svarna-kotibhih  
na cen nirarthakam nitih  
ka ca hanis tato 'dhika

Even a moment of one's lifetime could not be returned in exchange for millions of dollars. Therefore one should consider how much loss one suffers if he wastes even a moment of his life for nothing. Living like an animal, not understanding the goal of life, one foolishly thinks that there is no eternity and that his life span of fifty, sixty, or, at the most, one hundred years, is everything. This is the greatest foolishness. Time is eternal, and in the material world one passes through different phases of his eternal life. Time is compared herein to a sharp razor. A razor is meant to shave the hair from one's face, but if not carefully handled, the razor will cause disaster. One is advised not to create a disaster by misusing his lifetime. One should be extremely careful to utilize the span of his life for spiritual realization, or Krsna consciousness.

TEXT 20

TEXT

sastrasya pitur adesam  
yo na veda nivartakam  
katham tad-anurupaya  
guna-visrambhy upakramet

SYNONYMS

sastrasya--of the scriptures; pituh--of the father; adesam--the instruction; yah--one who; na--not; veda--understands; nivartakam--which brings about the cessation of the material way of life; katham--how; tat-anurupaya--to follow the instruction of the sastras; guna-visrambhi--a person entangled in the three modes of material nature; upakramet--can engage in the creation of progeny.

#### TRANSLATION

[Narada Muni had asked how one could ignorantly defy one's own father. The Haryasvas understood the meaning of this question.] One must accept the original instructions of the sastra. According to Vedic civilization, one is offered a sacred thread as a sign of second birth. One takes his second birth by dint of having received instructions in the sastra from a bona fide spiritual master. Therefore, sastra, scripture, is the real father. All the sastras instruct that one should end his material way of life. If one does not know the purpose of the father's orders, the sastras, he is ignorant. The words of a material father who endeavors to engage his son in material activities are not the real instructions of the father.

#### PURPORT

Bhagavad-gita (16.7) says, pravrttim ca nivrttim ca jana na vidur asurah: demons, who are less than human beings but are not called animals, do not know the meaning of pravrtti and nivrtti, work to be done and work not to be done. In the material world, every living entity has a desire to lord it over the material world as much as possible. This is called pravrtti-marga. All the sastras, however, advise nivrtti-marga, or release from the materialistic way of life. Apart from the sastras of the Vedic civilization, which is the oldest of the world, other sastras agree on this point. For example, in the Buddhist sastras Lord Buddha advises that one achieve nirvana by giving up the materialistic way of life. In the Bible, which is also sastra, one will find the same advice: one should cease materialistic life and return to the kingdom of God. In any sastra one may examine, especially the Vedic sastra, the same advice is given: one should give up his materialistic life and return to his original, spiritual life. Sankaracarya also propounds the same conclusion. Brahma satyam jagan mithya: this material world or materialistic life is simply illusion, and therefore one should stop his illusory activities and come to the platform of Brahman.

The word sastra refers to the scriptures, particularly the Vedic books of knowledge. The Vedas--Sama, Yajur, Rg and Atharva--and any other books deriving knowledge from these Vedas are considered Vedic literatures. Bhagavad-gita is the essence of all Vedic knowledge, and therefore it is the scripture whose instructions should be especially accepted. In this essence of all sastras, Krsna personally advises that one give up all other duties and surrender unto Him (sarva-dharman parityajya mam ekam saranam vraja).

One should be initiated into following the principles of sastra. In offering initiation, our Krsna consciousness movement asks one to come to the conclusion of sastra by taking the advice of the supreme speaker of the sastra, Krsna, forgetting the principles of the materialistic way of life. Therefore the principles we advise are no illicit sex, no intoxication, no gambling and no meat-eating. These four types of engagement will enable an intelligent person to get free from the materialistic life and return home, back to Godhead.



In regard to the instructions of the father and mother, it may be said that every living entity, including even the insignificant cats, dogs and serpents, takes birth of a father and mother. Therefore, getting a material father and mother is not a problem. In every form of life, birth after birth, the living entity gets a father and mother. In human society, however, if one is satisfied with his material father and mother and their instructions and does not make further progress by accepting a spiritual master and being educated in the sastras, he certainly remains in darkness. The material father and mother are important only if they are interested in educating their son to become free from the clutches of death. As instructed by Rsabhadeva (Bhag. 5.5.18): pita na sa syaj janani na sa syat. na mocayed yah samupeta-mrtyum. One should not strive to become a mother or father if one cannot save one's dependent son from the impending danger of death. A parent who does not know how to save his son has no value because such fathers and mothers may be had in any form of life, even among the cats, dogs and so on. Only a father and mother who can elevate their son to the spiritual platform are bona fide parents. Therefore according to the Vedic system it is said, janmana jayate sudrah: one is born of a material father and mother as a sudra. The purpose of life, however, is to become a brahmana, a first-class man.

A first-class intelligent man is called a brahmana because he knows the Supreme Brahman, the Absolute Truth. According to the Vedic instructions, tad-vijnanartham sa gurum evabhigacchet: to know this science, one must approach a bona fide guru, a spiritual master who will initiate the disciple with the sacred thread so that he may understand the Vedic knowledge. Janmana jayate sudrah samskarad dhi bhaved dvijah. Becoming a brahmana through the endeavor of a bona fide spiritual master is called samskara. After initiation, one is engaged in study of the sastra, which teaches the student how to gain release from materialistic life and return home, back to Godhead.

The Krsna consciousness movement is teaching this higher knowledge of retiring from materialistic life to return to Godhead, but unfortunately many parents are not very satisfied with this movement. Aside from the parents of our students, many businessmen are also dissatisfied because we teach our students to abandon intoxication, meat-eating, illicit sex and gambling. If the Krsna consciousness movement spreads, the so-called businessmen will have to close their slaughterhouses, breweries and cigarette factories. Therefore they are also very much afraid. However, we have no alternative than to teach our disciples to free themselves from materialistic life. We must instruct them in the opposite of material life to save them from the repetition of birth and death.

Narada Muni, therefore, advised the Haryasvas, the sons of Prajapati Daksa, that instead of begetting progeny, it would be better to leave and achieve the perfection of spiritual understanding according to the instructions of the sastras. The importance of the sastras is mentioned in Bhagavad-gita (16.23):

yah sastra-vidhim utsrjya  
vartate kama-karatah  
na sa siddhim avapnoti  
na sukham na param gatim

"One who disregards the injunctions of the sastras and acts whimsically, as he likes, never achieves the perfection of life, not to speak of happiness. Nor does he return home to the spiritual world."

## TEXT

iti vyavasita rajan  
haryasva eka-cetasah  
prayayus tam parikramya  
panthanam anivartanam

## SYNONYMS

iti--thus; vyavasitah--being fully convinced by the instructions of Narada Muni; rajan--O King; haryasvah--the sons of Prajapati Daksa; eka-cetasah--all being of the same opinion; prayayuh--left; tam--Narada Muni; parikramya--circumambulating; panthanam--on the path; anivartanam--which does not bring one back again to this material world.

## TRANSLATION

Sukadeva Gosvami continued: My dear King, after hearing the instructions of Narada, the Haryasvas, the sons of Prajapati Daksa, were firmly convinced. They all believed in his instructions and reached the same conclusion. Having accepted him as their spiritual master, they circumambulated that great sage and followed the path by which one never returns to this world.

## PURPORT

From this verse we can understand the meaning of initiation and the duties of a disciple and spiritual master. The spiritual master never instructs his disciple, "Take a mantra from me, pay me some money, and by practicing this yoga system you will become very expert in materialistic life." This is not the duty of a spiritual master. Rather, the spiritual master teaches the disciple how to give up materialistic life, and the disciple's duty is to assimilate his instructions and ultimately follow the path back home, back to Godhead, from whence no one returns to this material world.

After hearing the instructions of Narada Muni, the Haryasvas, the sons of Prajapati Daksa, decided not to be entangled in materialistic life by begetting hundreds of children and having to take care of them. This would have been unnecessarily entangling. The Haryasvas did not consider pious and impious activities. Their materialistic father had instructed them to increase the population, but because of the words of Narada Muni, they could not heed that instruction. Narada Muni, as their spiritual master, gave them the sastric instructions that they should give up this material world, and as bona fide disciples they followed his instructions. One should not endeavor to wander to different planetary systems within this universe, for even if one goes to the topmost planetary system, Brahmaloaka, one must return again (ksine punye martyalokam visanti). The endeavors of karmis are a useless waste of time. One should endeavor to return home, back to Godhead. This is the perfection of life. As the Lord says in Bhagavad-gita (8.16):

abrahma-bhuvanal lokah  
punar avartino 'rjuna  
mam upetya tu kaunteya  
punar janma na vidyate

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again."

TEXT 22

TEXT

svara-brahmani nirbhata-  
hrsikesa-padambuje  
akhandam cittam avesya  
lokan anucaran munih

SYNONYMS

svara-brahmani--in spiritual sound; nirbhata--placing clearly before the mind; hrsikesa--of the Supreme Personality of Godhead, Krsna, the master of the senses; padambuje--the lotus feet; akhandam--unbroken; cittam--consciousness; avesya--engaging; lokan--all the planetary systems; anucarat--traveled around; munih--the great sage Narada Muni.

TRANSLATION

The seven musical notes--sa, r, ga, ma, pa, dha and ni--are used in musical instruments, but originally they come from the Sama Veda. The great sage Narada vibrates sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations, such as Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Hrsikesa, the master of the senses. After delivering the Haryasvas, Narada Muni continued traveling throughout the planetary systems, his mind always fixed at the lotus feet of the Lord.

PURPORT

The goodness of the great sage Narada Muni is described herewith. He always chants about the pastimes of the Lord and delivers the fallen souls back to Godhead. In this regard, Srila Bhaktivinoda Thakura has sung:

narada-muni, bajaya vina,  
'radhika-ramana'-name  
nama amani, udita haya,  
bhakata-gita-same

amiya-dhara, varise ghana,  
sravana-yugale giya  
bhakata-jana, saghane nace,  
bhariya apana hiya

madhuri-pura, asaba pasi',  
mataya jagata-jane  
keha va kande, keha va nace,  
keha mate mane mane

panca-vadana, narade dhari',  
premera saghana rola  
kamalāsana, naciya bale,

'bola bola hari bola'

sahasranana, parama-sukhe,  
'hari hari' bali' gaya  
nama-prabhava, matila visva,  
nama-rasa sabe paya

sri-krsna-nama, rasane sphuri',  
pura'la amara asa  
sri-rupa-pade, yacaye iha,  
bhaktivinoda dasa

The purport of this song is that Narada Muni, the great soul, plays a stringed instrument called a vina, vibrating the sound radhika-ramana, which is another name for Krsna. As soon as he strokes the strings, all the devotees begin responding, making a very beautiful vibration. Accompanied by the stringed instrument, the singing seems like a shower of nectar, and all the devotees dance in ecstasy to the fullest extent of their satisfaction. While dancing, they appear madly intoxicated with ecstasy, as if drinking the beverage called madhuri-pura. Some of them cry, some of them dance, and some of them, although unable to dance publicly, dance within their hearts. Lord Siva embraces Narada Muni and begins talking in an ecstatic voice, and seeing Lord Siva dancing with Narada, Lord Brahma also joins, saying, "All of you kindly chant 'Hari bol! Hari bol!'" The King of heaven, Indra, also gradually joins with great satisfaction and begins dancing and chanting "Hari bol! Hari bol!" In this way, by the influence of the transcendental vibration of the holy name of God, the whole universe becomes ecstatic. Bhaktivinoda Thakura says, "When the universe becomes ecstatic, my desire is satisfied. I therefore pray unto the lotus feet of Rupa Gosvami that this chanting of harer nama may go on nicely like this."

Lord Brahma is the guru of Narada Muni, who is the guru of Vyasadeva, and Vyasadeva is the guru of Madhvacarya. Thus the Gaudiya-Madhva-sampradaya is in the disciplic succession from Narada Muni. The members of this disciplic succession--in other words, the members of the Krsna consciousness movement--should follow in the footsteps of Narada Muni by chanting the transcendental vibration Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. They should go everywhere to deliver the fallen souls by vibrating the Hare Krsna mantra and the instructions of Bhagavad-gita, Srimad-Bhagavatam and Caitanya-caritamrta. That will please the Supreme Personality of Godhead. One can spiritually advance if one actually follows the instructions of Narada Muni. If one pleases Narada Muni, then the Supreme Personality of Godhead, Hrsikesa, is also pleased (yasya prasada bhagavat-prasada). The immediate spiritual master is the representative of Narada Muni; there is no difference between the instructions of Narada Muni and those of the present spiritual master. Both Narada Muni and the present spiritual master speak the same teachings of Krsna, who says in Bhagavad-gita (18.65-66):

man-mana bhava mad-bhakto  
mad-yaji mam namaskuru  
mam evaisyasi satyam te  
pratijane priyo 'si me

sarva-dharman parityajya  
mam ekam saranam vraja  
aham tvam sarva-papebhyo

moksaisyami ma sucah

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

TEXT 23

TEXT

nasam nisamya putranam  
naradac chila-salinam  
anvatapyata kah socan  
suprajastvam sucam padam

SYNONYMS

nasam--the loss; nisamya--hearing of; putranam--of his sons; naradat--from Narada; sila-salinam--who were the best of well-behaved persons; anvatapyata--suffered; kah--Prajapati Daksa; socan--lamenting; suprajastvam--having ten thousand well-behaved sons; sucam--of lamentation; padam--position.

TRANSLATION

The Haryasvas, the sons of Prajapati Daksa, were very well behaved, cultured sons, but unfortunately, because of the instructions of Narada Muni, they deviated from the order of their father. When Daksa heard this news, which was brought to him by Narada Muni, he began to lament. Although he was the father of such good sons, he had lost them all. Certainly this was lamentable.

PURPORT

The Haryasvas, the sons of Prajapati Daksa, were certainly well behaved, learned and advanced, and in accordance with the order of their father they went to perform austerities to beget good sons for their family. But Narada Muni took advantage of their good behavior and culture to properly direct them not to be involved with this material world, but to use their culture and knowledge to end their material affairs. The Haryasvas abided by the order of Narada Muni, but when news of this was brought to Prajapati Daksa, the prajapati, instead of being happy with the actions of Narada Muni, was extremely sorrowful. Similarly, we are trying to bring as many young men as possible to the Krsna consciousness movement for their ultimate benefit, but the parents of the young men joining this movement, being very sorry, are lamenting and making counterpropaganda. Of course, Prajapati Daksa did not make propaganda against Narada Muni, but later, as we shall see, Daksa cursed Narada Muni for his benevolent activities. This is the way of materialistic life. A materialistic father and mother want to engage their sons in begetting children, striving for improved economic conditions and rotting in materialistic life. They are not unhappy when their children become spoiled, useless citizens, but they lament when they join the Krsna consciousness movement to achieve the ultimate goal of life. This animosity between parents and the Krsna consciousness movement has existed since time immemorial. Even Narada Muni was condemned, not to

speak of others. Nevertheless, Narada Muni never gives up his mission. To deliver as many fallen souls as possible, he continues playing his musical instrument and vibrating the transcendental sound Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

#### TEXT 24

#### TEXT

sa bhuyah pancajanyayam  
ajena parisantvitah  
putran ajanayad daksah  
savalasvan sahasrinah

#### SYNONYMS

sah--Prajapati Daksa; bhuyah--again; pancajanyayam--in the womb of his wife Asikni, or Pancajani; ajena--by Lord Brahma; parisantvitah--being pacified; putran--sons; ajanayat--begot; daksah--Prajapati Daksa; savalasvan--named the Savalasvas; sahasrinah--numbering one thousand.

#### TRANSLATION

When Prajapati Daksa was lamenting for his lost children, Lord Brahma pacified him with instructions, and thereafter Daksa begot one thousand more children in the womb of his wife, Pancajani. This time his sons were known as the Savalasvas.

#### PURPORT

Prajapati Daksa was so named because he was very expert in begetting children. (The word daksah means "expert.") First he begot ten thousand children in the womb of his wife, and when the children were lost--when they returned home, back to Godhead--he begot another set of children, known as the Savalasvas. Prajapati Daksa is very expert in begetting children, and Narada Muni is very expert in delivering all the conditioned souls back home, back to Godhead. Therefore the materialistic experts do not agree with the spiritual expert Narada Muni. but this does not mean that Narada Muni will give up his engagement of chanting the Hare Krsna mantra.

#### TEXT 25

#### TEXT

te ca pitra samadistah  
praja-sarge dhrta-vratah  
narayana-saro jagmur  
yatra siddhah sva-purvajah

#### SYNONYMS

te--these sons (the Savalasvas); ca--and; pitra--by their father; samadistah--being ordered; praja-sarge--in increasing progeny or population; dhrta-vratah--accepted vows; narayana-sarah--the holy lake named Narayana-saras; jagmuh--went to; yatra--where; siddhah--perfected; sva-purva-jah--their older brothers, who had previously gone there.

## TRANSLATION

In accordance with their father's order to beget children, the second group of sons also went to Narayana-saras, the same place where their brothers had previously attained perfection by following the instructions of Narada. Undertaking great vows of austerity, the Savalasvas remained at that holy place.

## PURPORT

Prajapati Daksa sent his second group of sons to the same place where his previous sons had attained perfection. He did not hesitate to send his second group of sons to the same place, although they too might become victims of Narada's instructions. According to the Vedic culture, one should be trained in spiritual understanding as a brahmacari before entering household life to beget children. This is the Vedic system. Thus Prajapati Daksa sent his second group of sons for cultural improvement, despite the risk that because of the instructions of Narada they might become as intelligent as their older brothers. As a dutiful father, he did not hesitate to allow his sons to receive cultural instructions concerning the perfection of life; he depended upon them to choose whether to return home, back to Godhead, or to rot in this material world in various species of life. In all circumstances, the duty of the father is to give cultural education to his sons, who must later decide which way to go. Responsible fathers should not hinder their sons who are making cultural advancement in association with the Krsna consciousness movement. This is not a father's duty. The duty of a father is to give his son complete freedom to make his choice after becoming spiritually advanced by following the instructions of the spiritual master.

## TEXT 26

### TEXT

tad-upasparsanad eva  
vinirdhuta-malasyah  
japanto brahma paramam  
tepus tatra mahat tapah

### SYNONYMS

tat--of that holy place; upasparsanat--by bathing regularly in the water; eva--indeed; vinirdhuta--completely purified; mala-asayah--of all the dirt within the heart; japantah--chanting or murmuring; brahma--mantras beginning with om (such as om tad visnoh paramam padam sada pasyanti surayah); paramam--the ultimate goal; tepuh--performed; tatra--there; mahat--great; tapah--penances.

## TRANSLATION

At Narayana-saras, the second group of sons performed penances in the same way as the first. They bathed in the holy water, and by its touch all the dirty material desires in their hearts were cleansed away. They murmured mantras beginning with omkara and underwent a severe course of austerities.

## PURPORT

Every Vedic mantra is called brahma because each mantra is preceded by the brahmaksara (aum or omkara). For example, om namo bhagavate vasudevaya. Lord Krsna says in Bhagavad-gita (7. 8), pranavah sarva-vedesu: "In all the Vedic mantras, I am represented by pranava, or omkara." Thus chanting of the Vedic mantras beginning with omkara is directly chanting of Krsna's name. There is no difference. Whether one chants omkara or addresses the Lord as "Krsna," the meaning is the same, but Sri Caitanya Mahaprabhu has recommended that in this age one chant the Hare Krsna mantra (harer nama eva kevalam). Although there is no difference between Hare Krsna and the Vedic mantras beginning with omkara, Sri Caitanya Mahaprabhu, the leader of the spiritual movement for this age, has recommended that one chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

#### TEXTS 27-28

##### TEXT

ab-bhaksah katicin masan  
katicid vayu-bhojanah  
aradhayan mantram imam  
abhyasyanta idaspatim

om namo narayanaya  
purusaya mahatmane  
visuddha-sattva-dhisnyaya  
maha-hamsaya dhimahi

##### SYNONYMS

ap-bhaksah--drinking only water; katicit masan--for some months; katicit--for some; vayu-bhojanah--merely breathing, or eating air; aradhayan--worshipped; mantram imam--this mantra, which is nondifferent from Narayana; abhyasyantah--practicing; idah-patim--the master of all mantras, Lord Visnu; om--O Lord; namah--respectful obeisances; narayanaya--unto Lord Narayana; purusaya--the Supreme Person; maha-atmane--the exalted Supersoul; visuddha-sattva-dhisnyaya--who is always situated in the transcendental abode; maha-hamsaya--the great swanlike Personality of Godhead; dhimahi--we always offer.

##### TRANSLATION

For a few months the sons of Prajapati Daksa drank only water and ate only air. Thus undergoing great austerities, they recited this mantra: "Let us offer our respectful obeisances unto Narayana, the Supreme Personality of Godhead, who is always situated in His transcendental abode. Since He is the Supreme Person [paramahamsa], let us offer our respectful obeisances unto Him."

##### PURPORT

From these verses it is apparent that the chanting of the maha-mantra or the Vedic mantras must be accompanied by severe austerities. In Kali-yuga, people cannot undergo severe austerities like those mentioned herein--drinking only water and eating only air for many months. One cannot imitate such a process. But at least one must undergo some austerity by giving up four unwanted principles, namely illicit sex,



meat-eating, intoxication and gambling. Anyone can easily practice this tapasya, and then the chanting of the Hare Krsna mantra will be effective without delay. One should not give up the process of austerity. If possible, one should bathe in the waters of the Ganges or Yamuna, or in the absence of the Ganges and Yamuna one may bathe in the water of the sea. This is an item of austerity. Our Krsna consciousness movement has therefore established two very large centers, one in Vrndavana and another in Mayapur, Navadvipa. There one may bathe in the Ganges or Yamuna, chant the Hare Krsna mantra and thus become perfect and return home, back to Godhead.

TEXT 29

TEXT

iti tan api rajendra  
praja-sarga-dhiyo munih  
upetya naradah praha  
vacah kutani purvavat

SYNONYMS

iti--thus; tan--them (the sons of Prajapati Daksa known as the Savalasvas); api--also; rajendra--O King Pariksit; praja-sarga-dhiyah--who were under the impression that begetting children was the most important duty; munih--the great sage; upetya--approaching; naradah--Narada; praha--said; vacah--words; kutani--enigmatic; purva-vat--as he had done previously.

TRANSLATION

O King Pariksit, Narada Muni approached these sons of Prajapati Daksa, who were engaged in tapasya to beget children, and spoke enigmatic words to them just as he had spoken to their elder brothers.

TEXT 30

TEXT

daksayanah samsrnuta  
gadato nigamam mama  
anvicchatanupadavim  
bhratrnah bhratr-vatsalah

SYNONYMS

daksayanah--O sons of Prajapati Daksa; samsrnuta--please hear with attention; gadatah--who am speaking; nigamam--instruction; mama--my; anvicchata--follow; anupadavim--the path; bhratrnah--of your brothers; bhratr-vatsalah--O you who are very much affectionate to your brothers.

TRANSLATION

O sons of Daksa, please hear my words of instruction attentively. You are all very affectionate to your elder brothers, the Haryasvas. Therefore you should follow their path.

PURPORT

Narada Muni encouraged Prajapati Daksa's second group of sons by awakening their natural affinity for their brothers. He urged them to follow their older brothers if they were at all affectionate toward them. Family affection is very strong, and therefore Narada Muni followed this tactic of reminding them of their family relationship with the Haryasvas. Generally the word nigama refers to the Vedas, but here nigama refers to the instructions contained in the Vedas. Srimad-Bhagavatam says, nigama-kalpa-taror galitam phalam: the Vedic instructions are like a tree, of which Srimad-Bhagavatam is the ripened fruit. Narada Muni is engaged in distributing this fruit, and therefore he instructed Vyasadeva to write this Maha-purana, Srimad-Bhagavatam, for the benefit of ignorant human society.

anarthopasamam saksad  
bhakti-yogam adhoksaje  
lokasyajanato vidvams  
cakre satvata-samhitam

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth." (Bhag. 1.7.6) People are suffering because of ignorance and are following a wrong path for happiness. This is called anartha. These material activities will never make them happy, and therefore Narada instructed Vyasadeva to record the instructions of Srimad-Bhagavatam. Vyasadeva actually followed Narada and did this. Srimad-Bhagavatam is the supreme instruction of the Vedas. Galitam phalam: the ripened fruit of the Vedas is Srimad-Bhagavatam.

TEXT 31

TEXT

bhratrnām prayanam bhrata  
yo 'nutisthati dharmavit  
sa punya-bandhuh puruso  
marudbhih saha modate

SYNONYMS

bhratrnām--of elder brothers; prayanam--the path; bhrata--a faithful brother; yah--one who; anutisthati--follows; dharmavit--knowing the religious principles; sah--that; punya-bandhuh--highly pious; purusah--person; marudbhih--the demigods of the winds; saha--with; modate--enjoys life.

TRANSLATION

A brother aware of the principles of religion follows in the footsteps of his elder brothers. Because of being highly elevated, such a pious brother gets the opportunity to associate and enjoy with demigods like the Maruts, who are all affectionate to their brothers.

PURPORT

According to their belief in various material relationships, people are promoted to various planets. Here it is said that one who is very faithful to his brothers should follow a path similar to theirs and get the opportunity for promotion to Marudloka. Narada Muni advised Prajapati Daksa's second group of sons to follow their elder brothers and be promoted to the spiritual world.

TEXT 32

TEXT

etavad uktva prayayau  
narado 'mogha-darsanah  
te 'pi canvagaman margam  
bhratrnam eva marisa

SYNONYMS

etavat--this much; uktva--speaking; prayayau--departed from that place; naradah--the great sage Narada; amogha-darsanah--whose glance is all-auspicious; te--they; api--also; ca--and; anvagaman--followed; margam--the path; bhratrnam--of their previous brothers; eva--indeed; marisa--O great Aryan king.

TRANSLATION

Sukadeva Gosvami continued: O best of the advanced Aryans, after saying this much to the sons of Prajapati Daksa, Narada Muni, whose merciful glance never goes in vain, left as he had planned. The sons of Daksa followed their elder brothers. Not attempting to produce children, they engaged themselves in Krsna consciousness.

TEXT 33

TEXT

sadhricinam praticinam  
parasyanupatham gatah  
nadyapi te nivartante  
pascima yaminir iva

SYNONYMS

sadhricinam--completely correct; praticinam--obtainable by adopting a mode of life aimed at the highest goal, devotional service; parasya--of the Supreme Lord; anupatham--the pathway; gatah--taking to; na--not; adya api--even until today; te--they (the sons of Prajapati Daksa); nivartante--have come back; pascimah--western (those that have past); yaminih--nights; iva--like.

TRANSLATION

The Savalasvas took to the correct path, which is obtainable by a mode of life meant to achieve devotional service, or the mercy of the Supreme Personality of Godhead. Like nights that have gone to the west, they have not returned even until now.

TEXT 34

TEXT

etasmin kala utpatan  
bahun pasyan prajapatih  
purvavan narada-krtam  
putra-nasam upasrnot

SYNONYMS

etasmin--at this; kale--time; utpatan--disturbances; bahun--many;  
pasyan--seeing; prajapatih--Prajapati Daksa; purva-vat--like before;  
narada--by the great sage Narada Muni; krtam--done; putra-nasam--the loss  
of his children; upasrnot--he heard of.

TRANSLATION

At this time, Prajapati Daksa observed many inauspicious signs, and he heard from various sources that his second group of sons, the Savalasvas, had followed the path of their elder brothers in accordance with the instructions of Narada.

TEXT 35

TEXT

cukrodha naradaysau  
putra-soka-vimurcchitah  
devarsim upalabhyaha  
rosad visphuritadharah

SYNONYMS

cukrodha--became very angry; naradaya--at the great sage Narada Muni;  
asau--that one (Daksa); putra-soka--due to lamentation for the loss of  
his children; vimurcchitah--almost fainting; devarsim--the great sage  
Devarsi Narada; upalabhya--seeing; aha--he said; rosat--out of great  
anger; visphurita--trembling; adharah--whose lips.

TRANSLATION

When he heard that the Savalasvas had also left this world to engage in devotional service, Daksa was angry at Narada, and he almost fainted due to lamentation. When Daksa met Narada, Daksa's lips began trembling in anger, and he spoke as follows.

PURPORT

Srila Visvanatha Cakravarti Thakura comments that Narada Muni had delivered the entire family of Svayambhuva Manu, beginning with Priyavrata and Uttanapada. He had delivered Uttanapada's son Dhruva and had even delivered Pracinarbarhi, who was engaged in fruitive activities. Nevertheless, he could not deliver Prajapati Daksa. Prajapati Daksa saw Narada before him because Narada had personally come to deliver him. Narada Muni took the opportunity to approach Prajapati Daksa in his bereavement because the time of bereavement is a suitable time for appreciating bhakti-yoga. As stated in Bhagavad-gita (7.16), four kinds of men--arta (one who is distressed), artharthi (one in need of money),

jijnasu (one who is inquisitive) and jnani (a person in knowledge)--try to understand devotional service. Prajapati Daksa was in great distress because of the loss of his sons, and therefore Narada took the opportunity to instruct him regarding liberation from material bondage.

#### TEXT 36

#### TEXT

sri-daksa uvaca  
aho asadho sadhunam  
sadhu-lingena nas tvaya  
asadhv akary arbhakanam  
bhikso margah pradarsitah

#### SYNONYMS

sri-daksah uvaca--Prajapati Daksa said; aho asadho--O greatly dishonest nondevotee; sadhunam--of the society of devotees and great sages; sadhu-lingena--wearing the dress of a saintly person; nah--unto us; tvaya--by you; asadhu--a dishonesty; akari--has been done; arbhakanam--of poor boys who were very inexperienced; bhikso margah--the path of a beggar or mendicant sannyasi; pradarsitah--shown.

#### TRANSLATION

Prajapati Daksa said: Alas, Narada Muni, you wear the dress of a saintly person, but you are not actually a saint. Indeed, although I am now in grhastha life, I am a saintly person. By showing my sons the path of renunciation, you have done me an abominable injustice.

#### PURPORT

Sri Caitanya Mahaprabhu said, sannyasira alpa chidra sarva-loke gaya (Cc. Madhya 12. 51). In society one will find many sannyasis, vanaprasthas, grhasthas and brahmacaris, but if all of them properly live in accordance with their duties, they are understood to be sadhus. Prajapati Daksa was certainly a sadhu because he had executed such great austerities that the Supreme Personality of Godhead, Lord Visnu, had appeared before him. Nevertheless, he had a fault-finding mentality. He improperly thought Narada Muni to be asadhu, or nonsaintly, because Narada had foiled his intentions. Desiring to train his sons to become grhasthas fully equipped with knowledge, Daksa had sent them to execute austerities by Narayana-saras. Narada Muni, however, taking advantage of their highly elevated position in austerity, instructed them to become Vaisnavas in the renounced order. This is the duty of Narada Muni and his followers. They must show everyone the path of renouncing this material world and returning home, back to Godhead. Prajapati Daksa, however, could not see the exaltedness of the duties Narada Muni performed in relation to his sons. Unable to appreciate Narada Muni's behavior, Daksa accused Narada of being asadhu.

The words bhikso marga, "the path of the renounced order," are very significant in this regard. A sannyasi is called tridandi-bhikso because his duty is to beg alms from the homes of grhasthas and to give the grhasthas spiritual instructions. A sannyasi is allowed to beg from door to door, but a grhastha cannot do so. Grhasthas may earn their living according to the four divisions of spiritual life. A brahmana grhastha may earn his livelihood by becoming a learned scholar and teaching people

in general how to worship the Supreme Personality of Godhead. He may also assume the duty of worship himself. Therefore it is said that only brahmanas may engage in Deity worship, and they may accept as prasada whatever people offer the Deity. Although a brahmana may sometimes accept charity, it is not for his personal maintenance but for the worship of the Deity. Thus a brahmana does not stock anything for his future use. Similarly, ksatriyas may collect taxes from the citizens, and they must also protect the citizens, enforce rules and regulations, and maintain law and order. Vaisyas should earn their livelihood through agriculture and cow protection, and sudras should maintain their livelihood by serving the three higher classes. Unless one becomes a brahmana, one cannot take sannyasa. Sannyasis and brahmacaris may beg alms door to door, but a grhastha cannot.

Prajapati Daksa condemned Narada Muni because Narada, a brahmacari who could beg from door to door, had made sannyasis of Daksa's sons, who were being trained to be grhasthas. Daksa was extremely angry at Narada because he thought that Narada had done him a great injustice. According to Daksa's opinion, Narada Muni had misled Daksa's inexperienced sons (asadhv akary arbhakanam). Daksa regarded his sons as innocent boys who had been misled when Narada showed them the renounced order of life. Because of all these considerations, Prajapati Daksa charged that Narada Muni was asadhu and should not have adopted the dress of a sadhu.

Sometimes a saintly person is misunderstood by grhasthas, especially when he instructs their young sons to accept Krsna consciousness. Generally a grhastha thinks that unless one enters grhastha life he cannot properly enter the renounced order. If a young man immediately adopts the path of the renounced order in accordance with the instructions of Narada or a member of his disciplic succession, his parents become very angry. This same phenomenon is occurring in our Krsna consciousness movement because we are instructing all the young boys in the Western countries to follow the path of renunciation. We allow grhastha life, but a grhastha also follows the path of renunciation. Even a grhastha has to give up so many bad habits that his parents think his life has been practically destroyed. We allow no meat-eating, no illicit sex, no gambling and no intoxication, and consequently the parents wonder how, if there are so many no's, one's life can be positive. In the Western countries especially, these four prohibited activities practically constitute the life and soul of the modern population. Therefore parents sometimes dislike our movement, just as Prajapati Daksa disliked the activities of Narada and accused Narada of dishonesty. Nevertheless, although parents may be angry at us, we must perform our duty without hesitation because we are in the disciplic succession from Narada Muni.

People addicted to householder life wonder how one can give up the enjoyment of grhastha life, which is a concession for sex enjoyment, simply to become a mendicant in Krsna consciousness. They do not know that the householder's concession for sex life cannot be regulated unless one accepts the life of a mendicant. The Vedic civilization therefore enjoins that at the end of one's fiftieth year one must give up household life. This is compulsory. However, because modern civilization is misled, householders want to remain in family life until death, and therefore they are suffering. In such cases, the disciples of Narada Muni advise all the members of the younger generation to join the Krsna consciousness movement immediately. There is nothing wrong in this.

TEXT 37

TEXT

rnais tribhir amuktanam  
amimamsita-karmanam  
vighatah sreayasah papa  
lokayor ubhayoh krtah

#### SYNONYMS

rnaih--from the debts; tribhiih--three; amuktanam--of persons not freed; amimamsita--not considering; karmanam--the path of duty; vighatah--ruin; sreayasah--of the path of good fortune; papa--O most sinful (Narada Muni); lokayoh--of the worlds; ubhayoh--both; krtah--done.

#### TRANSLATION

Prajapati Daksa said: My sons were not at all freed from their three debts. Indeed, they did not properly consider their obligations. O Narada Muni, O personality of sinful action, you have obstructed their progress toward good fortune in this world and the next because they are still indebted to the saintly persons, the demigods and their father.

#### PURPORT

As soon as a brahmana takes birth, he assumes three kinds of debts-- debts to great saints, debts to the demigods and debts to his father. The son of a brahmana must undergo celibacy (brahmacarya) to clear his debts to the saintly persons, he must perform ritualistic ceremonies to clear his debts to the demigods, and he must beget children to become free from his debts to his father. Prajapati Daksa argued that although the renounced order is recommended for liberation, one cannot attain liberation unless one fulfills his obligations to the demigods, the saints and his father. Since Daksa's sons had not liberated themselves from these three debts, how could Narada Muni have led them to the renounced order of life? Apparently, Prajapati Daksa did not know the final decision of the sastras. As stated in Srimad-Bhagavatam (11.5.41):

devarsi-bhutapta-nrnam pitrnam  
na kinkaro nayam rni ca rajan  
sarvatmana yah saranam saranyam  
gato mukundam parihrtya kartam

Everyone is indebted to the demigods, to living entities in general, to his family, to the pitas and so on, but if one fully surrenders to Krsna, Mukunda, who can give one liberation, even if one performs no yajnas, one is freed from all debts. Even if one does not repay his debts, he is freed from all debts if he renounces the material world for the sake of the Supreme Personality of Godhead, whose lotus feet are the shelter of everyone. This is the verdict of the sastra. Therefore Narada Muni was completely right in instructing the sons of Prajapati Daksa to renounce this material world immediately and take shelter of the Supreme Personality of Godhead. Unfortunately, Prajapati Daksa, the father of the Haryasvas and Savalasvas, did not understand the great service rendered by Narada Muni. Daksa therefore addressed him as papa (the personality of sinful activities) and asadhu (a nonsaintly person). Since Narada Muni was a great saint and Vaisnava, he tolerated all such accusations from Prajapati Daksa. He merely performed his duty as a Vaisnava by delivering all the sons of Prajapati Daksa, enabling them to return home, back to Godhead.

## TEXT 38

### TEXT

evam tvam niranukroso  
balanam mati-bhid dhareh  
parsada-madhye carasi  
yaso-ha nirapatrapah

### SYNONYMS

evam--thus; tvam--you (Narada); niranukrosah--without compassion; balanam--of innocent, inexperienced boys; mati-bhit--contaminating the consciousness; hareh--of the Supreme personality of Godhead; parsada-madhye--among the personal associates; carasi--travel; yasa-ha--defaming the Supreme Personality of Godhead; nirapatrapah--(although you do not know what you are doing, you are executing sinful activities) without shame.

### TRANSLATION

Prajapati Daksa continued: Thus committing violence against other living entities and yet claiming to be an associate of Lord Visnu, you are defaming the Supreme Personality of Godhead. You needlessly created a mentality of renunciation in innocent boys, and therefore you are shameless and devoid of compassion. How could you travel with the personal associates of the Supreme Lord ?

### PURPORT

This mentality of Prajapati Daksa still continues even today. When young boys join the Krsna consciousness movement, their fathers and so-called guardians are very angry at the propounder of the Krsna consciousness movement because they think that their sons have been unnecessarily induced to deprive themselves of the material enjoyments of eating, drinking and merrymaking. Karmis, fruitive workers, think that one should fully enjoy his present life in this material world and also perform some pious activities to be promoted to higher planetary systems for further enjoyment in the next life. A yogi, however, especially a bhakti-yogi, is callous to the opinions of this material world. He is not interested in traveling to the higher planetary systems of the demigods to enjoy a long life in an advanced materialistic civilization. As stated by Prabodhananda Sarasvati, kaivalyam narakayate tridasa-pur akasa-puspayate: for a devotee, merging into the Brahman existence is hellish, and life in the higher planetary systems of the demigods is a will-o'-the-wisp, a phantasmagoria with no real existence at all. A pure devotee is not interested in yogic perfection, travel to higher planetary systems, or oneness with Brahman. He is interested only in rendering service to the Personality of Godhead. Since Prajapati Daksa was a karmi, he could not appreciate the great service Narada Muni had rendered his eleven thousand sons. Instead, he accused Narada Muni of being sinful and charged that because Narada Muni was associated with the Supreme Personality of Godhead, the Lord would also be defamed. Thus Daksa criticized that Narada Muni was an offender to the Lord although he was known as an associate of the Lord.

## TEXT 39



#### TEXT

nanu bhagavata nityam  
bhutanugraha-katarah  
rte tvam sauhrda-ghnam vai  
vairan-karam avairinam

#### SYNONYMS

nanu--now; bhagavatah--devotees of the Supreme Personality of Godhead; nityam--eternally; bhuta-anugraha-katarah--very much anxious to bestow benedictions upon the fallen conditioned souls; rte--except; tvam--yourself; sauhrda-ghnam--a breaker of friendship (therefore not countable among the bhagavatas, or devotees of the Lord); vai--indeed; vairam-karam--you create enmity; avairinam--toward persons who are not enemies.

#### TRANSLATION

All the devotees of the Lord but you are very kind to the conditioned souls and are eager to benefit others. Although you wear the dress of a devotee, you create enmity with people who are not your enemies, or you break friendship and create enmity between friends. Are you not ashamed of posing as a devotee while performing these abominable actions?

#### PURPORT

Such are the criticisms that must be borne by the servants of Narada Muni in the disciplic succession. Through the Krsna consciousness movement, we are trying to train young people to become devotees and return home, back to Godhead, by following rigid regulative principles, but our service is appreciated neither in India nor abroad in the Western countries where we are endeavoring to spread this Krsna consciousness movement. In India the caste brahmanas have become enemies of the Krsna consciousness movement because we elevate foreigners, who are supposed to be mlecchas and yavanas, to the position of brahmanas. We train them in austerities and penances and recognize them as brahmanas by awarding them sacred threads. Thus the caste brahmanas of India are very displeased by our activities in the Western world. In the West also, the parents of the young people who join this movement have also become enemies. We have no business creating enemies, but the process is such that nondevotees will always be inimical toward us. Nevertheless, as stated in the sastras, a devotee should be both tolerant and merciful. Devotees engaged in preaching should be prepared to be accused by ignorant persons, and yet they must be very merciful to the fallen conditioned souls. If one can execute his duty in the disciplic succession of Narada Muni, his service will surely be recognized. As the Lord says in Bhagavad-gita (18.68-69):

ya idam paramam guhyam  
mad-bhaktessv abhidhasyati  
bhaktim mayi param krtva  
mam evaisyaty asamsayah

na ca tasman manusyesu  
kascin me priya-krttamah  
bhavita na ca me tasmad  
anyah priyataro bhuvi

"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear." Let us continue preaching the message of Lord Krsna and not be afraid of enemies. Our only duty is to satisfy the Lord by this preaching, which will be accepted as service by Lord Caitanya and Lord Krsna. We must sincerely serve the Lord and not be deterred by so-called enemies.

In this verse the word sauhrda-ghnam ("a breaker of friendship") is used. Because Narada Muni and the members of his disciplic succession disrupt friendships and family life, they are sometimes accused of being sauhrda-ghnam, creators of enmity between relatives. Actually such devotees are friends of every living entity (suhrdam sarva-bhutanam), but they are misunderstood to be enemies. Preaching can be a difficult, thankless task, but a preacher must follow the orders of the Supreme Lord and be unafraid of materialistic persons.

#### TEXT 40

#### TEXT

nettham pumsam viragah syat  
tvaya kevalina mrsa  
manyase yady upasamam  
sneha-pasa-nikrntanam

#### SYNONYMS

na--not; ittham--in this way; pumsam--of persons; viragah--renunciation; syat--is possible; tvaya--by you; kevalina mrsa--possessing knowledge falsely; manyase--you think; yady--if; upasamam--renunciation of material enjoyment; sneha-pasa--the bonds of affection; nikrntanam--cutting.

#### TRANSLATION

Prajapati Daksa continued: If you think that simply awakening the sense of renunciation will detach one from the material world, I must say that unless full knowledge is awakened, simply changing dresses as you have done cannot possibly bring detachment.

#### PURPORT

Prajapati Daksa was correct in stating that changing one's dress cannot detach one from this material world. The sannyasis of Kali-yuga who change their robes from white to saffron and then think they can do whatever they like are more abominable than materialistic grhasthas. This is not recommended anywhere. Prajapati Daksa was right in pointing out this defect, but he did not know that Narada Muni had aroused the spirit of renunciation in the Haryasvas and Savalasvas through full knowledge. Such enlightened renunciation is desirable. One should enter the renounced order with full knowledge (jnana-vairagya), for the perfection of life is possible for one who renounces this material world in that way. This elevated stage can be reached very easily, as supported by the statements of Srimad-Bhagavatam (1.2.7):

vasudeve bhagavati  
bhakti-yogah prayojitah

janayaty asu vairagyam  
jnanam ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world." If one seriously engages in devotional service to Lord Vasudeva, jnana and vairagya are automatically manifest in one's person. There is no doubt of this. Prajapati Daksa's accusation that Narada had not actually elevated his sons to the platform of knowledge was not factual. All the sons of Prajapati Daksa had first been raised to the platform of jnana and had then automatically renounced this world. In summary, unless one's knowledge is awakened, renunciation cannot take place, for without elevated knowledge one cannot give up attachment for material enjoyment.

TEXT 41

TEXT

nanubhuya na janati  
puman visaya-tiksnatam  
nirvidyate svayam tasman  
na tatha bhinna-dhah paraih

SYNONYMS

na--not; anubhuya--experiencing; na--not; janati--knows; puman--a person; visaya-tiksnatam--the sharpness of material enjoyment; nirvidyate--becomes aloof; svayam--himself; tasmat--from that; na tatha--not like that; bhinna-dhah--whose intelligence is changed; paraih--by others.

TRANSLATION

Material enjoyment is indeed the cause of all unhappiness, but one cannot give it up unless one has personally experienced how much suffering it is. Therefore one should be allowed to remain in so-called material enjoyment while simultaneously advancing in knowledge to experience the misery of this false material happiness. Then, without help from others, one will find material enjoyment detestful. Those whose minds are changed by others do not become as renounced as those who have personal experience.

PURPORT

It is said that unless a woman becomes pregnant, she cannot understand the trouble of giving birth to a child. Bandhya ki bujhibe prasava-vedana. The word bandhya means a sterile woman. Such a woman cannot give birth to a child. How, then, can she perceive the pain of delivery? According to the philosophy of Prajapati Daksa, a woman should first become pregnant and then experience the pain of childbirth. Then, if she is intelligent, she will not want to be pregnant again. Actually, however, this is not a fact. Sex enjoyment is so strong that a woman becomes pregnant and suffers at the time of childbirth. but she becomes pregnant again, despite her experience. According to Daksa's philosophy, one should become implicated in material enjoyment so that after experiencing the distress of such enjoyment, one will automatically renounce. Material nature, however, is so strong that although a man

suffers at every step, he will not cease his attempts to enjoy (trpyanti neha krpana-bahu-dukhka-bhajah). Under the circumstances, unless one gets the association of a devotee like Narada Muni or his servant in the disciplic succession, one's dormant spirit of renunciation cannot be awakened. It is not a fact that because material enjoyment involves so many painful conditions one will automatically become detached. One needs the blessings of a devotee like Narada Muni. Then one can renounce his attachment for the material world. The young boys and girls of the Krsna consciousness movement have given up the spirit of material enjoyment not because of practice but by the mercy of Lord Sri Caitanya Mahaprabhu and His servants.

#### TEXT 42

#### TEXT

yan nas tvam karma-sandhanam  
sadhunam grhamedhinam  
krtavan asi durmarsam  
vipriyam tava marsitam

#### SYNONYMS

yat--which; nah--unto us; tvam--you; karma-sandhanam--who strictly follow the fruitive ritualistic ceremonies according to Vedic injunctions; sadhunam--who are honest (because we honestly seek elevated social standards and bodily comfort); grha-medhinam--although situated with a wife and children; krtavan asi--have created; durmarsam--unbearable; vipriyam--wrong; tava--your; marsitam--forgiven.

#### TRANSLATION

Although I live in household life with my wife and children, I honestly follow the Vedic injunctions by engaging in fruitive activities to enjoy life without sinful reactions. I have performed all kinds of yajnas, including the deva-yajna, rsi-yajna, pitr-yajna and nr-yajna. Because these yajnas are called vratas [vows], I am known as a grhavrata. Unfortunately, you have given me great displeasure by misguiding my sons, for no reason, to the path of renunciation. This can be tolerated once.

#### PURPORT

Prajapati Daksa wanted to prove that he had been most tolerant in not having said anything when Narada Muni, for no reason, induced his ten thousand innocent sons to adopt the path of renunciation. Sometimes householders are accused of being grhamedhis, for grhamedhis are satisfied with family life without spiritual advancement. Grhasthas, however, are different because although grhasthas live in householder life with their wives and children, they are eager for spiritual advancement. Wanting to prove that he had been magnanimous to Narada Muni, Prajapati Daksa stressed that when Narada had misled his first sons, Daksa had taken no action; he had been kind and tolerant. He was aggrieved, however, because Narada Muni had misled his sons for a second time. Therefore he wanted to prove that Narada Muni, although dressed like a sadhu, was not actually a sadhu; he himself, although a householder, was a greater sadhu than Narada Muni.

#### TEXT 43

#### TEXT

tantu-krntana yan nas tvam  
abhadram acarah punah  
tasmal lokesu te mudha  
na bhaved bhramatah padam

#### SYNONYMS

tantu-krntana--O mischief-monger who have mercilessly separated my sons from me; yat--which; nah--unto us; tvam--you; abhadram--an inauspicious thing; acarah--have done; punah--again; tasmal--therefore; lokesu--in all the planetary systems within the universe; te--of you; mudha--O rascal not knowing how to act; na--not; bhavet--there may be; bhramatah--who are wandering; padam--an abode.

#### TRANSLATION

You have made me lose my sons once, and now you have again done the same inauspicious thing. Therefore you are a rascal who does not know how to behave toward others. You may travel all over the universe, but I curse you to have no residence anywhere.

#### PURPORT

Because Prajapati Daksa was a grhamedhi who wanted to remain in household life, he thought that if Narada Muni could not remain in one place, but had to travel all over the world, that would be a great punishment for him. Actually, however, such a punishment is a boon for a preacher. A preacher is known as parivrajakacarya--an acarya, or teacher, who always travels for the benefit of human society. Prajapati Daksa cursed Narada Muni by saying that although he had the facility to travel all over the universe, he would never be able to stay in one place. In the parampara system from Narada Muni, I have also been cursed. Although I have many centers that would be suitable places of residence, I cannot stay anywhere, for I have been cursed by the parents of my young disciples. Since the Krsna consciousness movement was started, I have traveled all over the world two or three times a year, and although I am provided comfortable places to stay wherever I go, I cannot stay anywhere for more than three days or a week. I do not mind this curse by the parents of my disciples, but now it is necessary that I stay in one place to finish another task--this translation of Srimad-Bhagavatam. If my young disciples, especially those who have taken sannyasa, take charge of traveling all over the world, it may be possible for me to transfer the curse of the parents to these young preachers. Then I may sit down conveniently in one place for the work of translation.

#### TEXT 44

#### TEXT

sri-suka uvaca  
pratijagraha tad badham  
naradah sadhu-sammatah  
etavan sadhu-vado hi  
titiksetesvarah svayam

## SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; pratijagraha--accepted; tat--that; badham--so be it; naradah--Narada Muni; sadhu-sammatah--who is an approved sadhu; etavan--this much; sadhu-vadah--appropriate for a saintly person; hi--indeed; titikseta--he may tolerate; isvarah--although able to curse Prajapati Daksa; svayam--himself.

## TRANSLATION

Sri Sukadeva Gosvami continued: My dear King, since Narada Muni is an approved saintly person, when cursed by Prajapati Daksa he replied, "tad badham: Yes, what you have said is good. I accept this curse." He could have cursed Prajapati Daksa in return, but because he is a tolerant and merciful sadhu, he took no action.

## PURPORT

As stated in Srimad-Bhagavatam (3.25.21):

titiksavah karunikah  
suhrdah sarva-dehinam  
ajata-satravah santah  
sadhavah sadhu-bhusanah

"The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime." Because Narada Muni is the most elevated of sadhus, devotees, to deliver Prajapati Daksa he silently tolerated the curse. Sri Caitanya Mahaprabhu has taught this principle to all His devotees:

trnad api sunicena  
taror api sahisnuna  
amanina manadena  
kirtaniyah sada harih

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." Following the orders of Sri Caitanya Mahaprabhu, one who preaches the glories of the Lord all over the world or all over the universe should be humbler than grass and more tolerant than a tree because a preacher cannot live an easygoing life. Indeed, a preacher must face many impediments. Not only is he sometimes cursed, but sometimes he must also suffer personal injury. For example, when Nityananda Prabhu went to preach Krsna consciousness to the two roguish brothers Jagai and Madhai, they injured Him and made His head bleed, but nevertheless, He tolerantly delivered the two rogues, who became perfect Vaisnavas. This is the duty of a preacher. Lord Jesus Christ even tolerated crucifixion. Therefore the curse against Narada was not very astonishing, and he tolerated it.

Now, it may be asked why Narada Muni stayed in the presence of Prajapati Daksa and tolerated all his accusations and curses. Was that for Daksa's deliverance? The answer is yes. Srila Visvanatha Cakravarti Thakura says that after being insulted by Prajapati Daksa, Narada Muni should have left immediately, but he purposely stayed to hear all Daksa's

strong words so that Daksa might be relieved of his anger. Prajapati Daksa was not an ordinary man; he had accumulated the results of many pious activities. Therefore Narada Muni expected that after delivering his curse, Daksa, satisfied and freed from anger, would repent his misbehavior and thus get a chance to become a Vaisnava and be delivered. When Jagai and Madhai offended Lord Nityananda, Lord Nityananda stood tolerantly, and therefore both brothers fell at His lotus feet and repented. Consequently they later became perfect Vaisnavas. Thus end the Bhaktivedanta purports of the Sixth Canto, Fifth Chapter, of the Srimad-Bhagavatam. entitled "Narada Muni Cursed by Prajapati Daksa."

#### Chapter Six

#### The Progeny of the Daughters of Daksa

As described in this chapter, Prajapati Daksa begot sixty daughters in the womb of his wife Asikni. These daughters were given in charity to various persons to increase the population. Since these offspring of Daksa were women, Narada Muni did not try to lead them toward the renounced order of life. Thus the daughters were saved from Narada Muni. Ten of the daughters were given in marriage to Dharmaraja, thirteen to Kasyapa Muni, and twenty-seven to the moon-god, Candra. In this way fifty daughters were distributed, and of the other ten daughters, four were given to Kasyapa and two each to Bhuta, Angira and Krsasva. One should know that it is because of the union of these sixty daughters with various exalted personalities that the entire universe was filled with various kinds of living entities, such as human beings, demigods, demons, beasts, birds and serpents.

#### TEXT 1

#### TEXT

sri-suka uvaca  
tatah pracetaso 'siknyam  
anunitah svayambhuva  
sastim sanjanayam asa  
duhitrh pitr-vatsalah

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; tatah--after that incident; pracetasah--Daksa; asiknyam--in his wife named Asikni; anunitah--pacified; svayambhuva--by Lord Brahma; sastim--sixty; sanjanayam asa--begot; duhitrh--daughters; pitr-vatsalah--all very affectionate to their father.

#### TRANSLATION

Sri Sukadeva Gosvami said: My dear King, thereafter, at the request of Lord Brahma, Prajapati Daksa, who is known as Pracetasas, begot sixty daughters in the womb of his wife Asikni. All the daughters were very affectionate toward their father.

#### PURPORT

After the incidents concerning the loss of his many sons, Daksa repented his misunderstanding with Narada Muni. Lord Brahma then saw Daksa and instructed him to beget children again. This time Daksa was very cautious to beget female children instead of male children so that

Narada Muni would not disturb them by urging them to accept the renounced order. Females are not meant for the renounced order of life; they should be faithful to their good husbands, for if a husband is competent for liberation, his wife will also achieve liberation with him. As stated in the sastra, the results of a husband's pious activities are shared by his wife. Therefore a woman's duty is to be very chaste and faithful to her husband. Then without separate endeavor she will share in all the profit the husband earns.

#### TEXT 2

#### TEXT

dasa dharmaya kayadad  
dvi-sat tri-nava cendave  
bhutangirah-krsasvebhyo  
dve dve tarksyaya caparah

#### SYNONYMS

dasa--ten; dharmaya--unto King Dharma, Yamaraja; kaya--unto Kasyapa; adat--gave; dvi-sat--twice six and one (thirteen); tri-nava--thrice nine (twenty-seven); ca--also; indave--unto the moon-god; bhuta-angirah-krsasvebhyah--unto Bhuta, Angira and Krsasva; dve dve--two each; tarksyaya--again unto Kasyapa; ca--and; aparah--the balance.

#### TRANSLATION

He gave ten daughters in charity to Dharmaraja [Yamaraja], thirteen to Kasyapa [first twelve and then one more], twenty-seven to the moon-god, and two each to Angira, Krsasva and Bhuta. The other four daughters were given to Kasyapa. [Thus Kasyapa received seventeen daughters in all.]

#### TEXT 3

#### TEXT

namadheyany amusam tvam  
sapatyanam ca me srnu  
yasam prasuti-prasavair  
loka apuritas trayah

#### SYNONYMS

namadheyani--the different names; amusam--of them; tvam--you; sa-apatyanam--with their offspring; ca--and; me--from me; srnu--please hear; yasam--of all of whom; prasuti-prasavaih--by so many children and descendants; lokah--the worlds; apuritah--populated; trayah--three (the upper, middle and lower worlds).

#### TRANSLATION

Now please hear from me the names of all these daughters and their descendants, who filled all the three worlds.

#### TEXT 4

#### TEXT



bhanur lamba kakud yamir  
visva sadhya marutvati  
vasur muhurta sankalpa  
dharma-patnyah sutan srnu

SYNONYMS

bhanuh--Bhanu; lamba--Lamba; kakut--Kakud; yamih--Yami; visva--Visva;  
sadhya--Sadhya; marutvati--Marutvati; vasuh--Vasu; muhurta--Muhurta;  
sankalpa--Sankalpa; dharma-patnyah--the wives of Yamaraja; sutan--their  
sons; srnu--now hear of.

TRANSLATION

The ten daughters given to Yamaraja were named Bhanu, Lamba, Kakud,  
Yami, Visva, Sadhya, Marutvati, Vasu, Muhurta and Sankalpa. Now hear the  
names of their sons.

TEXT 5

TEXT

bhanos tu deva-rsabha  
indrasenas tato nrpa  
vidyota asil lambayas  
tatas ca stanayitnavah

SYNONYMS

bhanoh--from the womb of Bhanu; tu--of course; deva-rsabha--Deva-  
rsabha; indrasenah--Indrasena; tatah--from him (Deva-rsabha); nrpa--O  
King; vidyotah--Vidyota; asit--appeared; lambayah--from the womb of  
Lamba; tatah--from him; ca--and; stanayitnavah--all the clouds.

TRANSLATION

O King, a son named Deva-rsabha was born from the womb of Bhanu, and  
from him came a son named Indrasena. From the womb of Lamba came a son  
named Vidyota, who generated all the clouds.

TEXT 6

TEXT

kakudah sankatas tasya  
kikatas tanayo yatah  
bhuvu durgani yameyah  
svargo nandis tato 'bhavat

SYNONYMS

kakudah--from the womb of Kakud; sankatah--Sankata; tasya--from him;  
kikatah--Kikata; tanayah--son; yatah--from whom; bhuvah--of the earth;  
durgani--many demigods, protectors of this universe (which is called  
Durga); yameyah--of Yami; svargah--Svarga; nandih--Nandi; tatah--from him  
(Svarga); abhavat--was born.

#### TRANSLATION

From the womb of Kakud came the son named Sankata, whose son was named Kikata. From Kikata came the demigods named Durga. From Yami came the son named Svarga, whose son was named Nandi.

#### TEXT 7

#### TEXT

visve-devas tu visvaya  
aprajams tan pracaksate  
sadyo-ganas ca sadyaya  
arthasiddhis tu tat-sutah

#### SYNONYMS

visve-devah--the demigods named the Visvadevas; tu--but; visvayah--from Visva; aprajan--without sons; tan--them; pracaksate--it is said; sadyah-ganah--the demigods named the Sadyas; ca--and; sadyayah--from the womb of Sadhya-; arthasiddhih--Arthasiddhi; tu--but; tat-sutah--the son of the Sadyas.

#### TRANSLATION

The sons of Visva were the Visvadevas, who had no progeny. From the womb of Sadhya came the Sadyas, who had a son named Arthasiddhi.

#### TEXT 8

#### TEXT

marutvams ca jayantas ca  
marutvatya babhuvatuh  
jayanto vasudevamsa  
upendra iti yam viduh

#### SYNONYMS

marutvan--Marutvan; ca--also; jayantah--Jayanta; ca--and; marutvatyah--from Marutvati; babhuvatuh--took birth; jayantah--Jayanta; vasudeva-amsah--an expansion of Vasudeva; upendrah--Upendra; iti--thus; yam--whom; viduh--they know.

#### TRANSLATION

The two sons who took birth from the womb of Marutvati were Marutvan and Jayanta. Jayanta, who is an expansion of Lord Vasudeva, is known as Upendra.

#### TEXT 9

#### TEXT

mauhurtika deva-gana  
muhurtayas ca jajnire  
ye vai phalam prayacchanti  
bhutanam sva-sva-kalajam

#### SYNONYMS

mauhurtikah--Mauhurtikas; deva-ganah--the demigods; muhurtayah--from the womb of Muhurta; ca--and; jajnire--took birth; ye--all of whom; vai--indeed; phalam--result; prayacchanti--deliver; bhutanam--of the living entities; sva-sva--their own; kala-jam--born of time.

#### TRANSLATION

The demigods named the Mauhurtikas took birth from the womb of Muhurta. These demigods deliver the results of actions to the living entities of their respective times.

#### TEXTS 10-11

#### TEXT

sankalpayas tu sankalpah  
kamah sankalpajah smrtah  
vasavo 'stau vasoh putras  
tesam namani me srnu

dronah prano dhruvo 'rko 'gnir  
doso vastur vibhavasuh  
dronasyabhimateh patnya  
harsa-soka-bhayadayah

#### SYNONYMS

sankalpayah--from the womb of Sankalpa; tu--but; sankalpah--Sankalpa; kamah--Kama; sankalpa-jah--the son of Sankalpa; smrtah--known; vasavah astau--the eight Vasus; vasoh--of Vasu; putrah--the sons; tesam--of them; namani--the names; me--from me; srnu--just hear; dronah--Drona; pranah--Prana; dhruvah--Dhruva; arkah--Arka; agnih--Agni; dosah--Dosa; vastuh--Vastu; vibhavasuh--Vibhavasuh; dronasya--of Drona; abhimateh--from Abhimati; patnyah--the wife; harsa-soka-bhaya-adayah--the sons named Harsa, Soka, Bhaya and so on.

#### TRANSLATION

The son of Sankalpa was known as Sankalpa, and from him lust was born. The sons of Vasu were known as the eight Vasus. Just hear their names from me: Drona, Prana, Dhruva, Arka, Agni, Dosa, Vastu and Vibhavasuh. From Abhimati, the wife of the Vasu named Drona, were generated the sons named Harsa, Soka, Bhaya and so on.

#### TEXT 12

#### TEXT

pranasyorjasvati bharya  
saha ayuh purojavah  
dhruvasya bharya dharanir  
asuta vividhah purah

#### SYNONYMS

pranasya--of Prana; urjasvati--Urjasvati; bharya--the wife; saha--Saha; ayuh--Ayus; purojavah--Purojava; dhruvasya--of Dhruva; bharya--the wife; dharanih--Dharani; asuta--gave birth to; vividhah--the various; purah--cities and towns.

#### TRANSLATION

Urjasvati, the wife of Prana, gave birth to three sons, named Saha, Ayus and Purojava. The wife of Dhruva was known as Dharani, and from her womb various cities took birth.

#### TEXT 13

#### TEXT

arkasya vasana bharya  
putras tarsadayah smrtah  
agner bharya vasor dhara  
putra dravinakadayah

#### SYNONYMS

arkasya--of Arka; vasana--Vasana; bharya--the wife; putrah--the sons; tarsi-adayah--named Tarsa and so on; smrtah--celebrated; agneh--of Agni; bharya--wife; vasoh--the Vasu; dhara--Dhara; putrah--the sons; dravinakadayah--known as Dravinaka and so on.

#### TRANSLATION

From the womb of Vasana, the wife of Arka, came many sons, headed by Tarsa. Dhara, the wife of the Vasu named Agni, gave birth to many sons, headed by Dravinaka.

#### TEXT 14

#### TEXT

skandas ca krttika-putro  
ye visakhadayas tatah  
dosasya sarvari-putrah  
sisumaro hareh kala

#### SYNONYMS

skandah--Skanda; ca--also; krttika-putrah--the son of Krttika; ye--all of whom; visakha-adayah--headed by Visakha; tatah--from him (Skanda); dosasya--of Dosa; sarvari-putrah--the son of his wife Sarvari; sisumarah--Sisumara; hareh kala--an expansion of the Supreme Personality of Godhead.

#### TRANSLATION

From Krttika, another wife of Agni, came the son named Skanda, Karttikeya, whose sons were headed by Visakha. From the womb of Sarvari, the wife of the Vasu named Dosa, came the son named Sisumara, who was an expansion of the Supreme Personality of Godhead.

#### TEXT 15

TEXT

vastor angirasi-putro  
visvakarmakrti-patih  
tato manus caksuso 'bhud  
visve sadhya manoh sutah

SYNONYMS

vastoh--of Vastu; angirasi--of his wife named Angirasi; putrah--the son; visvakarma--Visvakarma; akrti-patih--the husband of Akrti; tatah--from them; manuh caksusah--the Manu named Caksusa; abhut--was born; visve--the Visvadevas; sadhyah--the Sadhyas; manoh--of Manu; sutah--the sons.

TRANSLATION

From Angirasi, the wife of the Vasu named Vastu, was born the great architect Visvakarma. Visvakarma became the husband of Akrti, from whom the Manu named Caksusa was born. The sons of Manu were known as the Visvadevas and Sadhyas.

TEXT 16

TEXT

vibhavasor asutosa  
vyustam rocisam atapam  
pancayamo 'tha bhutani  
yena jagrati karmasu

SYNONYMS

vibhavasoh--of Vibhavasus; asuta--gave birth to; usa--named Usa; vyustam--Vyusta; rocisam--Rocisa; atapam--Atapa; pancayamah--Pancayama; atha--thereafter; bhutani--the living entities; yena--by whom; jagrati--are awakened; karmasu--in material activities.

TRANSLATION

Usa, the wife of Vibhavasus, gave birth to three sons--Vyusta, Rocisa and Atapa. From Atapa came Pancayama, the span of day, who awakens all living entities to material activities.

TEXTS 17-18

TEXT

sarupasuta bhutasya  
bharya rudrams ca kotisah  
raivato 'jo bhavo bhimo  
vama ugro vrsakapah

ajaikapad ahirbradhno  
bahurupo mahan iti  
rudrasya parsadas canye  
ghorah preta-vinayakah

#### SYNONYMS

sarupa--Sarupa; asuta--gave birth; bhutasya--of Bhuta; bharya--the wife; rudran--Rudras; ca--and; kotisah--ten million; raivatah--Raivata; ajah--Aja; bhavah--Bhava; bhimah--Bhima; vamah--Vama; ugrah--Ugra; vrsakapih--Vrsakapi; ajaikapat--Ajaikapat; ahirbradhnah--Ahirbradhna; bahurupah--Bahurupa; mahan--Mahan; iti--thus; rudrasya--of these Rudras; parsadah--their associates; ca--and; anye--other; ghorah--very fearful; preta--ghosts; vinayakah--and hobgoblins.

#### TRANSLATION

Sarupa, the wife of Bhuta, gave birth to the ten million Rudras, of whom the eleven principle Rudras were Raivata, Aja, Bhava, Bhima, Vama, Ugra, Vrsakapi, Ajaikapat, Ahirbradhna, Bahurupa and Mahan. Their associates, the ghosts and goblins, who are very fearful, were born of the other wife of Bhuta.

#### PURPORT

Srila Visvanatha Cakravarti Thakura comments that Bhuta had two wives. One of them, Sarupa, gave birth to the eleven Rudras, and the other wife gave birth to the associates of the Rudras known as the ghosts and hobgoblins.

#### TEXT 19

#### TEXT

prajapater angirasah  
svadha patni pitrn atha  
atharvangirasam vedam  
putratve cakarot sati

#### SYNONYMS

prajapateh angirasah--of another prajapati, known as Angira; svadha--Svadha; patni--his wife; pitrn--the Pitas; atha--thereafter; atharva-angirasam--Atharvangirasa; vedam--the personified Veda; putratve--as the son; ca--and; akarot--accepted; sati--Sati.

#### TRANSLATION

The prajapati Angira had two wives, named Svadha and Sati. The wife named Svadha accepted all the Pitas as her sons, and Sati accepted the Atharvangirasa Veda as her son.

#### TEXT 20

#### TEXT

krsasvo 'rcisi bharyayam  
dhumaketum ajijanat  
dhisanayam vedasiro  
devalam vayunam manum

#### SYNONYMS

krsasvah--Krsasva; arcisi--Arcis; bharyayam--in his wife; dhumaketum--to Dhumaketu; ajijanat--gave birth; dhisanayam--in the wife known as Dhisana; vedasirah--Vedasira; devalam--Devala; vayunam--Vayuna; manum--Manu.

#### TRANSLATION

Krsasva had two wives, named Arcis and Dhisana. In the wife named Arcis he begot Dhumaketu and in Dhisana he begot four sons, named Vedasira, Devala, Vayuna and Manu.

#### TEXTS 21-22

##### TEXT

tarksyasya vinata kadruh  
patangi yaminiti ca  
patangy asuta patagan  
yamini salabhan atha

suparnasuta garudam  
saksad yajnesa-vahanam  
surya-sutam anurum ca  
kadrur nagan anekasah

##### SYNONYMS

tarksyasya--of Kasyapa, whose other name is Tarksyas; vinata--Vinata; kadruh--Kadru; patangi--Patangi; yamini--Yamini; iti--thus; ca--and; patangi--Patangi; asuta--gave birth; patagan--to birds of different varieties; yamini--Yamini; salabhan--(gave birth to) locusts; atha--thereafter; suparna--the wife named Vinata; asuta--gave birth; garudam--to the celebrated bird known as Garuda; saksat--directly; yajnesa-vahanam--the carrier of the Supreme Personality of Godhead, Visnu; surya-sutam--the chariot driver of the sun-god; anurum--Anuru; ca--and; kadruh--Kadru; nagan--serpents; anekasah--in varieties.

#### TRANSLATION

Kasyapa, who is also named Tarksyas, had four wives--Vinata [Suparna], Kadru, Patangi and Yamini. Patangi gave birth to many kinds of birds, and Yamini gave birth to locusts. Vinata [Suparna] gave birth to Garuda, the carrier of Lord Visnu, and to Anuru, or Aruna, the chariot driver of the sun-god. Kadru gave birth to different varieties of serpents.

#### TEXT 23

##### TEXT

krttikadini naksatran-  
indoh patnyas tu bharata  
daksa-sapat so 'napatyas  
tasu yaksma-graharditah

##### SYNONYMS

krttika-adini--headed by Krttika; naksatrani--the constellations; indoh--of the moon-god; patnyah--the wives; tu--but; bharata--O Maharaja Pariksit, descendant of the dynasty of Bharata; daksa-sapat--because of being cursed by Daksa; sah--the moon-god; anapatyah--without children; tasu--in so many wives; yaksma-graha-arditah--being oppressed by a disease that brings about gradual destruction.

#### TRANSLATION

O Maharaja Pariksit, best of the Bharatas, the constellations named Krttika were all wives of the moon-god. However, because Prajapati Daksa had cursed him to suffer from a disease causing gradual destruction, the moon-god could not beget children in any of his wives.

#### TEXTS 24-26

#### TEXT

punah prasadya tam somah  
kala lebhe ksaye ditah  
srnu namani lokanam  
matrnam sankarani ca

atha kasyapa-patninam  
yat-prasutam idam jagat  
aditir ditir danuh kastha  
arista surasa ila

munih krodhavasa tamra  
surabhih sarama timih  
timer yado-gana asan  
svapadah sarama-sutah

#### SYNONYMS

punah--again; prasadya--pacifying; tam--him (Prajapati Daksa); somah--the moon-god; kalah--portions of light; lebhe--achieved; ksaye--in gradual destruction (the dark fortnight); ditah--removed; srnu--please hear; namani--all the names; lokanam--of the planets; matrnam--of the mothers; sankarani--pleasing; ca--also; atha--now; kasyapa-patninam--of the wives of Kasyapa; yat-prasutam--from whom was born; idam--this; jagat--whole universe; aditih--Aditi; ditih--Diti; danuh--Danu; kastha--Kastha; arista--Arista; surasa--Surasa; ila--Ila; munih--Muni; krodhavasa--Krodhavasa; tamra--Tamra; surabhih--Surabhi; sarama--Sarama; timih--Timi; timeh--from Timi; yadah-ganah--the aquatics; asan--appeared; svapadah--the ferocious animals like the lions and tigers; sarama-sutah--the children of Sarama.

#### TRANSLATION

Thereafter the King of the moon pacified Prajapati Daksa with courteous words and thus regained the portions of light he had lost during his disease. Nevertheless he could not beget children. The moon loses his shining power during the dark fortnight, and in the bright fortnight it is manifest again. O King Pariksit, now please hear from me the names of Kasyapa's wives, from whose wombs the population of the entire universe has come. They are the mothers of almost all the population of the entire universe, and their names are very auspicious to



hear. They are Aditi, Diti, Danu, Kashtra, Arista, Surasa, Ila, Muni, Krodhavasa, Tamra, Surabhi, Sarama and Timi. From the womb of Timi all the aquatics took birth, and from the womb of Sarama the ferocious animals like the tigers and lions took birth.

TEXT 27

TEXT

surabher mahisa gavo  
ye canye dvisapha nrpa  
tamrayah syena-grdhradya  
muner apsarasam ganah

SYNONYMS

surabheh--from the womb of Surabhi; mahisah--buffalo; gavah--cows; ye--who; ca--also; anye--others; dvi-saphah--having cloven hooves; nrpa--O King; tamrayah--from Tamra; syena--eagles; grdhra-adyah--vultures and so on; muneh--from Muni; apsarasam--of angels; ganah--the groups.

TRANSLATION

My dear King Pariksit, from the womb of Surabhi the buffalo, cow and other animals with cloven hooves took birth, from the womb of Tamra the eagles, vultures and other large birds of prey took birth, and from the womb of Muni the angels took birth.

TEXT 28

TEXT

dandasukadayah sarpa  
rajan krodhavasatmajah  
ilaya bhuruhah sarve  
yatudhanas ca saurasah

SYNONYMS

dandasuka-adayah--headed by the dandasuka snakes; sarpah--reptiles; rajan--O King; krodhavasa-atma-jah--born from Krodhavasa; ilayah--from the womb of Ila; bhuruhah--the creepers and trees; sarve--all; yatudhanah--the cannibals (Raksasas); ca--also; saurasah--from the womb of Surasa.

TRANSLATION

The sons born of Krodhavasa were the serpents known as dandasuka, as well as other serpents and the mosquitoes. All the various creepers and trees were born from the womb of Ila. The Raksasas, bad spirits, were born from the womb of Surasa.

TEXTS 29-31

TEXT

aristayas tu gandharvah  
kasthaya dvisaphetarah

suta danor eka-sastis  
tesam pradhanikan srnu

dvimurdha sambaro 'risto  
hayagrivo vibhavasuh  
ayomukhah sankusirah  
svarbhanuh kapilo 'runah

puloma vrsaparva ca  
ekacakro 'nutapanah  
dhumrakeso virupakso  
vipracittis ca durjayah

#### SYNONYMS

aristayah--from the womb of Arista; tu--but; gandharvah--the Gandharvas; kashayah--from the womb of Kasha; dvi-sapha-itarah--animals such as horses, which do not have cloven hooves; sutah--sons; danoh--from the womb of Danu; eka-sastih--sixty-one; tesam--of them; pradhanikan--the important ones; srnu--hear; dvimurdha--Dvimurdha; sambarah--Sambara; aristah--Arista; hayagrivah--Hayagriva; vibhavasuh--Vibhavasuh; ayomukhah--Ayomukha; sankusirah--Sankusira; svarbhanuh--Svarbhanu; kapilah--Kapila; arunah--Aruna; puloma--Puloma; vrsaparva--Vrsaparva; ca--also; ekacakrah--Ekacakra; anutapanah--Anutapana; dhumrakesah--Dhumrakesa; virupaksah--Virupaksa; vipracittih--Vipracitti; ca--and; durjayah--Durjaya.

#### TRANSLATION

The Gandharvas were born from the womb of Arista, and animals whose hooves are not split, such as the horse, were born from the womb of Kasha. O King, from the womb of Danu came sixty-one sons, of whom these eighteen were very important: Dvimurdha, Sambara, Arista, Hayagriva, Vibhavasuh, Ayomukha, Sankusira, Svarbhanu, Kapila, Aruna, Puloma, Vrsaparva, Ekacakra, Anutapana, Dhumrakesa, Virupaksa, Vipracitti and Durjaya.

#### TEXT 32

#### TEXT

svarbhanoh suprabham kanyam  
uvaha namucih kila  
vrsaparvanas tu sarmistham  
yayatir nahuso bali

#### SYNONYMS

svarbhanoh--of Svarbhanu; suprabham--Suprabha; kanyam--the daughter; uvaha--married; namucih--Namuci; kila--indeed; vrsaparvanah--of Vrsaparva; tu--but; sarmistham--Sarmistha; yayatih--King Yayati; nahusah--the son of Nahusa; bali--very powerful.

#### TRANSLATION

The daughter of Svarbhanu named Suprabha was married by Namuci. The daughter of Vrsaparva named Sarmistha was given to the powerful King Yayati, the son of Nahusa.

TEXTS 33-36

TEXT

vaisvanara-suta yas ca  
catasras caru-darsanah  
upadanavi hayasira  
puloma kalaka tatha

upadanavim hiranyaksah  
kratur hayasiram nrpa  
pulomam kalakam ca dve  
vaisvanara-sute tu kah

upayeme 'tha bhagavan  
kasyapo brahma-coditah  
paulomah kalakeyas ca  
danava yuddha-salinah

tayoh sasti-sahasrani  
yajna-ghnams te pituh pita  
jaghana svar-gato rajann  
eka indra-priyankarah

SYNONYMS

vaisvanara-sutah--the daughters of Vaisvanara; yah--who; ca--and; catasrah--four; caru-darsanah--very, very beautiful; upadanavi--Upadanavi; hayasira--Hayasira; puloma--Puloma; kalaka--Kalaka; tatha--as well; upadanavim--Upadanavi; hiranyaksah--the demon Hiranyaksa; kratuh--Kratu; hayasiram--Hayasira; nrpa--O King; pulomam kalakam ca--Puloma and Kalaka; dve--the two; vaisvanara-sute--daughters of Vaisvanara; tu--but; kah--the prajapati; upayeme--married; atha--then; bhagavan--the most powerful; kasyapah--Kasyapa Muni; brahma-coditah--requested by Lord Brahma; paulomah kalakeyah ca--the Paulomas and Kalakeyas; danavah--demons; yuddha-salinah--very fond of fighting; tayoh--of them; sasti-sahasrani--sixty thousand; yajna-ghnan--who were disturbing sacrifices; te--your; pituh--of the father; pita--the father; jaghana--killed; svah-gatah--in the heavenly planets; rajan--O King; ekah--alone; indra-priyam-karah--to please King Indra.

TRANSLATION

Vaisvanara, the son of Danu, had four beautiful daughters, named Upadanavi, Hayasira, Puloma and Kalaka. Hiranyaksa married Upadanavi, and Kratu married Hayasira. Thereafter, at the request of Lord Brahma, Prajapati Kasyapa married Puloma and Kalaka, the other two daughters of Vaisvanara. From the wombs of these two wives of Kasyapa came sixty thousand sons, headed by Nivatakavaca, who are known as the Paulomas and the Kalakeyas. They were physically very strong and expert in fighting, and their aim was to disturb the sacrifices performed by the great sages. My dear King, when your grandfather Arjuna went to the heavenly planets, he alone killed all these demons, and thus King Indra became extremely affectionate toward him.

TEXT 37

TEXT

vipracittih simhikayam  
satam caikam ajijanat  
rahu-jyestham ketu-satam  
grahatvam ya upagatah

SYNONYMS

vipracittih--Vipracitti; simhikayam--in the womb of his wife Simhika;  
satam--to one hundred; ca--and; ekam--one; ajijanat--gave birth; rahu-  
jyestham--among whom Rahu is the oldest; ketu-satam--one hundred Ketus;  
grahatvam--planethood; ye--all of whom; upagatah--obtained.

TRANSLATION

In his wife Simhika, Vipracitti begot one hundred and one sons, of whom the eldest is Rahu and the others are the one hundred Ketus. All of them attained positions in the influential planets.

TEXTS 38-39

TEXT

athatah sruyatam vamso  
yo 'diter anupurvasah  
yatra narayano devah  
svamsenavatarad vibhuh

vivasvan aryama pusa  
tvastatha savita bhagah  
dhata vidhata varuno  
mitrah satru urukramah

SYNONYMS

atha--thereafter; atah--now; sruyatam--let it be heard; vamsah--the dynasty; yah--which; aditeh--from Aditi; anupurvasah--in chronological order; yatra--wherein; narayanah--the Supreme Personality of Godhead; devah--the Lord; sva-amsena--by His own plenary expansion; avatarat--descended; vibhuh--the Supreme; vivasvan--Vivasvan; aryama--Aryama; pusa--Pusa; tvasta--Tvasta; atha--thereafter; savita--Savita; bhagah--Bhaga; dhata--Dhata; vidhata--Vidhata; varunah--Varuna; mitrah--Mitra; satruh--Satru; urukramah--Urukrama.

TRANSLATION

Now please hear me as I describe the descendants of Aditi in chronological order. In this dynasty the Supreme Personality of Godhead Narayana descended by His plenary expansion. The names of the sons of Aditi are as follows: Vivasvan, Aryama, Pusa, Tvasta, Savita, Bhaga, Dhata, Vidhata, Varuna, Mitra, Satru and Urukrama.

TEXT 40

TEXT

vivasvatah sraddhadevam  
samjnasuyata vai manum

mithunam ca maha-bhaga  
yamam devam yamim tatha  
saiva bhutvatha vadava  
nasatyau susuve bhuvi

SYNONYMS

vivasvatah--of the sun-god; sraddhadevam--named Sraddhadeva; samjna--  
Samjna; asuyata--gave birth; vai--indeed; manum--to Manu; mithunam--  
twins; ca--and; maha-bhaga--the fortunate Samjna; yamam--to Yamaraja;  
devam--the demigod; yamim--to his sister named Yami; tatha--as well as;  
sa--she; eva--also; bhutva--becoming; atha--then; vadava--a mare;  
nasatyau--to the Asvini-kumaras; susuve--gave birth; bhuvi--on this  
earth.

TRANSLATION

Samjna, the wife of Vivasvan, the sun-god, gave birth to the Manu  
named Sraddhadeva, and the same fortunate wife also gave birth to the  
twins Yamaraja and the River Yamuna. Then Yami, while wandering on the  
earth in the form of a mare, gave birth to the Asvini-kumaras.

TEXT 41

TEXT

chaya sanaiscaram lebhe  
savarnim ca manum tatah  
kanyam ca tapatim ya vai  
vavre samvaranam patim

SYNONYMS

chaya--Chaya, another wife of the sun-god; sanaiscaram--Saturn; lebhe--  
begot; savarnim--Savarni; ca--and; manum--the Manu; tatah--from him  
(Vivasvan); kanyam--one daughter; ca--as well as; tapatim--named Tapati;  
ya--who; vai--indeed; vavre--married; samvaranam--Samvarana; patim--  
husband.

TRANSLATION

Chaya, another wife of the sun-god, begot two sons named Sanaiscara  
and Savarni Manu, and one daughter, Tapati, who married Samvarana.

TEXT 42

TEXT

aryamno matrka patni  
tayos carsanayah sutah  
yatra vai manusi jatir  
brahmana copakalpita

SYNONYMS

aryamnah--of Aryama; matrka--Matrka; patni--the wife; tayoh--by their  
union; carsanayah sutah--many sons who were learned scholars; yatra--

wherein; vai--indeed; manusi--human; jatih--species; brahmana--by Lord Brahma; ca--and; upakalpita--was created.

TRANSLATION

From the womb of Matrka, the wife of Aryama, were born many learned scholars. Among them Lord Brahma created the human species, which are endowed with an aptitude for self-examination.

TEXT 43

TEXT

pusanapatyah pistado  
bhagna-danto 'bhavat pura  
yo 'sau daksaya kupitam  
jahasa vivrta-dvijah

SYNONYMS

pusa--Pusa; anapatyah--without children; pista-adah--who lives by eating flour; bhagna-dantah--with broken teeth; abhavat--became; pura--formerly; yah--who; asau--that; daksaya--at Daksa; kupitam--very angry; jahasa--laughed; vivrta-dvijah--uncovering his teeth.

TRANSLATION

Pusa had no sons. When Lord Siva was angry at Daksa, Pusa had laughed at Lord Siva and shown his teeth. Therefore he lost his teeth and had to live by eating only ground flour.

TEXT 44

TEXT

tvastur daityatmaja bharya  
racana nama kanyaka  
sannivesas tayor jajne  
visvarupas ca viryavan

SYNONYMS

tvastuh--of Tvasta; daitya-atma-ja--the daughter of a demon; bharya--wife; racana--Racana; nama--named; kanyaka--a maiden; sannivesah--Sannivesa; tayoh--of those two; jajne--was born; visvarupah--Visvarupa; ca--and; viryavan--very powerful in bodily strength.

TRANSLATION

Racana, the daughter of the Daityas, became the wife of Prajapati Tvasta. By his semina he begot in her womb two very powerful sons named Sannivesa and Visvarupa.

TEXT 45

TEXT

tam vavrire sura-gana

svasriyam dvisatam api  
vimatena parityakta  
gurunangirasena yat

SYNONYMS

tam--him (Visvarupa); vavrire--accepted as a priest; sura-ganah--the demigods; svasriyam--the son of a daughter; dvisatam--of the inimical demons; api--although; vimatena--being disrespected; parityaktah--who were given up; guruna--by their spiritual master; angirasena--Brhaspati; yat--since.

TRANSLATION

Although Visvarupa was the son of the daughter of their eternal enemies the demons, the demigods accepted him as their priest in accordance with the order of Brahma when they were abandoned by their spiritual master, Brhaspati, whom they had disrespected. Thus end the Bhaktivedanta purports to the Sixth Canto, Sixth Chapter, of the Srimad-Bhagavatam, entitled "The Progeny of the Daughters of Daksa." Chapter Seven

Indra Offends His Spiritual Master, Brhaspati.

As related in this chapter, Indra, the King of heaven, committed an offense at the feet of his spiritual master, Brhaspati. Brhaspati therefore left the demigods, who then had no priest. However, at the request of the demigods, Visvarupa, the son of the brahmana Tvasta, became their priest.

Once upon a time, Indra, the King of the demigods, was sitting with his wife Sacidevi and being praised by various demigods like the Siddhas, Caranas and Gandharvas when Brhaspati, the spiritual master of the demigods, entered the assembly. Indra, being too absorbed in material opulence, forgot himself and did not respect Brhaspati, who thus became aware of Indra's pride in his material opulence and immediately disappeared from the assembly to teach him a lesson. Indra became most repentant, understanding that because of his opulence he had forgotten to respect his spiritual master. He left the palace to beg pardon from his spiritual master, but could not find Brhaspati anywhere.

Because of his disrespectful behavior toward his spiritual master. Indra lost all his opulence and was conquered by the demons, who defeated the demigods in a great fight and occupied Indra's throne. King Indra, along with the other demigods, later took shelter of Lord Brahma. Understanding the situation, Lord Brahma chastised the demigods for their offense to their spiritual master. Following Lord Brahma's orders, the demigods accepted Visvarupa, who was a brahmana and the son of Tvasta, as their priest. Then they performed yajnas under the priesthood of Visvarupa and were able to conquer the demons.

TEXT 1

TEXT

sri-rajovaca  
kasya hetoh parityakta  
acaryenatmanah surah  
etad acaksva bhagavan  
chisyanam akramam gurau

## SYNONYMS

sri-raja uvaca--the King inquired; kasya hetoh--for what reason; parityaktah--rejected; acaryena--by the spiritual master, Brhaspati; atmanah--of himself; surah--all the demigods; etat--this; acaksva--kindly describe; bhagavan--O great sage (Sukadeva Gosvami); sisyanam--of the disciples; akramam--the offense; gurau--unto the spiritual master.

## TRANSLATION

Maharaja Pariksit inquired from Sukadeva Gosvami: O great sage, why did the spiritual master of the demigods, Brhaspati, reject the demigods, who were his own disciples? What offense did the demigods commit against their spiritual master? Please describe to me this incident.

## PURPORT

Srila Visvanatha Cakravarti Thakura comments:

saptame guruna tyaktair  
devair daitya-parajitaih  
visvarupo gurutvena  
vrto brahmopadesatah

"This Seventh Chapter describes how Brhaspati was offended by the demigods, how he left them and the demigods were defeated, and how the demigods, following the instructions of Lord Brahma, accepted Visvarupa as the priest to perform their sacrifice."

## TEXTS 2-8

### TEXT

sri-badarayanir uvaca  
indras tribhuvanaisvaryam  
madollanghita-satpathah  
marudbhir vasubhi rudhair  
adityair rbhubhir nrpa

visvedevais ca sadhyais ca  
nasatyabhyam parisritah  
siddha-carana-gandharvair  
munibhir brahmavadibhih

vidyadharapsarobhis ca  
kinnaraih patagoragaih  
nisevyamano maghavan  
stuyamanas ca bharata

upagiyamano lalitam  
asthanadhyasanasritah  
pandurenatapatrena  
candra-mandala-caruna

yuktas canyaih paramesthyais  
camara-vyajana-dibhih  
virajamanah paulamya  
sahardhasanaya bhramam



sa yada paramacaryam  
devanam atmanas ca ha  
nabhyanandata sampraptam  
pratyutthanasanadibhih

vacaspatim muni-varam  
surasura-namaskrtam  
noccacalasanad indrah  
pasyann api sabhagatam

#### SYNONYMS

sri-badarayanih uvaca--Sri Sukadeva Gosvami replied; indrah--King Indra; tri-bhuvana-aisvarya--because of possessing all the material opulences of the three worlds; mada--due to pride; ullanghita--who has transgressed; sat-pathah--the path of Vedic civilization; marudbhih--by the wind demigods, known as the Maruts; vasubhih--by the eight Vasus; rudraih--by the eleven Rudras; adityaih--by the Adityas; rbhubhih--by the Rbhus; nrpa--O King; visvedevaih ca--and by the Visvadevas; sadhyaih--by the Sadhyas; ca--also; nasatyabhyam--by the two Asvini-kumaras; parisritah--surrounded; siddha--by the inhabitants of Siddhaloka; carana--the Caranas; gandharvaih--and the Gandharvas; munibhih--by the great sages; brahmavadibhih--by greatly learned impersonalist scholars; vidyadhara-apsarobhih ca--and by the Vidyadharas and Apsaras; kinnaraih--by the Kinnaras; pataga-uragaih--by the Patagas (birds) and Uragas (snakes); nisevyamanah--being served; maghavan--King Indra; stuyamanah ca--and being offered prayers; bharata--O Maharaja Pariksit; upagiyamanah--being sung before; lalitam--very sweetly; asthana--in his assembly; adhyasana-asritah--situated on the throne; pandurena--white; atapatrena--with an umbrella over the head; candra-mandala-caruna--as beautiful as the circle of the moon; yukta--endowed; ca anyaih--and by other; paramesthyaih--symptoms of an exalted king; camara--by yak-tail; vyajana-adibhih--fans and other paraphernalia; virajamanah--shining; paulamya--his wife, Saci; saha--with; ardhha-asanaya--who occupied half the throne; bhram--greatly; sah--he (Indra); yada--when; parama-acaryam--the most exalted acarya, spiritual master; devanam--of all the demigods; atmanah--of himself; ca--and; ha--indeed; na--not; abhyanandata--welcomed; sampraptam--having appeared in the assembly; pratyutthana--by getting up from the throne; asana-adibhih--and by a seat and other greetings; vacaspatim--the priest of the demigods, Brhaspati; muni-varam--the best of all the sages; sura-asura-namaskrtam--who is respected by both the demigods and the asuras; na--not; uccacala--did get up; asanat--from the throne; indrah--Indra; pasyan api--although seeing; sabha-agatam--entering the assembly.

#### TRANSLATION

Sukadeva Gosvami said: O King, once upon a time, the King of heaven, Indra, being extremely proud because of his great opulence of the three worlds, transgressed the law of Vedic etiquette. Seated on his throne, he was surrounded by the Maruts, Vasus, Rudras, Adityas, Rbhus, Visvadevas, Sadhyas, Asvini-kumaras, Siddhas, Caranas and Gandharvas and by great saintly persons. Also surrounding him were the Vidyadharas, Apsaras, Kinnaras, Patagas [birds] and Uragas [snakes]. All of them were offering Indra their respects and services, and the Apsaras and Gandharvas were dancing and singing with very sweet musical instruments. Over Indra's head was a white umbrella as effulgent as the full moon. Fanned by yak-

tail whisks and served with all the paraphernalia of a great king, Indra was sitting with his wife, Sacidevi, who occupied half the throne, when the great sage Brhaspati appeared in that assembly. Brhaspati, the best of the sages, was the spiritual master of Indra and the demigods and was respected by the demigods and demons alike. Nevertheless, although Indra saw his spiritual master before him, he did not rise from his own seat or offer a seat to his spiritual master, nor did Indra offer him a respectful welcome. Indra did nothing to show him respect.

TEXT 9

TEXT

tato nirgatya sahasa  
kavir angirasah prabhuh  
ayayau sva-grham tusnim  
vidvan sri-mada-vikriyam

SYNONYMS

tatah--thereafter; nirgatya--going out; sahasa--suddenly; kavir--the great learned sage; angirasah--Brhaspati; prabhuh--the master of the demigods; ayayau--returned; sva-grham--to his home; tusnim--being silent; vidvan--having known; sri-mada-vikriyam--deterioration because of madness due to opulence.

TRANSLATION

Brhaspati knew everything that would happen in the future. Seeing Indra's transgression of etiquette, he completely understood that Indra was puffed up by his material opulence. Although able to curse Indra, he did not do so. Instead, he left the assembly and in silence returned to his home.

TEXT 10

TEXT

tarhy eva pratibudhyendro  
guru-helanam atmanah  
garhayam asa sadasi  
svayam atmanam atmana

SYNONYMS

tarhi--then, immediately; eva--indeed; pratibudhya--realizing; indrah--King Indra; guru-helanam--disrespect to the spiritual master; atmanah--his own; garhayam asa--reproached; sadasi--in that assembly; svayam--personally; atmanam--himself; atmana--by himself.

TRANSLATION

Indra, the King of heaven, could immediately understand his mistake. Realizing he had disrespected his spiritual master, he condemned himself in the presence of all the members of the assembly.

TEXT 11

TEXT

aho bata mayasadhu  
krtam vai dabhra-buddhina  
yan mayaisvarya-mattena  
guruh sadasi katkrtah

SYNONYMS

aho--alas; bata--indeed; maya--by me; asadhu--disrespectful; krtam--the action done; vai--certainly; dabhra-buddhina--being of less intelligence; yat--because; maya--by me; aisvarya-mattena--being very proud of material opulence; guruh--the spiritual master; sadasi--in this assembly; kat-krtah--mistreated.

TRANSLATION

Alas, what a regrettable deed I have committed because of my lack of intelligence and my pride in my material opulences. I failed to show respect to my spiritual master when he entered this assembly, and thus I have insulted him.

TEXT 12

TEXT

ko grdhyet pandito laksmim  
tripistapa-pater api  
yayaham asuram bhavam  
nito 'dya vibudhesvarah

SYNONYMS

kah--who; grdhyet--would accept; panditah--a learned man; laksmim--opulences; tri-pista-pa-pateh api--although I am the King of the demigods; yaya--by which; aham--I; asuram--demoniac; bhavam--mentality; nitah--carried to; adya--now; vibudha--of the demigods, who are in the mode of goodness; isvarah--the King.

TRANSLATION

Although I am King of the demigods, who are situated in the mode of goodness, I was proud of a little opulence and polluted by false ego. Under the circumstances, who in this world would accept such riches at the risk of falling down ? Alas! I condemn my wealth and opulence.

PURPORT

Sri Caitanya Mahaprabhu prayed to the Supreme Personality of Godhead, na dhanam na janam na sundarim kavitam va jagad-isa kamaye: "O my Lord, I do not aspire for material opulence or wealth, nor do I want a great number of followers to accept me as their leader, nor do I want a very beautiful wife to please me." Mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi: "I do not even want liberation. All I want, life after life, is to be a faithful servant of Your Lordship." According to the laws of nature, when one is extremely opulent one becomes degraded, and this is true both individually and collectively. The demigods are situated in the mode of goodness, but sometimes even one who is situated

in such an exalted position as King Indra, the king of all the demigods, falls down because of material opulence. We are now actually seeing this in America. The entire American nation has tried to advance in material opulence without striving to produce ideal human beings. The result is that Americans are now regretting the wholesale criminality of American society and are wondering how America has become so lawless and unmanageable. As stated in Srimad-Bhagavatam (7.5.31), na te viduh svartha-gatim hi visnum: persons who are unenlightened do not know the aim of life, which is to return home, back to Godhead. Therefore, both individually and collectively, they try to enjoy so-called material comforts, and they become addicted to wine and women. The men produced in such a society are less than fourth class. They are the unwanted population known as varna-sankara, and as stated in Bhagavad-gita, an increase of varna-sankara population creates a hellish society. This is the society in which Americans now find themselves.

Fortunately, however, the Hare Krsna movement has come to America, and many fortunate young men are giving serious attention to this movement, which is creating ideal men of first-class character, men who completely refrain from meat-eating, illicit sex, intoxication and gambling. If the American people are serious about curbing the degraded criminal life of their nation, they must take to the Krsna consciousness movement and try to create the kind of human society advised in Bhagavad-gita (catur-varnyam maya srstam guna-karma-vibhagasah). They must divide their society into first-class men, second-class men, third-class men and fourth-class men. Since they are now creating only men who are less than fourth class, how can they avoid the dangers of a criminal society? Long, long ago, Lord Indra regretted his disrespect to his spiritual master, Brhaspati. Similarly, it is advised that the American people regret their mistaken advancement in civilization. They should take advice from the spiritual master, the representative of Krsna. If they do so, they will be happy, and theirs will be an ideal nation to lead the entire world.

#### TEXT 13

#### TEXT

yah paramesthyam dhisanam  
 adhitisthan na kancana  
 pratyuttisthed iti bruyur  
 dharmam te na param viduh

#### SYNONYMS

yah--anyone who; paramesthyam--royal; dhisanam--throne; adhitisthan--sitting on; na--not; kancana--anyone; pratyuttisthet--should rise before; iti--thus; bruyuh--those who say; dharmam--the codes of religion; te--they; na--not; param--higher; viduh--know.

#### TRANSLATION

If a person says, "One who is situated on the exalted throne of a king should not stand up to show respect to another king or a brahmana," it is to be understood that he does not know the superior religious principles.

#### PURPORT

Srila Visvanatha Cakravarti Thakura says in this regard that when a president or king is sitting on his throne, he does not need to show

respect to everyone who comes within his assembly, but he must show respect to superiors like his spiritual master, brahmanas and Vaisnavas. There are many examples of how he should act. When Lord Krsna was sitting on His throne and Narada fortunately entered His assembly, even Lord Krsna immediately stood up with His officers and ministers to offer respectful obeisances to Narada. Narada knew that Krsna is the Supreme Personality of Godhead, and Krsna knew that Narada was His devotee, but although Krsna is the Supreme Lord and Narada is the Lord's devotee, the Lord observed the religious etiquette. Since Narada was a brahmacari, a brahmana and an exalted devotee, even Krsna, while acting as a king, offered His respectful obeisances unto Narada. Such is the conduct visible in the Vedic civilization. A civilization in which the people do not know how the representative of Narada and Krsna should be respected, how society should be formed and how one should advance in Krsna consciousness--a society concerned only with manufacturing new cars and new skyscrapers every year and then breaking them to pieces and making new ones--may be technologically advanced, but it is not a human civilization. A human civilization is advanced when its people follow the catur-varnya system, the system of four orders of life. There must be ideal, first-class men to act as advisors, second-class men to act as administrators, third-class men to produce food and protect cows, and fourth-class men who obey the three higher classes of society. One who does not follow the standard system of society should be considered a fifth-class man. A society without Vedic laws and regulations will not be very helpful to humanity. As stated in this verse, dharmam te na param viduh: such a society does not know the aim of life and the highest principle of religion.

#### TEXT 14

#### TEXT

tesam kupatha-destnam  
 patatam tamasi hy adhah  
 ye sraddadhyur vacas te vai  
 majjanty asma-plava iva

#### SYNONYMS

tesam--of them (the misleaders); ku-patha-destnam--who show the path of danger; patatam--themselves falling; tamasi--in darkness; hi--indeed; adhah--down; ye--anyone who; sraddadhyuh--place faith in; vacah--the words; te--they; vai--indeed; majjanti--sink; asma-plavah--boats made of stone; iva--like.

#### TRANSLATION

Leaders who have fallen into ignorance and who mislead people by directing them to the path of destruction [as described in the previous verse] are, in effect, boarding a stone boat, and so too are those who blindly follow them. A stone boat would be unable to float and would sink in the water with its passengers. Similarly, those who mislead people go to hell, and their followers go with them.

#### PURPORT

As stated in the Vedic literature (Bhag. 11.20.17):

nr-deham adyam sulabham sudurlabham  
plavam sukalpam guru-karna-dharam

We, the conditioned souls, have fallen in the ocean of nescience, but the human body fortunately provides us a good opportunity to cross the ocean because the human body is like a very good boat. When directed by a spiritual master acting as the captain, the boat can very easily cross the ocean. Furthermore, the boat is helped across by favorable winds, which are the instructions of Vedic knowledge. If one does not take advantage of all these facilities to cross the ocean of nescience, he is certainly committing suicide.

One who boards a boat made of stone is doomed. To be elevated to the stage of perfection, humanity must first give up false leaders who present boats of stone. All of human society is in such a dangerous position that to be rescued it must abide by the standard instructions of the Vedas. The cream of these instructions appears in the form of Bhagavad-gita. One should not take shelter of any other instructions, for Bhagavad-gita gives direct instructions on how to fulfill the aim of human life. Lord Sri Krsna therefore says, sarva-dharman parityajya mam ekam saranam vraja: "Give up all other processes of religion and simply surrender to Me." Even if one does not accept Lord Krsna as the Supreme Personality of Godhead, His instructions are so exalted and beneficial for humanity that if one follows His instructions one will be saved. Otherwise one will be cheated by unauthorized meditation and gymnastic methods of yoga. Thus one will board a boat of stone. which will sink and drown all its passengers. Unfortunately. although the American people are extremely eager to get out of materialistic chaos, they are sometimes found to patronize the makers of stone boats. That will not help them. They must take the proper boat offered by Krsna in the form of the Krsna consciousness movement. Then they will be easily saved. In this regard Srila Visvanatha Cakravarti Thakura comments: asmamayah plavo yesam te yatha majjantam plavam anumajjanti tatheti raja-nity-upadestrsu sva-sabhyesu kopo vyanjitah. If society is guided by political diplomacy, with one nation maneuvering against another, it will certainly sink like a stone boat. political maneuvering and diplomacy will not save human society. People must take to Krsna consciousness to understand the aim of life, to understand God. and to fulfill the human mission.

TEXT 15

TEXT

athaham amaracaryam  
agadha-dhisanam dvijam  
prasadayisye nisathah  
sirsna tac-caranam sprsan

SYNONYMS

atha--therefore; aham--I; amara-acaryam--the spiritual master of the demigods; agadha-dhisanam--whose spiritual knowledge is deep; dvijam--the perfect brahmana; prasadayisye--I shall please; nisathah--without duplicity; sirsna--with my head; tat-caranam--his lotus feet; sprsan--touching.

TRANSLATION

King Indra said: Therefore with great frankness and without duplicity I shall now bow my head at the lotus feet of Brhaspati, the spiritual master of the demigods. Because he is in the mode of goodness, he is fully aware of all knowledge and is the best of the brahmanas. Now I shall touch his lotus feet and offer my obeisances unto him to try to satisfy him.

#### PURPORT

Coming to his senses, King Indra realized that he was not a very sincere disciple of his spiritual master, Brhaspati. Therefore he decided that henceforward he would be nisatha, nonduplicitous. Nisathah sirsna-tac-caranam sprsan: he decided to touch his head to the feet of his spiritual master. From this example, we should learn this principle enunciated by Visvanatha Cakravarti Thakura:

yasya prasada bhagavat-prasado  
yasyaprasadan na gatih kuto 'pi

"By the mercy of the spiritual master one is benedicted by the mercy of Krsna. Without the grace of the spiritual master, one cannot make any advancement." A disciple should never be a hypocrite or be unfaithful to his spiritual master. In Srimad-Bhagavatam (11.17.27), the spiritual master is also called acarya. Acaryam mam vijaniyan: the Supreme Personality of Godhead says that one should respect the spiritual master, accepting him as the Lord Himself. Navamanyeta karhicit: one should not disrespect the acarya at any time. Na martya-buddhyasuyeta: one should never think the acarya an ordinary person. Familiarity sometimes breeds contempt, but one should be very careful in one's dealings with the acarya. Agadha-dhisanam dvijam: the acarya is a perfect brahmana and has unlimited intelligence in guiding the activities of his disciple. Therefore Krsna advises in Bhagavad-gita (4.34):

tad viddhi pranipatena  
pariprasnena sevaya  
upadeksyanti te jnanam  
jnaninas tattva-darsinah

"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." One should fully surrender unto the spiritual master. and with service (sevaya) one should approach him for further spiritual enlightenment.

#### TEXT 16

#### TEXT

evam cintayatas tasya  
maghono bhagavan grhat  
brhaspatir gato 'drstam  
gatim adhyatma-mayaya

#### SYNONYMS

evam--thus; cintayatah--while thinking very seriously; tasya--he; maghonah--Indra; bhagavan--the most powerful; grhat--from his home;

brhaspatih--Brhaspati; gatah--went; adrstam--invisible; gatim--to a state; adhyatma--due to being highly elevated in spiritual consciousness; mayaya--by his potency.

#### TRANSLATION

While Indra, the King of the demigods, thought in this way and repented in his own assembly, Brhaspati, the most powerful spiritual master, understood his mind. Thus he became invisible to Indra and left home, for Brhaspati was spiritually more powerful than King Indra.

#### TEXT 17

#### TEXT

guror nadhigatah samjnam  
pariksan bhagavan svarat  
dhyayan dhiya surair yuktah  
sarma nalabhatatmanah

#### SYNONYMS

guroh--of his spiritual master; na--not; adhigatah--finding; samjnam--trace; pariksan--searching vigorously all around; bhagavan--the most powerful Indra; svarat--independent; dhyayan--meditating; dhiya--by wisdom; suraih--by the demigods; yuktah--surrounded; sarma--peace; na--not; alabhata--obtained; atmanah--of the mind.

#### TRANSLATION

Although Indra searched vigorously with the assistance of the other demigods, he could not find Brhaspati. Then Indra thought, "Alas, my spiritual master has become dissatisfied with me, and now I have no means of achieving good fortune." Although Indra was surrounded by demigods, he could not find peace of mind.

#### TEXT 18

#### TEXT

tac chrutvaivasurah sarva  
asrityausanasam matam  
devan pratyudyamam cakrur  
durmada atatayinah

#### SYNONYMS

tat srutva--hearing that news; eva--indeed; asurah--the demons; sarve--all; asritya--taking shelter of; ausanasam--of Sukracarya; matam--the instruction; devan--the demigods; pratyudyamam--action against; cakruh--performed; durmadah--not very intelligent; atatayinah--equipped with arms for fighting.

#### TRANSLATION

Hearing of the pitiable condition of King Indra, the demons, following the instructions of their guru, Sukracarya, equipped themselves with weapons and declared war against the demigods.



TEXT 19

TEXT

tair visrstesubhis tiksnair  
nirbhinnangoru-bahavah  
brahmanam saranam jagmuh  
sahendra nata-kandharah

SYNONYMS

taih--by them (the demons); visrsta--thrown; isubhih--by the arrows;  
tiksnaih--very sharp; nirbhinna--pierced all over; anga--bodies; uru--  
thighs; bahavah--and arms; brahmanam--of Lord Brahma; saranam--the  
shelter; jagmuh--approached; saha-indrah--with King Indra; nata-  
kandharah--their heads bent downward.

TRANSLATION

The demigods' heads, thighs and arms and the other parts of their  
bodies were injured by the sharp arrows of the demons. The demigods,  
headed by Indra, saw no other course than to immediately approach Lord  
Brahma with bowed heads for shelter and proper instruction.

TEXT 20

TEXT

tams tathabhyarditan viksyā  
bhagavan atmabhur ajah  
krpaya paraya deva  
uvaca parisantvayan

SYNONYMS

tan--them (the demigods); tatha--in that way; abhyarditan--afflicted  
by the weapons of the demons; viksyā--seeing; bhagavan--the most  
powerful; atma-bhuh--Lord Brahma; ajah--who was not born like an ordinary  
human being; krpaya--out of causeless mercy; paraya--great; devah--Lord  
Brahma; uvaca--said; parisantvayan--pacifying them.

TRANSLATION

When the most powerful Lord Brahma saw the demigods coming toward him,  
their bodies gravely injured by the arrows of the demons, he pacified  
them by his great causeless mercy and spoke as follows.

TEXT 21

TEXT

sri-brahmovaca  
aho bata sura-srestha  
hy abhadram vah krtam mahat  
brahmistham brahmanam dantam  
aisvaryan nabhyanandata

## SYNONYMS

sri-brahma uvaca--Lord Brahma said; aho--alas; bata--it is very astonishing; sura-sresthah--O best of the demigods; hi--indeed; abhadram--injustice; vah--by you; krtam--done; mahat--great; brahmistham--a person fully obedient to the Supreme Brahman; brahmanam--a brahmana; dantam--who has fully controlled the mind and senses; aisvaryat--because of your material opulence; na--not; abhyanandata--welcomed properly.

## TRANSLATION

Lord Brahma said: O best of the demigods, unfortunately, because of madness resulting from your material opulence, you failed to receive Brhaspati properly when he came to your assembly. Because he is aware of the Supreme Brahman and fully in control of his senses, he is the best of the brahmanas. Therefore it is very astonishing that you have acted impudently toward him.

## PURPORT

Lord Brahma recognized the brahminical qualifications of Brhaspati, who was the spiritual master of the demigods because of his awareness of the Supreme Brahman. Brhaspati was very much in control of his senses and mind, and therefore he was a most qualified brahmana. Lord Brahma chastised the demigods for not properly respecting this brahmana, who was their guru. Lord Brahma wanted to impress upon the demigods that one's guru should not be disrespected under any circumstances. When Brhaspati entered the assembly of the demigods, they and their king, Indra, took him for granted. Since he came every day, they thought, they did not need to show him special respect. As it is said, familiarity breeds contempt. Being very much displeased, Brhaspati immediately left Indra's palace. Thus all the demigods, headed by Indra, became offenders at the lotus feet of Brhaspati, and Lord Brahma, being aware of this, condemned their neglect. In a song we sing every day, Narottama dasa Thakura says, caksudana dila yei, janme janme prabhu sei: the guru gives spiritual insight to the disciple, and therefore the guru should be considered his master, life after life. Under no circumstances should the guru be disrespected, but the demigods, being puffed up by their material possessions, were disrespectful to their guru. Therefore Srimad-Bhagavatam (11.17.27) advises, acaryam mam vijaniyan navamanyeta karhicit. na martya-buddhyasuyeta: the acarya should always be offered respectful obeisances; one should never envy the acarya, considering him an ordinary human being.

## TEXT 22

### TEXT

tasyayam anayasyasit  
parebhyo vah parabhavah  
praksinebhyah sva-vairibhyah  
samrddhanam ca yat surah

## SYNONYMS

tasya--that; ayam--this; anayasya--of your ungrateful activity; asit--was; parebhyah--by others; vah--of all of you; parabhavah--the defeat; praksinebhyah--although they were weak; sva-vairibhyah--by your own

enemies, who were previously defeated by you; samrddhanam--being yourselves very opulent; ca--and; yat--which; surah--O demigods.

#### TRANSLATION

Because of your misbehavior toward Brhaspati, you have been defeated by the demons. My dear demigods, since the demons were weak, having been defeated by you several times, how else could you, who were so advanced in opulence, be defeated by them?

#### PURPORT

The devas are celebrated for fighting with the asuras perpetually. In such fights the asuras were always defeated, but this time the demigods were defeated. Why? The reason, as stated here, was that they had offended their spiritual master. Their impudent disrespect of their spiritual master was the cause of their defeat by the demons. As stated in the sastras, when one disrespects a respectable superior, one loses his longevity and the results of his pious activities, and in this way one is degraded.

#### TEXT 23

#### TEXT

maghavan dvisatah pasya  
praksinan gurv-atikramat  
sampraty upacitan bhuyah  
kavyam aradhya bhaktitah  
adadiraṅ nilayanam  
mamaṅ bhrgu-devatah

#### SYNONYMS

maghavan--O Indra; dvisatah--your enemies; pasya--just see; praksinan--being very weak (formerly); guru-atikramat--because of disrespecting their guru, Sukracarya; samprati--at the present moment; upacitan--powerful; bhuyah--again; kavyam--their spiritual master, Sukracarya; aradhya--worshipping; bhaktitah--with great devotion; adadiraṅ--may take away; nilayanam--the abode, Satyaloka; mama--my; api--even; bhrgu-devatah--who are now strong devotees of Sukracarya, the disciple of Bhrgu.

#### TRANSLATION

O Indra, your enemies, the demons, were extremely weak because of their disrespect toward Sukracarya, but since they have now worshiped Sukracarya with great devotion, they have again become powerful. By their devotion to Sukracarya, they have increased their strength so much that now they are even able to easily seize my abode from me.

#### PURPORT

Lord Brahma wanted to point out to the demigods that by the strength of the guru one can become most powerful within this world, and by the displeasure of the guru one can lose everything. This is confirmed by the song of Visvanatha Cakravarti Thakura:

yasya prasada bhagavat-prasado  
yasyaprasadan na gatih kuto 'pi

"By the mercy of the spiritual master one is benedicted by the mercy of Krsna. Without the grace of the spiritual master, one cannot make any advancement." Although the demons are insignificant in comparison to Lord Brahma, because of the strength of their guru they were so powerful that they could even seize Brahmaloaka from Lord Brahma. We therefore pray to the spiritual master:

mukam karoti vacalam  
pangum langhayate girim  
yat-krpa tam aham vande  
sri-gurum dina-taranam

By the mercy of the guru, even a dumb man can become the greatest orator, and even a lame man can cross mountains. As advised by Lord Brahma, one should remember this sastric injunction if one desires success in his life.

#### TEXT 24

#### TEXT

tripistapam kim ganayanty abhedya-  
mantra bhrgunam anusiksitarthah  
na vipra-govinda-gav-isvaranam  
bhavanty abhadrani naresvaranam

#### SYNONYMS

tri-pista-pam--all the demigods, including Lord Brahma; kim--what; ganayanti--they care for; abhedya-mantrah--whose determination to carry out the orders of the spiritual master is unbreakable; bhrgunam--of the disciples of Bhrgu Muni like Sukracarya; anusiksita-arthah--deciding to follow the instructions; na--not; vipra--the brahmanas; govinda--the Supreme Personality of Godhead, Krsna; go--the cows; isvaranam--of persons favoring or considering worshipable; bhavanti--are; abhadrani--any misfortunes; nara-isvaranam--or of kings who follow this principle.

#### TRANSLATION

Because of their firm determination to follow the instructions of Sukracarya, his disciples, the demons, are now unconcerned about the demigods. In fact, kings or others who have determined faith in the mercy of brahmanas, cows and the Supreme Personality of Godhead, Krsna, and who always worship these three are always strong in their position.

#### PURPORT

From the instructions of Lord Brahma it is understood that everyone should very faithfully worship the brahmanas, the Supreme personality of Godhead and the cows. The Supreme Personality of Godhead is go-brahmana-hitaya ca: He is always very kind to cows and brahmanas. Therefore one who worships Govinda must satisfy Him by worshiping the brahmanas and cows. If a government worships the brahmanas, the cows and Krsna, Govinda, it is never defeated anywhere; otherwise it must always be defeated and condemned everywhere. At the present moment, all over the

world, governments have no respect for brahmanas, cows and Govinda, and consequently there are chaotic conditions all over the world. In summary, although the demigods were very powerful in material opulence, the demons defeated them in battle because the demigods had behaved disrespectfully toward a brahmana, Brhaspati, who was their spiritual master.

#### TEXT 25

##### TEXT

tad visvarupam bhajatasu vipram  
tapasvinam tvastram athatmavantam  
sabhajito 'rthan sa vidhasyate vo  
yadi ksamisyadhvam utasya karma

##### SYNONYMS

tat--therefore; visvarupam--Visvarupa; bhajata--just worship as guru; asu--immediately; vipram--who is a perfect brahmana; tapasvinam--undergoing great austerities and penances; tvastram--the son of Tvasta; atha--as well as; atma-vantam--very independent; sabhajitah--being worshiped; arthan--the interests; sah--he; vidhasyate--will execute; vah--of all of you; yadi--if; ksamisyadhvam--you tolerate; uta--indeed; asya--his; karma--activities (to support the Daityas).

##### TRANSLATION

O demigods, I instruct you to approach Visvarupa, the son of Tvasta, and accept him as your guru. He is a pure and very powerful brahmana undergoing austerity and penances. Pleased by your worship, he will fulfill your desires, provided that you tolerate his being inclined to side with the demons.

##### PURPORT

Lord Brahma advised the demigods to accept the son of Tvasta as their spiritual master although he was always inclined toward the benefit of the asuras.

#### TEXT 26

##### TEXT

sri-suka uvaca  
ta evam udita rajan  
brahmana vigata-jvarah  
rsim tvastram upavrajya  
parisvajyedam abruvan

##### SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami said; te--all the demigods; evam--thus; uditah--being advised; rajan--O King Pariksit; brahmana--by Lord Brahma; vigata-jvarah--being relieved from the aggrievement caused by the demons; rsim--the great sage; tvastram--to the son of Tvasta; upavrajya--going; parisvajya--embracing; idam--this; abruvan--spoke.

##### TRANSLATION

Srila Sukadeva Gosvami continued: Thus advised by Lord Brahma and relieved of their anxiety, all the demigods went to the sage Visvarupa, the son of Tvasta. My dear King, they embraced him and spoke as follows.

TEXT 27

TEXT

sri-deva ucuh  
vayam te 'tithayah prapta  
asramam bhadram astu te  
kamah sampadyatam tata  
pitnam samayocitah

SYNONYMS

sri-devah ucuh--the demigods said; vayam--we; te--your; atithayah--guests; praptah--arrived at; asramam--your abode; bhadram--good fortune; astu--let there be; te--unto you; kamah--the desire; sampadyatam--let it be executed; tata--O darling; pitnam--of us, who are just like your fathers; samayocitah--suitable to the present time.

TRANSLATION

The demigods said: Beloved Visvarupa, may there be all good fortune for you. We, the demigods, have come to your asrama as your guests. Please try to fulfill our desires according to the time, since we are on the level of your parents.

TEXT 28

TEXT

putranam hi paro dharmah  
pitr-susrusanam satam  
api putravatam brahman  
kim uta brahmacarinam

SYNONYMS

putranam--of sons; hi--indeed; parah--superior; dharmah--religious principle; pitr-susrusanam--the service of the parents; satam--good; api--even; putra-vatam--of those who have sons; brahman--O dear brahmana; kim uta--what to speak; brahmacarinam--of brahmacaris.

TRANSLATION

O brahmana, the highest duty of a son, even though he has sons of his own, is to serve his parents, and what to speak of a son who is a brahmacari?

TEXTS 29-30

TEXT

acaryo brahmano murtih  
pita murtih prajapateh

bhrata marutpater murtir  
mata saksat ksites tanuh

dayaya bhagini murtir  
dharmasyatmatithih svayam  
agner abhyagato murtih  
sarva-bhutani catmanah

#### SYNONYMS

acaryah--the teacher or spiritual master who instructs Vedic knowledge by his personal behavior; brahmanah--of all the Vedas; murtih--the personification; pita--the father; murtih--the personification; prajapateh--of Lord Brahma; bhrata--the brother; marut-pateh murtih--the personification of Indra; mata--the mother; saksat--directly; ksith--of the earth; tanuh--the body; dayayah--of mercy; bhagini--the sister; murtih--the personification; dharmasya--of religious principles; atma--the self; atithih--the guest; svayam--personally; agneh--of the fire-god; abhyagatah--the invited guest; murtih--the personification; sarva-bhutani--all living entities; ca--and; atmanah--of the Supreme Lord Visnu.

#### TRANSLATION

The acarya, the spiritual master who teaches all the Vedic knowledge and gives initiation by offering the sacred thread, is the personification of all the Vedas. Similarly, a father personifies Lord Brahma; a brother, King Indra; a mother, the planet earth; and a sister, mercy. A guest personifies religious principles, an invited guest personifies the demigod Agni, and all living entities personify Lord Visnu, the Supreme Personality of Godhead.

#### PURPORT

According to the moral instructions of Canakya Pandita, atmavat sarva-bhutesu: one should observe all living entities to be on the same level as oneself. This means that no one should be neglected as inferior; because Paramatma is seated in everyone's body, everyone should be respected as a temple of the Supreme Personality of Godhead. This verse describes the different ways in which one should respect a guru, a father, a brother, a sister, a guest and so on.

#### TEXT 31

#### TEXT

tasmat pitrnam artanam  
artim para-parabhavam  
tapasapanayams tata  
sandesham kartum arhasi

#### SYNONYMS

tasmat--therefore; pitrnam--of the parents; artanam--who are in distress; artim--the grief; para-parabhavam--being defeated by the enemies; tapasa--by the strength of your austerities; apanayan--taking away; tata--O dear son; sandesham--our desire; kartum arhasi--you deserve to execute.

#### TRANSLATION

Dear son, we have been defeated by our enemies, and therefore we are very much aggrieved. Please mercifully fulfill our desires by relieving our distress through the strength of your austerities. Please fulfill our prayers.

#### TEXT 32

#### TEXT

vrnimahe tvopadhyayam  
brahmistham brahmanam gurum  
yathanjasa vijesyamah  
sapatnams tava tejasa

#### SYNONYMS

vrnimahe--we choose; tva--you; upadhyayam--as teacher and spiritual master; brahmistham--being perfectly aware of the Supreme Brahman; brahmanam--a qualified brahmana; gurum--the perfect spiritual master; yatha--so that; anjasa--very easily; vijesyamah--we shall defeat; sapatnan--our rivals; tava--your; tejasa--by the power of austerity.

#### TRANSLATION

Since you are completely aware of the Supreme Brahman, you are a perfect brahmana, and therefore you are the spiritual master of all orders of life. We accept you as our spiritual master and director so that by the power of your austerity we may easily defeat the enemies who have conquered us.

#### PURPORT

One must approach a particular type of guru to execute a particular type of duty. Therefore although Visvarupa was inferior to the demigods, the demigods accepted him as their guru to conquer the demons.

#### TEXT 33

#### TEXT

na garhayanti hy arthesu  
yavisthanghry-abhivadanam  
chandobhyo 'nyatra na brahman  
vayo jyaisthyasya karanam

#### SYNONYMS

na--not; garhayanti--forbid; hi--indeed; arthesu--in acquiring interests; yavistha-anghri--at the lotus feet of a junior; abhivadanam--offering obeisances; chandobhyah--the Vedic mantras; anyatra--apart from; na--not; brahman--O brahmana; vayah--age; jyaisthyasya--of seniority; karanam--the cause.

#### TRANSLATION



The demigods continued: Do not fear criticism for being younger than us. Such etiquette does not apply in regard to Vedic mantras. Except in relationship to Vedic mantras, seniority is determined by age, but one may offer respectful obeisances even to a younger person who is advanced in chanting Vedic mantras. Therefore although you are junior in relationship to us, you may become our priest without hesitation.

#### PURPORT

It is said, vrddhatvam vayasa vina: one may be senior without being advanced in age. Even if one is not old, one gains seniority if he is senior in knowledge. Visvarupa was junior in relationship to the demigods because he was their nephew, but the demigods wanted to accept him as their priest, and therefore he would have to accept obeisances from them. The demigods explained that this should not be a cause for hesitation; he could become their priest because he was advanced in Vedic knowledge. Similarly. Canakya Pandita advises, nicad apy uttamam jnanam: one may accept education from a member of a lower social order. The brahmanas, the members of the most elevated varna, are teachers, but a person in a lower family, such as a family of ksatriyas, vaisyas or even sudras, may be accepted as a teacher if he has knowledge. Sri Caitanya Mahaprabhu approved of this when He expressed this opinion before Ramananda Raya (Cc. Madhya 8.128):

kiba vipra, kiba nyasi, sudra kene naya  
yei krsna-tattva-vetta, sei 'guru' haya

It does not matter whether one is a brahmana, sudra, grhastha or sannyasi. These are all material designations. A spiritually advanced person has nothing to do with such designations. Therefore, if one is advanced in the science of Krsna consciousness, regardless of his position in human society, he may become a spiritual master.

#### TEXT 34

#### TEXT

sri-rsir uvaca  
abhyarthitah sura-ganaih  
paurahitye maha-tapah  
sa visvarupas tan aha  
prasannah slaksnaya gira

#### SYNONYMS

sri-rsih uvaca--Sukadeva Gosvami continued to speak; abhyarthitah--being requested; sura-ganaih--by the demigods; paurahitye--in accepting the priesthood; maha-tapah--highly advanced in austerity and penances; sah--he; visvarupah--Visvarupa; tan--to the demigods; aha--spoke; prasannah--being satisfied; slaksnaya--sweet; gira--with words.

#### TRANSLATION

Sukadeva Gosvami continued: When all the demigods requested the great Visvarupa to be their priest, Visvarupa, who was advanced in austerities, was very pleased. He replied to them as follows.

#### TEXT 35

#### TEXT

sri-visvarupa uvaca  
vigarhitam dharma-silair  
brahmavarca-upavyayam  
katham nu mad-vidho natha  
lokesair abhiyacitam  
pratyakhyasyati tac-chisyah  
sa eva svartha ucyate

#### SYNONYMS

sri-visvarupah uvaca--Sri Visvarupa said; vigarhitam--condemned; dharma-silair--by persons respectful to the religious principles; brahmavarca--of brahminical strength or power; upavyayam--causes loss; katham--how; nu--indeed; mat-vidhah--a person like me; nathah--O lords; loka-isaih--by the ruling powers of different planets; abhiyacitam--request; pratyakhyasyati--will refuse; tat-sisyah--who is on the level of their disciple; sah--that; eva--indeed; sva-arthah--real interest; ucyate--is described as.

#### TRANSLATION

Sri Visvarupa said: O demigods, although the acceptance of priesthood is decried as causing the loss of previously acquired brahminical power, how can someone like me refuse to accept your personal request? You are all exalted commanders of the entire universe. I am your disciple and must take many lessons from you. Therefore I cannot refuse you. I must agree for my own benefit.

#### PURPORT

The professions of a qualified brahmana are pathana, pathana, yajana, yajana, dana and pratigraha. The words yajana and yajana mean that a brahmana becomes the priest of the populace for the sake of their elevation. One who accepts the post of spiritual master neutralizes the sinful reactions of the yajamana, the one on whose behalf he performs yajna. Thus the results of the pious acts previously performed by the priest or spiritual master are diminished. Therefore priesthood is not accepted by learned brahmanas. Nevertheless, the greatly learned brahmana Visvarupa became the priest of the demigods because of his profound respect for them.

#### TEXT 36

#### TEXT

akincananam hi dhanam silonchanam  
teneha nirvartita-sadhu-satkriyah  
katham vigarhyam nu karomy adhisvarah  
paurodhasam hrsyati yena durmatih

#### SYNONYMS

akincananam--of persons who have taken to austerities and penances to become detached from worldly possessions; hi--certainly; dhanam--the wealth; sila--the collecting of grains left in the field; unchanam--and

the collecting of grains left in the wholesale marketplace; tena--by that means; iha--here; nirvartita--accomplishing; sadhu--of the exalted devotees; sat-kriyah--all the pious activities; katham--how; vigarhyam--reproachable; nu--indeed; karomi--I shall execute; adhisvarah--O great governors of the planetary systems; paurodhasam--the duty of priesthood; hrsyati--is pleased; yena--by which; durmatih--one who is less intelligent.

#### TRANSLATION

O exalted governors of various planets, the true brahmana, who has no material possessions, maintains himself by the profession of accepting silonchana. In other words, he picks up grains left in the field and on the ground in the wholesale marketplace. By this means, householder brahmanas who actually abide by the principles of austerity and penance maintain themselves and their families and perform all necessary pious activities. A brahmana who desires to achieve happiness by gaining wealth through professional priesthood must certainly have a very low mind. How shall I accept such priesthood?

#### PURPORT

A first-class brahmana does not accept any rewards from his disciples or yajamanas. Practicing austerities and penances, he instead goes to the agricultural field and collects food grains left by the agriculturalists to be collected by brahmanas. Similarly, such brahmanas go to marketplaces where grains are purchased and sold wholesale, and there they collect grains left by the merchants. In this way, such exalted brahmanas maintain their bodies and families. Such priests never demand anything from their disciples to live in opulence, imitating ksatriyas or vaisyas. In other words, a pure brahmana voluntarily accepts a life of poverty and lives in complete dependence on the mercy of the Lord. Not very many years ago, a brahmana in Krsnanagara, near Navadvipa, was offered some help from the local Zamindar, Vraja Krsnacandra. The brahmana refused to accept the help. He said that since he was very happy in his householder life, taking rice given by his disciples and cooking vegetables of tamarind leaves, there was no question of taking help from the Zamindar. The conclusion is that although a brahmana may receive much opulence from his disciples, he should not utilize the rewards of his priesthood for his personal benefit; he must use them for the service of the Supreme Personality of Godhead.

#### TEXT 37

#### TEXT

tathapi na pratibruyam  
gurubhih prarthitam kiyat  
bhavatam prarthitam sarvam  
pranair arthais ca sadhaye

#### SYNONYMS

tatha api--still; na--not; pratibruyam--I may refuse; gurubhih--by persons on the level of my spiritual master; prarthitam--request; kiyat--of small value; bhavatam--of all of you; prarthitam--the desire; sarvam--whole; pranaih--by my life; arthaih--by my possessions; ca--also; sadhaye--I shall execute.

#### TRANSLATION

All of you are my superiors. Therefore although accepting priesthood is sometimes reproachable, I cannot refuse even a small request from you. I agree to be your priest. I shall fulfill your request by dedicating my life and possessions.

#### TEXT 38

#### TEXT

sri-badarayanir uvaca  
tebhya evam pratisrutya  
visvarupo maha-tapah  
paurahityam vrtas cakre  
paramena samadhina

#### SYNONYMS

sri-badarayanir uvaca--Sri Sukadeva Gosvami said; tebhya--unto them (the demigods); evam--thus; pratisrutya--promising; visvarupah--Visvarupa; maha-tapah--the most exalted personality; paurahityam--the priesthood; vrtah--surrounded by them; cakre--executed; paramena--supreme; samadhina--with attention.

#### TRANSLATION

Sri Sukadeva Gosvami continued: O King, after making this promise to the demigods, the exalted Visvarupa, surrounded by the demigods, performed the necessary priestly activities with great enthusiasm and attention.

#### PURPORT

The word samadhina is very important. Samadhi means complete absorption with an undiverted mind. Visvarupa, who was a most learned brahmana, not only accepted the request of the demigods, but took their request seriously and performed the activities of priesthood with an undiverted mind. In other words, he accepted the priesthood not for material gain, but to profit the demigods. Such is the duty of a priest. The word purah means "family," and hita means "benefit." Thus the word purohita indicates that the priest is the well-wisher of the family. Another meaning of the word purah is "first." A priest's first duty is to see that his disciples benefit spiritually and materially by all means. Then he is satisfied. A priest should never be interested in performing Vedic rituals for his personal benefit.

#### TEXT 39

#### TEXT

sura-dvisam sriyam guptam  
ausanasyapi vidyaya  
acchidyadan mahendraya  
vaisnavya vidyaya vibhuh

#### SYNONYMS

sura-dvisam--of the enemies of the demigods; sriyam--the opulence; guptam--protected; ausanasya--of Sukracarya; api--although; vidyaya--by the talents; acchidya--collecting; adat--delivered; maha-indraya--unto King Indra; vaisnavya--of Lord Visnu; vidyaya--by a prayer; vibhuh--the most powerful Visvarupa.

#### TRANSLATION

The opulence of the demons, who are generally known as the enemies of the demigods, was protected by the talents and tactics of Sukracarya, but Visvarupa, who was most powerful, composed a protective prayer known as the Narayana-kavaca. By this intelligent mantra, he took away the opulence of the demons and gave it to Mahendra, the King of heaven.

#### PURPORT

The distinction between the demigods (devas) and demons (asuras) is that the demigods are all devotees of Lord Visnu whereas the demons are devotees of demigods like Lord Siva, Goddess Kali and Goddess Durga. Sometimes the demons are also devotees of Lord Brahma. For example, Hiranyakasipu was a devotee of Lord Brahma, Ravana was a devotee of Lord Siva, and Mahisasura was a devotee of Goddess Durga. The demigods are devotees of Lord Visnu (visnu-bhaktah smrto daiva), whereas the demons (asuras tad-viparyayah) are always against the visnu-bhaktas, or Vaisnavas. To oppose the Vaisnavas, the demons become devotees of Lord Siva, Lord Brahma, Kali, Durga, and so on. In the days of yore, many long years ago, there was animosity between the devas and the asuras, and the same spirit still continues, for the devotees of Lord Siva and Goddess Durga are always envious of Vaisnavas, who are devotees of Lord Visnu. This strain between the devotees of Lord Siva and Lord Visnu has always existed. In the higher planetary systems, fights between the demons and the demigods continue for a long, long time.

Herein we see that Visvarupa made for the demigods a protective covering, saturated with a Visnu mantra. Sometimes the Visnu mantra is called Visnu-jvara, and the Siva mantra is called Siva-jvara. We find in the sastras that sometimes the Siva-jvara and Visnu-jvara are employed in the fights between the demons and the demigods.

The word sura-dvisam, which in this verse means "of the enemies of the demigods," also refers to the atheists. Srimad-Bhagavatam elsewhere says that Lord Buddha appeared for the purpose of bewildering the demons or atheists. The Supreme Personality of Godhead always awards His benediction to devotees. The Lord Himself confirms this in Bhagavad-gita (9.31):

kaunteya pratijanihi  
na me bhaktah pranasyati

"O son of Kunti, declare it boldly that My devotee never perishes."

#### TEXT 40

#### TEXT

yaya guptah sahasrakso  
jigye 'sura-camur vibhuh  
tam praha sa mahendraya  
visvarupa udara-dhih

## SYNONYMS

yaya--by which; guptah--protected; sahasra-aksah--the thousand-eyed demigod, Indra; jigye--conquered; asura--of the demons; camuh--military power; vibhuh--becoming very powerful; tam--that; praha--spoke; sah--he; mahendraya--unto the King of heaven, Mahendra; visvarupah--Visvarupa; udara-dhih--very broad-minded.

## TRANSLATION

Visvarupa, who was most liberal, spoke to King Indra [Sahasraksa] the secret hymn that protected Indra and conquered the military power of the demons.

Thus end the Bhaktivedanta purports to the Sixth Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled "Indra Offends His Spiritual Master, Brhaspati."

### Chapter Eight The Narayana-kavaca Shield

This chapter describes how Indra, the King of heaven, was victorious over the soldiers of the demons, and it also describes the shield of the Visnu mantra.

To take protection from this shield, one must first touch kusa grass and wash one's mouth with acamana-mantras. One should observe silence and then place the eight-syllable Visnu mantra on the parts of his body and place the twelve-syllable mantra on his hands. The eight-syllable mantra is om namo narayanaya. This mantra should be distributed all over the front and back of the body. The twelve-syllable mantra, which begins with the pranava, omkara, is om namo bhagavate vasudevaya. One syllable should be placed on each of the fingers and should be preceded by the pranava, omkara. Thereafter, one must chant om visnave namah, which is a six-syllable mantra. One must progressively place the syllables of the mantra on the heart, the head, between the two eyebrows, on the sikha and between the eyes, and then one should chant mah astraya phat and with this mantra protect himself from all directions. Nadevo devam arcayet: one who has not risen to the level of a deva cannot chant this mantra. According to this direction of the sastra, one must think himself qualitatively nondifferent from the Supreme.

After finishing this dedication, one must offer a prayer to the eight-armed Lord Visnu, who sits on the shoulders of Garudadeva. One also has to think of the fish incarnation, Vamana, Kurma, Nrsimha, Varaha. Parasurama, Ramacandra (the elder brother of Laksmana). Nara-Narayana, Dattatreya (an empowered incarnation), Kapila, Sanat-kumara, Hayagriva, Naradadeva (the incarnation of a devotee). Dhanvantari, Rsabhadeva, Yajna, Balarama, Vyasadeva, Buddhadeva and Kesava. One should also think of Govinda, the master of Vrndavana. and one should think of Narayana, the master of the spiritual sky. One should think of Madhusudana, Tridhama, Madhava, Hrsikesa, Padmanabha, Janardana, Damodara and Visvesvara, as well as the Supreme Personality of Godhead Krsna Himself. After offering prayers to the Lord's personal expansions known as the svamsa and saktyavesa-avatars, one should pray to the weapons of Lord Narayana, such as the Sudarsana, gada, sankha, khadga and bow.

After explaining this process, Sukadeva Gosvami told Maharaja Pariksit how Visvarupa, the brother of Vrtrasura, described the glories of the Narayana-kavaca to Indra.

TEXT

sri-rajovaca  
yaya guptah sahasraksah  
savahan ripu-sainikan  
kridann iva vinirjitya  
tri-lokya bubhuje sriyam

bhagavams tan mamakhyahi  
varma narayanatmakam  
yathatatayinah satrun  
yena gupto 'jayan mrdhe

SYNONYMS

sri-raja uvaca--King Pariksit said; yaya--by which (the spiritual armor); guptah--protected; sahasra-aksah--the thousand-eyed King Indra; sa-vahan--with their carriers; ripu-sainikan--the soldiers and commanders of the enemies; kridan iva--just like playing; vinirjitya--conquering; tri-lokyah--of the three worlds (the higher, middle and lower planetary systems); bubhuje--enjoyed; sriyam--the opulence; bhagavan--O great sage; tat--that; mama--unto me; akhyahi--please explain; varma--defensive armor made of a mantra; narayana-atmakam--consisting of the mercy of Narayana; yatha--in which way; atatayinah--who were endeavoring to kill him; satrun--enemies; yena--by which; guptah--being protected; ajayat--conquered; mrdhe--in the fight.

TRANSLATION

King Pariksit inquired from Sukadeva Gosvami: My lord, kindly explain the Visnu mantra armor that protected King Indra and enabled him to conquer his enemies, along with their carriers, and enjoy the opulence of the three worlds. Please explain to me that Narayana armor, by which King Indra achieved success in battle, conquering the enemies who were endeavoring to kill him.

TEXT 3

TEXT

sri-badarayanir uvaca  
vrtah purohitas tvastro  
mahendrayanuprcchate  
narayanakhyam varmaha  
tad ihaika-manah srnu

SYNONYMS

sri-badarayanir uvaca--Sri Sukadeva Gosvami said; vrtah--the chosen; purohitah--priest; tvastrah--the son of Tvasta; mahendraya--unto King Indra; anuprcchate--after he (Indra) inquired; narayana-akhyam--named Narayana-kavaca; varma--defensive armor made of a mantra; aha--he said; tat--that; iha--this; eka-manah--with great attention; srnu--hear from me.

TRANSLATION

Sri Sukadeva Gosvami said: King Indra, the leader of the demigods, inquired about the armor known as Narayana-kavaca from Visvarupa, who was engaged by the demigods as their priest. Please hear Visvarupa's reply with great attention.

#### TEXTS 4-6

#### TEXT

sri-visvarupa uvaca  
dhautanghri-panir acamya  
sapavitra udan-mukhah  
krta-svanga-kara-nyaso  
mantrabhyam vag-yatah sucih

narayana-param varma  
sannahyed bhaya agate  
padayor janunor urvor  
udare hrdy athorasi

mukhe sirasy anupurvyad  
omkaradini vinyaset  
om namo narayanayeti  
viparyayam athapi va

#### SYNONYMS

sri-visvarupah uvaca--Sri Visvarupa said; dhauta--having completely washed; anghri--feet; panih--hands; acamya--performing acamana (sipping a little water three times after chanting the prescribed mantra); sapavitrah--wearing rings made of kusa grass (on the ring finger of each hand); udak-mukhah--sitting facing the north; krta--making; sva-anga-kara-nyasah--mental assignment of the eight parts of the body and twelve parts of the hands; mantrabhyam--with the two mantras (om namo bhagavate vasudevaya and om namo narayanaya); vak-yatah--keeping oneself silent; sucih--being purified; narayana-param--fully intent on Lord Narayana; varma--armor; sannahyet-- put on oneself; bhaye--when fear; agate--has come; padayoh--on the two legs; janunoh--on the two knees; urvoh--on the two thighs; udare--on the abdomen; hrdi--on the heart; atha--thus; urasi--on the chest; mukhe--on the mouth; sirasi--on the head; anupurvyat--one after another; omkara-adini--beginning with omkara; vinyaset--one should place; om--the pranava; namah--obeisances; narayanaya-- unto Narayana, the Supreme Personality of Godhead; iti--thus; viparyayam--the reverse; atha api--moreover; va--or.

#### TRANSLATION

Visvarupa said: If some form of fear arrives, one should first wash his hands and legs clean and then perform acamana by chanting this mantra: om apavitrah pavitro va sarvavastham gato 'pi va. yah smaret pundarikaksam sa bahyabhyantarah sucih. sri-visnu sri-visnu sri-visnu. Then one should touch kusa grass and sit gravely and silently, facing north. When completely purified, one should touch the mantra composed of eight syllables to the eight parts of his body and touch the mantra composed of twelve syllables to his hands. Thus, in the following manner, he should bind himself with the Narayana coat of armor. First, while chanting the mantra composed of eight syllables [om namo narayanaya], beginning with the pranava, the syllable om, one should touch his hands



to eight parts of his body, starting with the two feet and progressing systematically to the knees, thighs, abdomen, heart, chest, mouth and head. Then one should chant the mantra in reverse, beginning from the last syllable [ya], while touching the parts of his body in the reverse order. These two processes are known as utpatti-nyasa and samhara-nyasa respectively.

#### TEXT 7

##### TEXT

kara-nyasam tatah kuryad  
dvadasaksara-vidyaya  
pranavadi-ya-karantam  
anguly-angustha-parvasu

##### SYNONYMS

kara-nyasam--the ritual known as kara-nyasa, which assigns the syllables of the mantra to the fingers; tatah--thereafter; kuryat--should execute; dvadasa-aksara--composed of twelve syllables; vidyaya--with the mantra; pranava-adi--beginning with the omkara; ya-kara-antam--ending with the syllable ya; anguli--on the fingers, beginning with the index finger; angustha-parvasu--to the joints of the thumbs.

##### TRANSLATION

Then one should chant the mantra composed of twelve syllables [om namo bhagavate vasudevaya]. Preceding each syllable by the omkara, one should place the syllables of the mantra on the tips of his fingers, beginning with the index finger of the right hand and concluding with the index finger of the left. The four remaining syllables should be placed on the joints of the thumbs.

#### TEXTS 8-10

##### TEXT

nyased dhridaya omkaram  
vi-karam anu murdhani  
sa-karam tu bhruvor madhye  
na-karam sikhaya nyaset  
  
ve-karam netrayor yunjyan  
na-karam sarva-sandhisu  
ma-karam agram uddisya  
mantra-murtir bhaved budhah  
  
savisargam phad-antam tat  
sarva-diksu vinirdiset  
om visnave nama iti

##### SYNONYMS

nyaset--should place; hridaye--on the heart; omkaram--the pranava, omkara; vi-karam--the syllable vi of visnave; anu--thereafter; murdhani--on the top of the head; sa-karam--the syllable sa; tu--and; bhruvoh madhye--between the two eyebrows; na-karam--the syllable na; sikhaya--on

the sikha on the head; nyaset--should place; vekaram--the syllable ve; netrayoh--between the two eyes; yunjyat--should be placed; na-karam--the syllable na of the word namah; sarva-sandhisu--on all the joints; ma-karam--the syllable ma of the word namah; astram--a weapon; uddisya--thinking; mantra-murtih--the form of the mantra; bhavet--should become; budhah--an intelligent person; sa-visargam--with the visarga (h); phat-antam--ending with the sound phat; tat--that; sarva-diksu--in all directions; vinirdiset--should fix; om--pranava; visnave--unto Lord Visnu; namah--obeisances; iti--thus.

#### TRANSLATION

One must then chant the mantra of six syllables [om visnave namah]. One should place the syllable "om" on his heart, the syllable "vi" on the top of his head, the syllable "sa" between his eyebrows, the syllable "na" on his tuft of hair [sikha], and the syllable "ve" between his eyes. The chanter of the mantra should then place the syllable "na" on all the joints of his body and meditate on the syllable "ma" as being a weapon. He should thus become the perfect personification of the mantra. Thereafter, adding visarga to the final syllable "ma," he should chant the mantra "mah astraya phat" in all directions, beginning from the east. In this way, all directions will be bound by the protective armor of the mantra.

#### TEXT 11

#### TEXT

atmanam paramam dhyayed  
dhyeyam sat-saktibhir yutam  
vidya-tejas-tapo-murtim  
imam mantram udaharet

#### SYNONYMS

atmanam--the self; paramam--the supreme; dhyayet--one should meditate on; dhyeyam--worthy to be meditated on; sat-saktibhih--the six opulences; yutam--possessed of; vidya--learning; tejah--influence; tapah--austerity; murtim--personified; imam--this; mantram--mantra; udaharet--should chant.

#### TRANSLATION

After finishing this chanting, one should think himself qualitatively one with the Supreme Personality of Godhead, who is full in six opulences and is worthy to be meditated upon. Then one should chant the following protective prayer to Lord Narayana, the Narayana-kavaca.

#### TEXT 12

#### TEXT

om harir vidadhyan mama sarva-raksam  
nyastanghri-padmah patagendra-prsthe  
darari-carmasi-gadesu-capapasan  
dadhano 'sta-guno 'sta-bahuh

#### SYNONYMS

om--O Lord; harih--the Supreme Personality of Godhead; vidadhyat--may He bestow; mama--my; sarva-raksam--protection from all sides; nyasta--placed; anghri-padmah--whose lotus feet; patagendra-prsthe--on the back of Garuda, the king of all birds; dara--conchshell; ari--disc; carma--shield; asi--sword; gada--club; isu--arrows; capa--bow; pasan--ropes; dadhanah--holding; asta--possessing eight; gunah--perfections; asta--eight; bahun--arms.

#### TRANSLATION

The Supreme Lord, who sits on the back of the bird Garuda, touching him with His lotus feet, holds eight weapons--the conchshell, disc, shield, sword, club, arrows, bow and ropes. May that Supreme Personality of Godhead protect me at all times with His eight arms. He is all-powerful because He fully possesses the eight mystic powers [anima, laghima, etc.].

#### PURPORT

Thinking oneself one with the Supreme is called ahangrahopasana. Through ahangrahopasana one does not become God, but he thinks of himself as qualitatively one with the Supreme. Understanding that as a spirit soul he is equal in quality to the supreme soul the way the water of a river is of the same nature as the water of the sea, one should meditate upon the Supreme Lord, as described in this verse, and seek His protection. The living entities are always subordinate to the Supreme. Consequently their duty is to always seek the mercy of the Lord in order to be protected by Him in all circumstances.

#### TEXT 13

#### TEXT

jalesu mam raksatu matsya-murtir  
yado-ganebhyo varunasya pasat  
sthalesu mayavatu-vamano 'vyat  
trivikramah khe 'vatu visvarupah

#### SYNONYMS

jalesu--in the water; mam--me; raksatu--protect; matsya-murtih--the Supreme Lord in the form of a great fish; yadah-ganebhyah--from fierce aquatic animals; varunasya--of the demigod known as Varuna; pasat--from the arresting rope; sthalesu--on the land; maya-vatu--the merciful form of the Lord as a dwarf; vamanah--named Vamanadeva; avyat--may He protect; trivikramah--Trivikrama, whose three gigantic steps took the three worlds from Bali; khe--in the sky; avatu--may the Lord protect; visvarupah--the gigantic universal form.

#### TRANSLATION

May the Lord, who assumes the body of a great fish, protect me in the water from the fierce animals that are associates of the demigod Varuna. By expanding His illusory energy, the Lord assumed the form of the dwarf Vamana. May Vamana protect me on the land. Since the gigantic form of the Lord, Visvarupa, conquers the three worlds, may He protect me in the sky.

#### PURPORT

This mantra seeks the protection of the Supreme Personality of Godhead in the water, land and sky in His incarnations as the fish, Vamanadeva and the Visvarupa.

TEXT 14

TEXT

durgesv atavy-aji-mukhadisu prabhuh  
payan nrsimho 'sura-yuthaparih  
vimuncato yasya mahatta-hasam  
diso vinedur nyapatams ca garbhah

SYNONYMS

durgesu--in places where travel is very difficult; atavi--in the dense forest; aji-mukha-adisu--on the war front and so on; prabhuh--the Supreme Lord; payat--may He protect; nrsimhah--Lord Nrsimhadeva; asura-yuthapa--of Hiranyakasipu, the leader of the demons; arih--the enemy; vimuncatah--releasing; yasya--of whom; maha-atta-hasam--great and fearful laughing; disah--all the directions; vineduh--resounded through; nyapatan--fell down; ca--and; garbhah--the embryos of the wives of the demons.

TRANSLATION

May Lord Nrsimhadeva, who appeared as the enemy of Hiranyakasipu, protect me in all directions. His loud laughing vibrated in all directions and caused the pregnant wives of the asuras to have miscarriages. May that Lord be kind enough to protect me in difficult places like the forest and battlefront.

TEXT 15

TEXT

raksatv asau madhvani yajna-kalpah  
sva-damstrayonnita-dharo varahah  
ramo 'dri-kutesv atha vipravase  
salaksmano 'vyad bharatagrajo 'sman

SYNONYMS

raksatu--may the Lord protect; asau--that; ma--me; adhvani--on the street; yajna-kalpah--who is ascertained by performance of ritualistic ceremonies; sva-damstraya--by His own tusk; unnita--raising; dharah--the planet earth; varahah--Lord Boar; ramah--Lord Rama; adri-kutesu--on the summits of the mountains; atha--then; vipravase--in foreign countries; sa-laksmanah--with His brother Laksmana; avyat--may He protect; bharata-agrajah--the elder brother of Maharaja Bharata; asman--us.

TRANSLATION

The Supreme indestructible Lord is ascertained through the performance of ritualistic sacrifices and is therefore known as Yajnesvara. In His incarnation as Lord Boar, He raised the planet earth from the water at the bottom of the universe and kept it on His pointed tusks. May that Lord protect me from rogues on the street. May Parasurama protect me on

the tops of mountains, and may the elder brother of Bharata, Lord Ramacandra, along with His brother Laksmana, protect me in foreign countries.

PURPORT

There are three Ramas. One Rama is Parasurama (Jamadagnya). another Rama is Lord Ramacandra, and a third Rama is Lord Balarama. In this verse the words ramo'dri-kutesv atha indicate Lord Parasurama. The brother of Bharata Maharaja and Laksmana is Lord Ramacandra.

TEXT 16

TEXT

mam ugra-dharmad akhilat pramadan  
narayanah patu naras ca hasat  
dattas tv ayogad atha yoga-nathah  
payad gunesah kapilah karma-bandhat

SYNONYMS

mam--me; ugra-dharmat--from unnecessary religious principles; akhilat--from all kinds of activities; pramadat--which are enacted in madness; narayanah--Lord Narayana; patu--may He protect; naras ca--and Nara; hasat--from unnecessary pride; dattah--Dattatreya; tu--of course; ayogat--from the path of false yoga; atha--indeed; yoga-nathah--the master of all mystic powers; payat--may He protect; guna-isah--the master of all spiritual qualities; kapilah--Lord Kapila; karma-bandhat--from the bondage of fruitive activities.

TRANSLATION

May Lord Narayana protect me from unnecessarily following false religious systems and falling from my duties due to madness. May the Lord in His appearance as Nara protect me from unnecessary pride. May Lord Dattatreya, the master of all mystic power, protect me from falling while performing bhakti-yoga, and may Lord Kapila, the master of all good qualities, protect me from the material bondage of fruitive activities.

TEXT 17

TEXT

sanat-kumaro 'vatu kamadevad  
dhayasirsa mam pathi deva-helangat  
devarsi-varyah purusarcantararat  
kurmo harir mam nirayad asesat

SYNONYMS

sanat-kumarah--the great brahmachari named Sanat-kumara; avatu--may he protect; kama-devat--from the hands of Cupid or lusty desire; haya-sirsa--Lord Hayagriva, the incarnation of the Lord whose head is like that of a horse; mam--me; pathi--on the path; deva-helangat--from neglecting to offer respectful obeisances to brahmanas, Vaisnavas and the Supreme Lord; devarsi-varyah--the best of the saintly sages, Narada; purusa-arcantararat--from the offenses in worshipping the Deity; kurmah--Lord Kurma,

the tortoise; harih--the Supreme Personality of Godhead; mam--me;  
nirayat--from hell; asesat--unlimited.

#### TRANSLATION

May Sanat-kumara protect me from lusty desires. As I begin some auspicious activity, may Lord Hayagriva protect me from being an offender by neglecting to offer respectful obeisances to the Supreme Lord. May Devarsi Narada protect me from committing offenses in worshiping the Deity, and may Lord Kurma, the tortoise, protect me from falling to the unlimited hellish planets.

#### PURPORT

Lusty desires are very strong in everyone, and they are the greatest impediment to the discharge of devotional service. Therefore those who are very much influenced by lusty desires are advised to take shelter of Sanat-kumara, the great brahmachari devotee. Narada Muni, who is the guide for arcana, is the author of the Narada-pancaratra, which prescribes the regulative principles for worshiping the Deity. Everyone engaged in Deity worship, whether at home or in the temple, should always seek the mercy of Devarsi Narada in order to avoid the thirty-two offenses while worshiping the Deity. These offenses in Deity worship are mentioned in The Nectar of Devotion.

#### TEXT 18

#### TEXT

dhanvantarir bhagavan patv apathyad  
dvandvad bhayad rsabhah nirjitatma  
yajnas ca lokad avataj janantad  
balo ganat krodha-vasad ahindrah

#### SYNONYMS

dhanvantarih--the incarnation Dhanvantari, the physician; bhagavan--the Supreme Personality of Godhead; patu--may He protect me; apathyat--from things injurious to the health, such as meat and intoxicants; dvandvat--from duality; bhayat--from fear; rsabhah--Lord Rsabhadeva; nirjita-atma--who fully controlled his mind and self; yajnah--Yajna; ca--and; lokat--from the defamation of the populace; avatat--may He protect; jana-antat--from dangerous positions created by other people; balah--Lord Balarama; ganat--from the hordes of; krodha-vasat--the angry serpents; ahindrah--Lord Balarama in the form of the serpent Sesa Naga.

#### TRANSLATION

May the Supreme Personality of Godhead in His incarnation as Dhanvantari relieve me from undesirable eatables and protect me from physical illness. May Lord Rsabhadeva, who conquered His inner and outer senses, protect me from fear produced by the duality of heat and cold. May Yajna protect me from defamation and harm from the populace, and may Lord Balarama as Sesa protect me from envious serpents.

#### PURPORT

To live within this material world, one must face many dangers, as described herein. For example, undesirable food poses a danger to health, and therefore one must give up such food. The Dhanvantari incarnation can protect us in this regard. Since Lord Visnu is the Supersoul of all living entities, if He likes He can save us from adhibhautika disturbances, disturbances from other living entities. Lord Balarama is the Sesa incarnation, and therefore He can save us from angry serpents or envious persons, who are always ready to attack.

TEXT 19

TEXT

dvaipayano bhagavan aprabodhad  
buddhas tu pasanda-gana-pramadat  
kalkih kaleh kala-malat prapatu  
dharmavanayoru-krtavataarah

SYNONYMS

dvaipayana--Srila Vyasadeva, the giver of all Vedic knowledge; bhagavan--the most powerful incarnation of the Supreme Personality of Godhead; aprabodhat--from ignorance of the sastra; buddhah tu--also Lord Buddha; pasanda-gana--of atheists creating disillusionment for innocent persons; pramadat--from the madness; kalkih--Lord Kalki, the incarnation of Kesava; kaleh--of this Kali-yuga; kala-malat--from the darkness of the age; prapatu--may He protect; dharma-avanaya--for the protection of religious principles; uru--very great; krtavataarah--who took an incarnation.

TRANSLATION

May the Personality of Godhead in His incarnation as Vyasadeva protect me from all kinds of ignorance resulting from the absence of Vedic knowledge. May Lord Buddhadeva protect me from activities opposed to Vedic principles and from laziness that causes one to madly forget the Vedic principles of knowledge and ritualistic action. May Kalkideva, the Supreme Personality of Godhead, who appeared as an incarnation to protect religious principles, protect me from the dirt of the age of Kali.

PURPORT

This verse mentions various incarnations of the Supreme Personality of Godhead who appear for various purposes. Srila Vyasadeva, Mahamuni, compiled the Vedic literature for the benefit of all human society. If one wants to be protected from the reactions of ignorance even in this age of Kali, one may consult the books left by Srila Vyasadeva, Upanisads, Vedanta-sutra (Brahma-sutra), Mahabharata, Srimad-Bhagavatam Maha-purana (Vyasadeva's commentary on the Brahma-sutra) and the other seventeen Puranas. Only by the mercy of Srila Vyasadeva do we have so many volumes of transcendental knowledge to save us from the clutches of ignorance.

As described by Srila Jayadeva Gosvami in his Dasavatara-stotra, Lord Buddha apparently decried the Vedic knowledge:

nindasi yajna-vidher ahaha sruti-jatam  
sadaya-hrdaya-darsita-pasu-ghatam  
kesava dhrta-buddha-sarira jaya jagad-isa hare

The mission of Lord Buddha was to save people from the abominable activity of animal killing and to save the poor animals from being unnecessarily killed. When pasandis were cheating by killing animals on the plea of sacrificing them in Vedic yajnas, the Lord said, "If the Vedic injunctions allow animal killing, I do not accept the Vedic principles." Thus he actually saved people who acted according to Vedic principles. One should therefore surrender to Lord Buddha so that he can help one avoid misusing the injunctions of the Vedas.

The Kalki avatara is the fierce incarnation who vanquishes the class of the atheists born in this age of Kali. Now, in the beginning of Kali-yuga, many irreligious principles are in effect, and as Kali-yuga advances, many pseudo religious principles will certainly be introduced, and people will forget the real religious principles enunciated by Lord Krsna before the beginning of Kali-yuga, namely principles of surrender unto the lotus feet of the Lord. Unfortunately, because of Kali-yuga, foolish people do not surrender to the lotus feet of Krsna. Even most people who claim to belong to the Vedic system of religion are actually opposed to the Vedic principles. Every day they manufacture a new type of dharma on the plea that whatever one manufactures is also a path of liberation. Atheistic men generally say, yata mata tata patha. According to this view, there are hundreds and thousands of different opinions in human society, and each opinion is a valid religious principle. This philosophy of rascals has killed the religious principles mentioned in the Vedas, and such philosophies will become increasingly influential as Kali-yuga progresses. In the last stage of Kali-yuga, Kalkideva, the fierce incarnation of Kesava, will descend to kill all the atheists and will save only the devotees of the Lord.

#### TEXT 20

#### TEXT

mam kesavo gadaya pratar avyad  
govinda asangavam atta-venuh  
narayanah prahna udatta-saktir  
madhyam-dine visnur arindra-panih

#### SYNONYMS

mam--me; kesavah--Lord Kesava; gadaya--by His club; pratah--in the morning hours; avyat--may He protect; govindah--Lord Govinda; asangavam--during the second part of the day; atta-venuh--holding His flute; narayanah--Lord Narayana with four hands; prahnah--during the third part of the day; udatta-saktih--controlling different types of potencies; madhyam-dine--during the fourth part of the day; visnuh--Lord Visnu; arindra-panih--bearing the disc in His hand to kill the enemies.

#### TRANSLATION

May Lord Kesava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day. May Lord Narayana, who is equipped with all potencies, protect me in the third part of the day, and may Lord Visnu, who carries a disc to kill His enemies, protect me in the fourth part of the day.

#### PURPORT



According to Vedic astronomical calculations, day and night are each divided into thirty ghatikas (twenty-four minutes), instead of twelve hours. Generally, each day and each night is divided into six parts consisting of five ghatikas. In each of these six portions of the day and night, the Lord may be addressed for protection according to different names. Lord Kesava, the proprietor of the holy place of Mathura, is the Lord of the first portion of the day, and Govinda, the Lord of Vrndavana, is the master of the second portion.

#### TEXT 21

#### TEXT

devo 'parahne madhu-hogradhanva  
sayam tri-dhamavatu madhavo mam  
dose hrsikesa utardha-ratre  
nisitha eko 'vatu padmanabhah

#### SYNONYMS

devah--the Lord; aparahne--in the fifth part of the day; madhu-ha--named Madhusudana; ugra-dhanva--bearing the very fearful bow known as Sarnga; sayam--the sixth part of the day; tri-dhama--manifesting as the three deities Brahma, Visnu and Mahesvara; avatu--may He protect; madhavah--named Madhava; mam--me; dose--during the first portion of the night; hrsikesah--Lord Hrsikesa; uta--also; ardha-ratre--during the second part of the night; nisithe--during the third part of the night; ekah--alone; avatu--may He protect; padmanabhah--Lord Padmanabha.

#### TRANSLATION

May Lord Madhusudana, who carries a bow very fearful for the demons, protect me during the fifth part of the day. In the evening, may Lord Madhava, appearing as Brahma, Visnu and Mahesvara, protect me, and in the beginning of night may Lord Hrsikesa protect me. At the dead of night [in the second and third parts of night] may Lord Padmanabha alone protect me.

#### TEXT 22

#### TEXT

srivatsa-dhamapara-ratra isah  
pratyusa iso 'si-dharo janardanah  
damodaro 'vyad anusandhyam prabhate  
visvesvaro bhagavan kala-murtih

#### SYNONYMS

srivatsa-dhama--the Lord, on whose chest the mark of Srivatsa is resting; apara-ratre--in the fourth part of the night; isah--the Supreme Lord; pratyuse--in the end of the night; isah--the Supreme Lord; asidharah--carrying a sword in the hand; janardanah--Lord Janardana; damodarah--Lord Damodara; avyat--may He protect; anusandhyam--during each junction or twilight; prabhate--in the early morning (the sixth part of the night); visva-isvarah--the Lord of the whole universe; bhagavan--the Supreme Personality of Godhead; kala-murtih--the personification of time.

TRANSLATION

May the Supreme Personality of Godhead, who bears the Srivatsa on His chest, protect me after midnight until the sky becomes pinkish. May Lord Janardana, who carries a sword in His hand, protect me at the end of night [during the last four ghatikas of night]. May Lord Damodara protect me in the early morning, and may Lord Visvesvara protect me during the junctions of day and night.

TEXT 23

TEXT

cakram yugantanala-tigma-nemi  
bhramat samantad bhagavat-prayuktam  
dandagdhi dandagdhy ari-sainyam asu  
kaksam yatha vata-sakho hutasah

SYNONYMS

cakram--the disc of the Lord; yuga-anta--at the end of the millennium; anala--like the fire of devastation; tigma-nemi--with a sharp rim; bhramat--wandering; samantat--on all sides; bhagavat-prayuktam--being engaged by the Lord; dandagdhi dandagdhy--please burn completely, please burn completely; ari-sainyam--the army of our enemies; asu--immediately; kaksam--dry grass; yatha--like; vata-sakho--the friend of the wind; hutasah--blazing fire.

TRANSLATION

Set into motion by the Supreme Personality of Godhead and wandering in all the four directions, the disc of the Supreme Lord has sharp edges as destructive as the fire of devastation at the end of the millennium. As a blazing fire burns dry grass to ashes with the assistance of the breeze, may that Sudarsana cakra burn our enemies to ashes.

TEXT 24

TEXT

gade 'sani-sparsana-visphulinge  
nispindhi nispindhy ajita-priyasi  
kusmanda-vainayaka-yaksa-rakso-  
bhuta-grahams curnaya curnayarin

SYNONYMS

gade--0 club in the hands of the Supreme Personality of Godhead; asani--like thunderbolts; sparsana--whose touch; visphulinge--giving off sparks of fire; nispindhi nispindhy--pound to pieces, pound to pieces; ajita-priya--very dear to the Supreme Personality of Godhead; asi--you are; kusmanda--imps named Kusmandas; vainayaka--ghosts named Vainayakas; yaksa--ghosts named Yaksas; raksah--ghosts named Raksasas; bhuta--ghosts named Bhutas; grahan--and evil demons named Grahas; curnaya--pulverize; curnaya--pulverize; arin--my enemies.

TRANSLATION

O club in the hand of the Supreme Personality of Godhead, you produce sparks of fire as powerful as thunderbolts, and you are extremely dear to the Lord. I am also His servant. Therefore kindly help me pound to pieces the evil living beings known as Kusmandas, Vainayakas, Yaksas, Raksasas, Bhutas and Grahas. Please pulverize them.

TEXT 25

TEXT

tvam yatudhana-pramatha-preta-matr-  
pisaca-vipragraha-ghora-drstin  
darendra vidravaya krsna-purito  
bhima-svano 'rer hrdayani kampanyan

SYNONYMS

tvam--you; yatudhana--Raksasas; pramatha--Pramathas; preta--Pretas; matr--Matas; pisaca--Pisacas; vipra-graha--brahmana ghosts; ghora-drstin--who have very fearful eyes; darendra--O Pancajanya, the conchshell in the hands of the Lord; vidravaya--drive away; krsna-puritan--being filled with air from the mouth of Krsna; bhima-svanah--sounding extremely fearful; areh--of the enemy; hrdayani--the cores of the hearts; kampanyan--causing to tremble.

TRANSLATION

O best of conchshells, O Pancajanya in the hands of the Lord, you are always filled with the breath of Lord Krsna. Therefore you create a fearful sound vibration that causes trembling in the hearts of enemies like the Raksasas, pramatha ghosts, Pretas, Matas, Pisacas and brahmana ghosts with fearful eyes.

TEXT 26

TEXT

tvam tigma-dharasi-varari-sainyam  
isa-prayukto mama chindhi chindhi  
caksumsi carman chata-candra chadaya  
dvisam aghonam hara papa-caksusam

SYNONYMS

tvam--you; tigma-dhara-asi-vara--O best of swords possessing very sharp blades; ari-sainyam--the soldiers of the enemy; isa-prayuktah--being engaged by the Supreme Personality of Godhead; mama--my; chindhi chindhi--chop to pieces, chop to pieces; caksumsi--the eyes; carman--O shield; sata-candra--possessing brilliant circles like a hundred moons; chadaya--please cover; dvisam--of those who are envious of me; aghonam--who are completely sinful; hara--please take away; papa-caksusam--of those whose eyes are very sinful.

TRANSLATION

O king of sharp-edged swords, you are engaged by the Supreme Personality of Godhead. Please cut the soldiers of my enemies to pieces.

Please cut them to pieces! O shield marked with a hundred brilliant moonlike circles, please cover the eyes of the sinful enemies. Pluck out their sinful eyes.

TEXTS 27-28

TEXT

yan no bhayam grahebhyo 'bhut  
ketubhyo nrbhya eva ca  
sarisrpebhyo damstribhyo  
bhutebhyo 'mhobhya eva ca

sarvany etani bhagavan-  
nama-rupanukirtanat  
prayantu sanksayam sadyo  
ye nah sreyah-pratipakah

SYNONYMS

yat--which; nah--our; bhayam--fear; grahebhyah--from the Graha demons; abhut--was; ketubhyah--from meteors, or falling stars; nrbhyah--from envious human beings; eva ca--also; sarisrpebhyah--from snakes or scorpions; damstribhyah--from animals with fierce teeth like tigers, wolves and boars; bhutebhyah--from ghosts or the material elements (earth, water, fire, etc.); amhobhyah--from sinful activities; eva ca--as well as; sarvani etani--all these; bhagavat-nama-rupa-anukirtanat--by glorifying the transcendental form, name, attributes and paraphernalia of the Supreme Personality of Godhead; prayantu--let them go; sanksayam--to complete destruction; sadyah--immediately; ye--which; nah--our; sreyah-pratipakah--hindrances to well-being.

TRANSLATION

May the glorification of the transcendental name, form, qualities and paraphernalia of the Supreme Personality of Godhead protect us from the influence of bad planets, meteors, envious human beings, serpents, scorpions, and animals like tigers and wolves. May it protect us from ghosts and the material elements like earth, water, fire and air, and may it also protect us from lightning and our past sins. We are always afraid of these hindrances to our auspicious life. Therefore, may they all be completely destroyed by the chanting of the Hare Krsna maha-mantra.

TEXT 29

TEXT

garudo bhagavan stotra-  
stobhas chandomayah prabhuh  
raksatv asesa-krcchrebhyo  
visvaksenah sva-namabhih

SYNONYMS

garudah--His Holiness Garuda, the carrier of Lord Visnu; bhagavan--as powerful as the Supreme Personality of Godhead; stotra-stobhah--who is glorified by selected verses and songs; chandah-mayah--the personified Vedas; prabhuh--the lord; raksatu--may He protect; asesa-krcchrebhyah--

from unlimited miseries; visvaksehah--Lord Visvaksehah; sva-namabhih--by His holy names.

#### TRANSLATION

Lord Garuda, the carrier of Lord Visnu, is the most worshipable lord, for he is as powerful as the Supreme Lord Himself. He is the personified Vedas and is worshiped by selected verses. May he protect us from all dangerous conditions, and may Lord Visvaksehah, the Personality of Godhead, also protect us from all dangers by His holy names.

#### TEXT 30

#### TEXT

sarvapadbhyo harer nama-  
rupa-yanayudhani nah  
buddhindriya-manah-pranan  
pantu parsada-bhusanah

#### SYNONYMS

sarva-apadbhyah--from all kinds of danger; hareh--of the Supreme Personality of Godhead; nama--the holy name; rupa--the transcendental form; yana--the carriers; ayudhani--and all the weapons; nah--our; buddhi--intelligence; indriya--senses; manah--mind; pranah--life air; pantu--may they protect and maintain; parsada-bhusanah--the decorations who are personal associates.

#### TRANSLATION

May the Supreme Personality of Godhead's holy names, His transcendental forms, His carriers and all the weapons decorating Him as personal associates protect our intelligence, senses, mind and life air from all dangers.

#### PURPORT

There are various associates of the transcendental Personality of Godhead, and His weapons and carrier are among them. In the spiritual world, nothing is material. The sword, bow, club, disc and everything decorating the personal body of the Lord are spiritual living force. Therefore the Lord is called advaya jnana, indicating that there is no difference between Him and His names, forms, qualities, weapons and so on. Anything pertaining to Him is in the same category of spiritual existence. They are all engaged in the service of the Lord in varieties of spiritual forms.

#### TEXT 31

#### TEXT

yatha hi bhagavan eva  
vastutah sad asac ca yat  
satyananena nah sarve  
yantu nasam upadravah

#### SYNONYMS

yatha--just as; hi--indeed; bhagavan--the Supreme Personality of Godhead; eva--undoubtedly; vastutah--at the ultimate issue; sat--manifested; asat--unmanifested; ca--and; yat--whatever; satyena--by the truth; anena--this; nah--our; sarve--all; yantu--let them go; nasam--to annihilation; upadravah--disturbances.

#### TRANSLATION

The subtle and gross cosmic manifestation is material, but nevertheless it is nondifferent from the Supreme Personality of Godhead because He is ultimately the cause of all causes. Cause and effect are factually one because the cause is present in the effect. Therefore the Absolute Truth, the Supreme Personality of Godhead, can destroy all our dangers by any of His potent parts.

#### TEXTS 32-33

#### TEXT

yathaiikatmyanubhavanam  
vikalpa-rahitah svayam  
bhusanayudha-lingakhyah  
dhatte saktih sva-mayaya

tenaiva satya-manena  
sarva-jno bhagavan harih  
patu sarvaih svarupair nah  
sada sarvatra sarva-gah

#### SYNONYMS

yatha--just as; aikatmya--in terms of oneness manifested in varieties; anubhavanam--of those thinking; vikalpa-rahitah--the absence of difference; svayam--Himself; bhusana--decorations; ayudha--weapons; linga-akhyah--characteristics and different names; dhatte--possesses; saktih--potencies like wealth, influence, power, knowledge, beauty and renunciation; sva-mayaya--by expanding His spiritual energy; tena eva--by that; satya-manena--true understanding; sarva-jnah--omniscient; bhagavan--the Supreme Personality of Godhead; harih--who can take away all the illusion of the living entities; patu--may He protect; sarvaih--with all; sva-rupaih--His forms; nah--us; sada--always; sarvatra--everywhere; sarva-gah--who is all-pervasive.

#### TRANSLATION

The Supreme Personality of Godhead, the living entities, the material energy, the spiritual energy and the entire creation are all individual substances. In the ultimate analysis, however, together they constitute the supreme one, the Personality of Godhead. Therefore those who are advanced in spiritual knowledge see unity in diversity. For such advanced persons, the Lord's bodily decorations, His name, His fame, His attributes and forms and the weapons in His hand are manifestations of the strength of His potency. According to their elevated spiritual understanding, the omniscient Lord, who manifests various forms, is present everywhere. May He always protect us everywhere from all calamities.

## PURPORT

A person highly elevated in spiritual knowledge knows that nothing exists but the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gita (9.4) where Lord Kṛṣṇa says, *maya tatam idam sarvam*, indicating that everything we see is an expansion of His energy. This is confirmed in the Visnu Purana (1.22.52):

ekadesa-sthitasyagner  
jyotsna vistarini yatha  
parasya brahmanah saktis  
tathedam akhilam jagat

As a fire, although existing in one place, can expand its light and heat everywhere, so the omnipotent Lord, the Supreme Personality of Godhead, although situated in His spiritual abode, expands Himself everywhere, in both the material and spiritual worlds, by His various energies. Since both cause and effect are the Supreme Lord, there is no difference between cause and effect. Consequently the ornaments and weapons of the Lord, being expansions of His spiritual energy, are not different from Him. There is no difference between the Lord and His variously presented energies. This is also confirmed in the Padma Purana:

nama cintamanih kṛṣṇas  
caitanya-rasa-vigrahaḥ  
purnah suddho nitya-mukto  
'bhinnatvan nama-naminoh

The holy name of the Lord is fully identical with the Lord, not partially. The word *purna* means "complete." The Lord is omnipotent and omniscient, and similarly, His name, form, qualities, paraphernalia and everything pertaining to Him are complete, pure, eternal and free from material contamination. The prayer to the ornaments and carriers of the Lord is not false, for they are as good as the Lord. Since the Lord is all-pervasive, He exists in everything, and everything exists in Him. Therefore even worship of the Lord's weapons or ornaments has the same potency as worship of the Lord. Mayavadis refuse to accept the form of the Lord, or they say that the form of the Lord is *maya*, or false, but one should note very carefully that this is not acceptable. Although the Lord's original form and His impersonal expansion are one, the Lord maintains His form, qualities and abode eternally. Therefore this prayer says, *patu sarvaih svarupair nah sada sarvatra sama-gah*: "May the Lord, who is all-pervasive in His various forms, protect us everywhere." The Lord is always present everywhere by His name, form, qualities, attributes and paraphernalia, and they all have equal power to protect the devotees. Srila Madhvacarya explains this as follows:

eka eva paro visnur  
bhusaheti dhvajesv ajah  
tat-tac-chakti-pradatvena  
svayam eva vyavasthitah  
satyenanena mam devah  
patu sarvesvaro harih

TEXT 34

TEXT

vidiksu diksurdhvam adhah samantad  
antar bahir bhagavan narasimhah  
prahapayal loka-bhayam svanena  
sva-tejasa grasta-samasta-tejah

SYNONYMS

vidiksu--in all corners; diksu--in all directions (east, west, north and south); urdhvam--above; adhah--below; samantat--on all sides; antah--internally; bahih--externally; bhagavan--the Supreme Personality of Godhead; narasimhah--in the form of Nrsimhadeva (half-lion and half-man); prahapayan--completely destroying; loka-bhayam--fear created by animals, poison, weapons, water, air, fire and so on; svanena--by His roar or the vibration of His name by His devotee Prahlada Maharaja; sva-tejasa--by His personal effulgence; grasta--covered; samasta--all other; tejah--influences.

TRANSLATION

Prahlada Maharaja loudly chanted the holy name of Lord Nrsimhadeva. May Lord Nrsimhadeva, roaring for His devotee Prahlada Maharaja, protect us from all fear of dangers created by stalwart leaders in all directions through poison, weapons, water, fire, air and so on. May the Lord cover their influence by His own transcendental influence. May Nrsimhadeva protect us in all directions and in all corners, above, below, within and without.

TEXT 35

TEXT

maghavann idam akhyatam  
varma narayanatmakam  
vijesyase 'njasa yena  
damsito 'sura-yuthapan

SYNONYMS

maghavan--O King Indra; idam--this; akhyatam--described; varma--mystic armor; narayana-atmakam--related to Narayana; vijesyase--you will conquer; anjasa--very easily; yena--by which; damsitah--being protected; asura-yuthapan--the chief leaders of the demons.

TRANSLATION

Visvarupa continued: O Indra, this mystic armor related to Lord Narayana has been described by me to you. By putting on this protective covering, you will certainly be able to conquer the leaders of the demons.

TEXT 36

TEXT

etad dharayamanas tu  
yam yam pasyati caksusa  
pada va samsprset sadyah  
sadhvasat sa vimucyate



#### SYNONYMS

etat--this; dharayamanah--a person employing; tu--but; yam yam--  
whomever; pasyati--he sees; caksusa--by his eyes; pada--by his feet; va--  
or; samsprset--may touch; sadyah--immediately; sadhvasat--from all fear;  
sah--he; vimucyate--is freed.

#### TRANSLATION

If one employs this armor, whomever he sees with his eyes or touches  
with his feet is immediately freed from all the above-mentioned dangers.

#### TEXT 37

#### TEXT

na kutascid bhayam tasya  
vidyam dharayato bhavet  
raja-dasyu-grahadibhyo  
vyadhy-adibhyas ca karhicit

#### SYNONYMS

na--not; kutascit--from anywhere; bhayam--fear; tasya--of him; vidyam--  
this mystical prayer; dharayatah--employing; bhavet--may appear; raja--  
from the government; dasyu--from rogues and thieves; graha-adibhyah--from  
demons and so on; vyadhi-adibhyah--from diseases and so on; ca--also;  
karhicit--at any time.

#### TRANSLATION

This prayer, Narayana-kavaca, constitutes subtle knowledge  
transcendentally connected with Narayana. One who employs this prayer is  
never disturbed or put in danger by the government, by plunderers, by  
evil demons or by any type of disease.

#### TEXT 38

#### TEXT

imam vidyam pura kascit  
kausiko dharayan dvijah  
yoga-dharanaya svangam  
jahau sa maru-dhanvani

#### SYNONYMS

imam--this; vidyam--prayer; pura--formerly; kascit--someone; kausikah--  
Kausika; dharayan--using; dvijah--a brahmana; yoga-dharanaya--by mystic  
power; sva-angam--his own body; jahau--gave up; sah--he; maru-dhanvani--  
in the desert.

#### TRANSLATION

O King of heaven, a brahmana named Kausika formerly used this armor  
when he purposely gave up his body in the desert by mystic power.

TEXT 39

TEXT

tasyopari vimanena  
gandharva-patir ekada  
yayau citrarathah sribhir  
vrto yatra dvija-ksayah

SYNONYMS

tasya--his dead body; upari--above; vimanena--by airplane; gandharva-patih--the King of Gandharvaloka, Citraratha; ekada--once upon a time; yayau--went; citrarathah--Citraratha; sribhir--by many beautiful women; vrtah--surrounded; yatra--where; dvija-ksayah--the brahmana Kausika had died.

TRANSLATION

Surrounded by many beautiful women, Citraratha, the King of Gandharvaloka, was once passing in his airplane over the brahmana's body at the spot where the brahmana had died.

TEXT 40

TEXT

gaganan nyapatat sadyah  
savimano hy avak-sirah  
sa valikhilya-vacanat  
asthiny adaya vismitah  
prasya praci-sarasvatyam  
snavatva dhama svam anvagat

SYNONYMS

gaganat--from the sky; nyapatat--fell; sadyah--suddenly; sa-vimanah--with his airplane; hi--certainly; avak-sirah--with his head downward; sah--he; valikhilya--of the great sages named the Valikhilyas; vacanat--by the instructions; asthini--all the bones; adaya--taking; vismitah--struck with wonder; prasya--throwing; praci-sarasvatyam--in the River Sarasvati, which flows to the east; snavatva--bathing in that river; dhama--to the abode; svam--his own; anvagat--returned.

TRANSLATION

Suddenly Citraratha was forced to fall from the sky headfirst with his airplane. Struck with wonder, he was ordered by the great sages named the Valikhilyas to throw the brahmana's bones in the nearby River Sarasvati. He had to do this and bathe in the river before returning to his own abode.

TEXT 41

TEXT

sri-suka uvaca  
ya idam srnuyat kale

yo dharayati cadrtah  
tam namasyanti bhutani  
mucyate sarvato bhayat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; yah--anyone who; idam--this; srnyat--may hear; kale--at a time of fear; yah--anyone who; dharayati--employs this prayer; ca--also; adrtah--with faith and adoration; tam--unto him; namasyanti--offer respectful obeisances; bhutani--all living beings; mucyate--is released; sarvatah--from all; bhayat--fearful conditions.

TRANSLATION

Sri Sukadeva Gosvami said: My dear Maharaja Pariksit, one who employs this armor or hears about it with faith and veneration when afraid because of any conditions in the material world is immediately freed from all dangers and is worshiped by all living entities.

TEXT 42

TEXT

etam vidyam adhigato  
visvarupac chatakratuh  
trailokya-laksmim bubhuje  
vinirjitya mrdhe 'suran

SYNONYMS

etam--this; vidyam--prayer; adhigatah--received; visvarupat--from the brahmana Visvarupa; sata-kratuh--Indra, the King of heaven; trailokya-laksmim--all the opulence of the three worlds; bubhuje--enjoyed; vinirjitya--conquering; mrdhe--in battle; asuran--all the demons.

TRANSLATION

King Indra, who performed one hundred sacrifices, received this prayer of protection from Visvarupa. After conquering the demons, he enjoyed all the opulences of the three worlds.

PURPORT

This mystical mantric armor given by Visvarupa to Indra, the King of heaven, acted powerfully, with the effect that Indra was able to conquer the asuras and enjoy the opulence of the three worlds without impediments. In this regard, Madhvacarya points out:

vidyah karmani ca sada  
guroh praptah phala-pradah  
anyatha naiva phaladah  
prasannoktah phala-pradah

One must receive all kinds of mantras from a bona fide spiritual master; otherwise the mantras will not be fruitful. This is also indicated in Bhagavad-gita (4.34):

tad viddhi pranipatena  
pariprasnena sevaya  
upadeksyanti te jnanam  
jnaninas tattva-darsinah

"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." All mantras should be received through the authorized guru, and the disciple must satisfy the guru in all respects, after surrendering at his lotus feet. In the Padma Purana it is also said, sampradaya-vihina ye mantras te nisphala matah. There are four sampradayas, or disciplic successions, namely the Brahma-sampradaya, the Rudra-sampradaya, the Sri sampradaya and the Kumara-sampradaya. If one wants to advance in spiritual power, one must receive his mantras from one of these bona fide sampradayas; otherwise he will never successfully advance in spiritual life.

Thus end the Bhaktivedanta purports of the Sixth Canto, Eighth Chapter, of the Srimad-Bhagavatam, entitled "The Narayana-kavaca Shield."

Chapter Nine

Appearance of the Demon Vrtrasura

As described in this chapter, Indra, the King of heaven, killed Visvarupa, and therefore Visvarupa's father performed a yajna to kill Indra. When Vrtrasura appeared from that yajna, the demigods, in fear, sought shelter of the Supreme Personality of Godhead and glorified Him.

Because of affection for the demons, Visvarupa secretly supplied them the remnants of yajna. When Indra learned about this, he beheaded Visvarupa, but he later regretted killing Visvarupa because Visvarupa was a brahmana. Although competent to neutralize the sinful reactions for killing a brahmana, Indra did not do so. Instead he accepted the reactions. Later, he distributed these reactions among the land, water, trees and women in general. Since the land accepted one fourth of the sinful reactions, a portion of the land turned into desert. The trees were also given one fourth of the sinful reactions, and therefore they drip sap, which is prohibited for drinking. Because women accepted one fourth of the sinful reactions, they are untouchable during their menstrual period. Since water was also infested with sinful reactions, when bubbles appear in water it cannot be used for any purpose.

After Visvarupa was killed, his father, Tvasta, performed a sacrifice to kill King Indra. Unfortunately, if mantras are chanted irregularly, they yield an opposite result. This happened when Tvasta performed this yajna. While performing the sacrifice to kill Indra, Tvasta chanted a mantra to increase Indra's enemies, but because he chanted the mantra wrong, the sacrifice produced an asura named Vrtrasura, of whom Indra was the enemy. When Vrtrasura was generated from the sacrifice, his fierce features made the whole world afraid, and his personal effulgence diminished even the power of the demigods. Finding no other means of protection, the demigods began to worship the Supreme Personality of Godhead, the enjoyer of all the results of sacrifice, who is supreme throughout the entire universe. The demigods all worshiped Him because ultimately no one but Him can protect a living entity from fear and danger. Seeking shelter of a demigod instead of worshiping the Supreme Personality of Godhead is compared to trying to cross the ocean by grasping the tail of a dog. A dog can swim, but that does not mean that one can cross the ocean by grasping a dog's tail.

Being pleased with the demigods, the Supreme Personality of Godhead advised them to approach Dadhici to beg him for the bones of his own

body. Dadhici would comply with the request of the demigods, and with the help of his bones Vrtrasura could be killed.

TEXT 1

TEXT

sri-suka uvaca  
tasyasan visvarupasya  
siramsi trini bharata  
soma-pitham sura-pitham  
annadam iti susruma

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; tasya--of him; asan--there were; visvarupasya--of Visvarupa, the priest of the demigods; siramsi--heads; trini--three; bharata--O Maharaja Pariksit; soma-pitham--used for drinking the beverage soma; sura-pitham--used for drinking wine; annadam--used for eating; iti--thus; susruma--I have heard by the parampara system.

TRANSLATION

Sri Sukadeva Gosvami continued: Visvarupa, who was engaged as the priest of the demigods, had three heads. He used one to drink the beverage soma-rasa, another to drink wine and the third to eat food. O King Pariksit, thus I have heard from authorities.

PURPORT

One cannot directly perceive the kingdom of heaven, its king and other inhabitants, or how they perform their various engagements, for no one can go to the heavenly planets. Although modern scientists have invented many powerful space vehicles, they cannot even go to the moon, not to speak of other planets. By direct experience one cannot learn anything beyond the range of human perception. One must hear from authorities. Therefore Sukadeva Gosvami, a great personality, says, "What I am describing to you, O King, is what I have heard from authoritative sources." This is the Vedic system. The Vedic knowledge is called sruti because it must be received by being heard from authorities. It is beyond the realm of our false experimental knowledge.

TEXT 2

TEXT

sa vai barhisi devebhyo  
bhagam pratyaksam uccakaih  
adadad yasya pitaro  
devah saprasrayam nrpa

SYNONYMS

sah--he (Visvarupa); vai--indeed; barhisi--in the sacrificial fire; devebhyah--unto the particular demigods; bhagam--the proper share; pratyaksam--visibly; uccakaih--by loud chanting of the mantras; adadat--

offered; yasya--of whom; pitarah--the fathers; devah--demigods; sa-prasrayam--very humbly in a gentle voice; nrpa--O King Pariksit.

#### TRANSLATION

O Maharaja Pariksit, the demigods were related to Visvarupa from his father's side, and therefore he visibly offered clarified butter in the fire while chanting mantras such as indraya idam svaha ["this is meant for King Indra"] and idam agnaye ["this is for the demigod of fire"]. He loudly chanted these mantras and offered each of the demigods his proper share.

#### TEXT 3

#### TEXT

sa eva hi dadau bhagam  
paroksam asuran prati  
yajamano 'vadah bhagam  
matr-sneha-vasanugah

#### SYNONYMS

sah--he (Visvarupa); eva--indeed; hi--certainly; dadau--offered; bhagam--share; paroksam--without the knowledge of the demigods; asuran--the demons; prati--unto; yajamanah--performing sacrifice; avahat--offered; bhagam--share; matr-sneha--by affection for his mother; vasa-anugah--being compelled.

#### TRANSLATION

Although offering clarified butter in the sacrificial fire in the name of the demigods, without the knowledge of the demigods he also offered oblations to the demons because they were his relatives through his mother.

#### PURPORT

Because of Visvarupa's affection for the families of both the demigods and the demons, he appealed the Supreme Lord on behalf of both dynasties. When he offered oblations in the fire on behalf of the asuras, he did so secretly. without the knowledge of the demigods.

#### TEXT 4

#### TEXT

tad deva-helanam tasya  
dharmalikam suresvarah  
alaksya tarasa bhitas  
tac-chirsany acchinad rusa

#### SYNONYMS

tat--that; deva-helanam--offense to the demigods; tasya--of him (Visvarupa); dharmalikam--cheating in religious principles (pretending to be the priest of the demigods, but secretly acting as the priest of the demons also); sura-isvarah--the king of the demigods; alaksya--

observing; tarasa--quickly; bhithah--being afraid (that the demons would gain strength by being blessed by Visvarupa); tat--his (Visvarupa's); sirsani--heads; acchinat--cut off; rusa--with great anger.

#### TRANSLATION

Once upon a time, however, the King of heaven, Indra, understood that Visvarupa was secretly cheating the demigods by offering oblations on behalf of the demons. He became extremely afraid of being defeated by the demons, and in great anger at Visvarupa he cut Visvarupa's three heads from his shoulders.

#### TEXT 5

#### TEXT

soma-pitham tu yat tasya  
sira asit kapinjalah  
kalavinkah sura-pitham  
annadam yat sa tittirih

#### SYNONYMS

soma-pitham--used for drinking soma-rasa; tu--however; yat--which; tasya--of him (Visvarupa); sirah--the head; asit--became; kapinjalah--a francolin partridge; kalavinkah--a sparrow; sura-pitham--meant for drinking wine; anna-adam--used for eating food; yat--which; sah--that; tittirih--a common partridge.

#### TRANSLATION

Thereafter, the head meant for drinking soma-rasa was transformed into a kapinjala [francolin partridge]. Similarly, the head meant for drinking wine was transformed into a kalavinka [sparrow], and the head meant for eating food became a tittiri [common partridge].

#### TEXT 6

#### TEXT

brahma-hatyam anjalina  
jagraha yad apisvarah  
samvatsarante tad agham  
bhutanam sa visuddhaye  
bhumi-ambu-druma-yosidbhyas  
caturdha vyabhajad dharih

#### SYNONYMS

brahma-hatyam--the sinful reaction for killing a brahmana; anjalina--with folded hands; jagraha--assumed the responsibility for; yat api--although; isvarah--very powerful; samvatsara-ante--after one year; tat agham--that sinful reaction; bhutanam--of the material elements; sah--he; visuddhaye--for purification; bhumi--unto the earth; ambu--water; druma--trees; yosidbhyah--and unto women; caturdha--in four divisions; vyabhajat--divided; harih--King Indra.

#### TRANSLATION

Although Indra was so powerful that he could neutralize the sinful reactions for killing a brahmana, he repentantly accepted the burden of these reactions with folded hands. He suffered for one year, and then to purify himself he distributed the reactions for this sinful killing among the earth, water, trees and women.

#### TEXT 7

#### TEXT

bhumis turiyam jagraha  
khata-pura-varena vai  
irinam brahma-hatyaya  
rupam bhumau pradrasyate

#### SYNONYMS

bhumih--the earth; turiyam--one fourth; jagraha--accepted; khata-pura--of the filling of holes; varena--because of the benediction; vai--indeed; irinam--the deserts; brahma-hatyayah--of the reaction for killing a brahmana; rupam--form; bhumau--on the earth; pradrasyate--is visible.

#### TRANSLATION

In return for King Indra's benediction that ditches in the earth would be filled automatically, the land accepted one fourth of the sinful reactions for killing a brahmana. Because of those sinful reactions, we find many deserts on the surface of the earth.

#### PURPORT

Because deserts are manifestations of the earth's diseased condition, no auspicious ritualistic ceremony can be performed in a desert. Persons destined to live in deserts are understood to be sharing the reactions for the sin of brahma-hatya, the killing of a brahmana.

#### TEXT 8

#### TEXT

turyam cheda-virohena  
varena jagrhur drumah  
tesam niriyasa-rupena  
brahma-hatya pradrasyate

#### SYNONYMS

turyam--one fourth; cheda--although being cut; virohena--of growing again; varena--because of the benediction; jagrhuh--accepted; drumah--the trees; tesam--of them; niriyasa-rupena--by the liquid oozing from the trees; brahma-hatya--the reaction for killing a brahmana; pradrasyate--is visible.

#### TRANSLATION

In return for Indra's benediction that their branches and twigs would grow back when trimmed, the trees accepted one fourth of the reactions



for killing a brahmana. These reactions are visible in the flowing of sap from trees. [Therefore one is forbidden to drink this sap.]

TEXT 9

TEXT

sasvat-kama-varenamhas  
turiyam jagrhuh striyah  
rajo-rupena tasv amho  
masi masi pradrsyate

SYNONYMS

sasvat--perpetual; kama--of sexual desire; varena--because of the benediction; amhah--the sinful reaction for killing a brahmana; turiyam--one fourth; jagrhuh--accepted; striyah--women; rajah-rupena--in the form of the menstrual period; tasu--in them; amhah--the sinful reaction; masi masi--every month; pradrsyate--is visible.

TRANSLATION

In return for Lord Indra's benediction that they would be able to enjoy lusty desires continuously, even during pregnancy for as long as sex is not injurious to the embryo, women accepted one fourth of the sinful reactions. As a result of those reactions, women manifest the signs of menstruation every month.

PURPORT

Women as a class are very lusty, and apparently their continuous lusty desires are never satisfied. In return for Lord Indra's benediction that there would be no cessation to their lusty desires, women accepted one fourth of the sinful reactions for killing a brahmana.

TEXT 10

TEXT

dravya-bhuyo-varenapas  
turiyam jagrhur malam  
tasu budbuda-phenabhyam  
drstam tad dharati ksipan

SYNONYMS

dravya--other things; bhuyah--of increasing; varena--by the benediction; apah--water; turiyam--one fourth; jagrhuh--accepted; malam--the sinful reaction; tasu--in the water; budbuda-phenabhyam--by bubbles and foam; drstam--visible; tat--that; harati--one collects; ksipan--throwing away.

TRANSLATION

And in return for King Indra's benediction that water would increase the volume of other substances with which it was mixed, water accepted one fourth of the sinful reactions. Therefore there are bubbles and foam in water. When one collects water, these should be avoided.

#### PURPORT

If water is mixed with milk, fruit juice or other similar substances, it increases their volume, and no one can understand which has increased. In return for this benediction, water accepted one fourth of Indra's sinful reactions. These sinful reactions are visible in foam and bubbles. Therefore one should avoid foam and bubbles while collecting drinking water.

#### TEXT 11

#### TEXT

hata-putras tatas tvasta  
juhavendraya satrave  
indra-satro vivardhasva  
ma ciram jahi vidvisam

#### SYNONYMS

hata-putrah--who lost his son; tatah--thereafter; tvasta--Tvasta; juhava--performed a sacrifice; indraya--of Indra; satrave--for creating an enemy; indra-satro--O enemy of Indra; vivardhasva--increase; ma--not; ciram--after a long time; jahi--kill; vidvisam--your enemy.

#### TRANSLATION

After Visvarupa was killed, his father, Tvasta, performed ritualistic ceremonies to kill Indra. He offered oblations in the sacrificial fire, saying, "O enemy of Indra, flourish to kill your enemy without delay."

#### PURPORT

There was some defect in Tvasta's chanting of the mantra because he chanted it long instead of short, and therefore the meaning changed. Tvasta intended to chant the word indra-satro, meaning, "O enemy of Indra." In this mantra, the word indra is in the possessive case (sasthi), and the word indra-satro is called a tat-purusa compound (tatpurusa-samasa). Unfortunately, instead of chanting the mantra short, Tvasta chanted it long, and its meaning changed from "the enemy of Indra" to "Indra, who is an enemy." Consequently instead of an enemy of Indra's, there emerged the body of Vrtrasura, of whom Indra was the enemy.

#### TEXT 12

#### TEXT

athanvaharya-pacanad  
utthito ghora-darsanah  
krtanta iva lokanam  
yuganta-samaye yatha

#### SYNONYMS

atha--thereafter; anvaharya-pacanat--from the fire known as Anvaharya; utthitah--arisen; ghora-darsanah--appearing very fearful; krtantah--

personified annihilation; iva--like; lokanam--of all the planets; yuga-  
anta--of the end of the millennium; samaye--at the time; yatha--just as.

#### TRANSLATION

Thereafter, from the southern side of the sacrificial fire known as  
Anvaharya came a fearful personality who looked like the destroyer of the  
entire creation at the end of the millennium.

#### TEXTS 13-17

#### TEXT

visvag vivardhamanam tam  
isu-matram dine dine  
dagdha-saila-pratikasam  
sandhyabhranika-varcasam

tapta-tamra-sikha-smasrum  
madhyahnarkogra-locanam

dedipyamane tri-sikhe  
sula aropya rodasi  
nrtyantam unnadantam ca  
calayantam pada mahim

dari-gambhira-vaktrena  
pibata ca nabhastalam  
lihata jihvayarksani  
grasata bhuvana-trayam

mahata raudra-damstrena  
jrbhahamanam muhur muhuh  
vitrasta dudruvur loka  
viksya sarve diso dasa

#### SYNONYMS

visvak--all around; vivardhamanam--increasing; tam--him; isu-matram--  
an arrow's flight; dine dine--day after day; dagdha--burnt; saila--  
mountain; pratikasam--resembling; sandhya--in the evening; abhra-anika--  
like an array of clouds; varcasam--having an effulgence; tapta--melted;  
tamra--like copper; sikha--hair; smasrum--moustache and beard; madyahna-  
at midday; arka--like the sun; ugra-locanam--having powerful eyes;  
dedipyamane--blazing; tri-sikhe--three-pointed; sule--on his spear;  
aropya--keeping; rodasi--heaven and earth; nrtyantam--dancing;  
unnadantam--shouting loudly; ca--and; calayantam--moving; pada--by his  
foot; mahim--the earth; dari-gambhira--as deep as a cave; vaktrena--by  
the mouth; pibata--drinking; ca--also; nabhastalam--the sky; lihata--  
licking up; jihvaya--by the tongue; rksani--the stars; grasata--  
swallowing; bhuvana-trayam--the three worlds; mahata--very great; raudra-  
damstrena--with fearful teeth; jrbhahamanam--yawning; muhuh muhuh--again  
and again; vitrastah--fearful; dudruvuh--ran; lokah--people; viksya--  
seeing; sarve--all; disah dasa--ten directions.

#### TRANSLATION

Like arrows released in the four directions, the demon's body grew, day after day. Tall and blackish, he appeared like a burnt hill and was as lustrous as a bright array of clouds in the evening. The hair on the demon's body and his beard and moustache were the color of melted copper, and his eyes were piercing like the midday sun. He appeared unconquerable, as if holding the three worlds on the points of his blazing trident. Dancing and shouting with a loud voice, he made the entire surface of the earth tremble as if from an earthquake. As he yawned again and again, he seemed to be trying to swallow the whole sky with his mouth, which was as deep as a cave. He seemed to be licking up all the stars in the sky with his tongue and eating the entire universe with his long, sharp teeth. Seeing this gigantic demon, everyone, in great fear, ran here and there in all directions.

TEXT 18

TEXT

yenavrta ime lokas  
tapasa tvastra-murtina  
sa vai vrtra iti proktah  
papah parama-darunah

SYNONYMS

yena--by whom; avrtah--covered; ime--all these; lokah--planets; tapasa--by the austerity; tvastra-murtina--in the form of the son of Tvasta; sah--he; vai--indeed; vrtrah--Vrtra; iti--thus; proktah--called; papah--personified sin; parama-darunah--very fearful.

TRANSLATION

That very fearful demon, who was actually the son of Tvasta, covered all the planetary systems by dint of austerity. Therefore he was named Vrtra, or one who covers everything.

PURPORT

In the Vedas it is said, sa imal lokan avrnot tad vrtrasya vrtratvam: because the demon covered all the planetary systems, his name was Vrtrasura.

TEXT 19

TEXT

tam nijagnur abhidrutya  
sagana vibudharsabhah  
svaih svair divyastra-sastraughaih  
so 'grasat tani krtsnasah

SYNONYMS

tam--him; nijagnuh--struck; abhidrutya--running to; sa-ganah--with soldiers; vibudha-rsabhah--all the great demigods; svaih svaih--with their own respective; divya--transcendental; astra--bows and arrows; sastra-oghaih--different weapons; sah--he (Vrtra); agrasat--swallowed; tani--them (the weapons); krtsnasah--all together.

## TRANSLATION

The demigods, headed by Indra, charged the demon with their soldiers, striking him with their own transcendental bows and arrows and other weapons but Vrtrasura swallowed all their weapons.

### TEXT 20

#### TEXT

tatas te vismitah sarve  
visanna grasta-tejasah  
pratyancam adi-purusam  
upatasthuh samahitah

#### SYNONYMS

tatah--thereafter; te--they (the demigods); vismitah--being struck with wonder; sarve--all; visannah--being very morose; grasta-tejasah--having lost all their personal strength; pratyancam--to the Supersoul; adi-purusam--the original person; upatasthuh--prayed; samahitah--all gathered together.

## TRANSLATION

Struck with wonder and disappointment upon seeing the strength of the demon, the demigods lost their own strength. Therefore they all met together to try to please the Supersoul, the Supreme Personality of Godhead, Narayana, by worshipping Him.

**"Srimad-Bhagavatam – Canto Six"** by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

**Summary:** Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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#### TEXT 21

##### TEXT

sri-deva ucuh  
vayv-ambaragny-ap-ksitayas tri-loka  
brahmadayo ye vayam udvijantah  
harama yasmai balim antako 'sau  
bibheti yasmad aranam tato nah

##### SYNONYMS

sri-devah ucuh--the demigods said; vayu--composed of air; ambara--sky; agni--fire; ap--water; ksitayah--and land; tri-lokah--the three worlds; brahma-adayah--beginning from Lord Brahma; ye--who; vayam--we; udvijantah--being very much afraid; harama--offer; yasmai--unto whom; balim--presentation; antakah--the destroyer, death; asau--that; bibheti--fears; yasmat--from whom; aranam--shelter; tatah--therefore; nah--our.

##### TRANSLATION

The demigods said: The three worlds are created by the five elements--namely ether, air, fire, water and earth--which are controlled by various demigods, beginning from Lord Brahma. Being very much afraid that the time factor will end our existence, we offer presentations unto time by performing our work as time dictates. The time factor himself, however, is afraid of the Supreme Personality of Godhead. Therefore let us now worship that Supreme Lord, who alone can give us full protection.

##### PURPORT

When one is afraid of being killed, one must take shelter of the Supreme Personality of Godhead. He is worshiped by all the demigods. beginning from Brahma, although they are in charge of the various elements of this material world. The words bibheti yasmat indicate that all the demons, regardless of how great and powerful, fear the Supreme Personality of Godhead. The demigods, being afraid of death, took shelter of the Lord and offered Him these prayers. Although the time factor is fearful to everyone, fear personified is afraid of the Supreme Lord, who is therefore known as abhaya, fearless. Taking shelter of the Supreme Lord brings actual fearlessness, and therefore the demigods decided to take shelter of the Lord.

#### TEXT 22

##### TEXT

avismitam tam paripurna-kamam  
svenaiva labhena samam prasantam  
vinopasarpaty aparam hi balisah  
sva-langulenatititarti sindhum

## SYNONYMS

avismitam--who is never struck with wonder; tam--Him; paripurna-kamam--who is fully satisfied; svena--by His own; eva--indeed; labhena--achievements; samam--equipoised; prasantam--very steady; vina--without; upasarpati--approaches; aparam--another; hi--indeed; balisah--a fool; sva--of a dog; langulena--by the tail; atititarti--wants to cross; sindhum--the sea.

## TRANSLATION

Free from all material conceptions of existence and never wonder-struck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog.

## PURPORT

A dog can swim in the water, but if a dog dives in the ocean and someone wants to cross the ocean by holding the dog's tail, he is certainly fool number one. A dog cannot cross the ocean, nor can a person cross the ocean by catching a dog's tail. Similarly, one who desires to cross the ocean of nescience should not seek the shelter of any demigod or anyone else but the fearless shelter of the Supreme Personality of Godhead. Srimad-Bhagavatam (10.14.58) therefore says:

samasrita ye pada-pallava-plavam  
mahat-padam punya-yaso-murareh  
bhavambudhir vatsa-padam param padam  
padam padam yad vipadam na tesam

The Lord's lotus feet are an indestructible boat, and if one takes shelter of that boat he can easily cross the ocean of nescience. Consequently there are no dangers for a devotee although he lives within this material world, which is full of dangers at every step. One should seek the shelter of the all-powerful instead of trying to be protected by one's own concocted ideas.

## TEXT 23

### TEXT

yasyoru-srnge jagatim sva-navam  
manur yathabadhya tatara durgam  
sa eva nas tvastra-bhayad durantat  
tratasritan varicaro 'pi nunam

## SYNONYMS

yasya--of whom; uru--very strong and high; srnge--on the born; jagatim--in the form of the world; sva-navam--his own boat; manuh--Manu, King Satyavrata; yatha--just as; abadhya--binding; tatara--crossed; durgam--the very difficult to cross (inundation); sah--He (the Supreme Personality of Godhead); eva--certainly; nah--us; tvastra-bhayat--from

fear of the son of Tvasta; duratat--endless; trata--deliverer; asritan--dependents (like us); vari-carah api--although taking the form of a fish; nunam--indeed.

#### TRANSLATION

The Manu named King Satyavrata formerly saved himself by tying the small boat of the entire world to the horn of the Matsya avatara, the fish incarnation. By the grace of the Matsya avatara, Manu saved himself from the great danger of the flood. May that same fish incarnation save us from the great and fearful danger caused by the son of Tvasta.

#### TEXT 24

#### TEXT

pura svayambhur api samyamambhasy  
udirna-vatormi-ravaih karale  
eko 'ravindat patitas tatara  
tasmad bhayad yena sa no 'stu parah

#### SYNONYMS

pura--formerly (during the time of creation); svayambhuh--Lord Brahma; api--also; samyama-ambhasi--in the water of inundation; udirna--very high; vata--of wind; urmi--and of waves; ravaih--by the sounds; karale--very fearful; ekah--alone; aravindat--from the lotus seat; patitah--almost fallen; tatara--escaped; tasmad--from that; bhayat--fearful situation; yena--by whom (the Lord); sah--He; nah--of us; astu--let there be; parah--deliverance.

#### TRANSLATION

In the beginning of creation, a tremendous wind caused fierce waves of inundating water. The great waves made such a horrible sound that Lord Brahma almost fell from his seat on the lotus into the water of devastation, but he was saved with the help of the Lord. Thus we also expect the Lord to protect us from this dangerous condition.

#### TEXT 25

#### TEXT

ya eka iso nija-mayaya nah  
sasarja yenanusrjama visvam  
vayam na yasyapi purah samihatah  
pasyama lingam prthag isa-maninah

#### SYNONYMS

yah--He who; ekah--one; isah--controller; nija-mayaya--by His transcendental potency; nah--us; sasarja--created; yena--by whom (through whose mercy); anusrjama--we also create; visvam--the universe; vayam--we; na--not; yasya--of whom; api--although; purah--in front of us; samihatah--of Him who is acting; pasyama--see; lingam--the form; prthag--separate; isa--as controllers; maninah--thinking of ourselves.

#### TRANSLATION



The Supreme Personality of Godhead, who created us by His external potency and by whose mercy we expand the creation of the universe, is always situated before us as the Supersoul, but we cannot see His form. We are unable to see Him because all of us think that we are separate and independent gods.

#### PURPORT

Here is an explanation of why the conditioned soul cannot see the Supreme Personality of Godhead face to face. Even though the Lord appears before us as Lord Kṛṣṇa or Lord Rāmacandra and lives in human society as a leader or king, the conditioned soul cannot understand Him. Avajānanti mam mudha manusim tanum asritam: rascals (mudhas) deride the Supreme Personality of Godhead, thinking Him an ordinary human being. However insignificant we are, we think that we are also God, that we can create a universe or that we can create another God. This is why we cannot see or understand the Supreme Personality of Godhead. In this regard, Śrīla Madhvacārya says:

lingam eva pasyamah  
kadacid abhīmanas tu  
devanam api sann iva  
prayah kalesu nasty eva  
taratamyena so 'pi tu

We are all conditioned to various degrees, but we think that we are God. This is why we cannot understand who God is or see Him face to face.

#### TEXTS 26-27

#### TEXT

yo nah sapatnair bhṛsam ardyamanan  
devarsi-tīryan-nṛsu nitya eva  
kṛtavataras tanubhih sva-mayaya  
kṛtvatmasat pati yuge yuge ca

tam eva devam vāyam atma-daivatam  
param pradhanam puruṣam viśvam anyam  
vrajama sarve saranam saranyam  
svanam sa no dhasyati sam mahatma

#### SYNONYMS

yah--He who; nah--us; sapatnaih--by our enemies, the demons; bhṛsam--almost always; ardyamanan--being persecuted; deva--among the demigods; rsi--the saintly persons; tīryak--the animals; nṛsu--and men; nityah--always; eva--certainly; kṛta-avatah--appearing as an incarnation; tanubhih--with different forms; sva-mayaya--by His internal potency; kṛtvā atmasat--considering very near and dear to Him; pati--protects; yuge yuge--in every millennium; ca--and; tam--Him; eva--indeed; devam--the Supreme Lord; vāyam--all of us; atma-daivatam--the Lord of all living entities; param--transcendental; pradhanam--the original cause of the total material energy; puruṣam--the supreme enjoyer; viśvam--whose energy constitutes this universe; anyam--separately situated; vājama--we approach; sarve--all; saranam--shelter; saranyam--suitable as shelter;

svanam--unto His own devotees; sah--He; nah--unto us; dhasyati--shall give; sam--good fortune; mahatma--the Supersoul.

#### TRANSLATION

By His inconceivable internal potency, the Supreme Personality of Godhead expands into various transcendental bodies as Vamanadeva, the incarnation of strength among the demigods; Parasurama, the incarnation among saints; Nrsimhadeva and Varaha, incarnations among animals; and Matsya and Kurma, incarnations among aquatics. He accepts various transcendental bodies among all types of living entities, and among human beings He especially appears as Lord Krsna and Lord Rama. By His causeless mercy, He protects the demigods, who are always harassed by the demons. He is the supreme worshipable Deity of all living entities. He is the supreme cause, represented as the male and female creative energies. Although different from this universe, He exists in His universal form [virat-rupa]. In our fearful condition, let us take shelter of Him, for we are sure that the Supreme Lord, the Supreme Soul, will give us His protection.

#### PURPORT

In this verse, the Supreme Personality of Godhead, Visnu, is ascertained to be the original cause of creation. Sridhara Svami, in his commentary Bhavartha-dipika, replies to the idea that prakrti and purusa are the causes of the cosmic manifestation. As stated herein, param pradhanam purusam visvam anyam: "He is the supreme cause, represented as the male and female creative energies. Although different from this universe, He exists in His universal form [virat 'rupa]." The word prakrti, which is used to indicate the source of generation, refers to the material energy of the Supreme Lord, and the word purusa refers to the living entities, who are the superior energy of the Lord. Both the prakrti and purusa ultimately enter the Supreme Lord, as stated in Bhagavad-gita (prakrtim yanti mamikam).

Although prakrti and purusa superficially appear to be the causes of the material manifestation, both are emanations of different energies of the Supreme Lord. Therefore the Supreme Lord is the cause of prakrti and purusa. He is the original cause (sarva-karana-karanam). The Naradiya Purana says:

avikaro 'pi paramah  
prakrtis tu vikarini  
anupravisya govindah  
prakrtis cabhidhiyate

Both the prakrti and purusa, which are inferior and superior energies, are emanations from the Supreme Personality of Godhead. As explained in Bhagavad-gita (gam avisya), the Lord enters the prakrti, and then the prakrti creates different manifestations. The prakrti is not independent or beyond His energies. Vasudeva, Lord Sri Krsna, is the original cause of everything. Therefore the Lord says in Bhagavad-gita (10.8):

aham sarvasya prabhavo  
mattah sarvam pravartate  
iti matva bhajante mam  
budha bhava-samanvitah

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." In Srimad-Bhagavatam (2.9.33) the Lord also says, aham evasam evagre: "Only I existed before the creation." This is confirmed in the Brahmanda Purana as follows:

smrtir avyavadhanena  
prakrtitvam iti sthitih  
ubhayatmaka-sutitvad  
vasudevah parah puman  
prakrtih purusas ceti  
sabdair eko 'bhidhiyate

To generate the universe, the Lord acts indirectly as the purusa and directly as the prakrti. Because both energies emanate from Lord Vasudeva, the all-pervasive Supreme Personality of Godhead, He is known as both prakrti and purusa. Therefore Vasudeva is the cause of everything (sarva-karana-karanam).

#### TEXT 28

##### TEXT

sri-suka uvaca  
iti tesam maharaja  
suranam upatisthatam  
praticyam disy abhud avih  
sankha-cakra-gada-dharah

##### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; tesam--of them; maharaja--O King; suranam--of the demigods; upatisthatam--praying; praticyam--inside; disi--in the direction; abhut--became; avih--visible; sankha-cakra-gada-dharah--bearing the transcendental weapons: the conchshell, disc and club.

##### TRANSLATION

Sri Sukadeva Gosvami said: My dear King, when all the demigods offered Him their prayers, the Supreme Personality of Godhead, Lord Hari, carrying His weapons, the conchshell, disc and club, appeared first within their hearts and then before them.

#### TEXTS 29-30

##### TEXT

atma-tulyaih sodasabhir  
vina srivatsa-kaustubhau  
paryupositam unnidra-  
sarad-amburuheksanam

drstva tam avanau sarva  
iksanahlada-viklavah  
dandavat patita rajan  
chanair utthaya tustuvuh

#### SYNONYMS

atma-tulyaih--almost equal to Himself; sodasabhih--by sixteen (servants); vina--without; srivatsa-kaustubhau--the Srivatsa mark and Kaustubha jewel; paryupasitam--being attended on all sides; unnidra--blooming; sarat--of the autumn; amburuha--like lotus flowers; iksanam--having eyes; drstva--seeing; tam--Him (the Supreme Personality of Godhead, Narayana); avanau--on the ground; sarve--all of them; iksana--from directly seeing; ahlada--with happiness; viklavah--being overwhelmed; danda-vat--like a stick; patitah--fell; rajan--O King; sanaih--slowly; utthaya--standing up; tustuvuh--offered prayers.

#### TRANSLATION

Surrounding and serving the Supreme Personality of Godhead, Narayana, were sixteen personal attendants, decorated with ornaments and appearing exactly like Him but without the mark of Srivatsa and the Kaustubha jewel. O King, when all the demigods saw the Supreme Lord in that posture, smiling with eyes like the petals of lotuses grown in autumn, they were overwhelmed with happiness and immediately fell down like rods, offering dandavats. Then they slowly rose and pleased the Lord by offering Him prayers.

#### PURPORT

In Vaikunthaloka the Supreme Personality of Godhead has four hands and decorations like the Srivatsa mark on His chest and the gem known as Kaustubha. These are special indications of the Supreme Personality of Godhead. The Lord's personal attendants and other devotees in Vaikuntha have the same features, except for the Srivatsa mark and the Kaustubha gem.

#### TEXT 31

#### TEXT

sri-deva ucuh  
namas te yajna-viryaya  
vayase uta te namah  
namas te hy asta-cakraya  
namah supuru-hutaye

#### SYNONYMS

sri-devah ucuh--the demigods said; namah--obeisances; te--unto You; yajna-viryaya--unto the Supreme Personality of Godhead, who is able to give the results of sacrifice; vayase--who is the time factor, which ends the results of yajna; uta--although; te--unto You; namah--obeisances; namah--obeisances; te--unto You; hi--indeed; asta-cakraya--who throws the disc; namah--respectful obeisances; supuru-hutaye--having varieties of transcendental names.

#### TRANSLATION

The demigods said: O Supreme Personality of Godhead, You are competent to give the results of sacrifice, and You are also the time factor that destroys all such results in due course. You are the one who releases the

cakra to kill the demons. O Lord, who possesses many varieties of names, we offer our respectful obeisances unto You.

TEXT 32

TEXT

yat te gatinam tisrnam  
isituh paramam padam  
narvacino visargasya  
dhatar veditum arhati

SYNONYMS

yat--which; te--of You; gatinam tisrnam--of the three destinations (the heavenly planets, the earthly planets and hell); isituh--who are the controller; paramam padam--the supreme abode, Vaikunthaloka; na--not; arvacinah--a person appearing after; visargasya--the creation; dhatah--O supreme controller; veditum--to understand; arhati--is able.

TRANSLATION

O supreme controller, You control the three destinations [promotion to the heavenly planets, birth as a human being, and condemnation in hell], yet Your supreme abode is Vaikuntha-dhama. Since we appeared after You created this cosmic manifestation, Your activities are impossible for us to understand. We therefore have nothing to offer You but our humble obeisances.

PURPORT

An inexperienced man generally does not know what to beg from the Supreme Personality of Godhead. Everyone is under the jurisdiction of the created material world, and no one knows what benediction to ask when praying to the Supreme Lord. People generally pray to be promoted to the heavenly planets because they have no information of Vaikunthaloka. Srila Madhvacarya quotes the following verse:

deva-lokat pitr-lokat  
nirayac capi yat param  
tisrbhyah paramam sthanam  
vaisnavam vidusam gatih

There are different planetary systems, known as Devaloka (the planets of the demigods), Pitrloka (the planet of the Pitras) and Niraya (the hellish planets). When one transcends these various planetary systems and enters Vaikunthaloka, he achieves the ultimate resort of the Vaisnavas. Vaisnavas have nothing to do with the other planetary systems.

TEXT 33

TEXT

om namas te 'stu bhagavan narayana vasudevadi-purusa maha-purusa  
mahanubhava parama-mangala parama-kalyana parama-karunika kevala jagad-  
adhara lokaika-natha sarvesvara laksmi-natha paramahamsa-parivrajakaih  
paramenatma-yoga-samadhina paribhavita-parisphuta-paramahamsya-

dharmenodghatita-tamah-kapata-dvare citte 'pavrta atma-loke svayam  
upalabdha-nija-sukhanubhavo bhavan.

#### SYNONYMS

om--O Lord; namah--respectful obeisances; te--unto You; astu--let  
there be; bhagavan--O Supreme Personality of Godhead; narayana--the  
resort of all living entities, Narayana; vasudeva--Lord Vasudeva, Sri  
Krsna; adi-purusa--the original person; maha-purusa--the most exalted  
personality; maha-anubhava--the supremely opulent; parama-mangala--the  
most auspicious; parama-kalyana--the supreme benediction; parama-  
karunika--the supremely merciful; kevala--changeless; jagat-adhara--the  
support of the cosmic manifestation; loka-eka-natha--the only proprietor  
of all the planetary systems; sarva-isvara--the supreme controller;  
laksmi-natha--the husband of the goddess of fortune; paramahamsa-  
parivrajakaih--by the topmost sannyasis wandering all over the world;  
paramena--by supreme; atma-yoga-samadhina--absorption in bhakti-yoga;  
paribhavitaa--fully purified; parisphuta--and fully manifested;  
paramahamsya-dharmena--by executing the transcendental process of  
devotional service; udghatita--pushed open; tamah--of illusory existence;  
kapata--in which the door; dvare--existing as the entrance; citte--in the  
mind; apavrte--without contamination; atma-loke--in the spiritual world;  
svayam--personally; upalabdha--experiencing; nija--personal; sukha-  
anubhavah--perception of happiness; bhavan--Your Lordship.

#### TRANSLATION

O Supreme Personality of Godhead, O Narayana, O Vasudeva, original  
person! O most exalted person, supreme experience, welfare personified! O  
supreme benediction, supremely merciful and changeless! O support of the  
cosmic manifestation, sole proprietor of all planetary systems, master of  
everything and husband of the goddess of fortune! Your Lordship is  
realized by the topmost sannyasis, who wander about the world to preach  
Krsna consciousness, fully absorbed in samadhi through bhakti-yoga.  
Because their minds are concentrated upon You, they can receive the  
conception of Your personality in their fully purified hearts. When the  
darkness in their hearts is completely eradicated and You are revealed to  
them, the transcendental bliss they enjoy is the transcendental form of  
Your Lordship. No one but such persons can realize You. Therefore we  
simply offer You our respectful obeisances.

#### PURPORT

The Supreme Personality of Godhead has numerous transcendental names  
pertaining to different grades of revelation to various grades of  
devotees and transcendentalists. When He is realized in His impersonal  
form He is called the Supreme Brahman, when realized as the Paramatma He  
is called antaryami, and when He expands Himself in different forms for  
material creation He is called Ksirodakasayi Visnu, Garbhodakasayi Visnu  
and Karanodakasayi Visnu. When He is realized as Vasudeva, Sankarsana,  
Pradyumna and Aniruddha--the Caturvyuha, who are beyond the three forms  
of Visnu--He is the Vaikuntha Narayana. Above realization of Narayana is  
realization of Baladeva, and above that is realization of Krsna. All  
these realizations are possible when one engages fully in devotional  
service. The covered core of one's heart is then completely open to  
receiving an understanding of the Supreme Personality of Godhead in His  
various forms.

TEXT 34

TEXT

duravabodha iva tavayam vihara-yogo yad asarano 'sarira idam  
anaveksitasmāt-samavaya atmanaivavikriyamanena sagunam agunah srjasi pasi  
harasi.

SYNONYMS

duravabodhah--difficult to understand; iva--quite; tava--Your; ayam--  
this; vihara-yogah--engagement in the pastimes of material creation,  
maintenance and annihilation; yat--which; asaranah--not dependent on any  
other support; asarirah--without having a material body; idam--this;  
anaveksita--without waiting for; asmat--of us; samavayah--the  
cooperation; atmana--by Your own self; eva--indeed; avikriyamanena--  
without being transformed; sa-gunam--the material modes of nature;  
agunah--although transcendental to such material qualities; srjasi--You  
create; pasi--maintain; harasi--annihilate.

TRANSLATION

O Lord, You need no support, and although You have no material body,  
You do not need cooperation from us. Since You are the cause of the  
cosmic manifestation and You supply its material ingredients without  
being transformed, You create, maintain and annihilate this cosmic  
manifestation by Yourself. Nevertheless, although You appear engaged in  
material activity, You are transcendental to all material qualities.  
Consequently these transcendental activities of Yours are extremely  
difficult to understand.

PURPORT

The Brahma-samhita (5.37) says, goloka eva nivasaty akhilatma-bhutaḥ:  
the Supreme Personality of Godhead, Kṛṣṇa, is always situated in Goloka  
Vṛndāvana. It is also said, vṛndāvanam parityajya padam ekam na gacchati:  
Kṛṣṇa never goes even a step from Vṛndāvana. Nevertheless, although Kṛṣṇa  
is situated in His own abode, Goloka Vṛndāvana, He is simultaneously all-  
pervading and is therefore present everywhere. This is very difficult for  
a conditioned soul to understand. but devotees can understand how Kṛṣṇa,  
without undergoing any changes, can simultaneously be in His abode and be  
all-pervasive. The demigods are understood to be various limbs of the  
Supreme Lord's body, although the Supreme Lord has no material body and  
does not need anyone's help. He is spread everywhere (maya tatam idam  
sarvam jagad avyakta-murtina). Nevertheless, He is not present everywhere  
in His spiritual form. According to the Mayavada philosophy, the Supreme  
Truth, being all-pervasive, does not need a transcendental form. The  
Mayavadis suppose that since His form is distributed everywhere, He has  
no form. This is untrue. The Lord keeps His transcendental form, and at  
the same time He extends everywhere, in every nook and corner of the  
material creation.

TEXT 35

TEXT

atha tatra bhavan kim devadattavad iha guna-visarga-patitah paratantryena  
sva-krta-kusalakusalam phalam upadady ahosvid atmarama upasama-silah  
samanjasa-darsana udasta iti ha vava na vidamah.

#### SYNONYMS

atha--therefore; tatra--in that; bhavan--Your Lordship; kim--whether;  
deva-datta-vat--like an ordinary human being, forced by the fruits of his  
activities; iha--in this material world; guna-visarga-patitah--fallen in  
a material body impelled by the modes of material nature; paratantryena--  
by dependence on the conditions of time, space, activity and nature; sva-  
krta--executed by oneself; kusala--auspicious; akusalam--inauspicious;  
phalam--results of action; upadadyati--accepts; ahosvit--or; atmaramah--  
completely self-satisfied; upasama-silah--self-controlled in nature;  
samanjasa-darsanah--not deprived of full spiritual potencies; udaste--  
remains neutral as the witness; iti--thus; ha vava--certainly; na  
vidamah--we do not understand.

#### TRANSLATION

These are our inquiries. The ordinary conditioned soul is subject to  
the material laws, and he thus receives the fruits of his actions. Does  
Your Lordship, like an ordinary human being, exist within this material  
world in a body produced by the material modes? Do You enjoy or suffer  
the good or bad results of actions under the influence of time, past work  
and so forth? Or, on the contrary, are You present here only as a neutral  
witness who is self-sufficient, free from all material desires, and  
always full of spiritual potency? We certainly cannot understand Your  
actual position.

#### PURPORT

In Bhagavad-gita Krsna says that He descends to this material world  
for two purposes, namely paritrana sadhunam vinasaya ca duskrtam--to  
relieve the devotees and kill demons or nondevotees. These two kinds of  
action are the same for the Absolute Truth. When the Lord comes to punish  
the demons, He bestows His favor upon them, and similarly when He  
delivers His devotees and gives them relief, He also bestows His favor.  
Thus the Lord bestows His favor equally upon the conditioned souls. When  
a conditioned soul gives relief to others he acts piously, and when he  
gives trouble to others he acts impiously, but the Lord is neither pious  
nor impious; He is always full in His spiritual potency, by which He  
shows equal mercy to the punishable and the protectable. The Lord is  
apapa-vidham; He is never contaminated by the reactions of so-called  
sinful activities. When Krsna was present on this earth, He killed many  
inimical nondevotees, but they all received sarupya; in other words, they  
returned to their original spiritual bodies. One who does not know the  
Lord's position says that God is unkind to him but merciful to others.  
Actually the Lord says in Bhagavad-gita (9.29), samo 'ham sarva-bhutesu  
na me dvesyo 'sti na priyah: "I am equal to everyone. No one is My enemy,  
and no one is My friend." But He also says, ye bhajanti tu mam bhaktya  
mayi te tesu capy aham: "If one becomes My devotee and fully surrenders  
unto Me, I give him special attention."

#### TEXT 36

#### TEXT



na hi virodha ubhayam bhagavaty aparimita-guna-gana isvare 'navagahya-mahatmye 'rvacina-vikalpa-vitarka-vicara-pramanabhasa-kutarka-sastra-kalilantahkaranasraya-duravagraha-vadinam vivadanavasara uparata-samastamayamaye kevala evatma-mayam antardhaya ko nv artho durghata iva bhavati svarupa-dvayabhavat.

#### SYNONYMS

na--not; hi--certainly; virodhah--contradiction; ubhayam--both; bhagavati--in the Supreme personality of Godhead; aparimita--unlimited; guna-gane--whose transcendental attributes; isvare--in the supreme controller; anavagahya--possessing; mahatmye--unfathomable ability and glories; arvacina--recent; vikalpa--full of equivocal calculations; vitarka--opposing arguments; vicara--judgments; pramana-abhasa--imperfect evidence; kutarka--useless arguments; sastra--by unauthorized scriptures; kalila--agitated; antahkarana--minds; asraya--whose shelter; duravagraha--with wicked obstinacies; vadinam--of theorists; vivada--of the controversies; anavasare--not within the range; uparata--withdrawn; samasta--from whom all; maya-maye--illusory energy; kevale--without a second; eva--indeed; atma-mayam--the illusory energy, which can do and undo the inconceivable; antardhaya--placing between; kah--what; nu--indeed; arthah--meaning; durghatah--impossible; iva--as it were; bhavati--is; sva-rupa--natures; dvaya--of two; abhavat--due to the absence.

#### TRANSLATION

O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the supreme controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy.

#### PURPORT

The Supreme Personality of Godhead, being self-sufficient, is full of transcendental bliss (atmarama). He enjoys bliss in two ways--when He appears happy and when He appears distressed. Distinctions and contradictions are impossible in Him because only from Him have they emanated. The Supreme Personality of Godhead is the reservoir of all knowledge, all potency, all strength, opulence and influence. There is no limit to His powers. Since He is full in all transcendental attributes, nothing abominable from the material world can exist in Him. He is transcendental and spiritual, and therefore conceptions of material happiness and distress do not apply to Him.

We should not be astonished to find contradictions in the Supreme Personality of Godhead. Actually there are no contradictions. That is the meaning of His being supreme. Because He is all-powerful, He is not subject to the conditioned soul's arguments regarding His existence or nonexistence. He is pleased to protect His devotees by killing their enemies. He enjoys both the killing and the protecting.

Such freedom from duality applies not only to the Lord but also to His devotees. In Vrndavana, the damsels of Vrajabhumi enjoy transcendental bliss in the company of the Supreme Personality of Godhead, Krsna, and they feel the same transcendental bliss in separation when Krsna and Balarama leave Vrndavana for Mathura. There is no question of material pains or pleasures for either the Supreme Personality of Godhead or His pure devotees, although they are sometimes superficially said to be distressed or happy. One who is atmarama is blissful in both ways.

Nondevotees cannot understand the contradictions present in the Supreme Lord or His devotees. Therefore in Bhagavad-gita the Lord says, bhaktya mam abhijanati: the transcendental pastimes can be understood through devotional service; to nondevotees they are inconceivable. Acintyah khalu ye bhava na tams tarkena yojayet: the Supreme Lord and His form, name, pastimes and paraphernalia are inconceivable to nondevotees, and one should not try to understand such realities simply by logical arguments. They will not bring one to the right conclusion about the Absolute Truth.

#### TEXT 37

#### TEXT

sama-visama-matinam matam anusarasi yatha rajju-khandah sarpadi-dhiyam.

#### SYNONYMS

sama--equal or proper; visama--and unequal or mistaken; matinam--of those having intelligence; matam--conclusion; anusarasi--You follow; yatha--just as; rajju-khandah--a piece of rope; sarpa-adi--a snake, etc.; dhiyam--of those who perceive.

#### TRANSLATION

A rope causes fear for a bewildered person who considers it a snake, but not for a person with proper intelligence who knows it to be only a rope. Similarly, You, as the Supersoul in everyone's heart, inspire fear or fearlessness according to one's intelligence, but in You there is no duality.

#### PURPORT

In Bhagavad-gita (4.11) the Lord says, ye yatha mam prapadyante tams tathaiva bhajamy aham: "As one surrenders unto Me, I reward him accordingly." The Supreme Personality of Godhead is the reservoir of everything, including all knowledge, all truth and all contradictions. The example cited herein is very appropriate. A rope is one truth, but some mistake it for a snake, whereas others know it to be a rope. Similarly, devotees who know the Supreme Personality of Godhead do not see contradictions in Him, but nondevotees regard Him as the snakelike source of all fear. For example, when Nrsimhadeva appeared, Prahlada Maharaja saw the Lord as the supreme solace, whereas his father, a demon, saw Him as the ultimate death. As stated in Srimad-Bhagavatam (11.2.37),

bhayam dvitiyabhinivesatah syat: fear results from being absorbed in duality. When one is in knowledge of duality, one knows both fear and bliss. The same Supreme Lord is a source of bliss to devotees and fear to nondevotees who have a poor fund of knowledge. God is one, but people understand the Absolute Truth from different angles of vision. The unintelligent see contradictions in Him, but sober devotees find no contradictions.

#### TEXT 38

#### TEXT

sa eva hi punah sarva-vastuni vastu-svarupah sarvesvarah sakala-jagat-karana-karana-bhukah sarva-pratyag-atmatvat sarva-gunabhasopalaksita eka eva paryavasesitah.

#### SYNONYMS

sah--He (the Supreme Personality of Godhead); eva--indeed; hi--certainly; punah--again; sarva-vastuni--in everything, material and spiritual; vastu-svarupah--the substance; sarva-isvarah--the controller of everything; sakala-jagat--of the whole universe; karana--of the causes; karana-bhukah--existing as the cause; sarva-pratyag-atmatvat--because of being the Supersoul of every living being, or being present in everything, even the atom; sarva-guna--of all the effects of the material modes of nature (such as intelligence and the senses); abhasa--by the manifestations; upalaksitah--perceived; ekah--alone; eva--indeed; paryavasesitah--left remaining.

#### TRANSLATION

With deliberation, one will see that the Supreme Soul, although manifested in different ways, is actually the basic principle of everything. The total material energy is the cause of the material manifestation, but the material energy is caused by Him. Therefore He is the cause of all causes, the manifester of intelligence and the senses. He is perceived as the Supersoul of everything. Without Him, everything would be dead. You, as that Supersoul, the supreme controller, are the only one remaining.

#### PURPORT

The words sarva-vastuni vastu-svarupah indicate that the Supreme Lord is the active principle of everything. As described in the Brahma-samhita (5.35):

eko 'py asau racayitum jagad-anda-kotim  
yac-chaktir asti jagad-anda-caya yad-antah  
andantara-stha-paramanu-cayantara-stham  
govindam adi-purusam tam aham bhajami

"I worship the Personality of Godhead, Govinda, who enters the existence of every universe and every atom by one of His plenary portions and thus manifests His infinite energy throughout the material creation." By His one plenary portion as Paramatma, antaryami, the Lord is all-pervading throughout the unlimited universes. He is the pratyak, or antaryami, of all living entities. The Lord says in Bhagavad-gita (13.3), ksetrajnam capi mam viddhi sarva-ksetresu bhārata: "O scion of Bharata,

you should understand that I am also the knower in all bodies." Because the Lord is the Supersoul, He is the active principle of every living entity and even the atom (anda-ntara-stha-paramanu-cayantara-stham). He is the actual reality. According to various stages of intelligence, one realizes the presence of the Supreme in everything through the manifestations of His energy. The entire world is permeated by the three gunas, and one can understand His presence according to one's modes of material nature.

#### TEXT 39

#### TEXT

atha ha vava tava mahimamrta-rasa-samudra-viprusa sakrd avalidhaya sva-manasi nisyandamanavarata-sukhena vismarita-drsta-sruta-visaya-sukha-lesabhasah parama-bhagavata ekantino bhagavati sarva-bhuta-priya-suhrdi sarvatmani nitaram nirantaram nirvrta-manasah katham u ha va ete madhumathana punah svartha-kusala hy atma-priya-suhrdah sadhavas tvac-caranambujanusevam visrjanti na yatra punar ayam samsara-paryavartah.

#### SYNONYMS

atha ha--therefore; vava--indeed; tava--Your; mahima--of glories; amrta--of the nectar; rasa--of the mellow; samudra--of the ocean; viprusa--by a drop; sakrt--only once; avalidhaya--tasted; sva-manasi--in his mind; nisyandamana--flowing; anavarata--continuously; sukhena--by the transcendental bliss; vismarita--forgotten; drsta--from material sight; sruta--and sound; visaya-sukha--of the material happiness; lesa-abhasah--the dim reflection of a tiny portion; parama-bhagavatah--great, exalted devotees; ekantinah--who have faith only in the Supreme Lord and nothing else; bhagavati--in the Supreme Personality of Godhead; sarva-bhuta--to all living entities; priya--who is dearest; suhrdi--the friend; sarva-atmani--the Supersoul of all; nitaram--completely; nirantaram--continuously; nirvrta--with happiness; manasah--those whose minds; katham--how; u ha--then; va--or; ete--these; madhu-mathana--O killer of the Madhu demon; punah--again; sva-artha-kusalah--who are expert in the interest of life; hi--indeed; atma-priya-suhrdah--who have accepted You as the Supersoul, dearest lover and friend; sadhava--the devotees; tvat-carana-ambuja-anusevam--service to the lotus feet of Your Lordship; visrjanti--can give up; na--not; yatra--wherein; punah--again; ayam--this; samsara-paryavartah--repetition of birth and death within the material world.

#### TRANSLATION

Therefore, O killer of the Madhu demon, incessant transcendental bliss flows in the minds of those who have even once tasted but a drop of the nectar from the ocean of Your glories. Such exalted devotees forget the tiny reflection of so-called material happiness produced from the material senses of sight and sound. Free from all desires, such devotees are the real friends of all living entities. Offering their minds unto You and enjoying transcendental bliss, they are expert in achieving the real goal of life. O Lord, You are the soul and dear friend of such devotees, who never need return to this material world. How could they give up engagement in Your devotional service?

#### PURPORT

Although nondevotees, because of their meager knowledge and speculative habits, cannot understand the real nature of the Lord, a devotee who has once tasted the nectar from the Lord's lotus feet can realize what transcendental pleasure there is in the Lord's devotional service. A devotee knows that simply by rendering service to the Lord, he serves everyone. Therefore devotees are real friends to all living entities. Only a pure devotee can preach the glories of the Lord for the benefit of all conditioned souls.

#### TEXT 40

#### TEXT

tri-bhuvanatma-bhavana trivikrama tri-nayana tri-loka-manoharanubhava  
tavaiva vibhutayo diti-ja-danujadayas capi tesam upakrama-samayam 'yam iti  
svatma-mayaya sura-nara-mrga-misrita-jalacarakrtibhir yathaparadham  
dandam danda-dhara dadhartha evam enam api bhagavan jahi tvastram uta  
yadi manyase.

#### SYNONYMS

tri-bhuvana-atma-bhavana--O Lord, You are the shelter of the three worlds because You are the Supersoul of the three worlds; tri-vikrama--O Lord, who assumes the form of Vamana, Your power and opulence are distributed throughout the three worlds; tri-nayana--O maintainer and seer of the three worlds; tri-loka-manohara-anubhava--O You who are perceived as the most beautiful within the three worlds; tava--of You; eva--certainly; vibhutayah--the expansions of energy; diti-ja-danu-ja-adayah--the demoniac sons of Diti, and the Danavas, another type of demon; ca--and; api--also (the human beings); tesam--of all of them; upakrama-samayah--the time of enterprise; ayam--this; iti--thus; sva-atma-mayaya--by Your own energy; sura-nara-mrga-misrita-jalacara-akrtibhir--with different forms like those of the demigods, human beings, animals, mixtures and aquatics (the incarnations Vamana, Lord Ramacandra, Krsna, Varaha, Hayagriva, Nrsimha, Matsya and Kurma); yatha-aparadham--according to their offenses; dandam--punishment; danda-dhara--O supreme chastiser; dadhartha--You awarded; evam--thus; enam--this one (Vrtrasura); api--also; bhagavan--O Supreme Personality of Godhead; jahi--kill; tvastram--the son of Tvasta; uta--indeed; yadi manyase--if You think it proper.

#### TRANSLATION

O Lord, O personified three worlds, father of the three worlds! O strength of the three worlds, in the form of the Vamana incarnation! O three-eyed form of Nrsimhadeva! O most beautiful person within the three worlds! Everything and everyone, including human beings and even the Daitya demons and the Danavas, is but an expansion of Your energy. O supremely powerful one, You have always appeared in Your forms as the various incarnations to punish the demons as soon as they become very powerful. You appear as Lord Vamanadeva, Lord Rama and Lord Krsna. You appear sometimes as an animal like Lord Boar, sometimes a mixed incarnation like Lord Nrsimhadeva and Lord Hayagriva, and sometimes an aquatic like Lord Fish and Lord Tortoise. Assuming such various forms, You have always punished the demons and Danavas. We therefore pray that Your Lordship appear today as another incarnation, if You so desire, to kill the great demon Vrtrasura.

## PURPORT

There are two kinds of devotees, known as sakama and akama. Pure devotees are akama, whereas devotees in the upper planetary systems, such as the demigods, are called sakama because they still want to enjoy material opulence. Because of their pious activities, the sakama devotees are promoted to the higher planetary systems, but at heart they still desire to lord it over the material resources. The sakama devotees are sometimes disturbed by the demons and Raksasas, but the Lord is so kind that He always saves them by appearing as an incarnation. The Lord's incarnations are so powerful that Lord Vamanadeva covered the entire universe with two steps and therefore had no place for His third step. The Lord is called Trivikrama because He showed His strength by delivering the entire universe with merely three steps.

The difference between sakama and akama devotees is that when sakama devotees, like the demigods, fall into difficulty, they approach the Supreme Personality of Godhead for relief, whereas akama devotees, even in the greatest danger, never disturb the Lord for material benefits. Even if an akama devotee is suffering, he thinks this is due to his past impious activities and agrees to suffer the consequences. He never disturbs the Lord. Sakama devotees immediately pray to the Lord as soon as they are in difficulty, but they are regarded as pious because they consider themselves fully dependent on the mercy of the Lord. As stated in Srimad-Bhagavatam (10.14.8):

tat te 'nukampam susamiksamano  
bhunjana evatma-krtam vipakam  
hrd-vag-vapurahir vidadhan namas te  
jiveta yo mukti-pade sa daya-bhak

Even while suffering in the midst of difficulties, devotees simply offer their prayers and service more enthusiastically. In this way they become firmly fixed in devotional service and eligible to return home, back to Godhead, without a doubt. Sakama devotees, of course, achieve from the Lord the results they desire from their prayers, but they do not immediately become fit to return to Godhead. It is to be noted herein that Lord Visnu, in His various incarnations, is always the protector of His devotees. Srila Madhvacarya says: vividham bhava-patratvat sarve visnor vibhutayah. Krsna is the original Personality of Godhead (krsnas tu bhagavan svayam). All the other incarnations proceed from Lord Visnu.

## TEXT 41

### TEXT

asmakam tavakanam tatatata natanam hare tava carana-nalina-yugala-  
dhyananubaddha-hridaya-nigadanam sva-linga-vivaranenatmasat-krtanam  
anukampanuranjita-visada-rucira-sisira-smitavalokena vigalita-madhura-  
mukha-rasamrta-kalaya cantas tapam anagharhasi samayitum.

### SYNONYMS

asmakam--of us; tavakanam--who are wholly and solely dependent upon You; tata-tata--O grandfather, father of the father; natanam--who are fully surrendered unto You; hare--O Lord Hari; tava--Your; carana--on the feet; nalina-yugala--like two blue lotus flowers; dhyana--by meditation; anubaddha--bound; hridaya--in the heart; nigadanam--whose chains; sva-linga-vivaranena--by manifesting Your own form; atmasat-krtanam--of those

You have accepted as Your own; anukampa--by compassion; anuranjita--being colored; visada--bright; rucira--very pleasing; sisira--cool; smita--with a smile; avalokena--by Your glance; vicalita--melted with compassion; madhura-mukha-rasa--of the very sweet words from Your mouth; amrtakalaya--by the drops of nectar; ca--and; antah--within the cores of our hearts; tapam--the great pain; anagha--O supreme pure; arhasi--You deserve; samayitum--to curb.

#### TRANSLATION

O supreme protector, O grandfather, O supreme pure, O Lord! We are all surrendered souls at Your lotus feet. Indeed, our minds are bound to Your lotus feet in meditation by chains of love. Now please manifest Your incarnation. Accepting us as Your own eternal servants and devotees, be pleased with us and sympathetic toward us. By Your love-filled glance, with its cool and pleasing smile of sympathy, and by the sweet, nectarean words emanating from Your beautiful face, free us from the anxiety caused by this Vrtrasura, who always pains the cores of our hearts.

#### PURPORT

Lord Brahma is considered the father of the demigods, but Krsna, or Lord Visnu, is the father of Brahma because Brahma took birth from the lotus flower growing from the Lord's abdomen.

#### TEXT 42

#### TEXT

atha bhagavams tavasmabhir akhila-jagad-utpatti-sthiti-laya-nimittayamana-divya-maya-vinodasya sakala-jiva-nikayanam antar-hrdayesu bahir api ca brahma-pratyag-atma-svarupena pradhana-rupena ca yatha-desakala-dehavasthana-visesam tad-upadanopalambhakatayanubhavatah sarva-pratyaya-saksina akasa-sarirasya saksat para-brahmanah paramatmanah kiyan iha vartha-viseso vijnapaniyah syad visphulingadibhir iva hiranya-retasah.

#### SYNONYMS

atha--therefore; bhagavan--O Lord; tava--of You; asmabhih--by us; akhila--all; jagat--of the material world; utpatti--of the creation; sthiti--maintenance; laya--and annihilation; nimittayamana--being the cause; divya-maya--with the spiritual energy; vinodasya--of You, who amuse Yourself; sakala--all; jiva-nikayanam--of the hordes of living entities; antah-hrdayesu--in the cores of the hearts; bahir api--externally also; ca--and; brahma--of impersonal Brahman, or the Absolute Truth; pratyag-atma--of the Supersoul; sva-rupena--by Your forms; pradhana-rupena--by Your form as the external ingredients; ca--also; yatha--according to; desa-kala-deha-avasthana--of country, time, body and position; visesam--the particulars; tat--of them; upadana--of the material causes; upalambhakataya--by being the exhibitor; anubhavatah--witnessing; sarva-pratyaya-saksinah--the witness of all different activities; akasa-sarirasya--the Supersoul of the whole universe; saksat--directly; para-brahmanah--the Supreme Absolute Truth; paramatmanah--the Supersoul; kiyan--of what extent; iha--herein; va--or; artha-visesah--special necessity; vijnapaniyah--to be informed; syat--may be; visphulinga-adibhih--by the sparks of the fire; iva--like; hiranya-retasah--to the original fire.

## TRANSLATION

O Lord, as the small sparks of a fire cannot possibly perform the actions of the whole fire, we sparks of Your Lordship cannot inform You of the necessities of our lives. You are the complete whole. Therefore, of what do we need to inform You? You know everything because You are the original cause of the cosmic manifestation, the maintainer and the annihilator of the entire universal creation. You always engage in Your pastimes with Your spiritual and material energies, for You are the controller of all these varied energies. You exist within all living entities, within the cosmic manifestation, and also beyond them. You exist internally as Parabrahman and externally as the ingredients of the material creation. Therefore, although manifested in various stages, at different times and places, and in various bodies, You, the Personality of Godhead, are the original cause of all causes. Indeed, You are the original element. You are the witness of all activities, but because You are as great as the sky, You are never touched by any of them. You are the witness of everything as Parabrahman and Paramatma. O Supreme Personality of Godhead, nothing is unknown to You.

## PURPORT

The Absolute Truth exists in three phases of spiritual understanding-- Brahman, Paramatma and Bhagavan (brahmeti paramatmeti bhagavan iti sabdyate). Bhagavan, the Supreme Personality of Godhead, is the cause of Brahman and Paramatma. Brahman, the impersonal Absolute Truth, is all-pervading, and Paramatma is locally situated in everyone's heart, but Bhagavan, who is worshipable by the devotees, is the original cause of all causes. A pure devotee is aware that since nothing is unknown to the Supreme Personality of Godhead, He need not be informed of a devotee's conveniences and inconveniences. A pure devotee knows that there is no need to ask the Absolute Truth for any material necessities. Therefore, while informing the Supreme Lord about their distress in being attacked by Vrtrasura, the demigods apologized for offering prayers for their safety. A neophyte devotee, of course, approaches the Supreme Lord for relief from distress or poverty, or for speculative knowledge of the Lord. Bhagavad-gita (7.16) mentions four kinds of pious men who begin devotional service to the Lord--one who is distressed (arta), one in need of money (artharthi), one who is inquisitive (jijnasu) and one who is searching for the Absolute Truth (jnani). A pure devotee, however, knows that since the Lord is omnipresent and omniscient, there is no need to offer prayers or worship Him for one's personal benefit. A pure devotee always engages in the service of the Lord without demanding anything. The Lord is present everywhere and knows the necessities of His devotees; consequently there is no need to disturb Him by asking Him for material benefits.

## TEXT 43

### TEXT

ata eva svayam tad upakalpayasmakam bhagavatah parama-guros tava carana-sata-palasad-chayam vividha-vrjina-samsara-parisramopasamanim upasrtanam vayam yat-kamenopasaditah.

## SYNONYMS



ata eva--therefore; svayam--Yourself; tat--that; upakalpaya--please arrange; asmakam--of us; bhagavatah--of the Supreme Personality of Godhead; parama-guroh--the supreme spiritual master; tava--of You; carana--of the feet; sata-palasad--like lotus flowers with hundreds of petals; chayam--the shade; vividha--various; vrjina--with dangerous positions; samsara--of this conditioned life; parisrama--the pain; upasamanim--relieving; upasrtanam--the devotees who have taken shelter at Your lotus feet; vayam--we; yat--for which; kamena--by the desires; upasaditah--caused to come near (the shelter of Your lotus feet).

#### TRANSLATION

Dear Lord, You are omniscient, and therefore You know very well why we have taken shelter at Your lotus feet, which provide shade that gives relief from all material disturbances. Since You are the supreme spiritual master and You know everything, we have sought shelter of Your lotus feet for instruction. Please give us relief by counteracting our present distress. Your lotus feet are the only shelter for a fully surrendered devotee and are the only means for subduing all the tribulations of this material world.

#### PURPORT

One need only seek shelter of the shade of the Lord's lotus feet. Then all the material tribulations that disturb him will be subdued, just as when one comes under the shadow of a big tree, the disturbances caused by the heat of the scorching sun are immediately mitigated, without one's asking for relief. Therefore the whole concern of the conditioned soul should be the lotus feet of the Lord. The conditioned soul suffering from various tribulations because of existing in this material world can be relieved only when he seeks shelter at the Lord's lotus feet.

#### TEXT 44

#### TEXT

atho isa jahi tvastram  
grasantam bhuvana-trayam  
grastani yena nah krsna  
tejamsy astrayudhani ca

#### SYNONYMS

atho--therefore; isa--O supreme controller; jahi--kill; tvastram--the demon Vrtrasura, son of Tvasta; grasantam--who is devouring; bhuvana-trayam--the three worlds; grastani--devoured; yena--by whom; nah--our; krsna--O Lord Krsna; tejamsi--all strength and prowess; astra--arrows; ayudhani--and other weapons; ca--also.

#### TRANSLATION

Therefore, O Lord, O supreme controller, O Lord Krsna, please annihilate this dangerous demon Vrtrasura, Tvasta's son, who has already swallowed all our weapons, our paraphernalia for fighting, and our strength and influence.

#### PURPORT

The Lord says in Bhagavad-gita (7.15-16):

na mam duskrino mudhah  
prapadyante naradhamah  
mayayapahrta-jnana  
asuram bhavam asritah

catur-vidha bhajante mam  
janah sukrtino 'rjuna  
arto jijnasur arthartha  
jnani ca bharatarsabha

"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. O best among the Bharatas [Arjuna], 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."

The four classes of neophyte devotees who approach the Supreme Personality of Godhead to offer devotional service because of material motives are not pure devotees, but the advantage for such materialistic devotees is that they sometimes give up their material desires and become pure. When the demigods are utterly helpless, they approach the Supreme Personality of Godhead in grief and with tears in their eyes, praying to the Lord, and thus they become almost pure devotees, free from material desires. Admitting that they have forgotten pure devotional service because of extensive material opportunities, they fully surrender to the Lord, leaving to His consideration whether to maintain them or annihilate them. Such surrender is necessary. Bhaktivinoda Thakura sings, marabi rakhabi--yo iccha tohara: "O Lord, I fully surrender unto Your lotus feet. Now, as You desire, You may protect me or annihilate me. You have the full right to do either."

TEXT 45

TEXT

hamsaya dahra-nilayaya niriksakaya  
krsnaya mrsta-yasase nirupakramaya  
sat-sangrahaya bhava-pantha-nijasramaptav  
ante parista-gataye haraye namas te

SYNONYMS

hamsaya--unto the most exalted and pure (pavitram paramam, the supreme pure); dahra--in the core of the heart; nilayaya--whose abode; niriksakaya--supervising the activities of the individual soul; krsnaya--unto the Supersoul, who is a partial manifestation of Krsna; mrsta-yasase--whose reputation is very bright; nirupakramaya--who has no beginning; sat-sangrahaya--understood only by pure devotees; bhava-pantha-nija-asrama-aptav--being obtainment of the shelter of Krsna for persons within this material world; ante--at the ultimate end; parista-gataye--unto Him who is the ultimate goal, the highest success of life; haraye--unto the Supreme Personality of Godhead; namah--respectful obeisances; te--unto You.

TRANSLATION

O Lord, O supreme pure, You live within the core of everyone's heart and observe all the desires and activities of the conditioned souls. O Supreme Personality of Godhead known as Lord Krsna, Your reputation is bright and illuminating. You have no beginning, for You are the beginning of everything. This is understood by pure devotees because You are easily accessible to the pure and truthful. When the conditioned souls are liberated and sheltered at Your lotus feet after roving throughout the material world for many millions of years, they attain the highest success of life. Therefore, O Lord, O Supreme Personality of Godhead, we offer our respectful obeisances at Your lotus feet.

#### PURPORT

The demigods certainly wanted Lord Visnu to relieve their anxiety, but now they directly approach Lord Krsna, for although there is no difference between Lord Krsna and Lord Visnu, Krsna descends to this planet in His Vasudeva feature for the purpose of paritranaya sadhunam vinasaya ca duskrtam--protecting His devotees and annihilating the miscreants. Demons, or atheists, always disturb the demigods, or devotees, and therefore Krsna descends to punish the atheists and demons and fulfill the desire of His devotees. Krsna, being the original cause of everything, is the Supreme Person, above even Visnu and Narayana, although there is no difference between these different forms of the Lord. As explained in Brahma-samhita (5.46):

diparcir eva hi dasantaram abhyupetya  
dipayate vivrta-hetu-samana-dharma  
yas tadrg eva hi ca visnutaya vibhati  
govindam adi-purusam tam aham bhajami

Krsna expands Himself as Visnu the way a bright candle kindles another. Although there is no difference between the power of one candle and another, Krsna is compared to the original candle.

The word mrsta-yasase is significant herein because Krsna is always famous for relieving His devotee from danger. A devotee who has sacrificed everything for the service of Krsna and whose only source of relief is the Lord is known as akincana.

As expressed in the prayers offered by Queen Kunti, the Lord is akincana-vitta, the property of such a devotee. Those who are liberated from the bondage of conditioned life are elevated to the spiritual world, where they achieve five kinds of liberation--sayujya, salokya, sarupya, sarsti and samipya. They personally associate with the Lord in five mellows--santa, dasya, sakhya, vatsalya and madhurya. These rasas are all emanations from Krsna. As described by Visvanatha Cakravarti Thakura, the original mellow, adi-rasa, is conjugal love. Krsna is the origin of pure and spiritual conjugal love.

#### TEXT 46

#### TEXT

sri-suka uvaca  
athaivam idito rajan  
sadaram tri-dasair harih  
svam upasthanam akarnya  
praha tan abhinanditah

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; atha--thereafter; evam--in this way; iditah--being worshiped and offered obeisances; rajan--O King; sa-adaram--with proper respect; tri-dasaih--by all the demigods from the higher planetary systems; harih--the Supreme Personality of Godhead; svam upasthanam--their prayer glorifying Him; akarnya--hearing; praha--replied; tan--unto them (the demigods); abhinanditah--being pleased.

#### TRANSLATION

Sri Sukadeva Gosvami continued: O King Pariksit, when the demigods offered the Lord their sincere prayers in this way, the Lord listened by His causeless mercy. Being pleased, He then replied to the demigods.

#### TEXT 47

#### TEXT

sri-bhagavan uvaca  
prito 'ham vah sura-srestha  
mad-upasthana-vidyaya  
atmaisvarya-smrtih pumsam  
bhaktis caiva yaya mayi

#### SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; pritah--pleased; aham--I; vah--of you; sura-sresthah--O best of the demigods; mat-upasthana-vidyaya--by the highly advanced knowledge and prayers offered unto Me; atma-aisvarya-smrtih--remembrance of the exalted transcendental position of Me, the Supreme Personality of Godhead; pumsam--of men; bhaktih--devotional service; ca--and; eva--certainly; yaya--by which; mayi--unto Me.

#### TRANSLATION

The Supreme Personality of Godhead said: O beloved demigods, you have offered your prayers to Me with great knowledge, and I am certainly most pleased with you. A person is liberated by such knowledge, and thus he remembers My exalted position, which is above the conditions of material life. Such a devotee is fully purified by offering prayers in full knowledge. This is the source of devotional service to Me.

#### PURPORT

Another name of the Supreme Personality of Godhead is Uttamasloka, which means that He is offered prayers with selected verses. Bhakti means sravanam kirtanam visnoh, chanting and hearing about Lord Visnu. Impersonalists cannot be purified, for they do not offer personal prayers to the Supreme Personality of Godhead. Even though they sometimes offer prayers, the prayers are not directed toward the Supreme Person. Impersonalists sometimes show their incomplete knowledge by addressing the Lord as being nameless. They always offer prayers indirectly, saying, "You are this, You are that," but they do not know to whom they are praying. A devotee, however, always offers personal prayers. A devotee says, govindam adi-purusam tam aham bhajami: "I offer my respectful obeisances unto Govinda, unto Krsna." That is the way to offer prayers. If one continues to offer such personal prayers to the Supreme

Personality of Godhead, he is eligible to become a pure devotee and return home, back to Godhead.

TEXT 48

TEXT

kim durapam mayi prite  
tathapi vibudharsabhah  
mayy ekanta-matir nanyan  
matto vanchati tattva-vit

SYNONYMS

kim--what; durapam--difficult to obtain; mayi--when I; prite--satisfied; tathapi--still; vibudha-rsabhah--O best of the intelligent demigods; mayi--in Me; ekanta--exclusively fixed; matih--whose attention; na anyat--not anything other; mattah--than Me; vanchati--desires; tattva-vit--one who knows the truth.

TRANSLATION

O best of the intelligent demigods, although it is true that nothing is difficult for one to obtain when I am pleased with him, a pure devotee, whose mind is exclusively fixed upon Me, does not ask Me for anything but the opportunity to engage in devotional service.

PURPORT

When the demigods finished offering their prayers, they anxiously waited for their enemy Vrtrasura to be killed. This means that the demigods are not pure devotees. Although without difficulty one can get anything he desires if the Lord is pleased, the demigods aspire for material profit by pleasing the Lord. The Lord wanted the demigods to pray for unalloyed devotional service, but instead they prayed for an opportunity to kill their enemy. This is the difference between a pure devotee and a devotee on the material platform. Indirectly, the Lord regretted that the demigods did not ask for pure devotional service.

TEXT 49

TEXT

na veda krpanah sreya  
atmano guna-vastu-drk  
tasya tan icchato yacched  
yadi so 'pi tatha-vidhah

SYNONYMS

na--not; veda--knows; krpanah--a miserly living entity; sreya--the ultimate necessity; atmanah--of the soul; guna-vastu-drk--who is attracted by the creation of the modes of material nature; tasya--of him; tan--things created by the material energy; icchatah--desiring; yacchet--one bestows; yadi--if; sah api--he also; tatha-vidhah--of the kind (a foolish krpana who does not know his real self-interest).

TRANSLATION

Those who think material assets to be everything or to be the ultimate goal of life are called misers [krpanas]. They do not know the ultimate necessity of the soul. Moreover, if one awards that which is desired by such fools, he must also be considered foolish.

#### PURPORT

There are two classes of men--namely the krpana and the brahmana. A brahmana is one who knows Brahman, the Absolute Truth, and who thus knows his real interest. A krpana, however, is one who has a material, bodily concept of life. Not knowing how to utilize his human or demigod life, a krpana is attracted by things created by the material modes of nature. The krpanas, who always desire material benefits, are foolish, whereas brahmanas, who always desire spiritual benefits, are intelligent. If a krpana, not knowing his self-interest, foolishly asks for something material, one who awards it to him is also foolish. Krsna, however, is not a foolish person; He is supremely intelligent. If someone comes to Krsna asking for material benefits, Krsna does not award him the material things he desires. Instead, the Lord gives him intelligence so that he will forget his material desires and become attached to the Lord's lotus feet. In such cases, although the krpana offers prayers to Lord Krsna for material things, the Lord takes away whatever material possessions the krpana has and gives him the sense to become a devotee. As stated by the Lord in the Caitanya-caritamrta (Madhya 22.39):

ami--vijna, ei murkhe 'visaya' kene diba?  
sva-caranamrta diya 'visaya' bhulaiba

"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 one sincerely prays to God for material possessions in exchange for devotional service, the Lord, who is not foolish like such an unintelligent devotee, shows him special favor by taking away whatever material possessions he has and gradually giving him the intelligence to be satisfied only by rendering service to His lotus feet. Srila Visvanatha Cakravarti Thakura comments in this regard that if a foolish child requests his mother to give him poison, the mother, being intelligent, will certainly not give him poison, even though he requests it. A materialist does not know that to accept material possessions means to accept poison, or the repetition of birth and death. An intelligent person, a brahmana, aspires for liberation from material bondage. That is the real self-interest of a human being.

#### TEXT 50

#### TEXT

svayam nihsreyasam vidvan  
na vakty ajnaya karma hi  
na rati roginno 'pathyam  
vanchato 'pi bhisaktamah

#### SYNONYMS

svayam--personally; nihsreyasam--the supreme goal of life, namely the means of obtaining ecstatic love for the Supreme Personality of Godhead;

vit-van--one who is accomplished in devotional service; na--not; vakti--teaches; ajnaya--unto a foolish person not conversant with the ultimate goal of life; karma--fruitive activities; hi--indeed; na--not; rati--administers; roginah--unto the patient; apathyam--something unconsumable; vanchatah--desiring; api--although; bhisak-tamah--an experienced physician.

#### TRANSLATION

A pure devotee who is fully accomplished in the science of devotional service will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities. Such a devotee is like an experienced physician, who never encourages a patient to eat food injurious to his health, even if the patient desires it.

#### PURPORT

Here is the difference between the benedictions awarded by the demigods and those awarded by the Supreme Personality of Godhead, Visnu. Devotees of the demigods ask for benedictions simply for sense gratification, and therefore they have been described in Bhagavad-gita (7.20) as bereft of intelligence.

kamais tais tair hrta-jnanah  
prapadyante 'nya-devatah  
tam tam niyamam asthaya  
prakrtya niyatah svaya

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Conditioned souls are generally bereft of intelligence because of profound desires for sense gratification. They do not know what benedictions to ask. Therefore nondevotees are advised in the sastras to worship various demigods to achieve material benefits. For example, if one wants a beautiful wife, he is advised to worship Uma, or goddess Durga. If one wants to be cured of a disease, he is advised to worship the sun-god. All requests for benedictions from the demigods, however, are due to material lust. The benedictions will be finished at the end of the cosmic manifestation, along with those who bestow them. If one approaches Lord Visnu for benedictions, the Lord will give him a benediction that will help him return home, back to Godhead. This is also confirmed by the Lord Himself in Bhagavad-gita (10.10):

tesam satata-yuktanam  
bhajatam priti-purvakam  
dadami buddhi-yogam tam  
yena mam upayanti te

Lord Visnu, or Lord Krsna, instructs a devotee who constantly engages in His service how to approach Him at the end of his material body. The Lord says in Bhagavad-gita (4.9):

janma karma ca me divyam  
evam yo vetti tattvatah  
tyaktva deham punar janma  
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities, does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." This is the benediction of Lord Visnu, Krsna. After giving up his body, a devotee returns home, back to Godhead.

A devotee may foolishly ask for material benedictions, but Lord Krsna does not give him such benedictions, despite the devotee's prayers. Therefore people who are very attached to material life do not generally become devotees of Krsna or Visnu. Instead they become devotees of the demigods (kamais tais tair hrta jnanah prapadyante 'nya-devatah). The benedictions of the demigods, however, are condemned in Bhagavad-gita. Antavat tu phalam tesam tad bhavaty alpa-medhasam: "Men of small intelligence worship the demigods, and their fruits are limited and temporary." A non-Vaisnava, one who is not engaged in the service of the Supreme Personality of Godhead, is considered a fool with a small quantity of brain substance.

#### TEXT 51

##### TEXT

maghavan yata bhadram vo  
dadhyancam rsi-sattamam  
vidya-vrata-tapah-saram  
gatram yacata ma ciram

##### SYNONYMS

maghavan--O Indra; yata--go; bhadram--good fortune; vah--to all of you; dadhyancam--to Dadhyanca; rsi-sat-tamam--the most exalted saintly person; vidya--of education; vrata--vow; tapah--and austerities; saram--the essence; gatram--his body; yacata--ask for; ma ciram--without delay.

##### TRANSLATION

O Maghavan [Indra], all good fortune unto you. I advise you to approach the exalted saint Dadhyanca [Dadhici]. He has become very accomplished in knowledge, vows and austerities, and his body is very strong. Go ask him for his body without delay.

##### PURPORT

Everyone in this material world, from Lord Brahma down to the ant, is eager to keep his body comfortable. A pure devotee may also be comfortable, but he is not eager for such a benediction. Since Maghavan, the King of heaven, still aspired for a comfortable bodily situation, Lord Visnu advised him to ask Dadhyanca for his body, which was very strong due to his knowledge, vows and austerity.

#### TEXT 52

##### TEXT

sa va adhigato dadhyann  
asvibhyam brahma niskalam  
yad va asvasiro nama  
tayor amaratam vyadhat



## SYNONYMS

sah--he; va--certainly; adhigatah--having obtained; dadhyan--Dadhyanca; asvibhyam--to the two Asvini-kumaras; brahma--spiritual knowledge; niskalam--pure; yat va--by which; asvasirah--Asvasira; nama--named; tayoh--of the two; amaratam--liberation in one's life; vyadhat--awarded.

## TRANSLATION

That saintly Dadhyanca, who is also known as Dadhici, personally assimilated the spiritual science and then delivered it to the Asvini-kumaras. It is said that Dadhyanca gave them mantras through the head of a horse. Therefore the mantras are called Asvasira. After obtaining the mantras of spiritual science from Dadhici, the Asvini-kumaras became jivan-mukta, liberated even in this life.

## PURPORT

The following story is narrated by many acaryas in their commentaries:

nisamyatharvanam daksam pravargya-brahmavidyayoh; dadhyancam samupagamya tam ucatu athasvinau; bhagavan dehi nau vidyam iti srutva sa cabravat; karmany avasthito 'dyaham pascad vaksyami gacchatam; tayor nirgatayor eva sakra agatya tam munim; uvaca bhisajor vidyam ma vadir asvinor mune; yadi mad-vakyam ullanghya bravisi sahasaiva te; siras-chindyam na sandeha ity uktva sa yayau harih; indre gate tathabhyetya nasatyav ucatu dvijam; tan-mukhad indra-gaditam srutva tav ucatu punah; avam tava siras chittva purvam asvasya mastakam; sandhasyavas tato bruhi tena vidyam ca nau dvija; tasminn indrena sanchinne punah sandhaya mastakam; nijam te daksinam dattva gamisyavo yathagatam; etac chrutva tadovaca dadhyann atharvanas tayoh pravargyam brahma-vidyam ca sat-krto 'satya-sankitah.

The great saint Dadhici had perfect knowledge of how to perform fruitive activities, and he had advanced spiritual knowledge as well. Knowing this, the Asvini-kumaras once approached him and begged him to instruct them in spiritual science (brahma-vidya). Dadhici Muni replied, "I am now engaged in arranging sacrifices for fruitive activities. Come back some time later." When the Asvini-kumaras left, Indra, the King of heaven, approached Dadhici and said, "My dear Muni, the Asvini-kumaras are only physicians. Please do not instruct them in spiritual science. If you impart the spiritual science to them despite my warning, I shall punish you by cutting off your head." After warning Dadhici in this way, Indra returned to heaven. The Asvini-kumaras, who understood Indra's desires, returned and begged Dadhici for brahma-vidya. When the great saint Dadhici informed them of Indra's threat, the Asvini-kumaras replied, "Let us first cut off your head and replace it with the head of a horse. You can instruct brahma-vidya through the horse's head, and when Indra returns and cuts off that head, we shall reward you and restore your original head." Since Dadhici had promised to impart brahma-vidya to the Asvini-kumaras, he agreed to their proposal. Therefore, because Dadhici imparted brahma-vidya through the mouth of a horse, this brahma-vidya is also known as Asvasira.

TEXT 53

TEXT

dadhyann atharvanas tvastre  
varmabhedyam mad-atmakam  
visvarupaya yat pradat  
tvasta yat tvam adhas tatah

SYNONYMS

dadhyan--Dadhyanca; atharvanah--the son of Atharva; tvastre--unto Tvasta; varma--the protective covering known as Narayana-kavaca; abhedyam--invincible; mat-atmakam--consisting of Myself; visvarupaya--unto Visvarupa; yat--which; pradat--delivered; tvasta--Tvasta; yat--which; tvam--you; adhas--received; tatah--from him.

TRANSLATION

Dadhyanca's invincible protective covering known as the Narayana-kavaca was given to Tvasta, who delivered it to his son Visvarupa, from whom you have received it. Because of this Narayana-kavaca, Dadhici's body is now very strong. You should therefore beg him for his body.

TEXT 54

TEXT

yusmabhyam yacito 'svibhyam  
dharma-jno 'ngani dasyati  
tatas tair ayudha-srestho  
visvakarma-vinirmitah  
yena vrtra-siro harta  
mat-teja-upabrmhitah

SYNONYMS

yusmabhyam--for all of you; yacitah--being asked; asvibhyam--by the Asvini-kumaras; dharma-jnah--Dadhici, who knows the principles of religion; angani--his limbs; dasyati--will give; tatah--after that; taih--by those bones; ayudha--of weapons; sresthah--the most powerful (the thunderbolt); visvakarma-vinirmitah--manufactured by Visvakarma; yena--by which; vrtra-sirah--the head of Vrtrasura; harta--will be taken away; mat-tejah--by My strength; upabrmhitah--increased.

TRANSLATION

When the Asvini-kumaras beg for Dadhyanca's body on your behalf, he will surely give it because of affection. Do not doubt this, for Dadhyanca is very experienced in religious understanding. When Dadhyanca awards you his body, Visvakarma will prepare a thunderbolt from his bones. This thunderbolt will certainly kill Vrtrasura because it will be invested with My power.

TEXT 55

TEXT

tasmin vinihate yuyam  
tejo-'strayudha-sampadah  
bhuyah prapsyatha bhadram vo

na himsanti ca mat-paran

#### SYNONYMS

tasmin--when he (Vrtrasura); vinihate--is killed; yuyam--all of you; tejah--power; astra--arrows; ayudha--other weapons; sampadah--and opulence; bhuyah--again; prapsyatha--will obtain; bhadram--all good fortune; vah--unto you; na--not; himsanti--hurt; ca--also; mat-paran--My devotees.

#### TRANSLATION

When Vrtrasura is killed because of My spiritual strength, you will regain your strength, weapons and wealth. Thus there will be all good fortune for all of you. Although Vrtrasura can destroy all the three worlds, do not fear that he will harm you. He is also a devotee and will never be envious of you.

#### PURPORT

A devotee of the Lord is never envious of anyone, what to speak of other devotees. As revealed later, Vrtrasura was also a devotee. Therefore he was not expected to be envious of the demigods. Indeed, of his own accord, he would try to benefit the demigods. A devotee does not hesitate to give up his own body for a better cause. Canakya Pandita said, san-nimitte varam tyago vinase niyate sati. After all, all one's material possessions, including his body, will be destroyed in due course of time. Therefore if the body and other possessions can be utilized for a better cause, a devotee never hesitates to give up even his own body. Because Lord Visnu wanted to save the demigods, Vrtrasura, even though able to swallow the three worlds, would agree to be killed by the demigods. For a devotee there is no difference between living and dying because in this life a devotee engages in devotional service, and after giving up his body, he engages in the same service in the spiritual world. His devotional service is never hindered. Thus end the Bhaktivedanta purports to the Ninth Chapter, Sixth Canto, of the Srimad-Bhagavatam, entitled "Appearance of the Demon Vrtrasura." Chapter Ten

#### The Battle Between the Demigods and Vrtrasura

As described in this chapter, after Indra obtained the body of Dadhici, a thunderbolt was prepared from Dadhici's bones, and a fight took place between Vrtrasura and the demigods.

Following the order of the Supreme Personality of Godhead, the demigods approached Dadhici Muni and begged for his body. Dadhici Muni, just to hear from the demigods about the principles of religion, jokingly refused to relinquish his body, but for higher purposes he thereafter agreed to give it up, for after death the body is usually eaten by low animals like dogs and jackals. Dadhici Muni first merged his gross body made of five elements into the original stock of five elements and then engaged his soul at the lotus feet of the Supreme Personality of Godhead. Thus he gave up his gross body. With the help of Visvakarma, the demigods then prepared a thunderbolt from Dadhici's bones. Armed with the thunderbolt weapon, they prepared themselves to fight and got up on the backs of elephants.

At the end of Satya-yuga and the beginning of Treta-yuga, a great fight took place between the demigods and the asuras. Unable to tolerate the effulgence of the demigods, the asuras fled the battle, leaving

Vrtrasura, their commander in chief, to fight for himself. Vrtrasura, however, seeing the demons fleeing, instructed them in the importance of fighting and dying in the battlefield. One who is victorious in battle gains material possessions, and one who dies in the battlefield attains a residence at once in the celestial heavens. In either way, the fighter benefits.

TEXT 1

TEXT

sri-badarayanir uvaca  
indram evam samadisya  
bhagavan visva-bhavanah  
pasyatam animesanam  
tatraivantardadhe harih

SYNONYMS

sri-badarayanih uvaca--Sri Sukadeva Gosvami said; indram--Indra, the heavenly King; evam--thus; samadisya--after instructing; bhagavan--the Supreme Personality of Godhead; visva-bhavanah--the original cause of all cosmic manifestations; pasyatam animesanam--while the demigods were looking on; tatra--then and there; eva--indeed; antardadhe--disappeared; harih--the Lord.

TRANSLATION

Sri Sukadeva Gosvami said: After instructing Indra in this way, the Supreme Personality of Godhead, Hari, the cause of the cosmic manifestation, then and there disappeared from the presence of the onlooking demigods.

TEXT 2

TEXT

tathabhiyacito devair  
rsir atharvano mahan  
modamana uvacedam  
prahasann iva bharata

SYNONYMS

tatha--in that manner; abhiyacitah--being begged; devaih--by the demigods; rsih--the great saintly person; atharvanah--Dadhici, the son of Atharva; mahan--the great personality; modamanah--being merry; uvaca--said; idam--this; prhasan--smiling; iva--somewhat; bharata--O Maharaja Pariksit.

TRANSLATION

O King Pariksit, following the Lord's instructions, the demigods approached Dadhici, the son of Atharva. He was very liberal, and when they begged him to give them his body, he at once partially agreed. However, just to hear religious instructions from them, he smiled and jokingly spoke as follows.

TEXT 3

TEXT

api vrndaraka yuyam  
na janitha saririnam  
samsthayam yas tv abhidroho  
duhsahas cetanapahah

SYNONYMS

api--although; vrndarakah--O demigods; yuyam--all of you; na janitha--do not know; saririnam--of those who have material bodies; samsthayam--at the time of death, or while quitting this body; yah--which; tu--then; abhidrohah--severe pain; duhsahah--unbearable; cetana--the consciousness; apahah--which takes away.

TRANSLATION

O elevated demigods, at the time of death, severe, unbearable pain takes away the consciousness of all living entities who have accepted material bodies. Don't you know about this pain?

TEXT 4

TEXT

jijivisunam jivanam  
atma prestha ihepsitah  
ka utsaheta tam datum  
bhiksamanaya visnave

SYNONYMS

jijivisunam--aspiring to remain alive; jivanam--of all living entities; atma--the body; presthah--very dear; iha--here; ipsitah--desired; kah--who; utsaheta--can bear; tam--that body; datum--to deliver; bhiksamanaya--begging; visnave--even to Lord Visnu.

TRANSLATION

In this material world, every living entity is very much addicted to his material body. Struggling to keep his body forever, everyone tries to protect it by all means, even at the sacrifice of all his possessions. Therefore, who would be prepared to deliver his body to anyone, even if it were demanded by Lord Visnu?

PURPORT

It is said, atmanam sarvato rakset tato dharmam tato dhanam: one must protect his body by all means; then he may protect his religious principles and thereafter his possessions. This is the natural desire of all living entities. No one wants to give up his body unless it is forcibly given away. Even though the demigods said that they were demanding Dadhici's body for their benefit in accordance with the order of Lord Visnu, Dadhici superficially refused to give them his body.

TEXT 5

TEXT

sri-deva ucuh  
kim nu tad dustyajam brahman  
pumsam bhutanukampinam  
bhavad-vidhanam mahatam  
punya-slokedya-karmanam

SYNONYMS

sri-devah ucuh--the demigods said; kim--what; nu--indeed; tat--that; dustyajam--difficult to give up; brahman--O exalted brahmana; pumsam--of persons; bhuta-anukampinam--who are very sympathetic toward the suffering living entities; bhavad-vidhanam--like Your Lordship; mahatam--who are very great; punya-sloka-idya-karmanam--whose pious activities are praised by all great souls.

TRANSLATION

The demigods replied: O exalted brahmana, pious persons like you, whose activities are praiseworthy, are very kind and affectionate to people in general. What can't such pious souls give for the benefit of others? They can give everything, including their bodies.

TEXT 6

TEXT

nunam svartha-paro loko  
na veda para-sankatam  
yadi veda na yaceta  
neti naha yad isvarah

SYNONYMS

nunam--certainly; sva-artha-parah--interested only in sense gratification in this life or the next; lokah--materialistic people in general; na--not; veda--know; para-sankatam--the pain of others; yadi--if; veda--know; na--not; yaceta--would ask; na--no; iti--thus; na aha--does not say; yat--since; isvarah--able to give charity.

TRANSLATION

Those who are too self-interested beg something from others, not knowing of others' pain. But if the beggar knew the difficulty of the giver, he would not ask for anything. Similarly, he who is able to give charity does not know the beggar's difficulty, for otherwise he would not refuse to give the beggar anything he might want as charity.

PURPORT

This verse describes two people--one who gives charity and one who begs for it. A beggar should not ask charity from a person who is in difficulty. Similarly, one who is able to give charity should not deny a beggar. These are the moral instructions of the sastra. Canakya Pandita says, san-nimitte varam tyago vinase niyate sati: everything within this material world will be destroyed, and therefore one should use everything

for good purposes. If one is advanced in knowledge, he must always be prepared to sacrifice anything for a better cause. At the present moment the entire world is in a dangerous position under the spell of a godless civilization. The Krsna consciousness movement needs many exalted, learned persons who will sacrifice their lives to revive God consciousness throughout the world. We therefore invite all men and women advanced in knowledge to join the Krsna consciousness movement and sacrifice their lives for the great cause of reviving the God consciousness of human society.

#### TEXT 7

#### TEXT

sri-rsir uvaca  
dharmam vah srotu-kamena  
yuyam me pratyudahrtah  
esa vah priyam atmanam  
tyajantam santyajamy aham

#### SYNONYMS

sri-rsih uvaca--the great saint Dadhici said; dharmam--the principles of religion; vah--from you; srotu-kamena--by the desire to hear; yuyam--you; me--by me; pratyudahrtah--replied to the contrary; esah--this; vah--for you; priyam--dear; atmanam--body; tyajantam--leaving me anyway, today or tomorrow; santyajami--give up; aham--I.

#### TRANSLATION

The great sage Dadhici said: Just to hear from you about religious principles, I refused to offer my body at your request. Now, although my body is extremely dear to me, I must give it up for your better purposes since I know that it will leave me today or tomorrow.

#### TEXT 8

#### TEXT

yo 'dhruvenatmana natha  
na dharmam na yasah puman  
iheta bhuta-dayaya  
sa socyah sthavarair api

#### SYNONYMS

yah--anyone who; adhruvena--impermanent; atmana--by the body; nathah--O lords; na--not; dharmam--religious principles; na--not; yasah--fame; puman--a person; iheta--endeavors for; bhuta-dayaya--by mercy for the living beings; sah--that person; socyah--pitiable; sthavaraih--by the immobile creatures; api--even.

#### TRANSLATION

O demigods, one who has no compassion for humanity in its suffering and does not sacrifice his impermanent body for the higher causes of religious principles or eternal glory is certainly pitied even by the immovable beings.

## PURPORT

In this regard, a very exalted example was set by Lord Sri Caitanya Mahaprabhu and the six Gosvamis of Vrndavana. Concerning Sri Caitanya Mahaprabhu it is said in Srimad-Bhagavatam (11.5.34):

tyaktva sudustyaja-surepsita-rajya-laksmim  
dharmistha arya-vacasa yad agad aranyam  
maya-mrgam dayitayepsitam anvadhavad  
vande maha-purusa te caranaravindam

"We offer our respectful obeisances unto the lotus feet of the Lord. upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy." To accept sannyasa means to commit civil suicide. but sannyasa is compulsory, at least for every brahmana, every first-class human being. Sri Caitanya Mahaprabhu had a very young and beautiful wife and a very affectionate mother. Indeed, the affectionate dealings of His family members were so pleasing that even the demigods could not expect such happiness at home. Nevertheless, for the deliverance of all the fallen souls of the world, Sri Caitanya Mahaprabhu took sannyasa and left home when He was only twenty-four years old. He lived a very strict life as a sannyasi, refusing all bodily comforts. Similarly, His disciples the six Gosvamis were ministers who held exalted positions in society, but they also left everything to join the movement of Sri Caitanya Mahaprabhu. Srinivasa Acarya says:

tyaktva turnam asesa-mandala-pati-srenim sada tucchavat  
bhutva dina-ganesakau karunaya kaupina-kanthasritau

These Gosvamis left their very comfortable lives as ministers. Zamindars and learned scholars and joined Sri Caitanya Mahaprabhu's movement, just to show mercy to the fallen souls of the world (dina-ganesakau karunaya). Accepting very humble lives as mendicants, wearing no more than loincloths and torn quilts (kaupina-kantha). they lived in Vrndavana and followed Sri Caitanya Mahaprabhu's order to excavate Vrndavana's lost glories.

Similarly. everyone else with a materially comfortable condition in this world should join the Krsna consciousness movement to elevate the fallen souls. The words bhuta-dayaya, maya-mrgam dayitayepsitam and dina-ganesakau karunaya all convey the same sense. These are very significant words for those interested in elevating human society to a proper understanding of life. One should join the Krsna consciousness movement, following the examples of such great personalities as Sri Caitanya Mahaprabhu, the six Gosvamis and, before them, the great sage Dadhici. Instead of wasting one's life for temporary bodily comforts. one should always be prepared to give up one's life for better causes. After all, the body will be destroyed. Therefore one should sacrifice it for the glory of distributing religious principles throughout the world.

## TEXT 9

### TEXT

etavan avyayo dharmah  
punya-slokair upasitah



yo bhuta-soka-harsabhyam  
atma socati hrsyati

#### SYNONYMS

etavan--this much; avyayah--imperishable; dharmah--religious principle; punya-slokaih--by famous persons who are celebrated as pious; upasitah--recognized; yah--which; bhuta--of the living beings; soka--by the distress; harsabhyam--and by the happiness; atma--the mind; socati--laments; hrsyati--feels happiness.

#### TRANSLATION

If one is unhappy to see the distress of other living beings and happy to see their happiness, his religious principles are appreciated as imperishable by exalted persons who are considered pious and benevolent.

#### PURPORT

One generally follows different types of religious principles or performs various occupational duties according to the body given to him by the modes of material nature. In this verse, however, real religious principles are explained. Everyone should be unhappy to see others in distress and happy to see others happy. Atmavat sarva-bhutesu: one should feel the happiness and distress of others as his own. It is on this basis that the Buddhist religious principle of nonviolence--ahimsah parama-dharmah--is established. We feel pain when someone disturbs us, and therefore we should not inflict pain upon other living beings. Lord Buddha's mission was to stop unnecessary animal killing, and therefore he preached that the greatest religious principle is nonviolence.

One cannot continue killing animals and at the same time be a religious man. That is the greatest hypocrisy. Jesus Christ said, "Do not kill," but hypocrites nevertheless maintain thousands of slaughterhouses while posing as Christians. Such hypocrisy is condemned in this verse. One should be happy to see others happy, and one should be unhappy to see others unhappy. This is the principle to be followed. Unfortunately, at the present moment so-called philanthropists and humanitarians advocate the happiness of humanity at the cost of the lives of poor animals. That is not recommended herein. This verse clearly says that one should be compassionate to all living entities. Regardless of whether human, animal, tree or plant, all living entities are sons of the Supreme Personality of Godhead. Lord Krsna says in Bhagavad-gita (14.4):

sarva-yonisu kaunteya  
murtayah sambhavanti yah  
tasam brahma mahad yonir  
aham bija-pradah pita

"It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father." The different forms of these living entities are only their external dresses. Every living being is actually a spirit soul, a part and parcel of God. Therefore one should not favor only one kind of living being. A Vaisnava sees all living entities as part and parcel of God. As the Lord says in Bhagavad-gita (5.18 and 18.54):

vidya-vinaya-sampanne  
brahmane gavi hastini

suni caiva svapake ca  
panditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste]."

brahma-bhutah prasannatma  
na socati na kanksati  
samah sarvesu bhutesu  
mad-bhaktim labhate param

"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 to every living entity. In that state he attains pure devotional service unto Me." A Vaisnava, therefore, is truly a perfect person because he laments to see others unhappy and feels joy at seeing others happy. A Vaisnava is para-duhkha-duhkhi; he is always unhappy to see the conditioned souls in an unhappy state of materialism. Therefore a Vaisnava is always busy preaching Krsna consciousness throughout the world.

TEXT 10

TEXT

aho dainyam aho kastam  
parakyaih ksana-bhanguraih  
yan nopakuryad asvarthair  
martyah sva-jnati-vigrahaih

SYNONYMS

aho--alas; dainyam--a miserable condition; aho--alas; kastam--simply tribulation; parakyaih--which after death are eatable by dogs and jackals; ksana-bhanguraih--perishable at any moment; yat--because; na--not; upakuryat--would help; a-sva-arthaih--not meant for self-interest; martyah--a living entity destined to die; sva--with his wealth; jnati--relatives and friends; vigrahaih--and his body.

TRANSLATION

This body, which is eatable by jackals and dogs after death, does not actually do any good for me, the spirit soul. It is usable only for a short time and may perish at any moment. The body and its possessions, its riches and relatives, must all be engaged for the benefit of others, or else they will be sources of tribulation and misery.

PURPORT

Similar advice is also given in Srimad-Bhagavatam (10.22.35):

etavaj janma-saphalyam  
dehinam iha dehisu  
pranair arthair dhiya vaca  
sreya-acaranam sada

"It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words." This is the mission of life. One's own body and the bodies of his friends and relatives, as well as one's own riches and everything else one has, should be engaged for the benefit of others. This is the mission of Sri Caitanya Mahaprabhu. As stated in Caitanya-caritamrta (Adi 9.41):

bharata-bhumite haila manusya-janma yara  
janma sarthaka kari' kara para-upakara

"One who has taken birth as a human being in the land of India [Bharata-varsa] should make his life successful and work for the benefit of all other people.

The word upakuryat means para-upakara, helping others. Of course, in human society there are many institutions to help others, but because philanthropists do not know how to help others, their propensity for philanthropy is ineffectual. They do not know the ultimate goal of life (sreya acaranam), which is to please the Supreme Lord. If all philanthropic and humanitarian activities were directed toward achieving the ultimate goal of life--to please the Supreme Personality of Godhead--they would all be perfect. Humanitarian work without Krsna is nothing. Krsna must be brought to the center of all our activities; otherwise no activity will have value.

TEXT 11

TEXT

sri-badarayanir uvaca  
evam krta-vyavasito  
dadhyann atharvanas tanum  
pare bhagavati brahmany  
atmanam sannayan jahau

SYNONYMS

sri-badarayanir uvaca--Sri Sukadeva Gosvami said; evam--thus; krta-vyavasitah--making certain of what to do (in giving his body to the demigods); dadhyann--Dadhici Muni; atharvanah--the son of Atharva; tanum--his body; pare--to the Supreme; bhagavati--Personality of Godhead; brahmani--the Supreme Brahman; atmanam--himself. the spirit soul; sannayan--offering; jahau--gave up.

TRANSLATION

Sri Sukadeva Gosvami said: Dadhici Muni, the son of Atharva, thus resolved to give his body to the service of the demigods. He placed himself, the spirit soul, at the lotus feet of the Supreme Personality of Godhead and in this way gave up his gross material body made of five elements.

PURPORT

As indicated by the words pare bhagavati brahmany atmanam sannayan, Dadhici placed himself, as spirit soul, at the lotus feet of the Supreme Personality of Godhead. In this regard, one may refer to the incident of Dhrtarastra's leaving his body, as described in the First Canto of Srimad-Bhagavatam (1.13.55). Dhrtarastra analytically divided his gross

material body into the five different elements of which it was made-- earth, water, fire, air and ether--and distributed them to the different reservoirs of these elements; in other words, he merged these five elements into the original mahat-tattva. By identifying his material conception of life, he gradually separated his spirit soul from material connections and placed himself at the lotus feet of the Supreme Personality of Godhead. The example given in this connection is that when an earthen pot is broken, the small portion of the sky within the pot is united with the large sky outside the pot. Mayavadi philosophers misunderstand this description of Srimad-Bhagavatam. Therefore Sri Ramanuja Svami, in his book Vedanta-tattva-sara, has described that this merging of the soul means that after separating himself from the material body made of eight elements--earth, water, fire, air, ether, false ego, mind and intelligence--the individual soul engages himself in devotional service to the Supreme Personality of Godhead in His eternal form (isvarah paramah krsnah sac-cid-ananda-vigraha. anadir adir govindah sarva-karana-karanam). The material cause of the material elements absorbs the material body, and the spiritual soul assumes its original position. As described by Sri Caitanya Mahaprabhu, jivera 'svarupa' haya-krsnera 'nitya-dasa': the constitutional position of the living entity is that he is the eternal servant of Krsna. When one overcomes the material body through cultivation of spiritual knowledge and devotional service, one can revive his own position and thus engage in the service of the Lord.

#### TEXT 12

#### TEXT

yataksasu-mano-buddhis  
tattva-drg dhvasta-bandhanah  
asthitah paramam yogam  
na deham bubudhe gatam

#### SYNONYMS

yata--controlled; aksa--senses; asu--the life air; manah--the mind; buddhih--intelligence; tattva-drk--one who knows the tattvas, the material and spiritual energies; dhvasta-bandhanah--liberated from bondage; asthitah--being situated in; paramam--the supreme; yogam--absorption, trance; na--not; deham--the material body; bubudhe--perceived; gatam--left.

#### TRANSLATION

Dadhici Muni controlled his senses, life force, mind and intelligence and became absorbed in trance. Thus he cut all his material bonds. He could not perceive how his material body became separated from his self.

#### PURPORT

The Lord says in Bhagavad-gita (8.5):

anta-kale ca mam eva  
smaran muktva kalevaram  
yah prayati sa mad-bhavam  
yati nasty atra samsayah

"Whoever, at the time of death, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt." Of course, one must practice before one is overcome by death, but the perfect yogi, namely the devotee, dies in trance, thinking of Krsna. He does not feel his material body being separated from his soul; the soul is immediately transferred to the spiritual world. Tyaktva deham punar janma naiti mam eti: the soul does not enter the womb of a material mother again. but is transferred back home, back to Godhead. This yoga, bhakti-yoga, is the highest yoga system, as explained by the Lord Himself in Bhagavad-gita (6.47):

yoginam api sarvesam  
mad-gatenantaratmana  
sraddhavan bhajate yo mam  
sa me yuktatamo matah

"Of all yogis, 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." The bhakti-yogi always thinks of Krsna, and therefore at the time of death he can very easily transfer himself to Krsnaloka, without even perceiving the pains of death.

#### TEXTS 13-14

##### TEXT

athendro vajram udyamya  
nirmitam visvakarmana  
muneh saktibhir utsikto  
bhagavat-tejasanvitah

vrto deva-ganaih sarvair  
gajendropary asobhata  
stuyamano muni-ganais  
trailokyam harsayann iva

##### SYNONYMS

atha--thereafter; indrah--the King of heaven; vajram--the thunderbolt; udyamya--firmly taking up; nirmitam--manufactured; visvakarmana--by Visvakarma; muneh--of the great sage, Dadhici; saktibhir--by the power; utsiktah--saturated; bhagavat--of the Supreme Personality of Godhead; tejasa--with spiritual power; anvitah--endowed; vrtah--encircled; deva-ganaih--by the other demigods; sarvaih--all; gajendra--of his elephant carrier; upari--upon the back; asobhata--shone; stuyamanah--being offered prayers; muni-ganaih--by the saintly persons; trai-lokyam--to the three worlds; harsayan--causing pleasure; iva--as it were.

##### TRANSLATION

Thereafter, King Indra very firmly took up the thunderbolt manufactured by Visvakarma from the bones of Dadhici. Charged with the exalted power of Dadhici Muni and enlightened by the power of the Supreme Personality of Godhead, Indra rode on the back of his carrier, Airavata, surrounded by all the demigods, while all the great sages offered him praise. Thus he shone very beautifully, pleasing the three worlds as he rode off to kill Vrtrasura.

TEXT 15

TEXT

vrtram abhyadravac chatrum  
asuranika-yuthapaih  
pariyastam ojasa rajan  
kruddho rudra ivantakam

SYNONYMS

vrtram--Vrtrasura; abhyadravat--attacked; satrum--the enemy; asuranika-yuthapaih--by the commanders or captains of the soldiers of the asuras; pariyastam--surrounded; ojasa--with great force; rajan--O King; kruddhah--being angry; rudrah--an incarnation of Lord Siva; iva--like; antakam--Antaka, or Yamaraja.

TRANSLATION

My dear King Pariksit, as Rudra, being very angry at Antaka [Yamaraja] had formerly run toward Antaka to kill him, Indra angrily and with great force attacked Vrtrasura, who was surrounded by the leaders of the demoniac armies.

TEXT 16

TEXT

tatah suranam asurai  
ranah parama-darunah  
treta-mukhe narmadayam  
abhavat prathame yuge

SYNONYMS

tatah--thereafter; suranam--of the demigods; asuraih--with the demons; ranah--a great battle; parama-darunah--very fearful; treta-mukhe--in the beginning of Treta-yuga; narmadayam--on the bank of the River Narmada; abhavat--took place; prathame--in the first; yuge--millennium.

TRANSLATION

Thereafter, at the end of Satya-yuga and the beginning of Treta-yuga, a fierce battle took place between the demigods and the demons on the bank of the Narmada.

PURPORT

Herein the Narmada does not mean the Narmada River in India. The five sacred rivers in India--Ganga, Yamuna, Narmada, Kaveri and Krsna--are all celestial. Like the Ganges River, the Narmada River also flows in the higher planetary systems. The battle between the demigods and the demons took place in the higher planets.

The words prathame yuge mean "in the beginning of the first millennium," that is to say, in the beginning of the Vaivasvata manvantara. In one day of Brahma there are fourteen Manus, who each live for seventy-one millenniums. The four yugas--Satya, Treta, Dvapara and Kali--constitute one millennium. We are presently in the manvantara of

Vaivasvata Manu, who is mentioned in Bhagavad-gita (imam vivasvate yogam proktavan aham avyayam. vivasvan manave praha). We are now in the twenty-eighth millennium of Vaivasvata Manu, but this fight took place in the beginning of Vaivasvata Manu's first millennium. One can historically calculate how long ago the battle took place. Since each millennium consists of 4,300,000 years and we are now in the twenty-eighth millennium, some 120,400,000 years have passed since the battle took place on the bank of the River Narmada.

#### TEXTS 17-18

##### TEXT

rudrair vasubhir adityair  
asvibhyam pitr-vahnibhih  
marudbhir rbhubhih sadhyair  
visvedevair marut-patim

drstva vajra-dharam sakram  
rocamanam svaya sriya  
namrsyann asura rajan  
mrdhe vrtra-purahsarah

##### SYNONYMS

rudraih--by the Rudras; vasubhih--by the Vasus; adityaih--by the Adityas; asvibhyam--by the Asvini-kumaras; pitr--by the Pitas; vahnibhih--and the Vahnis; marudbhih--by the Maruts; rbhubhih--by the Rbhus; sadhyaih--by the Sadhyas; visve-devaih--by the Visvadevas; marut-patim--Indra, the heavenly King; drstva--seeing; vajra-dharam--bearing the thunderbolt; sakram--another name of Indra; rocamanam--shining; svaya--by his own; sriya--opulence; na--not; amrsyan--tolerated; asurah--all the demons; rajan--O King; mrdhe--in the fight; vrtra-purahsarah--headed by Vrtrasura.

##### TRANSLATION

O King, when all the asuras came onto the battlefield, headed by Vrtrasura, they saw King Indra carrying the thunderbolt and surrounded by the Rudras, Vasus, Adityas, Asvini-kumaras, Pitas, Vahnis, Maruts, Rbhus, Sadhyas and Visvadevas. Surrounded by his company, Indra shone so brightly that his effulgence was intolerable to the demons.

#### TEXTS 19-22

##### TEXT

namucih sambaro 'narva  
dvimurdha rsabho 'surah  
hayagrivah sankusira  
vipracittir ayomukhah

puloma vrsaparva ca  
prahetir hetir utkalah  
daiteya danava yaksa  
raksamsi ca sahasrasah

sumali-mali-pramukhah

kartasvara-paricchadah  
pratisidhyendra-senagram  
mrtyor api durasadam

abhyardayann asambhrantah  
simha-nadena durmadah  
gadabhih parighair banaih  
prasa-mudgara-tomaraih

SYNONYMS

namucih--Namuci; sambarah--Sambara; anarva--Anarva; dvimurdha--  
Dvimurdha; rsabhah--Rsabha; asurah--Asura; hayagrivah--Hayagriva;  
sankusirah--Sankusira; vipracittih--Vipracitti; ayomukhah--Ayomukha;  
puloma--Puloma; vrsaparva--Vrsaparva; ca--also; prahetih--Praheti; hetih--  
Heti; utkalah--Utkala; daiteyah--the Daityas; danavah--the Danavas;  
yaksah--the Yaksas; raksamsi--the Raksasas; ca--and; sahasrasah--by the  
thousands; sumali-mali-pramukhah--others, headed by Sumali and Mali;  
kartasvara--of gold; paricchadah--dressed in ornaments; pratisidhya--  
keeping back; indra-sena-agram--the front of Indra's army; mrtyoh--for  
death; api--even; durasadam--difficult to approach; abhyardayan--  
harassed; asambhrantah--without fear; simha-nadena--with a sound like a  
lion; durmadah--furious; gadabhih--with clubs; parighaih--with iron-  
studded bludgeons; banaih--with arrows; prasa-mudgara-tomaraih--with  
barbed missiles, mallets and lances.

TRANSLATION

Many hundreds and thousands of demons, demi-demons, Yaksas, Raksasas [man-eaters] and others, headed by Sumali and Mali, resisted the armies of King Indra, which even death personified cannot easily overcome. Among the demons were Namuci, Sambara, Anarva, Dvimurdha, Rsabha, Asura, Hayagriva, Sankusira, Vipracitti, Ayomukha, Puloma, Vrsaparva, Praheti, Heti and Utkala. Roaring tumultuously and fearlessly like lions, these invincible demons, all dressed in golden ornaments, gave pain to the demigods with weapons like clubs, bludgeons, arrows, barbed darts, mallets and lances.

TEXT 23

TEXT

sulaih parasvadhaih khadgaih  
satagnibhir bhusundibhih  
sarvato 'vakiran sastrair  
astrais ca vibudharsabhan

SYNONYMS

sulaih--by spears; parasvadhaih--by axes; khadgaih--by swords;  
satagnibhih--by satagnis; bhusundibhih--by bhusundis; sarvatah--all  
around; avakiran--scattered; sastraih--with weapons; astraih--with  
arrows; ca--and; vibudha-rsabhan--the chiefs of the demigods.

TRANSLATION



Armed with lances, tridents, axes, swords and other weapons like sataghnis and bhusundis, the demons attacked from different directions and scattered all the chiefs of the demigod armies.

TEXT 24

TEXT

na te 'drsyanta sanchannah  
sara-jalaih samantatah  
punkhanupunkha-patitair  
jyotimsiva nabho-ghanaih

SYNONYMS

na--not; te--they (the demigods); adrsyanta--were seen; sanchannah--being completely covered; sara-jalaih--by networks of arrows; samantatah--all around; punkha-anupunkha--one arrow after another; patitaih--falling; jyotimsi iva--like the stars in the sky; nabhah-ghanaih--by the dense clouds.

TRANSLATION

As the stars in the sky cannot be seen when covered by dense clouds, the demigods, being completely covered by networks of arrows falling upon them one after another, could not be seen.

TEXT 25

TEXT

na te sastrastra-varsaugha  
hy aseduh sura-sainikan  
chinnah siddha-pathe devair  
laghu-hastaih sahasradha

SYNONYMS

na--not; te--those; sastra-astra-varsa-oghah--showers of arrows and other weapons; hi--indeed; aseduh--reached; sura-sainikan--the armies of the demigods; chinnah--cut; siddha-pathe--in the sky; devaih--by the demigods; laghu-hastaih--quick-handed; sahasradha--into thousands of pieces.

TRANSLATION

The showers of various weapons and arrows released to kill the soldiers of the demigods did not reach them because the demigods, acting quickly, cut the weapons into thousands of pieces in the sky.

TEXT 26

TEXT

atha ksinastra-sastraugha  
giri-srngadrumopalaih  
abhyavarsan sura-balam  
cicchidus tams ca purvavat

#### SYNONYMS

atha--thereupon; ksina--being reduced; astra--of the arrows released by mantras; sastra--and weapons; oghah--the multitudes; giri--of mountains; srnga--with the peaks; druma--with trees; upalaih--and with stones; abhyavarsan--showered; sura-balam--the soldiers of the demigods; cicchiduh--broke to pieces; tan--them; ca--and; purva-vat--as before.

#### TRANSLATION

As their weapons and mantras decreased, the demons began showering mountain peaks, trees and stones upon the demigod soldiers, but the demigods were so powerful and expert that they nullified all these weapons by breaking them to pieces in the sky as before.

#### TEXT 27

#### TEXT

tan aksatan svastimato nisamya  
sastrastra-pugair atha vrtra-nathah  
drumair drsadbhir vividhadri-srngair  
aviksatams tatrasur indra-sainikan

#### SYNONYMS

tan--them (the soldiers of the demigods); aksatan--not injured; svasti-matah--being very healthy; nisamya--seeing; sastra-astra-pugaih--by the bunches of weapons and mantras; atha--thereupon; vrtra-nathah--the soldiers led by Vrtrasura; drumaih--by the trees; drsadbhir--by the stones; vividha--various; adri--of mountain s; srngaih--by the peaks; aviksatam--not injured; tatrasuh--became afraid; indra-sainikan--the soldiers of King Indra.

#### TRANSLATION

When the soldiers of the demons, commanded by Vrtrasura, saw that the soldiers of King Indra were quite well, having not been injured at all by their volleys of weapons, not even by the trees, stones and mountain peaks, the demons were very much afraid.

#### TEXT 28

#### TEXT

sarve prayasa abhavan vimoghah  
krtah krta deva-ganesu daityaih  
krsnanukulesu yatha mahatsu  
ksudraih prayukta usati ruksa-vacah

#### SYNONYMS

sarve--all; prayasah--endeavors; abhavan--were; vimoghah--futile; krtah--performed; krtah--again performed; deva-ganesu--unto the demigods; daityaih--by the demons; krsna-anukulesu--who were always protected by Krsna; yatha--just as; mahatsu--unto the Vaisnavas; ksudraih--by

insignificant persons; prayuktah--used; usatih--unfavorable; ruksa--rough; vacah--words.

#### TRANSLATION

When insignificant persons use rough words to cast false, angry accusations against saintly persons, their fruitless words do not disturb the great personalities. Similarly, all the efforts of the demons against the demigods, who were favorably situated under the protection of Krsna, were futile.

#### PURPORT

There is a Bengali saying that if a vulture curses a cow to die, the curse will not be effective. Similarly, accusations made by demoniac persons against devotees of Krsna cannot have any effect. The demigods are devotees of Lord Krsna, and therefore the curses of the demons were futile.

#### TEXT 29

#### TEXT

te sva-prayasam vitatham niriksya  
harav abhakta hata-yuddha-darpah  
palayanayaji-mukhe visrjya  
patim manas te dadhur atta-sarah

#### SYNONYMS

te--they (the demons); sva-prayasam--their own endeavors; vitatham--fruitless; niriksya--seeing; harau abhaktah--the asuras, those who are not devotees of the Supreme Personality of Godhead; hata--defeated; yuddha-darpah--their pride in fighting; palayanaya--for leaving the battlefield; aji-mukhe--in the very beginning of the battle; visrjya--leaving aside; patim--their commander, Vrtrasura; manah--their minds; te--all of them; dadhuh--gave; atta-sarah--whose prowess was taken away.

#### TRANSLATION

The asuras, who are never devotees of Lord Krsna, the Supreme Personality of Godhead, lost their pride in fighting when they found all their endeavors futile. Leaving aside their leader even in the very beginning of the fight, they decided to flee because all their prowess had been taken away by the enemy.

#### TEXT 30

#### TEXT

vrтро 'surams tan anugan manasvi  
pradhavatah preksya babhasa etat  
palayitam preksya balam ca bhagnam  
bhayena tivrena vihasya virah

#### SYNONYMS

vrtrah--Vrtrasura, the commander of the demons; asuran--all the demons; tan--them; anugan--his followers; manasvi--the great-minded; pradhavatah--fleeing; preksya--observing; babhasa--spoke; etat--this; palayitam--fleeing; preksya--seeing; balam--army; ca--and; bhagnam--broken; bhayena--out of fear; tivrena--intense; vihasya--smiling; virah--the great hero.

#### TRANSLATION

Seeing his army broken and all the asuras, even those known as great heroes, fleeing the battlefield out of intense fear, Vrtrasura, who was truly a great-minded hero, smiled and spoke the following words.

#### TEXT 31

#### TEXT

kalopapannam ruciram manasvinam  
jagada vacam purusa-pravirah  
he vipracitte namuce puloman  
mayanarvan chambara me srnudhvam

#### SYNONYMS

kala-upapannam--suitable to the time and circumstances; ruciram--very beautiful; manasvinam--to the great, deep-minded personalities; jagada--spoke; vacam--words; purusa-pravirah--the hero among heroes, Vrtrasura; he--O; vipracitte--Vipracitti; namuce--O Namuci; puloman--O Puloma; maya--O Maya; anarvan--O Anarva; sambara--O Sambara; me--from me; srnudhvam--please hear.

#### TRANSLATION

According to his position and the time and circumstances, Vrtrasura, the hero among heroes, spoke words that were much to be appreciated by thoughtful men. He called to the heroes of the demons, "O Vipracitti! O Namuci! O Puloma! O Maya, Anarva and Sambara! Please hear me and do not flee."

#### TEXT 32

#### TEXT

jatasya mrtyur dhruva eva sarvatah  
pratikriya yasya na ceha klpta  
loko yasas catha tato yadi hy amum  
ko nama mrtyum na vrnita yuktam

#### SYNONYMS

jatasya--of one who has taken birth (all living beings); mrtyuh--death; dhruvah--inevitable; eva--indeed; sarvatah--everywhere in the universe; pratikriya--counteraction; yasya--of which; na--not; ca--also; iha--in this material world; klpta--devised; lokah--promotion to higher planets; yasah--reputation and glory; ca--and; atha--then; tatah--from that; yadi--if; hi--indeed; amum--that; kah--who; nama--indeed; mrtyum--death; na--not; vrnita--would accept; yuktam--suitable.

## TRANSLATION

Vrtrasura said: All living entities who have taken birth in this material world must die. Surely, no one in this world has found any means to be saved from death. Even providence has not provided a means to escape it. Under the circumstances, death being inevitable, if one can gain promotion to the higher planetary systems and be always celebrated here by dying a suitable death, what man will not accept such a glorious death?

## PURPORT

If by dying one can be elevated to the higher planetary systems and be ever-famous after his death, who is so foolish that he will refuse such a glorious death? Similar advice was also given by Krsna to Arjuna. "My dear Arjuna," the Lord said, "do not desist from fighting. If you gain victory in the fight, you will enjoy a kingdom, and even if you die you will be elevated to the heavenly planets." Everyone should be ready to die while performing glorious deeds. A glorious person is not meant to meet death like cats and dogs.

## TEXT 33

### TEXT

dvau sammataṁ iha mṛtyu durapau  
yad brahma-sandharanaya jitasuḥ  
kalevaram yoga-rato vijahyad  
yad agranir vira-saye 'nivr̥ttah

### SYNONYMS

dvau--two; sammatau--approved (by sastra and great personalities); iha--in this world; mṛtyu--deaths; durapau--extremely rare; yat--which; brahma-sandharanaya--with concentration on Brahman, Paramatma or Parabrahma, Krsna; jita-asuḥ--controlling the mind and senses; kalevaram--the body; yoga-rataḥ--being engaged in the performance of yoga; vijahyat--one may leave; yat--which; agranir--taking the lead; vira-saye--on the battlefield; anivr̥ttah--not turning back.

## TRANSLATION

There are two ways to meet a glorious death, and both are very rare. One is to die after performing mystic yoga, especially bhakti-yoga, by which one can control the mind and living force and die absorbed in thought of the Supreme Personality of Godhead. The second is to die on the battlefield, leading the army and never showing one's back. These two kinds of death are recommended in the sastra as glorious. Thus end the Bhaktivedanta purports of the Sixth Canto, Tenth Chapter, of the Srimad-Bhagavatam, entitled "The Battle Between the Demigods and Vrtrasura."

### Chapter Eleven

#### The Transcendental Qualities of Vrtrasura

This chapter describes Vrtrasura's great qualities. When the prominent commanders of the demons fled, not hearing Vrtrasura's advice. Vrtrasura condemned them all as cowards. Speaking very bravely, he stood alone to face the demigods. When the demigods saw Vrtrasura's attitude, they were

so afraid that they practically fainted, and Vrtrasura began trampling them down. Unable to tolerate this, Indra, the King of the demigods, threw his club at Vrtrasura, but Vrtrasura was such a great hero that he easily caught the club with his left hand and used it to beat Indra's elephant. Struck by the blow of Vrtrasura, the elephant was pushed back fourteen yards and fell, with Indra on its back.

King Indra had first accepted Visvarupa as his priest and thereafter killed him. Reminding Indra of his heinous activities, Vrtrasura said, "If one is a devotee of the Supreme Personality of Godhead, Lord Visnu, and depends on Lord Visnu in every respect, then victory, opulence and peace of mind are all inevitably available. Such a person has nothing for which to aspire in the three worlds. The Supreme Lord is so kind that He especially favors such a devotee by not giving him opulence that will hamper his devotional service. Therefore I wish to give up everything for the service of the Lord. I wish always to chant the glories of the Lord and engage in His service. Let me become unattached to my worldly family and make friendships with the devotees of the Lord. I do not desire to be promoted to the higher planetary systems, even to Dhruvaloka or Brahmhaloka, nor do I desire an unconquerable position within this material world. I have no need for such things."

#### TEXT 1

#### TEXT

sri-suka uvaca  
ta evam samsato dharmam  
vacah patyur acetasah  
naivagrhnanta sambhrantah  
palayana-para nrpa

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; te--they; evam--thus; samsatah--praising; dharmam--the principles of religion; vacah--the words; patyuh--of their master; acetasah--their minds being very disturbed; na--not; eva--indeed; agrhnanta--accepted; sambhrantah--fearful; palayana-parah--intent upon fleeing; nrpa--O King.

#### TRANSLATION

Sri Sukadeva Gosvami said: O King, Vrtrasura, the commander in chief of the demons, advised his lieutenants in the principles of religion, but the cowardly demoniac commanders, intent upon fleeing the battlefield, were so disturbed by fear that they could not accept his words.

#### TEXTS 2-3

#### TEXT

visiryamanam prtanam  
asurim asurarsabhah  
kalanukulais tridasaih  
kalyamanam anathavat  
  
drstvatapyata sankruddha  
indra-satrur amarsitah  
tan nivaryaujasa rajan

nirbhartsyedam uvaca ha

SYNONYMS

visiryamanam--being shattered; prtanam--the army; asurim--of the demons; asura-rsabhah--the best of the asuras, Vrtrasura; kala-anukulaih--following the circumstances presented by time; tridasaih--by the demigods; kalyamanam--being chased; anatha-vat--as if no one were there to protect them; drstva--seeing; atapyata--felt pain; sankruddhah--being very angry; indra-satruh--Vrtrasura, the enemy of Indra; amarsitah--unable to tolerate; tan--them (the demigods); nivarya--blocking; ojasa--with great force; rajan--O King Pariksit; nirbhartsya--rebuking; idam--this; uvaca--said; ha--indeed.

TRANSLATION

O King Pariksit, the demigods, taking advantage of a favorable opportunity presented by time, attacked the army of the demons from the rear and began driving away the demoniac soldiers, scattering them here and there as if their army had no leader. Seeing the pitiable condition of his soldiers, Vrtrasura, the best of the asuras, who was called Indrasatru, the enemy of Indra, was very much aggrieved. Unable to tolerate such reverses, he stopped and forcefully rebuked the demigods, speaking the following words in an angry mood.

TEXT 4

TEXT

kim va uccaritair matur  
dhavadbhih prsthato hataih  
na hi bhita-vadhah slaghyo  
na svargyah sura-maninam

SYNONYMS

kim--what is the benefit; vah--for you; uccaritaih--with those like the stool; matuh--of the mother; dhavadbhih--running away; prsthatah--from the back; hataih--killed; na--not; hi--certainly; bhita-vadhah--the killing of a person who is afraid; slaghyah--glorious; na--nor; svargyah--leading to the heavenly planets; sura-maninam--of persons who consider themselves heroes.

TRANSLATION

O demigods, these demoniac soldiers have taken birth uselessly. Indeed, they have come from the bodies of their mothers exactly like stool. What is the benefit of killing such enemies from behind while they are running in fear? One who considers himself a hero should not kill an enemy who is afraid of losing his life. Such killing is never glorious, nor can it promote one to the heavenly planets.

PURPORT

Vrtrasura rebuked both the demigods and the demoniac soldiers because the demons were running in fear of their lives and the demigods were killing them from behind. The actions of both were abominable. When a fight takes place, the opposing parties must be prepared to fight like

heroes. A hero never runs from the field of battle. He always fights face to face, determined to gain victory or lay down his life in the fight. That is heroic. Killing an enemy from behind is also inglorious. When an enemy turns his back and runs in fear of his life, he should not be killed. This is the etiquette of military science.

Vrtrasura insulted the demoniac soldiers by comparing them to the stool of their mothers. Both stool and a cowardly son come from the abdomen of the mother, and Vrtrasura said that there is no difference between them. A similar comparison was given by Tulasi dasa, who commented that a son and urine both come from the same channel. In other words, semen and urine both come from the genitals, but semen produces a child whereas urine produces nothing. Therefore if a child is neither a hero nor a devotee, he is not a son but urine. Similarly, Canakya Pandita also says:

ko 'rthah putrena jatena  
yo na vidvan na dharmikah  
kanena caksusa kim va  
caksuh pidaiva kevalam

"What is the use of a son who is neither glorious nor devoted to the Lord? Such a son is like a blind eye, which simply gives pain but cannot help one see."

TEXT 5

TEXT

yadi vah pradhane sraddha  
saram va ksullaka hrdis  
agre tisthata matram me  
na ced gramya-sukhe sprha

SYNONYMS

yadi--if; vah--of you; pradhane--in battle; sraddha--faith; saram--patience; va--or; ksullakah--O insignificant ones; hrdis--in the core of the heart; agre--in front; tisthata--just stand; matram--for a moment; me--of me; na--not; cet--if; gramya-sukhe--in sense gratification; sprha--desire.

TRANSLATION

O insignificant demigods, if you truly have faith in your heroism, if you have patience in the cores of your hearts and if you are not ambitious for sense gratification, please stand before me for a moment.

PURPORT

Rebuking the demigods, Vrtrasura challenged, "O demigods, if you are actually heroes, stand before me now and try to show your prowess. If you do not wish to fight, if you are afraid of losing your lives, I shall not kill you, for unlike you, I am not so evil minded as to kill persons who are neither heroic nor willing to fight. If you have faith in your heroism, please stand before me."

TEXT 6



TEXT

evam sura-ganan kruddho  
bhisayan vapusa ripun  
vyanadat sumaha-prano  
yena loka vicetasah

SYNONYMS

evam--thus; sura-ganan--the demigods; kruddhah--being very angry;  
bhisayan--terrifying; vapusa--by his body; ripun--his enemies; vyanadat--  
roared; su-maha-pranah--the most powerful Vrtrasura; yena--by which;  
lokah--all people; vicetasah--unconscious.

TRANSLATION

Sukadeva Gosvami said: Vrtrasura, the angry and most powerful hero, terrified the demigods with his stout and strongly built body. When he roared with a resounding voice, nearly all living entities fainted.

TEXT 7

TEXT

tena deva-ganah sarve  
vrtra-visphotanena vai  
nipetur murcchita bhumau  
yathaivasanina hatah

SYNONYMS

tena--by that; deva-ganah--the demigods; sarve--all; vrtra-  
visphotanena--the tumultuous sound of Vrtrasura; vai--indeed; nipetuh--  
fell; murcchitah--fainted; bhumau--on the ground; yatha--just as if; eva-  
-indeed; asanina--by a thunderbolt; hatah--struck.

TRANSLATION

When all the demigods heard Vrtrasura's tumultuous roar, which resembled that of a lion, they fainted and fell to the ground as if struck by thunderbolts.

TEXT 8

TEXT

mamarda padbhyam sura-sainyam aturam  
nimilitaksam rana-ranga-durmadah  
gam kampayann udyata-sula ojasa  
nalam vanam yutha-patir yathonmadah

SYNONYMS

mamarda--trampled; padbhyam--by his feet; sura-sainyam--the army of  
the demigods; aturam--who were very afraid; nimilita-aksam--closing their  
eyes; rana-ranga-durmadah--arrogant on the battlefield; gam--the surface  
of the globe; kampayan--causing to tremble; udyata-sulah--taking up his

trident; ojasa--with his strength; nalam--of hollow bamboo sticks; vanam--a forest; yutha-patih--an elephant; yatha--just as; unmadah--maddened.

#### TRANSLATION

As the demigods closed their eyes in fear, Vrtrasura, taking up his trident and making the earth tremble with his great strength, trampled the demigods beneath his feet on the battlefield the way a mad elephant tramples hollow bamboos in the forest.

#### TEXT 9

#### TEXT

vilokya tam vajra-dharo 'tyamarsitah  
sva-satrave 'bhidravate maha-gadam  
ciksepa tam apatatim suduhsaham  
jagraha varena karena lilaya

#### SYNONYMS

vilokya--seeing; tam--him (Vrtrasura); vajra-dharah--the carrier of the thunderbolt (King Indra); ati--very much; amarsitah--intolerant; sva--his own; satrave--toward the enemy; abhidravate--running; maha-gadam--a very powerful club; ciksepa--threw; tam--that (club); apatatim--flying toward him; su-duhsaham--very difficult to counteract; jagraha--caught; varena--with his left; karena--hand; lilaya--very easily.

#### TRANSLATION

Seeing Vrtrasura's disposition, Indra, the King of heaven, became intolerant and threw at him one of his great clubs, which are extremely difficult to counteract. However, as the club flew toward him, Vrtrasura easily caught it with his left hand.

#### TEXT 10

#### TEXT

sa indra-satruh kupito bhramam taya  
mahendra-vaham gadayoru-vikramah  
jaghana kumbha-sthala unnadan mrdhe  
tat karma sarve samapujayan nrpa

#### SYNONYMS

sah--that; indra-satruh--Vrtrasura; kupitah--being angry; bhramam--very much; taya--with that; mahendra-vaham--the elephant who is the carrier of Indra; gadaya--by the club; uru-vikramah--who is famous for his great strength; jaghana--struck; kumbha-sthale--on the head; unnadan--roaring loudly; mrdhe--in that fight; tat karma--that action (striking the head of Indra's elephant with the club in his left hand); sarve--all the soldiers (on both sides); samapujayan--glorified; nrpa--O King Pariksit.

#### TRANSLATION

O King Pariksit, the powerful Vrtrasura, the enemy of King Indra, angrily struck the head of Indra's elephant with that club, making a

tumultuous sound on the battlefield. For this heroic deed, the soldiers on both sides glorified him.

TEXT 11

TEXT

airavato vrtra-gadabhimrsto  
vighurnito 'drih kulisahato yatha  
apasarad bhinna-mukhah sahendro  
muncann asrk sapta-dhanur bhrsartah

SYNONYMS

airavatah--Airavata, the elephant of King Indra; vrtra-gada-abhimrstah--struck by the club in Vrtrasura's hand; vighurnitah--shaken; adrih--a mountain; kulisa--by a thunderbolt; ahatah--struck; yatha--just like; apasarat--was pushed back; bhinna-mukhah--having a broken mouth; saha-indrah--with King Indra; muncan--spitting; asrk--blood; sapta-dhanuh--a distance measured by seven bows (approximately fourteen yards); bhrsa--very severely; artah--aggrieved.

TRANSLATION

Struck with the club by Vrtrasura like a mountain struck by a thunderbolt, the elephant Airavata, feeling great pain and spitting blood from its broken mouth, was pushed back fourteen yards. In great distress, the elephant fell, with Indra on its back.

TEXT 12

TEXT

na sanna-vahaya visanna-cetase  
prayunkta bhuyah sa gadam mahatma  
indro 'mrta-syandi-karabhimarsa-  
vita-vyatha-ksata-vaho 'vatasthe

SYNONYMS

na--not; sanna--fatigued; vahaya--upon him whose carrier; visanna-cetase--morose in the core of his heart; prayunkta--used; bhuyah--again; sah--he (Vrtrasura); gadam--the club; maha-atma--the great soul (who refrained from striking Indra with the club when he saw Indra morose and aggrieved); indrah--Indra; amrta-syandi-kara--of his hand, which produces nectar; abhimarsa--by the touch; vita--was relieved; vyatha--from pains; ksata--and cuts; vahah--whose carrier elephant; avatasthe--stood there.

TRANSLATION

When he saw Indra's carrier elephant thus fatigued and injured and when he saw Indra morose because his carrier had been harmed in that way, the great soul Vrtrasura, following religious principles, refrained from again striking Indra with the club. Taking this opportunity, Indra touched the elephant with his nectar-producing hand, thus relieving the animal's pain and curing its injuries. Then the elephant and Indra both stood silently.

TEXT 13

TEXT

sa tam nrpendrahava-kamyaya ripum  
vajrayudham bhratr-hanam vilokya  
smarams ca tat-karma nr-samsam amhah  
sokena mohena hasan jagada

SYNONYMS

sah--he (Vrtrasura); tam--him (the King of heaven, Indra); nrpa-indra--O King Pariksit; ahava-kamyaya--with a desire to fight; ripum--his enemy; vajra-ayudham--whose weapon was the thunderbolt (made from the bones of Dadhici); bhratr-hanam--who was the killer of his brother; vilokya--seeing; smaran--remembering; ca--and; tat-karma--his activities; nr-samsam--cruel; amhah--a great sin; sokena--with lamentation; mohena--by bewilderment; hasan--laughing; jagada--said.

TRANSLATION

O King, when the great hero Vrtrasura saw Indra, his enemy, the killer of his brother, standing before him with a thunderbolt in his hand, desiring to fight, Vrtrasura remembered how Indra had cruelly killed his brother. Thinking of Indra's sinful activities, he became mad with lamentation and forgetfulness. Laughing sarcastically, he spoke as follows.

TEXT 14

TEXT

sri-vrtra uvaca  
distya bhavan me samavasthito ripur  
yo brahma-ha guru-ha bhratr-ha ca  
distyanrno 'dyaham asattama tvaya  
mac-chula-nirbhinna-drsad-dhrdacirat

SYNONYMS

sri-vrtrah uvaca--the great hero Vrtrasura said; distya--by good fortune; bhavan--Your Lordship; me--of me; samavasthitah--situated (in front); ripuh--my enemy; yah--who; brahma-ha--the killer of a brahmana; guru-ha--the killer of your guru; bhratr-ha--the killer of my brother; ca--also; distya--by good fortune; arnah--free from debt (to my brother); adya--today; aham--I; asat-tama--O most abominable one; tvaya--through you; mat-sula--by my trident; nirbhinna--being pierced; drsat--like stone; hrda--whose heart; acirat--very soon.

TRANSLATION

Sri Vrtrasura said: He who has killed a brahmana, he who has killed his spiritual master--indeed, he who has killed my brother--is now, by good fortune, standing before me face to face as my enemy. O most abominable one, when I pierce your stonelike heart with my trident, I shall be freed from my debt to my brother.

TEXT 15

TEXT

yo no 'grajasyatma-vido dvijater  
guror apapasya ca diksitasya  
visrabhya khadgena siramsy avrscat  
pasor ivakarunah svarga-kamah

SYNONYMS

yah--he who; nah--our; agra-jasya--of the elder brother; atma-vidah--who was fully self-realized; dvi-jateh--a qualified brahmana; guroh--your spiritual master; apapasya--free from all sinful activities; ca--also; diksitasya--appointed as the initiator of your yajna; visrabhya--trustfully; khadgena--by your sword; siramsi--the heads; avrscat--cut off; pasoh--of an animal; iva--like; akarunah--merciless; svarga-kamah--desiring the heavenly planets.

TRANSLATION

Only for the sake of living in the heavenly planets, you killed my elder brother--a self-realized, sinless, qualified brahmana who had been appointed your chief priest. He was your spiritual master, but although you entrusted him with the performance of your sacrifice, you later mercilessly severed his heads from his body the way one butchers an animal.

TEXT 16

TEXT

sri-hri-daya-kirtibhir ujjhitam tvam  
sva-karmana purusadais ca garhyam  
krcchrena mac-chula-vibhinna-deham  
asprsta-vahnim samadanti grdhrah

SYNONYMS

sri--opulence or beauty; hri--shame; daya--mercy; kirtibhih--and glory; ujjhitam--bereft of; tvam--you; sva-karmana--by your own activities; purusa-adaih--by the Raksasas (man-eaters); ca--and; garhyam--condemnable; krcchrena--with great difficulty; mat-sula--by my trident; vibhinna--pierced; deham--your body; asprsta-vahnim--not even touched by fire; samadanti--will eat; grdhrah--the vultures.

TRANSLATION

Indra, you are bereft of all shame, mercy, glory and good fortune. Deprived of these good qualities by the reactions of your fruitive activities, you are to be condemned even by the man-eaters [Raksasas]. Now I shall pierce your body with my trident, and after you die with great pain, even fire will not touch you; only the vultures will eat your body.

TEXT 17

TEXT

anye 'nu ye tveha nr-samsam ajna  
yad udyatastrah praharanti mahyam  
tair bhuta-nathan saganan nisata-  
trisula-nirbhinna-galair yajami

SYNONYMS

anye--others; anu--follow; ye--who; tva--you; iha--in this connection;  
nr-samsam--very cruel; ajnah--persons unaware of my prowess; yat--if;  
udyata-astrah--with their swords raised; praharanti--attack; mahyam--me;  
taih--with those; bhuta-nathan--to such leaders of the ghosts as  
Bhairava; sa-ganan--with their hordes; nisata--sharpened; tri-sula--by  
the trident; nirbhinna--separated or pierced; galaih--having their necks;  
yajami--I shall offer sacrifices.

TRANSLATION

You are naturally cruel. If the other demigods, unaware of my prowess,  
follow you by attacking me with raised weapons, I shall sever their heads  
with this sharp trident. With those heads I shall perform a sacrifice to  
Bhairava and the other leaders of the ghosts, along with their hordes.

TEXT 18

TEXT

atho hare me kulisena vira  
harta pramathyaiva siro yadiha  
tatanrno bhuta-balim vidhaya  
manasvinam pada-rajah prapatsye

SYNONYMS

atho--otherwise; hare--O King Indra; me--of me; kulisena--by your  
thunderbolt; vira--O great hero; harta--you cut off; pramathya--  
destroying my army; eva--certainly; sirah--head; yadi--if; iha--in this  
battle; tatra--in that case; anrnah--relieved of all debts in this  
material world; bhuta-balim--a presentation for all living entities;  
vidhaya--arranging; manasvinam--of great sages like Narada Muni; pada-  
rajah--the dust of the lotus feet; prapatsye--I shall achieve.

TRANSLATION

But if in this battle you cut off my head with your thunderbolt and  
kill my soldiers, O Indra, O great hero, I shall take great pleasure in  
offering my body to other living entities [such as jackals and vultures].  
I shall thus be relieved of my obligations to the reactions of my karma,  
and my fortune will be to receive the dust from the lotus feet of great  
devotees like Narada Muni.

PURPORT

Sri Narottama dasa Thakura sings:

ei chaya gosani yara, mui tara dasa  
tan' sabara pada-renu mora panca-grasa

"I am the servant of the six Gosvamis, and the dust of their lotus feet provides my five kinds of food." A Vaisnava always desires the dust of the lotus feet of previous acaryas and Vaisnavas. Vrtrasura was certain that he would be killed in the battle with Indra, because this was the desire of Lord Visnu. He was prepared for death because he knew that after his death he was destined to return home, back to Godhead. This is a great destination, and it is achieved by the grace of a Vaisnava. Chadiya vaisnava-seva nistara payeche keba: no one has ever gone back to Godhead without being favored by a Vaisnava. In this verse, therefore, we find the words manasvinam pada-rajah prapatsye: "I shall receive the dust of the lotus feet of great devotees." The word manasvinam refers to great devotees who always think of Krsna. They are always peaceful, thinking of Krsna, and therefore they are called dhira. The best example of such a devotee is Narada Muni. If one receives the dust of the lotus feet of a manasvi, a great devotee, he certainly returns home, back to Godhead.

#### TEXT 19

#### TEXT

suresa kasman na hinosi vajram  
 purah sthite vairini mayy amogham  
 ma samsayistha na gadeva vajrah  
 syan nisphalah krpanartheva yacna

#### SYNONYMS

sura-isa--O King of the demigods; kasmat--why; na--not; hinosi--you hurl; vajram--the thunderbolt; purah sthite--standing in front; vairini--your enemy; mayi--at me; amogham--which is infallible (your thunderbolt); ma--do not; samsayisthah--doubt; na--not; gada iva--like the club; vajrah--the thunderbolt; syat--may be; nisphalah--with no result; krpana--from a miserly person; artha--for money; iva--like; yacna--a request.

#### TRANSLATION

O King of the demigods, since I, your enemy, am standing before you, why don't you hurl your thunderbolt at me? Although your attack upon me with your club was certainly useless, like a request of money from a miser, the thunderbolt you carry will not be useless. You need have no doubts about this.

#### PURPORT

When King Indra threw his club at Vrtrasura, Vrtrasura caught it in his left hand and retaliated by using it to strike the head of Indra's elephant. Thus Indra's attack was a disastrous failure. Indeed, Indra's elephant was injured and thrown back fourteen yards. Therefore even though Indra stood with the thunderbolt to hurl against Vrtrasura, he was doubtful, thinking that the thunderbolt might also fail. Vrtrasura, however, being a Vaisnava, assured Indra that the thunderbolt would not fail, for Vrtrasura knew that it had been prepared in accordance with the instructions of Lord Visnu. Although Indra had doubts because he could not understand that Lord Visnu's order never fails, Vrtrasura understood Lord Visnu's purpose. Vrtrasura was eager to be killed by the thunderbolt manufactured according to Lord Visnu's instructions because he was sure that he would thus return home, back to Godhead. He was simply waiting

for the opportunity of the thunderbolt's being released. In effect, therefore, Vrtrasura told Indra, "If you want to kill me, since I am your enemy, take this opportunity. Kill me. You will gain victory, and I shall go back to Godhead. Your deed will be equally beneficial for both of us. Do it immediately."

#### TEXT 20

#### TEXT

nanv esa vajras tava sakra tejasa  
harer dadhices tapasa ca tejitah  
tenaiva satrum jahi visnu-yantrito  
yato harir vijayah srir gunas tatah

#### SYNONYMS

nanu--certainly; esah--this; vajrah--thunderbolt; tava--of yours; sakra--O Indra; tejasa--by the prowess; hareh--of Lord Visnu, the Supreme Personality of Godhead; dadhiceh--of Dadhici; tapasa--by the austerities; ca--as well as; tejitah--empowered; tena--with that; eva--certainly; satrum--your enemy; jahi--kill; visnu-yantritah--ordered by Lord Visnu; yatah--wherever; harih--Lord Visnu; vijayah--victory; srih--opulences; gunah--and other good qualities; tatah--there.

#### TRANSLATION

O Indra, King of heaven, the thunderbolt you carry to kill me has been empowered by the prowess of Lord Visnu and the strength of Dadhici's austerities. Since you have come here to kill me in accordance with Lord Visnu's order, there is no doubt that I shall be killed by the release of your thunderbolt. Lord Visnu has sided with you. Therefore your victory, opulence and all good qualities are assured.

#### PURPORT

Vrtrasura not only assured King Indra that the thunderbolt was invincible, but also encouraged Indra to use it against him as soon as possible. Vrtrasura was eager to die with the stroke of the thunderbolt sent by Lord Visnu so that he could immediately return home, back to Godhead. By hurling the thunderbolt, Indra would gain victory and enjoy the heavenly planets, remaining in the material world for repeated birth and death. Indra wanted to gain victory over Vrtrasura and thereby become happy, but that would not at all be happiness. The heavenly planets are just below Brahmaloaka, but as stated by the Supreme Lord, Krsna, abrahma-bhuvanal lokah punar avartino 'rjuna: even if one achieves Brahmaloaka, he must still fall to the lower planetary systems again and again. However, if one goes back to Godhead, he never returns to this material world. By killing Vrtrasura, Indra would not actually gain; he would remain in the material world. Vrtrasura, however, would go to the spiritual world. Therefore victory was destined for Vrtrasura, not for Indra.

#### TEXT 21

#### TEXT

aham samadhaya mano yathaha nah  
sankarsanas tac-caranaravinde



tvad-vajra-ramho-lulita-gramya-paso  
gatim muner yamy apavidhha-lokah

#### SYNONYMS

aham--I; samadhaya--fixing firmly; manah--the mind; yatha--just as; aha--said; nah--our; sankarsanah--Lord Sankarsana; tat-carana-aravinde--at His lotus feet; tvat-vajra--of your thunderbolt; ramhah--by the force; lulita--torn; gramya--of material attachment; pasah--the rope; gatim--the destination; muneh--of Narada Muni and other devotees; yami--I shall achieve; apavidhha--giving up; lokah--this material world (where one desires all kinds of impermanent things).

#### TRANSLATION

By the force of your thunderbolt, I shall be freed of material bondage and shall give up this body and this world of material desires. Fixing my mind upon the lotus feet of Lord Sankarsana, I shall attain the destination of such great sages as Narada Muni, just as Lord Sankarsana has said.

#### PURPORT

The words aham samadhaya manah indicate that the most important duty at the time of death is to concentrate one's mind. If one can fix his mind on the lotus feet of Krsna, Visnu, Sankarsana or any Visnu murti, his life will be successful. To be killed while fixing his mind at the lotus feet of Sankarsana, Vrtrasura asked Indra to release his vajra, or thunderbolt. He was destined to be killed by the thunderbolt given by Lord Visnu; there was no question of its being baffled. Therefore Vrtrasura requested Indra to release the thunderbolt immediately, and he prepared himself by fixing his mind at the lotus feet of Krsna. A devotee is always ready to give up his material body, which is described herein as gramya-pasa, the rope of material attachment. The body is not at all good; it is simply a cause of bondage to the material world. Unfortunately, even though the body is destined for destruction, fools and rascals invest all their faith in the body and are never eager to return home, back to Godhead.

#### TEXT 22

#### TEXT

pumsam kilaikanta-dhiyam svakanam  
yah sampado divi bhumau rasayam  
na rati yad dvesa udvega adhir  
madah kalir vyasanam samprayasah

#### SYNONYMS

pumsam--unto persons; kila--certainly; ekanta-dhiyam--who are advanced in spiritual consciousness; svakanam--who are recognized by the Supreme Personality of Godhead as His own; yah--which; sampadah--opulences; divi--in the upper planetary systems; bhumau--in the middle planetary systems; rasayam--and in the lower planetary systems; na--not; rati--bestows; yat--from which; dvesah--envy; udvegah--anxiety; adhih--mental agitation; madah--pride; kalih--quarrel; vyasanam--distress due to loss; samprayasah--great endeavor.

## TRANSLATION

Persons who fully surrender at the lotus feet of the Supreme Personality of Godhead and always think of His lotus feet are accepted and recognized by the Lord as His own personal assistants or servants. The Lord never bestows upon such servants the brilliant opulences of the upper, lower and middle planetary systems of this material world. When one possesses material opulence in any of these three divisions of the universe, his possessions naturally increase his enmity, anxiety, mental agitation, pride and belligerence. Thus one goes through much endeavor to increase and maintain his possessions, and he suffers great unhappiness when he loses them.

## PURPORT

In Bhagavad-gita (4.11) the Lord says:

ye yatha mam prapadyante  
tams tathaiva bhajamy aham  
mama vartmanuvartante  
manusyah partha sarvasah

"As devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha." Both Indra and Vrtrasura were certainly devotees of the Lord, although Indra took instructions from Visnu to kill Vrtrasura. The Lord was actually more favorable to Vrtrasura because after being killed by Indra's thunderbolt, Vrtrasura would go back to Godhead, whereas the victorious Indra would rot in this material world. Because both of them were devotees, the Lord awarded them the respective benedictions they wanted. Vrtrasura never wanted material possessions, for he knew very well the nature of such possessions. To accumulate material possessions, one must labor very hard, and when he gets them he creates many enemies because this material world is always full of rivalry. If one becomes rich, his friends or relatives are envious. For ekanta-bhaktas, unalloyed devotees, Krsna therefore never provides material possessions. A devotee sometimes needs some material possessions for preaching, but the possessions of a preacher are not like those of a karmi. A karmi's possessions are achieved as a result of karma, but those of a devotee are arranged by the Supreme Personality of Godhead just to facilitate his devotional activities. Because a devotee never uses material possessions for any purpose other than the service of the Lord, the possessions of a devotee are not to be compared to those of a karmi.

## TEXT 23

### TEXT

traivargikayasa-vighatam asmat-  
patir vidhatte purusasya sakra  
tato 'numeyo bhagavat-prasado  
yo durlabho 'kincana-gocarao 'nyaih

### SYNONYMS

traivargika--for the three objectives, namely religiosity, economic development, and satisfaction of the senses; ayasa--of endeavor;

vighatam--the ruin; asmat--our; patih--Lord; vidhatte--performs;  
purusasya--of a devotee; sakra--O Indra; tatah--whereby; anumeyah--to be  
inferred; bhagavat-prasadah--the special mercy of the Supreme Personality  
of Godhead; yah--which; durlabhah--very difficult to obtain; akincana-  
gocarah--within the reach of the unalloyed devotees; anyaih--by others,  
who aspire for material happiness.

#### TRANSLATION

Our Lord, the Supreme Personality of Godhead, forbids His devotees to endeavor uselessly for religion, economic development and sense gratification. O Indra, one can thus infer how kind the Lord is. Such mercy is obtainable only by unalloyed devotees, not by persons who aspire for material gains.

#### PURPORT

There are four objectives in human life--namely, religiosity (dharma), economic development (artha), sense gratification (kama), and liberation (moksa) from the bondage of material existence. People generally aspire for religiosity, economic development and sense gratification, but a devotee has no other desire than to serve the Supreme Personality of Godhead both in this life and in the next. The special mercy for the unalloyed devotee is that the Lord saves him from hard labor to achieve the results of religion, economic development and sense gratification. Of course, if one wants such benefits, the Lord certainly awards them. Indra, for example, although a devotee, was not much interested in release from material bondage; instead, he desired sense gratification and a high standard of material happiness in the heavenly planets. Vrtrasura, however, being an unalloyed devotee, aspired only to serve the Supreme Personality of Godhead. Therefore the Lord arranged for him to go back to Godhead after his bodily bondage was destroyed by Indra. Vrtrasura requested Indra to release his thunderbolt against him as soon as possible so that both he and Indra would benefit according to their proportionate advancement in devotional service.

#### TEXT 24

#### TEXT

aham hare tava padaika-mula-  
dasanudasah bhavitasmi bhuyah  
manah smaretasu-pater gunams te  
grnita vak karma karotu kayah

#### SYNONYMS

aham--I; hare--O my Lord; tava--of Your Lordship; pada-eka-mula--whose  
only shelter is the lotus feet; dasa-anudasah--the servant of Your  
servant; bhavitasmi--shall I become; bhuyah--again; manah--my mind;  
smareta--may remember; asu-pateh--of the Lord of my life; gunan--the  
attributes; te--of Your Lordship; grnita--may chant; vak--my words;  
karma--activities of service to You; karotu--may perform; kayah--my body.

#### TRANSLATION

O my Lord, O Supreme Personality of Godhead, will I again be; able to be a servant of Your eternal servants who find shelter only at Your lotus

feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship?

#### PURPORT

This verse gives the sum and substance of devotional life. One must first become a servant of the servant of the servant of the Lord (dasanudasa). Sri Caitanya Mahaprabhu advised, and He also showed by His own example, that a living entity should always desire to be a servant of the servant of the servant of Krsna, the maintainer of the gopis (gopi-bhartuh pada-kamalayor dasa-dasanudasah). This means that one must accept a spiritual master who comes in the disciplic succession and is a servant of the servant of the Lord. Under his direction, one must then engage one's three properties, namely his body, mind and words. The body should be engaged in physical activity under the order of the master, the mind should think of Krsna incessantly, and one's words should be engaged in preaching the glories of the Lord. If one is thus engaged in the loving service of the Lord, one's life is successful.

#### TEXT 25

#### TEXT

na naka-prstham na ca paramesthyam  
na sarva-bhaumam na rasadhipatyam  
na yoga-siddhir apunar-bhavam va  
samanjasa tva virahayya kankse

#### SYNONYMS

na--not; naka-prstham--the heavenly planets or Dhruvaloka; na--nor; ca--also; paramesthyam--the planet on which Lord Brahma resides; na--nor; sarva-bhaumam--sovereignty of the whole earthly planetary system; na--nor; rasa-adhipatyam--sovereignty of the lower planetary systems; na--nor; yoga-siddhih--eight kinds of mystic yogic power (anima, laghima, mahima, etc.); apunah-bhavam--liberation from rebirth in a material body; va--or; samanjasa--O source of all opportunities; tva--You; virahayya--being separated from; kankse--I desire.

#### TRANSLATION

O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahma resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet.

#### PURPORT

A pure devotee never desires to gain material opportunities by rendering transcendental loving service to the Lord. A pure devotee desires only to engage in loving service to the Lord in the constant association of the Lord and His eternal associates, as stated in the previous verse (dasanudasas bhavitasmi). As confirmed by Narottama dasa Thakura:

tandera carana sevi bhakta-sane vasa  
janame janame haya, ei abhilasa

To serve the Lord and the servants of His servants, in the association of devotees, is the only objective of a pure, unalloyed devotee.

TEXT 26

TEXT

ajata-paksa iva mataram khagah  
stanyam yatha vatsatarah ksudh-artah  
priyam priyeva vyusitam visanna  
mano 'ravindaksa didrksate tvam

SYNONYMS

ajata-paksah--who have not yet grown wings; iva--like; mataram--the mother; khagah--small birds; stanyam--the milk from the udder; yatha--just as; vatsatarah--the young calves; ksudh-artah--distressed by hunger; priyam--the beloved or husband; priya--the wife or lover; iva--like; vyusitam--who is away from home; visanna--morose; manah--my mind; aravinda-aksa--O lotus-eyed one; didrksate--wants to see; tvam--You.

TRANSLATION

O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them, as small calves tied with ropes await anxiously the time of milking, when they will be allowed to drink the milk of their mothers, or as a morose wife whose husband is away from home always longs for him to return and satisfy her in all respects, I always yearn for the opportunity to render direct service unto You.

PURPORT

A pure devotee always yearns to associate personally with the Lord and render service unto Him. The examples given in this regard are most appropriate. A small baby bird is practically never satisfied except when the mother bird comes to feed it, a small calf is not satisfied unless allowed to suck the milk from the mother's udder, and a chaste, devoted wife whose husband is away from home is never satisfied until she has the association of her beloved husband.

TEXT 27

TEXT

mamottamasloka-janesu sakhyam  
samsara-cakre bhramatah sva-karmabhih  
tvan-mayayatmatmaja-dara-gehesv  
asakta-cittasya na natha bhuyat

SYNONYMS

mama--my; uttama-sloka-janesu--among devotees who are simply attached to the Supreme Personality of Godhead; sakhyam--friendship; samsara-

cakre--in the cycle of birth and death; bhramatah--who am wandering; sva-karmabhih--by the results of my own fruitive activities; tvat-mayaya--by Your external energy; atma--to the body; atma-ja--children; dara--wife; gehesu--and home; asakta--attached; cittasya--whose mind; na--not; natha--O my Lord; bhuyat--may there be.

#### TRANSLATION

O my Lord, my master, I am wandering throughout this material world as a result of my fruitive activities. Therefore I simply seek friendship in the association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness and everything I have be attached only to You. Thus end the Bhaktivedanta purports to the Sixth Canto, Eleventh Chapter, of the Srimad-Bhagavatam, entitled "The Transcendental Qualities of Vrtrasura."

#### Chapter Twelve Vrtrasura's Glorious Death

This chapter describes how Indra, the King of heaven, killed Vrtrasura despite great reluctance.

After Vrtrasura finished speaking, he released his trident against King Indra with great anger, but Indra, using his thunderbolt, which was many times more powerful than the trident, broke the trident to pieces and cut off one of Vrtrasura's arms. Nevertheless, Vrtrasura used his remaining arm to strike Indra with an iron mace, making the thunderbolt fall from Indra's hand. Indra, being very ashamed of this, did not pick up the thunderbolt from the ground, but Vrtrasura encouraged King Indra to pick it up and fight. Vrtrasura then spoke to King Indra as follows, instructing him very well.

"The Supreme Personality of Godhead," he said, "is the cause of victory and defeat. Not knowing that the Supreme Lord is the cause of all causes, fools and rascals try to take credit for victory or defeat themselves, but everything is actually under the control of the Lord. No one but Him has any independence. The purusa (the enjoyer) and prakrti (the enjoyed) are under the control of the Lord, for it is by His supervision that everything works systematically. Not seeing the hand of the Supreme in every action, a fool considers himself the ruler and controller of everything. When one understands, however, that the real controller is the Supreme Personality of Godhead, he is freed from the relativities of the world, such as distress, happiness, fear and impurity." Thus Indra and Vrtrasura not only fought, but also engaged in philosophical discourses. Then they began to fight again.

This time Indra was more powerful, and he severed Vrtrasura's remaining arm. Vrtrasura then assumed a gigantic form and swallowed King Indra, but Indra, being protected by the talisman known as Narayana-kavaca, was able to protect himself even within Vrtrasura's body. Thus he emerged from Vrtrasura's abdomen and severed the demon's head from his body with his powerful thunderbolt. Severing the demon's head took one complete year to accomplish.

TEXT 1

TEXT

sri-rsir uvaca  
evam jhasur nrpa deham ajau

mrtyum varam vijayan manyamanah  
sulam pragrhyabhyapatat surendram  
yatha maha-purusam kaitabho 'psu

SYNONYMS

sri-rsih uvaca--Sri Sukadeva Gosvami said; evam--thus; jhasuh--very eager to give up; nrpa--O King Pariksit; deham--the body; ajau--in battle; mrtyum--death; varam--better; vijayat--than victory; manyamanah--thinking; sulam--trident; pragrhya--taking up; abhyapatat--attacked; sura-indram--the King of heaven, Indra; yatha--just as; maha-purusam--the Supreme Personality of Godhead; kaitabhah--the demon Kaitabha; apsu--when the whole universe was inundated.

TRANSLATION

Sukadeva Gosvami said: Desiring to give up his body, Vrtrasura considered death in the battle preferable to victory. O King Pariksit, he vigorously took up his trident and with great force attacked Lord Indra, the King of heaven, just as Kaitabha had forcefully attacked the Supreme Personality of Godhead when the universe was inundated.

PURPORT

Although Vrtrasura repeatedly encouraged Indra to kill him with the thunderbolt, King Indra was morose at having to kill such a great devotee and was hesitant to throw it. Vrtrasura, disappointed that King Indra was reluctant despite his encouragement, took the initiative very forcefully by throwing his trident at Indra. Vrtrasura was not at all interested in victory; he was interested in being killed so that he could immediately return home, back to Godhead. As confirmed in Bhagavad-gita (4.9), tyaktva deham punar janma naiti: after giving up his body, a devotee immediately returns to Lord Krsna and never returns to accept another body. This was Vrtrasura's interest.

TEXT 2

TEXT

tato yugantagni-kathora-jihvam  
avidhya sulam tarasasurendrah  
ksiptva mahendraya vinadya viro  
hato 'si papeti rusa jagada

SYNONYMS

tatah--thereafter; yuga-anta-agni--like the fire at the end of every millennium; kathora--sharp; jihvam--possessing points; avidhya--twirling; sulam--the trident; tarasa--with great force; asura-indrah--the great hero of the demons, Vrtrasura; ksiptva--throwing; maha-indraya--unto King Indra; vinadya--roaring; virah--the great hero (Vrtrasura); hatah--killed; asi--you are; papa--O sinful one; iti--thus; rusa--with great anger; jagada--be cried out.

TRANSLATION

Then Vrtrasura, the great hero of the demons, whirled his trident, which had points like the flames of the blazing fire at the end of the

millennium. With great force and anger he threw it at Indra, roaring and exclaiming loudly, "O sinful one, thus shall I kill you!"

TEXT 3

TEXT

kha apatat tad vicalad graholkavan  
niriksyā duspreksyam ajata-viklavah  
vajrena vajri sata-parvanacchinad  
bhujam ca tasyoraga-raja-bhogam

SYNONYMS

khe--in the sky; apatat--flying toward him; tat--that trident;  
vicalat--rotating; graha-ulka-vat--like a falling star; niriksyā--  
observing; duspreksyam--unbearable to see; ajata-viklavah--not afraid;  
vajrena--with the thunderbolt; vajri--Indra, the holder of the  
thunderbolt; sata-parvana--possessing one hundred joints; acchinat--cut;  
bhujam--the arm; ca--and; tasya--of him (Vrtrasura); uraga-raja--of the  
great serpent Vasuki; bhogam--like the body.

TRANSLATION

Flying in the sky, Vrtrasura's trident resembled a brilliant meteor. Although the blazing weapon was difficult to look upon, King Indra, unafraid, cut it to pieces with his thunderbolt. Simultaneously, he cut off one of Vrtrasura's arms, which was as thick as the body of Vasuki, the King of the serpents.

TEXT 4

TEXT

chinnaika-bahuh parighena vrtrah  
samrabdha asadya grhita-vajram  
hanau tatadendram athamarebham  
vajram ca hastan nyapatan maghonah

SYNONYMS

chinna--cut off; eka--one; bahuh--whose arm; parighena--with a mace of  
iron; vrtrah--Vrtrasura; samrabdhah--being very angry; asadya--reaching;  
grhita--taking up; vajram--the thunderbolt; hanau--on the jaw; tatada--  
struck; indram--Lord Indra; atha--also; amara-ibham--his elephant;  
vajram--the thunderbolt; ca--and; hastat--from the hand; nyapatat--fell;  
maghonah--of King Indra.

TRANSLATION

Although one of his arms was severed from his body, Vrtrasura angrily approached King Indra and struck him on the jaw with an iron mace. He also struck the elephant that carried Indra. Thus Indra dropped the thunderbolt from his hand.

TEXT 5

TEXT



vrtrasya karmati-mahadbhutam tat  
surasuras carana-siddha-sanghah  
apujayams tat puruhuta-sankatam  
niriksyha ha hetu vicukrusur bhram

SYNONYMS

vrtrasya--of Vrtrasura; karma--the accomplishment; ati--very; maha--greatly; adbhutam--wonderful; tat--that; sura--the demigods; asurah--and the demons; carana--the Caranas; siddha-sanghah--and the society of Siddhas; apujayan--glorified; tat--that; puruhuta-sankatam--the dangerous position of Indra; niriksyha--seeing; ha ha--alas, alas; iti--thus; vicukrusuh--lamented; bhram--very much.

TRANSLATION

The denizens of various planets, like the demigods, demons, Caranas and Siddhas, praised Vrtrasura's deed, but when they observed that Indra was in great danger, they lamented, "Alas! Alas!"

TEXT 6

TEXT

indro na vajram jagrhe vilajjitas  
cyutam sva-hastad ari-sannidhau punah  
tam aha vrtro hara atta-vajro  
jahi sva-satrum na visada-kalah

SYNONYMS

indrah--King Indra; na--not; vajram--the thunderbolt; jagrhe--took up; vilajjita--being ashamed; cyutam--fallen; sva-hastat--from his own hand; ari-sannidhau--in front of his enemy; punah--again; tam--unto him; aha--said; vrtrah--Vrtrasura; hare--O Indra; atta-vajrah--taking up your thunderbolt; jahi--kill; sva-satrum--your enemy; na--not; visada-kalah--the time for lamentation.

TRANSLATION

Having dropped the thunderbolt from his hand in the presence of his enemy, Indra was practically defeated and was very much ashamed. He dared not pick up his weapon again. Vrtrasura, however, encouraged him, saying, "Take up your thunderbolt and kill your enemy. This is not the time to lament your fate."

TEXT 7

TEXT

yuyutsam kutrad atatayinam  
jayah sadaikatra na vai paratmanam  
vinaikam utpatti-laya-sthitisvaram  
sarvajnam adyam purusam sanatana

SYNONYMS

yuyutsatam--of those who are belligerent; kutracit--sometimes; atatayinam--armed with weapons; jayah--victory; sada--always; ekatra--in one place; na--not; vai--indeed; para-atmanam--of the subordinate living entities, who work only under the direction of the Supersoul; vina--except; ekam--one; utpatti--of the creation; laya--annihilation; sthiti--and maintenance; isvaram--the controller; sarva-jnam--who knows everything (past, present and future); adyam--the original; purusam--enjoyer; sanatanam--eternal.

#### TRANSLATION

Vrtrasura continued: O Indra, no one is guaranteed of being always victorious but the original enjoyer, the Supreme Personality of Godhead, Bhagavan. He is the cause of creation, maintenance and annihilation, and He knows everything. Being dependent and being obliged to accept material bodies, belligerent subordinates are sometimes victorious and sometimes defeated.

#### PURPORT

The Lord says in Bhagavad-gita (15.15):

sarvasya caham hr̥di sannivisto  
mattah smrtir jnanam apohanam ca

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." When two parties fight, the fighting actually goes on under the direction of the Supreme Personality of Godhead, who is Paramatma, the Supersoul. Elsewhere in the Gita (3.27) the Lord says:

prakrteh kriyamanani  
gunaih karmani sarvasah  
ahankara-vimudhatma  
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." The living entities work only under the direction of the Supreme Lord. The Lord gives orders to material nature, and she arranges facilities for the living entities. The living entities are not independent, although they foolishly think themselves the doers (karta).

Victory is always with the Supreme Personality of Godhead. As for the subordinate living entities, they fight under the arrangement of the Supreme Personality of Godhead. Victory or defeat is not actually theirs; it is an arrangement by the Lord through the agency of material nature. Pride in victory, or moroseness in defeat, is useless. One should fully depend on the Supreme Personality of Godhead, who is responsible for the victory and defeat of all living entities. The Lord advises, *niyatam kuru karma tvam karma jyayo hy akarmanah*: "Perform your prescribed duty, for action is better than inaction." The living entity is ordered to act according to his position. Victory or defeat depends on the Supreme Lord. *Karmany evadhikaras te ma phalesu kadacana*: "You have a right to perform your prescribed duty, but you are not entitled to the fruits of actions." One must act sincerely, according to his position. Victory or defeat depends on the Lord.

Vrtrasura encouraged Indra, saying, "Don't be morose because of my victory. There is no need to stop fighting. Instead, you should go on with your duty. When Krsna desires, you will certainly be victorious." This verse is very instructive for sincere workers in the Krsna consciousness movement. We should not be jubilant in victory or morose in defeat. We should make a sincere effort to implement the will of Krsna, or Sri Caitanya Mahaprabhu, and we should not be concerned with victory and defeat. Our only duty is to work sincerely, so that our activities may be recognized by Krsna.

#### TEXT 8

#### TEXT

lokah sapala yasyeme  
svasanti vivasa vase  
dvija iva sica baddhah  
sa kala iha karanam

#### SYNONYMS

lokah--the worlds; sa-palah--with their chief deities or controllers; yasya--of whom; ime--all these; svasanti--live; vivasah--fully dependent; vase--under the control; dvijah--birds; iva--like; sica--by a net; baddhah--bound; sah--that; kalah--time factor; iha--in this; karanam--the cause.

#### TRANSLATION

All living beings in all the planets of this universe, including the presiding deities of all the planets, are fully under the control of the Lord. They work like birds caught in a net, who cannot move independently.

#### PURPORT

The difference between the suras and the asuras is that the suras know that nothing can happen without the desire of the Supreme Personality of Godhead, whereas the asuras cannot understand the supreme will of the Lord. In this fight, Vrtrasura is actually the sura, whereas Indra is the asura. No one can act independently; rather, everyone acts under the direction of the Supreme Personality of Godhead. Therefore victory and defeat come according to the results of one's karma, and the judgment is given by the Supreme Lord (karmana-daiva-netrena). Since we act under the control of the Supreme according to our karma, no one is independent, from Brahma down to the insignificant ant. Whether we are defeated or victorious, the Supreme Lord is always victorious because everyone acts under His directions.

#### TEXT 9

#### TEXT

ojah saho balam pranam  
amrtam mrtyum eva ca  
tam ajnaya jano hetum  
atmanam manyate jadam

#### SYNONYMS

ojah--the strength of the senses; sahad--the strength of the mind; balam--the strength of the body; pranam--the living condition; amrtam--immortality; mrtyum--death; eva--indeed; ca--also; tam--Him (the Supreme Lord); ajnaya--without knowing; janah--a foolish person; hetum--the cause; atmanam--the body; manyate--considers; jadam--although as good as stone.

#### TRANSLATION

Our sensory prowess, mental power, bodily strength, living force, immortality and mortality are all subject to the superintendence of the Supreme Personality of Godhead. Not knowing this, foolish people think the dull material body to be the cause of their activities.

#### TEXT 10

#### TEXT

yatha darumayi nari  
yatha patramayo mrgah  
evam bhutani maghavann  
isa-tantrani viddhi bhoh

#### SYNONYMS

yatha--just as; daru-mayi--made of wood; nari--a woman; yatha--just as; patra-mayah--made of leaves; mrgah--an animal; evam--thus; bhutani--all things; maghavan--O King Indra; isa--the Supreme Personality of Godhead; tantrani--depending upon; viddhi--please know; bhoh--O sir.

#### TRANSLATION

O King Indra, as a wooden doll that looks like a woman or as an animal made of grass and leaves cannot move or dance independently, but depends fully on the person who handles it, all of us dance according to the desire of the supreme controller, the Personality of Godhead. No one is independent.

#### PURPORT

This is confirmed in Caitanya-caritamṛta (Adi 5.142):

ekale isvara kṛṣṇa, ara saba bhṛtya  
yare yaiche nacaya, se taiche kare nrtya

"Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so." We are all servants of Kṛṣṇa; we have no independence. We are dancing according to the desire of the Supreme Personality of Godhead, but out of ignorance and illusion we think we are independent of the supreme will. Therefore it is said:

isvarah paramah kṛṣṇah  
sac-cid-ananda-vigrahaḥ  
anadir adir govindah  
sarva-karana-karanam

"Krsna, 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." (Brahma-samhita 5.1)

#### TEXT 11

#### TEXT

purusah prakrtir vyaktam  
atma bhutendriyasayah  
saknuvanty asya sargadau  
na vina yad-anugrahat

#### SYNONYMS

purusah--the generator of the total material energy; prakrtih--the material energy or material nature; vyaktam--the principles of manifestation (mahat-tattva); atma--the false ego; bhuta--the five material elements; indriya--the ten senses; asayah--the mind, intelligence and consciousness; saknuvanti--are able; asya--of this universe; sarga-adau--in the creation, etc.; na--not; vina--without; yat--of whom; anugrahat--the mercy.

#### TRANSLATION

The three purusas--Karanodakasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi-Visnu--the material nature, the total material energy, the false ego, the five material elements, the material senses, the mind, the intelligence and consciousness cannot create the material manifestation without the direction of the Supreme Personality of Godhead.

#### PURPORT

As confirmed in the Visnu Purana, parasya brahmanah saktis tathedam akhilam jagat: whatever manifestations we experience are nothing but various energies of the Supreme Personality of Godhead. These energies cannot create anything independently. This is also confirmed by the Lord Himself in Bhagavad-gita (9.10): mayadhyaksena prakrtih suyate sa-caracaram. "This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving living beings." Only under the direction of the Lord, the Supreme Person, can prakrti, which is manifested in twenty-four elements, create different situations for the living entity. In the Vedas the Lord says:

madiyam mahimanam ca  
parabrahmeti sabditam  
vetsyasy anugrhitam me  
samprasnair vivrtam hrdisi

"Since everything is a manifestation of My energy, I am known as Parabrahman. Therefore everyone should hear from Me about My glorious activities." The Lord also says in Bhagavad-gita (10.2), aham adir hi devanam: "I am the origin of all the demigods." Therefore the Supreme Personality of Godhead is the origin of everything, and no one is independent of Him. Srila Madhvacarya also says, anisa jiva-rupena: the living entity is anisa, never the controller, but is always controlled. Therefore when a living entity becomes proud of being an independent

isvara, or god, that is his foolishness. Such foolishness is described in the following verse.

TEXT 12

TEXT

avidvan evam atmanam  
manyate 'nisam isvaram  
bhutaih srjati bhutani  
grasate tani taih svayam

SYNONYMS

avidvan--one who is foolish, without knowledge; evam--thus; atmanam--himself; manyate--considers; anisam--although totally dependent on others; isvaram--as the supreme controller, independent; bhutaih--by the living entities; srjati--He (the Lord) creates; bhutani--other living entities; grasate--He devours; tani--them; taih--by other living beings; svayam--Himself.

TRANSLATION

A foolish, senseless person cannot understand the Supreme Personality of Godhead. Although always dependent, he falsely thinks himself the Supreme. If one thinks, "According to one's previous fruitive actions, one's material body is created by the father and mother, and the same body is annihilated by another agent, as another animal is devoured by a tiger," this is not proper understanding. The Supreme Personality of Godhead Himself creates and devours the living beings through other living beings.

PURPORT

According to the conclusion of the philosophy known as karma-mimamsa, one's karma, or previous fruitive activity, is the cause of everything, and therefore there is no need to work. Those who arrive at this conclusion are foolish. When a father creates a child, he does not do so independently; he is induced to do so by the Supreme Lord. As the Lord Himself says in Bhagavad-gita (15.15), sarvasya caham hr̥di sannivisto mattah smrtir jnanam apohanam ca: "I am in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Unless one receives dictation from the Supreme Personality of Godhead, who sits within everyone's heart, one cannot be induced to create anything. Therefore the father and mother are not the creators of the living entity. According to the living entity's karma, fruitive activities, he is put into the semen of the father, who injects the living entity into the womb of the mother. Then according to the body of the mother and father (yatha-yoni yatha-bijam), the living entity accepts a body and takes birth to suffer or enjoy. Therefore the Supreme Lord is the original cause of one's birth. Similarly, the Supreme Lord is the cause of one's being killed. No one is independent; everyone is dependent. The true conclusion is that the only independent person is the Supreme Personality of Godhead.

TEXT 13

TEXT

ayuh srih kirtir aisvaryam  
asisah purusasya yah  
bhavanty eva hi tat-kale  
yathanicchor viparyayah

SYNONYMS

ayuh--longevity; srih--opulence; kirtih--fame; aisvaryam--power;  
asisah--benedictions; purusasya--of the living entity; yah--which;  
bhavanti--arise; eva--indeed; hi--certainly; tat-kale--at that proper  
time; yatha--just as; anicchoh--of one not desiring; viparyayah--reverse  
conditions.

TRANSLATION

Just as a person not inclined to die must nonetheless give up his  
longevity, opulence, fame and everything else at the time of death, so,  
at the appointed time of victory, one can gain all these when the Supreme  
Lord awards them by His mercy.

PURPORT

It is not good to be falsely puffed up, saying that by one's own  
effort one has become opulent, learned, beautiful and so on. All such  
good fortune is achieved through the mercy of the Lord. From another  
point of view, no one wants to die, and no one wants to be poor or ugly.  
Therefore, why does the living entity, against his will, receive such  
unwanted troubles? It is due to the mercy or chastisement of the Supreme  
Personality of Godhead that one gains or loses everything material. No  
one is independent; everyone is dependent on the mercy or chastisement of  
the Supreme Lord. There is a common saying in Bengal that the Lord has  
ten hands. This means that He has control everywhere--in the eight  
directions and up and down. If He wants to take everything away from us  
with His ten hands, we cannot protect anything with our two hands.  
Similarly, if He wants to bestow benedictions upon us with His ten hands,  
we cannot factually receive them all with our two hands; in other words,  
the benedictions exceed our ambitions. The conclusion is that even though  
we do not wish to be separated from our possessions, sometimes the Lord  
forcibly takes them from us; and sometimes He showers such benedictions  
upon us that we are unable to receive them all. Therefore either in  
opulence or in distress we are not independent; everything is dependent  
on the sweet will of the Supreme Personality of Godhead.

TEXT 14

TEXT

tasmad akirti-yasasor  
jayapajayayor api  
samah syat sukha-duhkhabyam  
mrtyu-jivitayos tatha

SYNONYMS

tasmad--therefore (because of being fully dependent on the pleasure of  
the Supreme Personality of Godhead); akirti--of defamation; yasasoh--and  
fame; jaya--of victory; apajayayoh--and defeat; api--even; samah--equal;

syat--one should be; sukha-dukkhabhyam--with the distress and happiness;  
mrtuyu--of death; jivitayoh--or of living; tatha--as well as.

#### TRANSLATION

Since everything is dependent on the supreme will of the Personality of Godhead, one should be equipoised in fame and defamation, victory and defeat, life and death. In their effects, represented as happiness and distress, one should maintain oneself in equilibrium, without anxiety.

#### TEXT 15

#### TEXT

sattvam rajas tama iti  
prakrter natmano gunah  
tatra saksinam atmanam  
yo veda sa na badhyate

#### SYNONYMS

sattvam--the mode of goodness; rajah--the mode of passion; tamah--the mode of ignorance; iti--thus; prakrteh--of the material nature; na--not; atmanah--of the spirit soul; gunah--the qualities; tatra--in such a position; saksinam--an observer; atmanam--the self; yah--anyone who; veda--knows; sah--he; na--not; badhyate--is bound.

#### TRANSLATION

One who knows that the three qualities--goodness, passion and ignorance--are not qualities of the soul but qualities of material nature, and who knows that the pure soul is simply an observer of the actions and reactions of these qualities, should be understood to be a liberated person. He is not bound by these qualities.

#### PURPORT

As the Lord explains in Bhagavad-gita (18.54):

brahma-bhutam prasannatma  
na socati na kankasati  
samah sarvesu bhutesu  
mad-bhaktim labhate param

"One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me." When one attains self-realization, the brahma-bhuta stage, one knows that whatever happens during his life is due to the contamination of the modes of material nature. The living being, the pure soul, has nothing to do with these modes. In the midst of the hurricane of the material world, everything changes very quickly, but if one remains silent and simply observes the actions and reactions of the hurricane, he is understood to be liberated. The real qualification of the liberated soul is that he remains Krsna conscious, undisturbed by the actions and reactions of the material energy. Such a liberated person is always jubilant. He never laments or aspires for anything. Since everything is supplied by the Supreme Lord,



the living entity, being fully dependent on Him, should not protest or accept anything in terms of his personal sense gratification; rather, he should receive everything as the mercy of the Lord and remain steady in all circumstances.

TEXT 16

TEXT

pasya mam nirjitam satru  
vrknayudha-bhujam mrdhe  
ghatamanam yatha-sakti  
tava prana-jihirsaya

SYNONYMS

pasya--look; mam--at me; nirjitam--already defeated; satru--O enemy; vrkna--cut off; ayudha--my weapon; bhujam--and my arm; mrdhe--in this fight; ghatamanam--still trying; yatha-sakti--according to my ability; tava--of you; prana--the life; jihirsaya--with the desire to take away.

TRANSLATION

O my enemy, just look at me. I have already been defeated, for my weapon and arm have been cut to pieces. You have already overwhelmed me, but nonetheless, with a desire to kill you, I am trying my best to fight. I am not at all morose, even under such adverse conditions. Therefore you should give up your moroseness and continue fighting.

PURPORT

Vrtrasura was so great and powerful that in effect he was acting as the spiritual master of Indra. Although Vrtrasura was on the verge of defeat, he was not at all affected. He knew that he was going to be defeated by Indra, and he voluntarily accepted that, but since he was supposed to be Indra's enemy, he tried his best to kill Indra. Thus he performed his duty. One should perform his duty under all circumstances, even though one may know what the result will be.

TEXT 17

TEXT

prana-glaho 'yam samara  
isv-akso vahanasanah  
atra na jnayate 'musya  
jayo 'musya parajayah

SYNONYMS

prana-glahah--life is the stake; ayam--this; samarah--battle; isu-aksah--the arrows are the dice; vahana-asanah--the carriers such as the horses and elephants are the game board; atra--here (in this gambling match); na--not; jnayate--is known; amusya--of that one; jayah--victory; amusya--of that one; parajayah--defeat.

TRANSLATION

O my enemy, consider this battle a gambling match in which our lives are the stakes, the arrows are the dice, and the animals acting as carriers are the game board. No one can understand who will be defeated and who will be victorious. It all depends on providence.

TEXT 18

TEXT

sri-suka uvaca  
indro vrtra-vacah srutva  
gatalikam apujayat  
grhita-vajrah prahasams  
tam aha gata-vismayah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; indrah--King Indra; vrtra-vacah--the words of Vrtrasura; srutva--hearing; gata-alikam--without duplicity; apujayat--worshiped; grhita-vajrah--taking up the thunderbolt; prahasan--smiling; tam--unto Vrtrasura; aha--said; gata-vismayah--giving up his wonder.

TRANSLATION

Sukadeva Gosvami said: Hearing the straightforward, instructive words of Vrtrasura, King Indra praised him and again took the thunderbolt in his hand. Without bewilderment or duplicity, he then smiled and spoke to Vrtrasura as follows.

PURPORT

King Indra, the greatest of the demigods, was astonished to hear the instructions of Vrtrasura, who was supposed to be a demon. He was struck with wonder that a demon could speak so intelligently. Then he remembered great devotees like Prahlada Maharaja and Bali Maharaja, who had been born in the families of demons, and thus he came to his senses. Even so-called demons sometimes have exalted devotion for the Supreme Personality of Godhead. Therefore Indra smiled reassuringly at Vrtrasura.

TEXT 19

TEXT

indra uvaca  
aho danava siddho 'si  
yasya te matir idrsi  
bhaktah sarvatmanatmanam  
suhrdam jagad-isvaram

SYNONYMS

indrah uvaca--Indra said; aho--hello; danava--O demon; siddhah asi--you are now perfect; yasya--whose; te--your; matih--consciousness; idrsi--such as this; bhaktah--a great devotee; sarva-atmana--without diversion; atmanam--to the Supersoul; suhrdam--the greatest friend; jagat-isvaram--to the Supreme Personality of Godhead.

## TRANSLATION

Indra said: O great demon, I see by your discrimination and endurance in devotional service, despite your dangerous position, that you are a perfect devotee of the Supreme Personality of Godhead, the Supersoul and friend of everyone.

## PURPORT

As stated in Bhagavad-gita (6.22):

yam labdhva caparam labham  
manyate nadhikam tatah  
yasmin sthito na duhkkena  
gurunapi vicalyate

"Established in Krsna consciousness, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of the greatest difficulty." An unalloyed devotee is never disturbed by any kind of trying circumstance. Indra was surprised to see that Vrtrasura, undisturbed, was fixed in devotional service to the Lord, for such a mentality is impossible for a demon. However, by the grace of the Supreme Personality of Godhead, anyone can become an exalted devotee (striyo vaisyas tatha sudras te 'pi yanti param gatim). An unalloyed devotee is sure to return home, back to Godhead.

## TEXT 20

## TEXT

bhavan atarsin mayam vai  
vaisnavim jana-mohinim  
yad vihayasuram bhavam  
maha-purusatam gatah

## SYNONYMS

bhavan--your good self; atarsit--has surmounted; mayam--the illusory energy; vai--indeed; vaisnavim--of Lord Visnu; jana-mohinim--which deludes the mass of people; yat--since; vihaya--giving up; asuram--of the demons; bhavam--the mentality; maha-purusatam--the position of an exalted devotee; gatah--obtained.

## TRANSLATION

You have surmounted the illusory energy of Lord Visnu, and because of this liberation, you have given up the demoniac mentality and have attained the position of an exalted devotee.

## PURPORT

Lord Visnu is the maha-purusa. Therefore one who becomes a Vaisnava attains the position of a maha-paurusya. This position was attained by Maharaja Pariksit. It is said in the Padma Purana that the distinction between a demigod and a demon is that a demigod is a devotee of Lord Visnu whereas a demon is just the opposite: visnu-bhaktah smrto daiva asuras tad-viparyayah. Vrtrasura was considered a demon, but actually he

was more than qualified as a devotee, or maha-paurusya. If one somehow becomes a devotee of the Supreme Lord, whatever his position, he can be brought to the position of a perfect person. This is possible if an unalloyed devotee tries to serve the Lord by delivering him in this way. Therefore Sukadeva Gosvami says in Srimad-Bhagavatam (2.4.18):

kirata-hunandhra-pulinda-pulkasa  
abhira-sumbha yavanah khasadayah  
ye 'nye ca papa yad-apasrayasrayah  
sudhyanti tasmai prabhavisnave namah

"Kiratas, Hunas, Andhras, Pulindas, Pulkasas, Abhiras, Sumbhas, Yavanas and members of the Khasa races, and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." Anyone can be purified if he takes shelter of a pure devotee and molds his character according to the pure devotee's direction. Then, even if one is a Kirata, Andhra, Pulinda or whatever, he can be purified and elevated to the position of a maha-paurusya.

TEXT 21

TEXT

khalv idam mahad ascaryam  
yad rajah-prakrtes tava  
vasudeve bhagavati  
sattvatmani drdha matih

SYNONYMS

khalu--indeed; idam--this; mahat ascaryam--great wonder; yat--which; rajah--influenced by the mode of passion; prakrteh--whose nature; tava--of you; vasudeve--in Lord Krsna; bhagavati--the Supreme Personality of Godhead; sattva-atmani--who is situated in pure goodness; drdha--firm; matih--consciousness.

TRANSLATION

O Vrtrasura, demons are generally conducted by the mode of passion. Therefore, what a great wonder it is that although you are a demon, you have adopted the mentality of a devotee and have fixed your mind on the Supreme Personality of Godhead, Vasudeva, who is always situated in pure goodness.

PURPORT

King Indra wondered how Vrtrasura could have been elevated to the position of an exalted devotee. As for Prahlada Maharaja, he was initiated by Narada Muni, and therefore it was possible for him to become a great devotee, although he was born in a family of demons. For Vrtrasura, however, Indra could not detect such causes. Therefore he was struck with wonder that Vrtrasura was such an exalted devotee that he could fix his mind without deviation upon the lotus feet of Lord Krsna, Vasudeva.

TEXT 22

#### TEXT

yasya bhaktir bhagavati  
harau nihsreyasesvare  
vikridato 'mrtambhodhau  
kim ksudraih khatakodakaih

#### SYNONYMS

yasya--of whom; bhaktih--devotional service; bhagavati--to the Supreme Personality of Godhead; harau--Lord Hari; nihsreyasa-ismare--the controller of the supreme perfection of life, or supreme liberation; vikridatah--swimming or playing; amrta-ambhodhau--in the ocean of nectar; kim--what is the use; ksudraih--with small; khataka-udakaih--ditches of water.

#### TRANSLATION

A person fixed in the devotional service of the Supreme Lord, Hari, the Lord of the highest auspiciousness, swims in the ocean of nectar. For him what is the use of the water in small ditches?

#### PURPORT

Vrtrasura has formerly prayed (Bhag. 6.11.25), na naka-prstham na ca paramesthyam na sama-bhaumam na rasadhipatyam. "I do not want the facilities for happiness on Brahmaloaka, Svargaloka or even Dhruvaloka, not to speak of this earth or the lower planets. I simply want to return home, back to Godhead." This is the determination of a pure devotee. A pure devotee is never attracted to any exalted position within this material world. He simply wants to associate with the Supreme Personality of Godhead like the inhabitants of Vrndavana--Srimati Radharani, the gopis, Krsna's father and mother (Nanda Maharaja and Yasoda), Krsna's friends and Krsna's servants. He wants to associate with Krsna's atmosphere of Vrndavana's beauty. These are the highest ambitions of a devotee of Krsna. Devotees of Lord Visnu may aspire for a position in Vaikunthaloka, but a devotee of Krsna never aspires even for the facilities of Vaikuntha; he wants to return to Goloka Vrndavana and associate with Lord Krsna in His eternal pastimes. Any material happiness is like water in a ditch, whereas the spiritual happiness eternally enjoyed in the spiritual world is like an ocean of nectar in which a devotee wants to swim.

#### TEXT 23

#### TEXT

sri-suka uvaca  
iti bruvanav anyonyam  
dharma-jijnasaya nrpa  
yuyudhate maha-viryav  
indra-vrtrau yudham pati

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; bruvanau--speaking; anyonyam--to one another; dharma-jijnasaya--with a desire to know the supreme, ultimate religious principle (devotional service);

nrpa--O King; yuyudhate--fought; maha-viryau--both very powerful; indra--King Indra; vrtrau--and Vrtrasura; yudham pati--both great military commanders.

TRANSLATION

Sri Sukadeva Gosvami said: Vrtrasura and King Indra spoke about devotional service even on the battlefield, and then as a matter of duty they again began fighting. My dear King, both of them were great fighters and were equally powerful.

TEXT 24

TEXT

avidhya parigham vrtrah  
karsnayasam arindamah  
indraya prahinod ghoram  
vama-hastena marisa

SYNONYMS

avidhya--whirling; parigham--the club; vrtrah--Vrtrasura; karsnayasam--made of iron; arim-damah--who was competent to subdue his enemy; indraya--at Indra; prahinot--threw; ghoram--very fearful; vama-hastena--with his left hand; marisa--O best of kings, Maharaja Pariksit.

TRANSLATION

O Maharaja Pariksit, Vrtrasura, who was completely able to subdue his enemy, took his iron club, whirled it around, aimed it at Indra and then threw it at him with his left hand.

TEXT 25

TEXT

sa tu vrtrasya parigham  
karam ca karabhopamam  
ciccheda yugapat devo  
vajrena sata-parvana

SYNONYMS

sah--he (King Indra); tu--however; vrtrasya--of Vrtrasura; parigham--the iron club; karam--his hand; ca--and; karabha-upamam--as strong as the trunk of an elephant; ciccheda--cut to pieces; yugapat--simultaneously; devah--Lord Indra; vajrena--with the thunderbolt; sata-parvana--having one hundred joints.

TRANSLATION

With his thunderbolt named Sataparvan, Indra simultaneously cut to pieces Vrtrasura's club and his remaining hand.

TEXT 26

TEXT

dorbhyam utkrтта-mulabhyam  
babhau rakta-sravо 'surah  
chinna-pakso yatha gotrah  
khad bhrasto vajrina hatah

#### SYNONYMS

dorbhyam--from the two arms; utkrтта-mulabhyam--cut from the very root; babhau--was; rakta-sravah--profusely discharging blood; asurah--Vrtrasura; chinna-paksah--whose wings are cut; yatha--just as; gotrah--a mountain; khat--from the sky; bhrastah--falling; vajrina--by Indra, the carrier of the thunderbolt; hatah--struck.

#### TRANSLATION

Vrtrasura, bleeding profusely, his two arms cut off at their roots, looked very beautiful, like a flying mountain whose wings have been cut to pieces by Indra.

#### PURPORT

It appears from the statement of this verse that sometimes there are flying mountains and that their wings are cut by the thunderbolt of Indra. Vrtrasura's huge body resembled such a mountain.

#### TEXTS 27-29

#### TEXT

maha-prano maha-viryo  
maha-sarpa iva dvipam  
krtvadharam hanum bhumau  
daityo divy uttaram hanum  
nabho-gambhira-vaktrena  
leliholbana-jihvaya

damstrabhih kala-kalpabhir  
grasann iva jagat-trayam  
atimatra-maha-kaya  
aksipams tarasa girin

giri-rat pada-cariva  
padbhyam nirjarayan mahim  
jagrasa sa samasadya  
vajrinam saha-vahanam

#### SYNONYMS

maha-pranah--very great in bodily strength; maha-viryah--showing uncommon prowess; maha-sarpah--the biggest snake; iva--like; dvipam--an elephant; krtva--placing; adharam--the lower; hanum--jaw; bhumau--on the ground; daityah--the demon; divi--in the sky; uttaram hanum--the upper jaw; nabhah--like the sky; gambhira--deep; vaktrena--with his mouth; leliha--like a snake; ulbana--fearful; jihvaya--with a tongue; damstrabhih--with teeth; kala-kalpabhih--exactly like the time factor, or death; grasan--devouring; iva--as if; jagat-trayam--the three worlds; ati-matra--very high; maha-kayah--whose great body; aksipan--shaking;

tarasa--with great force; girin--the mountains; giri-rat--the Himalaya Mountains; pada-cari--moving on foot; iva--as if; padbhyam--by his feet; nirjarayan--crushing; mahim--the surface of the world; jagrasa--swallowed; sah--he; samasadya--reaching; vajrinam--Indra, who carries the thunderbolt; saha-vahanam--with his carrier, the elephant.

#### TRANSLATION

Vrtrasura was very powerful in physical strength and influence. He placed his lower jaw on the ground and his upper jaw in the sky. His mouth became very deep, like the sky itself, and his tongue resembled a large serpent. With his fearful, deathlike teeth, he seemed to be trying to devour the entire universe. Thus assuming a gigantic body, the great demon Vrtrasura shook even the mountains and began crushing the surface of the earth with his legs, as if he were the Himalayas walking about. He came before Indra and swallowed him and Airavata, his carrier, just as a big python might swallow an elephant.

#### TEXT 30

#### TEXT

vrtra-grastam tam alokya  
saprjapatayah surah  
ha kastam iti nirvinnas  
cukrusuh samaharsayah

#### SYNONYMS

vrtra-grastam--swallowed by Vrtrasura; tam--him (Indra); alokya--seeing; sa-prajapatayah--with Lord Brahma and other prajapatis; surah--all the demigods; ha--alas; kastam--what a tribulation; iti--thus; nirvinnah--being very morose; cukrusuh--lamented; sa-maha-rsayah--with the great sages.

#### TRANSLATION

When the demigods, along with Brahma, other prajapatis and other great saintly persons, saw that Indra had been swallowed by the demon, they became very morose. "Alas," they lamented. "What a calamity ! What a calamity !"

#### TEXT 31

#### TEXT

nigirno 'py asurendrena  
na mamarodaram gatah  
mahapurusa-sannaddho  
yogamaya-balena ca

#### SYNONYMS

nigirnah--swallowed; api--although; asura-indrena--by the best of the demons, Vrtrasura; na--not; mamara--died; udaram--the abdomen; gatah--reaching; maha-purusa--by the armor of the Supreme Lord, Narayana; sannaddhah--being protected; yoga-maya-balena--by the mystic power that Indra himself possessed; ca--also.



#### TRANSLATION

The protective armor of Narayana, which Indra possessed, was identical with Narayana Himself, the Supreme Personality of Godhead. Protected by that armor and by his own mystic power, King Indra, although swallowed by Vrtrasura, did not die within the demon's belly.

#### TEXT 32

#### TEXT

bhittva vajrena tat-kuksim  
niskramya bala-bhid vibhuh  
uccakarta sirah satror  
giri-srngam ivaujasa

#### SYNONYMS

bhittva--piercing; vajrena--by the thunderbolt; tat-kuksim--the abdomen of Vrtrasura; niskramya--getting out; bala-bhit--the slayer of the demon Bala; vibhuh--the powerful Lord Indra; uccakarta--cut off; sirah--the head; satroh--of the enemy; giri-srngam--the peak of a mountain; iva--like; ojasa--with great force.

#### TRANSLATION

With his thunderbolt, King Indra, who was also extremely powerful, pierced through Vrtrasura's abdomen and came out. Indra, the killer of the demon Bala, then immediately cut off Vrtrasura's head, which was as high as the peak of a mountain.

#### TEXT 33

#### TEXT

vajras tu tat-kandharam asu-vegah  
krntan samantat parivartamanah  
nyapatayat tavad ahar-ganena  
yo jyotisam ayane vartra-hatye

#### SYNONYMS

vajrah--the thunderbolt; tu--but; tat-kandharam--his neck; asu-vegah--although very fast; krntan--cutting; samantat--all around; parivartamanah--revolving; nyapatayat--caused to fall; tavat--so many; ahar-ganena--by days; yah--which; jyotisam--of the luminaries like the sun and moon; ayane--in moving to both sides of the equator; vartra-hatye--at the time suitable for killing Vrtrasura.

#### TRANSLATION

Although the thunderbolt revolved around Vrtrasura's neck with great speed, separating his head from his body took one complete year--360 days, the time in which the sun, moon and other luminaries complete a northern and southern journey. Then, at the suitable time for Vrtrasura to be killed, his head fell to the ground.

TEXT 34

TEXT

tada ca khe dundubhayo vinedur  
gandharva-siddhah samaharsi-sanghah  
vartra-ghna-lingais tam abhistuvana  
mantrair muda kusumair abhyavarsan

SYNONYMS

tada--at that time; ca--also; khe--in the higher planetary systems in the sky; dundubhayah--the kettledrums; vineduh--sounded; gandharva--the Gandharvas; siddhah--and the Siddhas; sa-maharsi-sanghah--with the assembly of saintly persons; vartra-ghna-lingaih--celebrating the prowess of the killer of Vrtrasura; tam--him (Indra); abhistuvanah--praising; mantraih--by various mantras; muda--with great pleasure; kusumaih--with flowers; abhyavarsan--showered.

TRANSLATION

When Vrtrasura was killed, the Gandharvas and Siddhas in the heavenly planets beat kettledrums in jubilation. With Vedic hymns they celebrated the prowess of Indra, the killer of Vrtrasura, praising Indra and showering flowers upon him with great pleasure.

TEXT 35

TEXT

vrtrasya dehan niskrantam  
atma-jyotir arindama  
pasyatam sarva-devanam  
alokam samapadyata

SYNONYMS

vrtrasya--of Vrtrasura; dehat--from the body; niskrantam--coming out; atma-jyotih--the spirit soul, which was as brilliant as the effulgence of Brahman; arim-dama--O King Pariksit, subduer of enemies; pasyatam--were watching; sarva-devanam--while all the demigods; alokam--the supreme abode, filled with the Brahman effulgence; samapadyata--achieved.

TRANSLATION

O King Pariksit, subduer of enemies, the living spark then came forth from Vrtrasura's body and returned home, back to Godhead. While all the demigods looked on, he entered the transcendental world to become an associate of Lord Sankarsana.

PURPORT

Srila Visvanatha Cakravarti Thakura explains that Indra, not Vrtrasura, was actually killed. He says that when Vrtrasura swallowed King Indra and his carrier, the elephant, he thought, "Now I have killed Indra, and therefore there is no more need of fighting. Now let me return home, back to Godhead." Thus he stopped all his bodily activities and became situated in trance. Taking advantage of the silence of Vrtrasura's

body, Indra pierced the demon's abdomen, and because of Vrtrasura's trance, Indra was able to come out. Now, Vrtrasura was in yoga-samadhi, and therefore although King Indra wanted to cut his days to cut it to pieces. Actually it was the body left by Vrtrasura that was cut to pieces by Indra; Vrtrasura himself was not killed. In his original consciousness, Vrtrasura returned home, back to Godhead, to become an associate of Lord Sankarsana. Here the word alokam means the transcendental world, Vaikunthaloka, where Sankarsana eternally resides. Thus end the Bhaktivedanta purports of the Sixth Canto, Twelfth Chapter, of the Srimad-Bhagavatam, entitled "Vrtrasura's Glorious Death."

#### Chapter Thirteen

#### King Indra Afflicted by Sinful Reaction

This chapter describes Indra's fear at having killed a brahmana (Vrtrasura), and it also describes how he fled and was saved by the grace of Lord Visnu.

When all the demigods requested Indra to kill Vrtrasura, he refused because Vrtrasura was a brahmana. The demigods, however, encouraged Indra not to fear killing him because Indra was protected by the Narayana-kavaca, or the Supreme Personality of Godhead Himself, Lord Narayana. Even by a glimpse of the chanting of Narayana's name, one becomes free from all the sinful reactions of killing a woman, a cow or a brahmana. The demigods advised Indra to perform an asvamedha sacrifice, by which Narayana would be pleased, for the performer of such a sacrifice is not implicated in sinful reactions even if he kills the entire universe.

Following this instruction from the demigods, King Indra fought Vrtrasura, but when Vrtrasura was killed, everyone was satisfied but King Indra, who knew Vrtrasura's position. This is the nature of a great personality. Even if a great personality acquires some opulence, he is always ashamed and regretful if he acquires it illegally. Indra could understand that he was certainly entangled by sinful reactions for killing a brahmana. Indeed, he could see sinful reaction personified following him, and thus he fled here and there in fear, thinking of how to rid himself of his sins. He went to Manasa-sarovara, and there, under the protection of the goddess of fortune, he meditated for one thousand years. During this time, Nahusa reigned over the heavenly planets as the representative of Indra. Unfortunately, however, he was attracted by the beauty of Indra's wife, Sacidevi, and because of his sinful desire he had to accept the body of a serpent in his next life. Indra later performed a great sacrifice with the help of exalted brahmanas and saints. In this way he was released from the reactions of his sinful killing of a brahmana.

#### TEXT 1

#### TEXT

sri-suka uvaca  
vrtre hate trayo loka  
vina sakrena bhurida  
sapala hy abhavan sadyo  
vijvara nirvrtendriyah

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; vrtre hate--when Vrtrasura was killed; trayah lokah--the three planetary systems (upper, middle and lower); vina--except; sakrena--Indra, who is also called Sakra; bhuri-da-

-O Maharaja Pariksit, giver of great charity; sa-palah--with the rulers of the various planets; hi--indeed; abhavan--became; sadyah--immediately; vijvarah--without fear of death; nirvrta--very much pleased; indriyah--whose senses.

#### TRANSLATION

Sri Sukadeva Gosvami said: O King Pariksit, who are so charitably disposed, when Vrtrasura was killed, all the presiding deities and everyone else in the three planetary systems was immediately pleased and free from trouble--everyone, that is, except Indra.

#### TEXT 2

#### TEXT

devarsi-pitr-bhutani  
daitya devanugah svayam  
pratijagmuh sva-dhisnyani  
brahmesendradayas tatah

#### SYNONYMS

deva--demigods; rsi--great saintly persons; pitr--the inhabitants of Pitrloka; bhutani--and the other living entities; daityah--demons; deva-anugah--the inhabitants of other planets following the principles of the demigods; svayam--independently (without asking permission from Indra); pratijagmuh--returned; sva-dhisnyani--to their respective planets and homes; brahma--Lord Brahma; isa--Lord Siva; indra-adayah--and the demigods headed by Indra; tatah--thereafter.

#### TRANSLATION

Thereafter, the demigods, the great saintly persons, the inhabitants of Pitrloka and Bhutaloka, the demons, the followers of the demigods, and also Lord Brahma, Lord Siva and the demigods subordinate to Indra all returned to their respective homes. While departing, however, no one spoke to Indra.

#### PURPORT

In this connection Srila Visvanatha Cakravarti Thakura comments:

brahmesendradaya iti; indrasya sva-dhisnya-gamanam nopapadyate vrtravadha-ksana eva brahma-hatyopadrava-prapteh; tasmata tata ity anena manasa-sarovarad agatya pravartitad asvamedhat parata iti vyakhyeyam.

Lord Brahma, Lord Siva and the other demigods returned to their respective abodes, but Indra did not, for he was disturbed at having killed Vrtrasura, who was actually a brahmana. After killing Vrtrasura, Indra went to the Manasa-sarovara Lake to become free from sinful reactions. When he left the lake, he performed an asvamedha-yajna and then returned to his own abode.

#### TEXT 3

#### TEXT

sri-rajovaca  
indrasyanirvrter hetum  
srotum icchami bho mune  
yenasan sukhino deva  
harer dukkham kuto 'bhavat

#### SYNONYMS

sri-raja uvaca--King Pariksit inquired; indrasya--of King Indra;  
anirvrteh--of the moroseness; hetum--the reason; srotum--to hear;  
icchami--I wish; bhoh--O my lord; mune--O great sage, Sukadeva Gosvami;  
yena--by which; asan--were; sukhinah--very happy; devah--all the  
demigods; hareh--of Indra; dukkham--moroseness; kutah--from where;  
abhavat--was.

#### TRANSLATION

Maharaja Pariksit inquired from Sukadeva Gosvami: O great sage, what was the reason for Indra's unhappiness? I wish to hear about this. When he killed Vrtrasura, all the demigods were extremely happy. Why, then, was Indra himself unhappy?

#### PURPORT

This, of course, is a very intelligent question. When a demon is killed, certainly all the demigods are happy. In this case, however, when all the demigods were happy because of Vrtrasura's having been killed, Indra was unhappy. Why? It may be suggested that Indra was unhappy because he knew that he had killed a great devotee and brahmana. Vrtrasura outwardly appeared to be a demon, but inwardly he was a great devotee and therefore a great brahmana.

Herein it is clearly indicated that a person who is not at all demoniac, such as Prahlada Maharaja and Bali Maharaja, may outwardly be a demon or be born in a family of demons. Therefore in terms of real culture one should not be considered a demigod or demon simply according to birth. In his dealings while fighting with Indra, Vrtrasura proved himself a great devotee of the Supreme Personality of Godhead. Furthermore, as soon as he finished fighting with Indra and was apparently killed, Vrtrasura was transferred to Vaikunthaloka to become an associate of Sankarsana. Indra knew this, and therefore he was morose at having killed such a demon, who was actually a Vaisnava or brahmana.

A Vaisnava is already a brahmana, although a brahmana may not be a Vaisnava. The Padma Purana says:

sat-karma-nipuno vipro  
mantra-tantra-visaradah  
avaisnavo gurur na syad  
vaisnavah sva-paco guruh

One may be a brahmana in terms of his culture and family and may be expert in Vedic knowledge (mantra-tantra-visaradah), but if he is not a Vaisnava, he cannot be a guru. This means that an expert brahmana may not be a Vaisnava, but a Vaisnava is already a brahmana. A millionaire may very easily possess hundreds and thousands of dollars, but a person with hundreds and thousands of dollars is not necessarily a millionaire. Vrtrasura was a perfect Vaisnava, and therefore he was also a brahmana.

TEXT

sri-suka uvaca  
vrtra-vikrama-samvignah  
sarve devah sahasribhih  
tad-vadhayarthayann indram  
naicchat bhito brhad-vadhat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; vrtra--of Vrtrasura;  
vikrama--by the powerful activities; samvignah--being full of anxieties;  
sarve--all; devah--the demigods; saha rsibhih--with the great sages; tat-  
vadhaya--for the killing of him; arthayan--requested; indram--Indra; na  
aicchat--declined; bhita--being afraid; brhat-vadhat--due to killing a  
brahmana.

TRANSLATION

Sri Sukadeva Gosvami answered: When all the great sages and demigods  
were disturbed by the extraordinary power of Vrtrasura, they had  
assembled to ask Indra to kill him. Indra, however, being afraid of  
killing a brahmana, declined their request.

TEXT 5

TEXT

indra uvaca  
stri-bhu-druma-jalair eno  
visvarupa-vadhodbhavam  
vibhaktam anugrhnadbhir  
vrtra-hatyam kva marjmy aham

SYNONYMS

indrah uvaca--King Indra replied; stri--by women; bhu--the earth;  
druma--the trees; jalaih--and water; enah--this (sin); visvarupa--of  
Visvarupa; vadhah--from the killing; udbhavam--produced; vibhaktam--  
divided; anugrhnadbhih--showing their favor (to me); vrtra-hatyam--the  
killing of Vrtra; kva--how; marjmi--shall become free from; aham--I.

TRANSLATION

King Indra replied: When I killed Visvarupa, I received extensive  
sinful reactions, but I was favored by the women, land, trees and water,  
and therefore I was able to divide the sin among them. But now if I kill  
Vrtrasura, another brahmana, how shall I free myself from the sinful  
reactions?

TEXT 6

TEXT

sri-suka uvaca  
rsayas tad upakarnya  
mahendram idam abruvan

yajayisyama bhadram te  
hayamedhena ma sma bhaih

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; rsayah--the great sages;  
tat--that; upakarnya--hearing; maha-indram--unto King Indra; idam--this;  
abruvan--spoke; yajayisyamah--we shall perform a great sacrifice;  
bhadram--good fortune; te--unto you; hayamedhena--by the horse sacrifice;  
ma sma bhaih--do not be afraid.

TRANSLATION

Sri Sukadeva Gosvami said: Hearing this, the great sages replied to King Indra, "O King of heaven, all good fortune unto you. Do not fear. We shall perform an asvamedha sacrifice to release you from any sin you may accrue by killing the brahmana."

TEXT 7

TEXT

hayamedhena purusam  
paramatmanam isvaram  
istva narayanam devam  
moksyase 'pi jagad-vadhat

SYNONYMS

hayamedhena--by the sacrifice known as asvamedha; purusam--the Supreme Person; paramatmanam--the Supersoul; isvaram--the supreme controller; istva--worshiping; narayanam--Lord Narayana; devam--the Supreme Lord; moksyase--you will be liberated; api--even; jagat-vadhat--from the sin for killing the whole world.

TRANSLATION

The rsis continued: O King Indra, by performing an asvamedha sacrifice and thereby pleasing the Supreme Personality of Godhead, who is the Supersoul, Lord Narayana, the supreme controller, one can be relieved even of the sinful reactions for killing the entire world, not to speak of killing a demon like Vrtrasura.

TEXTS 8-9

TEXT

brahma-ha pitr-ha go-ghno  
matr-hacarya-haghavan  
svadah pulkasako vapi  
suddhyeran yasya kirtanat

tam asvamedhena maha-makhena  
sraddhanvito 'smabhir anusthitena  
hatvapi sabrahma-caracaram tvam  
na lipyase kim khala-nigrahena

SYNONYMS

brahma-ha--a person who has killed a brahmana; pitr-ha--a person who has killed his father; go-ghnah--a person who has killed a cow; matr-ha--a person who has killed his mother; acarya-ha--a person who has killed his spiritual master; agha-van--such a sinful person; sva-adah--a dog-eater; pulkasakah--a candala, one who is less than a sudra; va--or; api--even; suddhyeran--may be purified; yasya--of whom (Lord Narayana); kirtanat--from chanting the holy name; tam--Him; asvamedhena--by the asvamedha sacrifice; maha-makhena--the topmost of all sacrifices; sraddha-anvitah--endowed with faith; asmabhih--by us; anusthitena--conducted or managed; hatva--killing; api--even; sa-brahma-cara-acaram--all the living entities, including the brahmanas; tvam--you; na--not; lipyase--are contaminated; kim--what then; khala-nigrahena--by killing one disturbing demon.

#### TRANSLATION

One who has killed a brahmana, one who has killed a cow or one who has killed his father, mother or spiritual master can be immediately freed from all sinful reactions simply by chanting the holy name of Lord Narayana. Other sinful persons, such as dog-eaters and candalas, who are less than sudras, can also be freed in this way. But you are a devotee, and we shall help you by performing the great horse sacrifice. If you please Lord Narayana in that way, why should you be afraid? You will be freed even if you kill the entire universe, including the brahmanas, not to speak of killing a disturbing demon like Vrtrasura.

#### PURPORT

It is said in the Brhad-visnu Purana:

namno hi yavati saktih  
papa-nirharane hareh  
tavat kartum na saknoti  
patakam pataki narah

Also, in the prema-vivarta by Jagadananda Pandita it is said:

eka krsna-name papira yata papa-ksaya  
bahu janme sei papi karite naraya

This means that by once chanting the holy name of the Lord, one can be freed from the reactions of more sins that he can even imagine performing. The holy name is so spiritually potent that simply by chanting the holy name one can be freed from the reactions to all sinful activities. What, then, is to be said of those who chant the holy name regularly or worship the Deity regularly? For such purified devotees, freedom from sinful reaction is certainly assured. This does not mean, however, that one should intentionally commit sinful acts and think himself free from the reactions because he is chanting the holy name. Such a mentality is a most abominable offense at the lotus feet of the holy name. Namno balad yasya hi papa-buddhih: the Lord's holy name certainly has the potency to neutralize all sinful activities, but if one repeatedly and intentionally commits sins while chanting the holy name, he is most condemned.

These verses name the performers of various sinful deeds. In the Manusamhita the following names are given. A son begotten by a brahmana and born from the womb of a sudra mother is called a parasava or nisada, a



hunter accustomed to stealing. A son begotten by a nisada in the womb of a sudra woman is called a pukkasā. A child begotten by a ksatriya in the womb of the daughter of a sudra is called an ugra. A child begotten by a sudra in the womb of the daughter of a ksatriya is called a ksatta. A child begotten by a ksatriya in the womb of a lower-class woman is called a svada, or dog-eater. All such offspring are considered extremely sinful, but the holy name of the Supreme Personality of Godhead is so strong that all of them can be purified simply by chanting the Hare Kṛṣṇa mantra.

The Hare Kṛṣṇa movement offers everyone a chance to be purified, regardless of birth or family. As confirmed in Srimad-Bhagavatam (2.4.18):

kirata-hunandhra-pulinda-pulkasā  
abhira-sumbha yavanah khasadayah  
ye 'nye ca papa yad-apasrayasrayah  
sudhyanti tasmai prabhavisnave namah

"Kiratas, Hunas, Andhras, Pulindas, Pulkasas, Abhiras, Sumbhas, Yavanas, members of the Khasa races, and even others addicted to sinful acts can be purified by taking shelter of devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." Even such sinful persons can certainly all be purified if they chant the holy name of the Lord under the direction of a pure devotee.

Herein the sages encourage King Indra to kill Vrtrasura even at the risk of brahma-hatya, the killing of a brahmana, and they guarantee to release him from sinful reactions by performing an asvamedha-yajna. Such purposefully devised atonement, however, cannot relieve the performer of sinful acts. This will be seen from the following verse.

TEXT 10

TEXT

sri-suka uvaca  
evam sancodito viprair  
marutvan ahanad ripum  
brahma-hatya hate tasminn  
asasada vrsakapim

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus; sancoditah--being encouraged; vipraih--by the brahmanas; marutvan--Indra; ahanat--killed; ripum--his enemy, Vrtrasura; brahma-hatya--the sinful reaction for killing a brahmana; hate--was killed; tasmin--when he (Vrtrasura); asasada--approached; vrsakapim--Indra, who is also named Vrsakapi.

TRANSLATION

Sri Sukadeva Gosvami said: Encouraged by the words of the sages, Indra killed Vrtrasura, and when he was killed the sinful reaction for killing a brahmana [brahma-hatya] certainly took shelter of Indra.

PURPORT

After killing Vrtrasura, Indra could not surpass the brahma-hatya, the sinful reactions for killing a brahmana. Formerly he had killed one

brahmana, Visvarupa, out of circumstantial anger, but this time, following the advice of the sages, he killed another brahmana purposely. Therefore the sinful reaction was greater than before. Indra could not be relieved from the reaction simply by performing sacrifices for atonement. He had to undergo a severe series of sinful reactions, and when he was freed by such suffering, the brahmanas allowed him to perform the horse sacrifice. The planned execution of sinful deeds on the strength of chanting the holy name of the Lord or undergoing prayascitta, atonement, cannot give relief to anyone, even to Indra or Nahusa. Nahusa was officiating for Indra while Indra, absent from heaven, was going here and there to gain release from his sinful reactions.

#### TEXT 11

#### TEXT

tayendrah smasahat tapam  
nirvrtir namum avisat  
hrimantam vacyatam praptam  
sukhayanty api no gunah

#### SYNONYMS

taya--by that action; indrah--King Indra; sma--indeed; asahat--suffered; tapam--misery; nirvrtih--happiness; na--not; amum--him; avisat--entered; hrimantam--one who is shameful; vacyatam--ill fame; praptam--obtaining; sukhayanti--give pleasure; api--although; no--not; gunah--good qualifications like possessing opulence.

#### TRANSLATION

Following the advice of the demigods, Indra killed Vrtrasura, and he suffered because of this sinful killing. Although the other demigods were happy, he could not derive happiness from the killing of Vrtrasura. Indra's other good qualities, such as tolerance and opulence, could not help him in his grief.

#### PURPORT

One cannot be happy by committing sinful acts, even if one is endowed with material opulence. Indra found this to be true. People began to blaspheme him, saying, "This person has killed a brahmana for the sake of enjoying heavenly material happiness." Therefore in spite of being King of heaven and enjoying material opulence, Indra was always unhappy because of the accusations of the populace.

#### TEXTS 12-13

#### TEXT

tam dadarsanudhavantim  
candalim iva rupinim  
jaraya vepamanangim  
yaksma-grastam asrk-patam

vikirya palitan kesams  
tistha tistheti bhasinim  
mina-gandhy-asu-gandhena

## kurvatim marga-dusanam

### SYNONYMS

tam--the sinful reaction; dadarsa--he saw; anudhavantim--chasing; candalim--a woman of the lowest class; iva--like; rupinim--taking a form; jaraya--because of old age; vepamana-angim--whose bodily limbs were trembling; yaksma-grastam--infected with tuberculosis; asrk-patam--whose clothes were covered with blood; vikirya--scattering; palitan--grayed; kesan--hair; tistha tistha--wait, wait; iti--thus; bhasinim--calling; mina-gandhi--the smell of fish; asu--whose breath; gandhena--by the odor; kurvatim--bringing about; marga-dusanam--the pollution of the whole street.

### TRANSLATION

Indra saw personified sinful reaction chasing him, appearing like a candala woman, a woman of the lowest class. She seemed very old, and all the limbs of her body trembled. Because she was afflicted with tuberculosis, her body and garments were covered with blood. Breathing an unbearable fishy odor that polluted the entire street, she called to Indra, "Wait! Wait!"

### PURPORT

When a person is afflicted with tuberculosis, he often vomits blood, which makes his garments bloody.

### TEXT 14

#### TEXT

nabho gato disah sarvah  
sahasrakso visampate  
prag-udicim disam turnam  
pravisto nrpa manasam

### SYNONYMS

nabhah--to the sky; gatah--going; disah--to the directions; sarvah--all; sahasra-aksah--Indra, who is endowed with one thousand eyes; visampate--O King; prak-udicim--to the northeast; disam--direction; turnam--very speedily; pravistah--entered; nrpa--O King; manasam--the lake known as Manasa-sarovara.

### TRANSLATION

O King, Indra first fled to the sky, but there also he saw the woman of personified sin chasing him. This witch followed him wherever he went. At last he very quickly went to the northeast and entered the Manasa-sarovara Lake.

### TEXT 15

#### TEXT

sa avasat puskara-nala-tantun  
alabdha-bhogo yad ihagni-dutah

varsani sahasram alaksito 'ntah  
sancintayan brahma-vadhad vimoksam

SYNONYMS

sah--he (Indra); avasat--lived; puspara-nala-tantun--in the network of the fibers of a lotus stem; alabdha-bhogah--not getting any material comfort (practically starving for all material needs); yat--which; iha--here; agni-dutah--the fire-god messenger; varsani--celestial years; sahasram--one thousand; alaksitah--invisible; antah--within his heart; sancintayan--always thinking of; brahma-vadhat--from the killing of a brahmana; vimoksam--liberation.

TRANSLATION

Always thinking of how he could be relieved from the sinful reaction for killing a brahmana, King Indra, invisible to everyone, lived in the lake for one thousand years in the subtle fibers of the stem of a lotus. The fire-god used to bring him his share of all yajnas, but because the fire-god was afraid to enter the water, Indra was practically starving.

TEXT 16

TEXT

tavat trinakam nahusah sasasa  
vidya-tapo-yoga-balanubhavah  
sa sampad-aisvarya-madandha-buddhir  
nitas tirascam gatim indra-patnya

SYNONYMS

tavat--for so long; trinakam--the heavenly planet; nahusah--Nahusa; sasasa--ruled; vidya--by education; tapah--austerities; yoga--mystic power; bala--and strength; anubhavah--being equipped; sah--he (Nahusa); sampat--of so much wealth; aisvarya--and opulence; mada--by the madness; andha--blinded; buddhih--his intelligence; nitah--was brought; tirascam--of a snake; gatim--to the destination; indra-patnya--by Indra's wife Sacidevi.

TRANSLATION

As long as King Indra lived in the water, wrapped in the stem of the lotus, Nahusa was equipped with the ability to rule the heavenly kingdom, due to his knowledge, austerity and mystic power. Nahusa, however, blinded and maddened by power and opulence, made undesirable proposals to Indra's wife with a desire to enjoy her. Thus Nahusa was cursed by a brahmana and later became a snake.

TEXT 17

TEXT

tato gato brahma-giropahuta  
rtambhara-dhyana-nivaritaghah  
papas tu digdevataya hataujas  
tam nabhyahud avitam visnu-patnya

#### SYNONYMS

tatah--thereafter; gatah--gone; brahma--of the brahmanas; gira--by the words; upahutah--being invited; rtambhara--on the Supreme Lord, who maintains truth; dhyana--by meditation; nivarita--impeded; aghah--whose sin; papah--the sinful activity; tu--then; dik-devataya--by the demigod Rudra; hata-ojah--with all prowess diminished; tam--him (Indra); na abhyabhut--could not overcome; avitam--being protected; visnu-patnya--by Lord Visnu's wife, the goddess of fortune.

#### TRANSLATION

Indra's sins were diminished by the influence of Rudra, the demigod of all directions. Because Indra was protected by the goddess of fortune, Lord Visnu's wife, who resides in the lotus clusters of Manasa-sarovara Lake, Indra's sins could not affect him. Indra was ultimately relieved of all the reactions of his sinful deeds by strictly worshiping Lord Visnu. Then he was called back to the heavenly planets by the brahmanas and reinstated in his position.

#### TEXT 18

#### TEXT

tam ca brahmarsayo 'bhyetya  
hayamedhena bharata  
yathavad diksayam cakruh  
purusaradhanena ha

#### SYNONYMS

tam--him (Lord Indra); ca--and; brahma-rsayah--the great saints and brahmanas; abhyetya--approaching; hayamedhena--with an asvamedha sacrifice; bharata--O King Pariksit; yathavat--according to the rules and regulations; diksayam cakruh--initiated; purusa-aradhanena--which consists of worship of the Supreme Person, Hari; ha--indeed.

#### TRANSLATION

O King, when Lord Indra reached the heavenly planets, the saintly brahmanas approached him and properly initiated him into a horse sacrifice [asvamedha-yajna] meant to please the Supreme Lord.

#### TEXTS 19-20

#### TEXT

athejyamane puruse  
sarva-devamayatmani  
asvamedhe mahendrena  
vitate brahma-vadibhih  
  
sa vai tvastra-vadho bhuyan  
api papa-cayo nrpa  
nitas tenaiva sunyaya  
nihara iva bhanuna

#### SYNONYMS

atha--therefore; ijjamane--when worshiped; puruse--the Supreme Personality of Godhead; sarva--all; deva-maya-atmani--the Supersoul and maintainer of the demigods; asvamedhe--through the asvamedha-yajna; maha-indrena--by King Indra; vitate--being administered; brahma-vadibhih--by the saints and brahmanas expert in Vedic knowledge; sah--that; vai--indeed; tvastra-vadhah--the killing of Vrtrasura, the son of Tvasta; bhuyat--may be; api--although; papacayah--mass of sin; nrpa--O King; nitah--was brought; tena--by that (the horse sacrifice); eva--certainly; sunyaya--to nothing; niharah--fog; iva--like; bhanuna--by the brilliant sun.

#### TRANSLATION

The horse sacrifice performed by the saintly brahmanas relieved Indra of the reactions to all his sins because he worshiped the Supreme Personality of Godhead in that sacrifice. O King, although he had committed a gravely sinful act, it was nullified at once by that sacrifice, just as fog is vanquished by the brilliant sunrise.

#### TEXT 21

#### TEXT

sa vajimedhena yathoditena  
vitayamanena marici-misraih  
istvadhiyajnam purusam puranam  
indro mahan asa vidhuta-papah

#### SYNONYMS

sah--he (Indra); vajimedhena--by the asvamedha sacrifice; yatha--just as; uditena--described; vitayamanena--being performed; marici-misraih--by the priests, headed by Marici; istva--worshiping; adhiyajnam--the Supreme Supersoul; purusam puranam--the original Personality of Godhead; indrah--King Indra; mahan--worshipable; asa--became; vidhuta-papah--being cleansed of all sinful reactions.

#### TRANSLATION

King Indra was favored by Marici and the other great sages. They performed the sacrifice just according to the rules and regulations, worshipping the Supreme Personality of Godhead, the Supersoul, the original person. Thus Indra regained his exalted position and was again honored by everyone.

#### TEXTS 22-23

#### TEXT

idam mahakhyanam asesa-papmanam  
praksalanam tirthapadanukirtanam  
bhakty-ucchrayam bhakta-jananuvarnanam  
mahendra-moksam vijayam marutvatah

patheyur akhyanam idam sada budhah  
srnvanty atho parvani parvanindriyam  
dhanyam yasasyam nikhilagha-mocanam

ripunjayam svasty-ayanam tathayusam

SYNONYMS

idam--this; maha-akhyanam--great historical incident; asesa-papmanam--of unlimited numbers of sinful acts; praksalanam--cleansing; tirthapada-anukirtanam--glorifying the Supreme Personality of Godhead, who is known as Tirthapada; bhakti--of devotional service; ucchrayam--in which there is an increase; bhakta-jana--the devotees; anuvarnanam--describing; maha-indra-moksam--the liberation of the King of heaven; vijayam--the victory; marutvatah--of King Indra; patheyuh--should read; akhyanam--narration; idam--this; sada--always; budhah--learned scholars; srnvanti--continue to hear; atho--as well; parvani parvani--on the occasion of great festivals; indriyam--which makes the senses sharp; dhanyam--brings wealth; yasasyam--brings fame; nikhila--all; agha-mocanam--releasing from sins; ripum-jayam--makes one victorious over his enemies; svasti-ayanam--brings good fortune for all; tatha--so also; ayusam--longevity.

TRANSLATION

In this very great narrative there is glorification of the Supreme Personality of Godhead, Narayana, there are statements about the exaltedness of devotional service, there are descriptions of devotees like Indra and Vrtrasura, and there are statements about King Indra's release from sinful life and about his victory in fighting the demons. By understanding this incident, one is relieved of all sinful reactions. Therefore the learned are always advised to read this narration. If one does so, one will become expert in the activities of the senses, his opulence will increase, and his reputation will become widespread. One will also be relieved of all sinful reactions, he will conquer all his enemies, and the duration of his life will increase. Because this narration is auspicious in all respects, learned scholars regularly hear and repeat it on every festival day. Thus ends the Bhaktivedanta purports of the Sixth Canto, Thirteenth Chapter, of the Srimad-Bhagavatam, entitled "King Indra Afflicted by Sinful Reaction."

Chapter Fourteen  
King Citraketu's Lamentation

In this Fourteenth Chapter, Pariksit Maharaja asks his spiritual master, Sukadeva Gosvami, how such a demon as Vrtrasura could become an exalted devotee. In this connection the previous life of Vrtrasura is discussed. This involves the story of Citraketu and how he was victimized by lamentation because of the death of his son.

Among many millions of living entities, the number of human beings is extremely small, and among human beings who are actually religious, only some are eager to be liberated from material existence. Among many thousands of people who desire relief from material existence, one is freed from the association of unwanted persons or is relieved of material contamination. And among many millions of such liberated persons, one may become a devotee of Lord Narayana. Therefore such devotees are extremely rare. Since bhakti, devotional service, is not ordinary, Pariksit Maharaja was astonished that an asura could rise to the exalted position of a devotee. Being doubtful, Pariksit Maharaja inquired from Sukadeva Gosvami, who then described Vrtrasura with reference to his previous birth as Citraketu, the King of Surasena.

Citraketu, who had no sons, got an opportunity to meet the great sage Angira. When Angira inquired from the King about his welfare, the King

expressed his moroseness, and therefore by the grace of the great sage, the King's first wife, Krtadyuti, gave birth to a son, who was the cause of both happiness and lamentation. Upon the birth of this son, the King and all the residents of the palace were very happy. The co-wives of Krtadyuti, however, were envious, and later they administered poison to the child. Citraketu was overwhelmed by shock at his son's death. Then Narada Muni and Angira went to see him.

TEXT 1

TEXT

sri-pariksid uvaca  
rajas-tamah-svabhavasya  
brahman vrtrasya papmanah  
narayane bhagavati  
katham asid drdha matih

SYNONYMS

sri-pariksit uvaca--King Pariksit inquired; rajah--of the mode of passion; tamah--and of the mode of ignorance; sva-bhavasya--having a nature; brahman--O learned brahmana; vrtrasya--of Vrtrasura; papmanah--who was supposedly sinful; narayane--in Lord Narayana; bhagavati--the Supreme Personality of Godhead; katham--how; asit--was there; drdha--very strong; matih--consciousness.

TRANSLATION

King Pariksit inquired from Sukadeva Gosvami: O learned brahmana, demons are generally sinful, being obsessed with the modes of passion and ignorance. How, then, could Vrtrasura have attained such exalted love for the Supreme Personality of Godhead, Narayana?

PURPORT

In this material world, everyone is obsessed with the modes of passion and ignorance. However, unless one conquers these modes and comes to the platform of goodness, there is no chance of one's becoming a pure devotee. This is confirmed by Lord Krsna Himself in Bhagavad-gita (7.28):

yesam tv anta-gatam papam  
jananam punya-karmanam  
te dvandva-moha-nirmukta  
bhajante mam drdha-vratah

"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." Since Vrtrasura was among the demons, Maharaja Pariksit wondered how it was possible for him to have become such an exalted devotee.

TEXT 2

TEXT

devanam suddha-sattvanam  
rsinam camalatmanam



bhaktir mukunda-carane  
na prayenopajayate

SYNONYMS

devanam--of the demigods; suddha-sattvanam--whose minds are purified; rsinam--of great saintly persons; ca--and; amala-atmanam--who have purified their existence; bhaktih--devotional service; mukunda-carane--to the lotus feet of Mukunda, the Lord, who can give liberation; na--not; prayena--almost always; upajayate--develops.

TRANSLATION

Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda. [Therefore how could Vrtrasura have become such a great devotee?]

TEXT 3

TEXT

rajobhiih sama-sankhyatah  
parthivair iha jantavah  
tesam ye kecanehante  
sreyo vai manujadayah

SYNONYMS

rajobhiih--with the atoms; sama-sankhyatah--having the same numerical strength; parthivaih--of the earth; iha--in this world; jantavah--the living entities; tesam--of them; ye--those who; kecana--some; ihante--act; sreyah--for religious principles; vai--indeed; manuja-adayah--the human beings and so on.

TRANSLATION

In this material world there are as many living entities as atoms. Among these living entities, a very few are human beings, and among them, few are interested in following religious principles.

TEXT 4

TEXT

prayo mumuksavas tesam  
kecanaiva dvijottama  
mumuksunam sahasresu  
kascin mucyeta sidhyati

SYNONYMS

prayah--almost always; mumuksavah--persons interested in liberation; tesam--of them; kecana--some; eva--indeed; dvija-uttama--O best of the brahmanas; mumuksunam--of those who desire to be liberated; sahasresu--in many thousands; kascit--someone; mucyeta--may be actually liberated; sidhyati--someone is perfect.

## TRANSLATION

O best of the brahmanas, Sukadeva Gosvami, out of many persons who follow religious principles, only a few desire liberation from the material world. Among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, country, home, wife and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare.

## PURPORT

There are four classes of men, namely karmis, jnanis, yogis and bhaktas. This statement pertains especially to karmis and jnanis. A karmi tries to be happy within this material world by changing from one body to another. His objective is bodily comfort, either in this planet or in another. When such a person becomes a jnani, however, he aspires for liberation from material bondage. Among many such persons who aspire for liberation, one may actually be liberated during his life. Such a person gives up his attachment for society, friendship, love, country, family, wife and children. Among many such persons, who are in the vanaprastha stage, one may understand the value of becoming a sannyasi, completely accepting the renounced order of life.

## TEXT 5

### TEXT

muktanam api siddhanam  
narayana-parayanah  
sudurlabhah prasantatma  
kotisv api maha-mune

## SYNONYMS

muktanam--of those who are liberated during this life (who are unattached to the bodily comforts of society, friendship and love); api--even; siddhanam--who are perfect (because they understand the insignificance of bodily comforts); narayana-parayanah--a person who has concluded that Narayana is the Supreme; su-durlabhah--very rarely found; prasanta--fully pacified; atma--whose mind; kotisu--out of millions and trillions; api--even; maha-mune--O great sage.

## TRANSLATION

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare.

## PURPORT

Srila Visvanatha Cakravarti Thakura gives the following purport to this verse. Simply desiring mukti, or liberation, is insufficient; one must become factually liberated. When one understands the futility of the materialistic way of life, one becomes advanced in knowledge, and therefore he situates himself in the vanaprastha order, unattached to family, wife and children. One should then further progress to the platform of sannyasa, the actual renounced order, never to fall again and

be afflicted by materialistic life. Even though one desires to be liberated, this does not mean he is liberated. Only rarely is someone liberated. Indeed, although many men take sannyasa to become liberated, because of their imperfections they again become attached to women, material activities, social welfare work and so on.

Jnanis, yogis and karmis devoid of devotional service are called offenders. Sri Caitanya Mahaprabhu says, mayavadi krsne aparadhi: one who thinks that everything is maya instead of thinking that everything is Krsna is called an aparadhi, or offender. Although the Mayavadis, impersonalists, are offenders at the lotus feet of Krsna, they may nonetheless be counted among the siddhas, those who have realized the self. They may be considered nearer to spiritual perfection because at least they have realized what spiritual life is. If such a person becomes narayana-parayana, a devotee of Lord Narayana, he is better than a jivan-mukta, one who is liberated or perfect. This requires higher intelligence.

There are two kinds of jnanis. One is inclined to devotional service and the other to impersonal realization. Impersonalists generally undergo great endeavor for no tangible benefit, and therefore it is said that they are husking paddy that has no grain (sthula-tusavaghatinah). The other class of jnanis, whose jnana is mixed with bhakti, are also of two kinds--those who are devoted to the so-called false form of the Supreme Personality of Godhead and those who understand the Supreme Personality of Godhead as sac-cid-ananda-vigraha, the actual spiritual form. The Mayavadi devotees worship Narayana or Visnu with the idea that Visnu has accepted a form of maya and that the ultimate truth is actually impersonal. The pure devotee, however, never thinks that Visnu has accepted a body of maya; instead, he knows perfectly well that the original Absolute Truth is the Supreme Person. Such a devotee is actually situated in knowledge. He never merges in the Brahman effulgence. As stated in Srimad-Bhagavatam (10.2.32):

ye 'nye 'ravindaksa vimukta-maninas  
tvayy asta-bhavad avisuddha-buddhayah  
aruhya krcchrena param padam tatah  
patanty adho 'nadrta-yusmad-anghrayah

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material existence, for they do not take shelter at Your lotus feet." Evidence of this same point is also given in Bhagavad-gita (9.11), wherein the Lord says:

avajananti mam mudha  
manusim tanum asritam  
param bhavam ajananto  
mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." When rascals (mudhas) see that Krsna acts exactly like a human being, they deride the transcendental form of the Lord because they do not know the param bhavam, His transcendental form and activities. Such persons are further described in Bhagavad-gita (9.12) as follows:

moghasa mogha-karmano  
mogha-jnana vicetasah

raksasim asurim caiva  
prakrtim mohinim sritah

"Those who are thus bewildered are attracted by demoniac and atheistic views. In that deluded condition, their hopes for liberation, their fruitive activities and their culture of knowledge are all defeated." Such persons do not know that Krsna's body is not material. There is no distinction between Krsna's body and His soul, but because less intelligent men see Krsna as a human being, they deride Him. They cannot imagine how a person like Krsna could be the origin of everything (govindam adi-purusam tam aham bhajami). Such persons are described as moghasah, baffled in their hopes. Whatever they desire for the future will be baffled. Even if they apparently engage in devotional service, they are described as moghasah because they ultimately desire to merge into the Brahman effulgence.

Those who aspire to be elevated to the heavenly planets by devotional service will also be frustrated, because this is not the result of devotional service. However, they are also given a chance to engage in devotional service and be purified. As stated in Srimad-Bhagavatam (1.2.17):

srnvatam sva-kathah krsnah  
punya-sravana-kirtanah  
hrdy antah-stho hy abhadrani  
vidhunoti suhrt satam

"Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

Unless the dirt within the core of one's heart is cleansed away, one cannot become a pure devotee. Therefore the word sudurlabhah ("very rarely found") is used in this verse. Not only among hundreds and thousands, but among millions of perfectly liberated souls, a pure devotee is hardly ever found. Therefore the words kotisv api are used herein. Srila Madhvacarya gives the following quotations from the Tantra Bhagavata:

nava-kotyas tu devanam  
rsayah sapta-kotayah  
narayanayanah sarve  
ye kecit tat-parayanah

"There are ninety million demigods and seventy million sages, who are all called narayanayana, devotees of Lord Narayana. Among them, only a few are called narayana-parayana."

narayanayana deva  
rsy-adyas tat-parayanah  
brahmadyah kecanaiva syuh  
siddho yogya-sukham labhan

The difference between the siddhas and narayana-parayanah is that direct devotees are called narayana-parayanah whereas those who perform various types of mystic yoga are called siddhas.

TEXT

vrtras tu sa katham papah  
sarva-lokopatapanah  
ittham drdha-matih krsna  
asit sangrama ulbane

SYNONYMS

vrtrah--Vrtrasura; tu--but; sah--he; katham--how; papah--although sinful (getting the body of a demon); sarva-loka--of all the three worlds; upatapanah--the cause of suffering; ittham--such; drdha-matih--firmly fixed intelligence; krsne--in Krsna; asit--there was; sangrame ulbane--in the great blazing fire of battle.

TRANSLATION

Vrtrasura was situated in the blazing fire of battle and was an infamous, sinful demon, always engaged in giving troubles and anxieties to others. How could such a demon become so greatly Krsna conscious?

PURPORT

It has been described that a narayana-parayana, a pure devotee, is rarely found even among millions and millions of persons. Therefore Pariksit Maharaja was surprised that Vrtrasura, whose purpose was to give trouble and anxiety to others, was one of these devotees, even on a battlefield. What was the reason for Vrtrasura's advancement?

TEXT 7

TEXT

atra nah samsayo bhuyan  
chrotum kautuhalam prabho  
yah paurusena samare  
sahasraksam atosayat

SYNONYMS

atra--in this connection; nah--our; samsayah--doubt; bhuyan--great; srotum--to hear; kautuhalam--eagerness; prabho--O my lord; yah--he who; paurusena--by bravery and strength; samare--in battle; sahasra-aksam--Lord Indra, who has one thousand eyes; atosayat--pleased.

TRANSLATION

My dear lord, Sukadeva Gosvami, although Vrtrasura was a sinful demon, he showed the prowess of a most exalted ksatriya and satisfied Lord Indra in battle. How could such a demon be a great devotee of Lord Krsna? These contradictions have caused me great doubt, and they have made me eager to hear of this from you.

TEXT 8

TEXT

sri-suta uvaca  
pariksito 'tha samprasnam  
bhagavan badarayanih  
nisamya sraddadhanasya  
pratinandya vaco 'bravit

SYNONYMS

sri-sutah uvaca--Sri Suta Gosvami said; pariksitah--of Maharaja Pariksit; atha--thus; samprasnam--the perfect question; bhagavan--the most powerful; badarayanih--Sukadeva Gosvami, the son of Vyasadeva; nisamya--hearing; sraddadhanasya--of his disciple, who was so faithful in understanding the truth; pratinandya--congratulating; vacah--words; abravit--spoke.

TRANSLATION

Sri Suta Gosvami said: After hearing Maharaja Pariksit's very intelligent question, Sukadeva Gosvami, the most powerful sage, began answering his disciple with great affection.

TEXT 9

TEXT

sri-suka uvaca  
srnusvavahito rajann  
itihasam imam yatha  
srutam dvaipayana-mukhan  
naradad devalad api

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; srnusva--please hear; avahitah--with great attention; rajan--O King; itihasam--history; imam--this; yatha--just as; srutam--heard; dvaipayana--of Vyasadeva; mukhat--from the mouth; naradat--from Narada; devalat--from Devala Rsi; api--also.

TRANSLATION

Sri Sukadeva Gosvami said: O King, I shall speak to you the same history I have heard from the mouths of Vyasadeva, Narada and Devala. Please listen with attention.

TEXT 10

TEXT

asid raja sarvabhaumah  
surasenesu vai nrpa  
citraketur iti khyato  
yasyasit kamadhun mahi

SYNONYMS

asit--there was; raja--one king; sarva-bhaumah--an emperor of the entire surface of the globe; surasenesu--in the country known as

Surasena; vai--indeed; nrpa--O King; citraketuh--Citraketu; iti--thus; khyatah--celebrated; yasya--of whom; asit--was; kama-dhuk--supplying all the necessities; mahi--the earth.

#### TRANSLATION

O King Pariksit, in the province of Surasena there was a king named Citraketu, who ruled the entire earth. During his reign, the earth produced all the necessities for life.

#### PURPORT

Here the most significant statement is that the earth completely produced all the necessities of life during the time of King Citraketu. As stated in the Isopanisad (Mantra 1):

isavasyam idam sarvam  
yat kinca jagatyam jagat  
tena tyaktena bhunjitha  
ma grdhah kasya svid dhanam

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong." Krsna, the supreme controller, has created the material world, which is completely perfect and free from scarcity. The Lord supplies the necessities of all living entities. These necessities come from the earth, and thus the earth is the source of supply. When there is a good ruler, that source produces the necessities of life abundantly. However, when there is not such a good ruler, there will be scarcity. This is the significance of the word kamadhuk. Elsewhere in Srimad-Bhagavatam (1.10.4) it is said, kamam vavarsa parjanya sarva-kama-dugha mahi: "During the reign of Maharaja Yudhisthira, the clouds showered all the water that people needed, and the earth produced all the necessities of men in profusion." We have experience that in some seasons the rains produce abundance and in other seasons there is scarcity. We have no control over the earth's productiveness, for it is naturally under the full control of the Supreme Personality of Godhead. By His order, the Lord can make the earth produce sufficiently or insufficiently. If a pious king rules the earth according to the sastric injunctions, there will naturally be regular rainfall and sufficient produce to provide for all men. There will be no question of exploitation, for everyone will have enough. Black-marketeering and other corrupt dealings will then automatically stop. Simply ruling the land cannot solve man's problems unless the leader has spiritual capabilities. He must be like Maharaja Yudhisthira, Pariksit Maharaja or Ramacandra. Then all the inhabitants of the land will be extremely happy.

#### TEXT 11

#### TEXT

tasya bharya-sahasranam  
sahasrani dasabhavan  
santanikas capi nrpo  
na lebhe tasu santatim

#### SYNONYMS

tasya--of him (King Citraketu); bharya--of wives; sahasranam--of thousands; sahasrani--thousands; dasa--ten; abhavan--there were; santanikah--quite capable of begetting sons; ca--and; api--although; nrpah--the King; na--not; lebhe--obtained; tasu--in them; santatim--a son.

#### TRANSLATION

This Citraketu had ten million wives, but although he was capable of producing children, he did not receive a child from any of them. By chance, all the wives were barren.

#### TEXT 12

#### TEXT

rupaudarya-vayo-janma-  
vidyaisvarya-sriyadibhih  
sampannasya gunaih sarvais  
cinta bandhya-pater abhut

#### SYNONYMS

rupa--with beauty; audarya--magnanimity; vayah--youth; janma--aristocratic birth; vidya--education; aisvarya--opulence; sriya-adibhih--wealth and so on; sampannasya--endowed; gunaih--with good qualities; sarvaih--all; cinta--anxiety; bandhya-pateh--of Citraketu, the husband of so many sterile wives; abhut--there was.

#### TRANSLATION

Citraketu, the husband of these millions of wives, was endowed with a beautiful form, magnanimity and youth. He was born in a high family, he had a complete education, and he was wealthy and opulent. Nevertheless, in spite of being endowed with all these assets, he was full of anxiety because he did not have a son.

#### PURPORT

It appears that the King first married one wife, but she could not bear a child. Then he married a second, a third, a fourth and so on, but none of the wives could bear children. In spite of the material assets of janmaisvarya-sruta-sri--birth in an aristocratic family with full opulence, wealth, education and beauty--he was very much aggrieved because in spite of having so many wives, he had no son. Certainly his grief was natural. Grhastha life does not mean having a wife and no children. Canakya Pandita says, putra-hinam grham sunyam: if a family man has no son, his home is no better than a desert. The King was certainly most unhappy that he could not get a son, and this is why he had married so many times. Ksatriyas especially are allowed to marry more than one wife, and this King did so. Nonetheless, he had no issue.

#### TEXT 13

#### TEXT



na tasya sampadah sarva  
mahisyo vama-locanah  
sarvabhaumasya bhuh ceyam  
abhavan priti-hetavah

SYNONYMS

na--not; tasya--of him (Citraketu); sampadah--the great opulences;  
sarvah--all; mahisyah--the queens; vama-locanah--having very attractive  
eyes; sarva-bhaumasya--of the emperor; bhuh--land; ca--also; iyam--this;  
abhavan--were; priti-hetavah--sources of pleasure.

TRANSLATION

His queens all had beautiful faces and attractive eyes, yet neither  
his opulences, his hundreds and thousands of queens, nor the lands of  
which he was the supreme proprietor were sources of happiness for him.

TEXT 14

TEXT

tasyaikada tu bhavanam  
angira bhagavan rsih  
lokan anucarann etan  
upagacchad yadrcchaya

SYNONYMS

tasya--of him; ekada--once upon a time; tu--but; bhavanam--to the  
palace; angirah--Angira; bhagavan--very powerful; rsih--sage; lokan--  
planets; anucaran--traveling around; etan--these; upagacchat--came;  
yadrcchaya--suddenly.

TRANSLATION

Once upon a time, when the powerful sage named Angira was traveling  
all over the universe without engagement, by his sweet will he came to  
the palace of King Citraketu.

TEXT 15

TEXT

tam pujayitva vidhivat  
pratyutthanarhanadibhih  
krtatithyam upasidat  
sukhasinam samahitah

SYNONYMS

tam--him; pujayitva--after worshiping; vidhi-vat--according to the  
rules and regulations for receiving exalted guests; pratyutthana--by  
standing from the throne; arhana-adibhih--offering worship and so on;  
krtatithyam--who was given hospitality; upasidat--sat down near; sukha-  
asinam--who was seated very comfortably; samahitah--controlling his mind  
and senses.

#### TRANSLATION

Citraketu immediately stood up from his throne and offered him worship. He offered drinking water and eatables and in this way performed his duty as a host to a great guest. When the rsi was seated very comfortably, the King, restraining his mind and senses, sat on the ground at the side of the rsi's feet.

#### TEXT 16

#### TEXT

maharsis tam upasinam  
prasrayavanatam ksitau  
pratipujya maharaja  
samabhasyedam abravit

#### SYNONYMS

maha-rsih--the great sage; tam--unto him (the King); upasinam--sitting near; prasraya-avanatam--bowing in humility; ksitau--on the ground; pratipujya--congratulating; maharaja--O King Pariksit; samabhasya--addressing; idam--this; abravit--said.

#### TRANSLATION

O King Pariksit, when Citraketu, bent low in humility, was seated at the lotus feet of the great sage, the sage congratulated him for his humility and hospitality. The sage addressed him in the following words.

#### TEXT 17

#### TEXT

angira uvaca  
api te 'namayam svasti  
prakrtinam tathatmanah  
yatha prakrtibhir guptah  
puman raja ca saptabhih

#### SYNONYMS

angirah uvaca--the great sage Angira said; api--whether; te--of you; anamayam--health; svasti--auspiciousness; prakrtinam--of your royal elements (associates and paraphernalia); tatha--as well as; atmanah--of your own body, mind and soul; yatha--like; prakrtibhih--by the elements of material nature; guptah--protected; puman--the living being; raja--the king; ca--also; saptabhih--by seven.

#### TRANSLATION

The great sage Angira said: My dear King, I hope that your body and mind and your royal associates and paraphernalia are well. When the seven properties of material nature [the total material energy, the ego and the five objects of sense gratification] are in proper order, the living entity within the material elements is happy. Without these seven elements one cannot exist. Similarly, a king is always protected by seven

elements--his instructor (svami or guru), his ministers, his kingdom, his fort, his treasury, his royal order and his friends.

#### PURPORT

As it is quoted by Sridhara Svami in his Bhagavatam commentary:

svamy-amatyau janapada  
durga-dravina-sancayah  
dando mitram ca tasyaitah  
sapta-prakrtayo matah

A king is not alone. He first has his spiritual master, the supreme guide. Then come his ministers, his kingdom, his fortifications, his treasury, his system of law and order, and his friends or allies. If these seven are properly maintained, the king is happy. Similarly, as explained in Bhagavad-gita (dehino 'smin yatha dehe), the living entity, the soul, is within the material covering of the mahat-tattva, ego and panca-tanmatra, the five objects of sense gratification. When these seven are in proper order, the living entity is in a mood of pleasure. Generally when the associates of the king are quiet and obedient, the king can be happy. Therefore the great sage Angira Rsi inquired about the King's personal health and the good fortune of his seven associates. When we inquire from a friend whether everything is well, we are concerned not only with his personal self but also with his family, his source of income, and his assistants or servants. All of them must be well, and then a person can be happy.

#### TEXT 18

#### TEXT

atmanam prakrtisv addha  
nidhaya sreya apnuyat  
rajna tatha prakrtayo  
naradevahitadhayah

#### SYNONYMS

atmanam--himself; prakrtisu--under these seven royal elements; addha--directly; nidhaya--placing; sreya--ultimate happiness; apnuyat--may obtain; rajna--by the king; tatha--so also; prakrtayah--the dependent royal elements; nara-deva--O King; ahita-adhayah--offering wealth and other items.

#### TRANSLATION

O King, O lord of humanity, when a king directly depends upon his associates and follows their instructions, he is happy. Similarly, when his associates offer their gifts and activities to the king and follow his orders, they are also happy.

#### PURPORT

The actual happiness of a king and his dependents is described in this verse. A king should not simply give orders to his dependents because he is supreme; sometimes he must follow their instructions. Similarly, the

dependents should depend on the king. This mutual dependence will make everyone happy.

TEXT 19

TEXT

api darah prajamatya  
bhrtyah srenyo 'tha mantrinah  
paura janapada bhupa  
atmaja vasa-vartinah

SYNONYMS

api--whether; darah--wives; praja--citizens; amatyah--and secretaries; bhrtyah--servants; srenyah--merchants; atha--as well as; mantrinah--ministers; paura--inmates of the palace; janapadah--the provincial governors; bhupah--landholders; atma-jah--sons; vasa-vartinah--under your full control.

TRANSLATION

O King, are your wives, citizens, secretaries and servants and the merchants who sell spices and oil under your control? Are you also in full control of ministers, the inhabitants of your palace, your provincial governors, your sons and your other dependents?

PURPORT

The master or king and his subordinates should be interdependent. Through cooperation, both of them can be happy.

TEXT 20

TEXT

yasyatmanuvasas cet syat  
sarve tad-vasaga ime  
lokah sapala yacchanti  
sarve balim atandritah

SYNONYMS

yasya--of whom; atma--mind; anuvasah--under control; cet--if; syat--may be; sarve--all; tat-vasa-gah--under the control of him; ime--these; lokah--the worlds; sa-palah--with their governors; yacchanti--offer; sarve--all; balim--contribution; atandritah--becoming free from laziness.

TRANSLATION

If the king's mind is fully controlled, all his family members and governmental officers are subordinate to him. His provincial governors present taxes on time, without resistance, and what to speak of lesser servants?

PURPORT

Angira Rsi asked the King whether his mind was also under control.  
This is most essential for happiness.

TEXT 21

TEXT

atmanah priyate natma  
paratah svata eva va  
laksaye 'labdha-kamam tvam  
cintaya sabalam mukham

SYNONYMS

atmanah--of you; priyate--is pleased; na--not; atma--the mind;  
paratah--due to other causes; svatah--due to yourself; eva--indeed; va--  
or; laksaye--I can see; alabdha-kamam--not achieving your desired goals;  
tvam--you; cintaya--by anxiety; sabalam--pale; mukham--face.

TRANSLATION

O King Citraketu, I can observe that your mind is not pleased. You  
seem not to have achieved your desired goal. Is this because of you  
yourself, or has it been caused by others? Your pale face reflects your  
deep anxiety.

TEXT 22

TEXT

evam vikalpito rajan  
vidusa muninapi sah  
prasrayavanato 'bhyaha  
praja-kamas tato munim

SYNONYMS

evam--thus; vikalpita--questioned; rajan--O King Pariksit; vidusa--  
greatly learned; munina--by the philosopher; api--although; sah--he (King  
Citraketu); prasraya-avanatah--being bent low due to humility; abhyaha--  
replied; praja-kamah--desiring offspring; tatah--thereafter; munim--to  
the great sage.

TRANSLATION

Sukadeva Gosvami said: O King Pariksit, although the great sage Angira  
knew everything, he inquired from the King in this way. Thus King  
Citraketu, desiring a son, bent low in great humility and spoke to the  
great sage as follows.

PURPORT

Since the face is the index to the mind, a saintly person can study  
the condition of one's mind by seeing his face. When Angira Rsi remarked  
about the King's discolored face, King Citraketu explained the cause of  
his anxiety as follows.

TEXT 23

TEXT

citraketur uvaca  
bhagavan kim na viditam  
tapo-jnana-samadhibhiih  
yoginam dhvasta-papanam  
bahir antah saririsu

SYNONYMS

citraketuh uvaca--King Citraketu replied; bhagavan--O most powerful sage; kim--what; na--not; viditam--is understood; tapah--by austerity; jnana--knowledge; samadhibhiih--and by samadhi (trance, transcendental meditation); yoginam--by the great yogis or devotees; dhvasta-papanam--who are fully freed from all sinful reactions; bahiih--externally; antah--internally; saririsu--in conditioned souls, who have material bodies.

TRANSLATION

King Citraketu said: O great lord Angira, because of austerity, knowledge and transcendental samadhi, you are freed from all the reactions of sinful life. Therefore, as a perfect yogi, you can understand everything external and internal regarding embodied, conditioned souls like us.

TEXT 24

TEXT

tathapi prcchato bruyam  
brahmann atmani cintitam  
bhavato vidusas capi  
coditas tvad-anujnaya

SYNONYMS

tathapi--still; prcchatah--asking; bruyam--let me speak; brahman--O great brahmana; atmani--in the mind; cintitam--anxiety; bhavatah--to you; vidusah--who know everything; ca--and; api--although; coditah--being inspired; tvat--your; anujnaya--by the order.

TRANSLATION

O great soul, you are aware of everything, yet you are asking me why I am full of anxiety. Therefore, in response to your order, let me disclose the cause.

TEXT 25

TEXT

loka-palair api prarthyah  
samrajyaisvarya-sampadah  
na nandayanty aprajam mam  
ksut-trt-kamam ivapare

SYNONYMS

loka-palaih--by great demigods; api--even; prarthyah--desirable; samrajya--a great empire; aisvarya--material opulence; sampadah--possessions; na nandayanti--do not give pleasure; aprajam--because of having no son; mam--unto me; ksut--hunger; trt--thirst; kamam--desiring to satisfy; iva--like; apare--other enjoyable sense objects.

#### TRANSLATION

As a person aggrieved by hunger and thirst is not pleased by the external gratification of flower garlands or sandalwood pulp, I am not pleased with my empire, opulence or possessions, which are desirable even for great demigods, because I have no son.

#### TEXT 26

#### TEXT

tatah pahi maha-bhaga  
purvaih saha gatam tamah  
yatha tarema dusparam  
prajaya tad vidhehi nah

#### SYNONYMS

tatah--therefore, because of this; pahi--kindly save; maha-bhaga--O great sage; purvaih saha--along with my forefathers; gatam--gone; tamah--to darkness; yatha--so that; tarema--we can cross; dusparam--very difficult to cross; prajaya--by getting a son; tat--that; vidhehi--kindly do; nah--for us.

#### TRANSLATION

Therefore, O great sage, please save me and my forefathers, who are descending to the darkness of hell because I have no progeny. Kindly do something so that I may have a son to deliver us from hellish conditions.

#### PURPORT

According to Vedic civilization, one gets married simply to have a son, who is needed to offer oblations to his forefathers. King Citraketu responsibly desired to beget a child so that he and his forefathers might be delivered from the darkest regions. He was concerned with how to get pinda, oblations, in the next life, not only for himself but also for his forefathers. Therefore he requested Angira Rsi to favor him by doing something that could help him get a son.

#### TEXT 27

#### TEXT

sri-suka uvaca  
ity arthitah sa bhagavan  
krpalur brahmanah sutah  
srapayitva carum tvastram  
tvastaram ayajad vibhuh

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; arthitah--being requested; sah--he (Angira Rsi); bhagavan--the most powerful; krpaluh--being very merciful; brahmanah--of Lord Brahma; sutah--a son (born of Lord Brahma's mind); srapayitva--after causing to cook; carum--a specific oblation of sweetrice; tvastram--meant for the demigod known as Tvasta; tvastaram--Tvasta; ayajat--he worshiped; vibhuh--the great sage.

#### TRANSLATION

In response to the request of Maharaja Citraketu, Angira Rsi, who was born of Lord Brahma's mind, was very merciful toward him. Because the sage was a greatly powerful personality, he performed a sacrifice by offering oblations of sweetrice to Tvasta.

#### TEXT 28

#### TEXT

jyestha srestha ca ya rajno  
mahisinam ca bharata  
namna krtadyutis tasyai  
yajnocchistam adad dvijah

#### SYNONYMS

jyestha--the senior; srestha--the most perfect; ca--and; ya--she who; rajnah--of the King; mahisinam--among all the queens; ca--also; bharata--O Maharaja Pariksit, the best of the Bharatas; namna--by name; krtadyutih--Krtadyuti; tasyai--unto her; yajna--of the sacrifice; ucchistam--the remnants of food; adat--delivered; dvijah--the great sage (Angira).

#### TRANSLATION

O Pariksit Maharaja, best of the Bharatas, the remnants of the food offered in the yajna were given by the great sage Angira to the first and most perfect among Citraketu's millions of queens, whose name was Krtadyuti.

#### TEXT 29

#### TEXT

athaha nrpatim rajan  
bhavitaikas tavatmajah  
harsa-soka-pradas tubhyam  
iti brahma-suto yayau

#### SYNONYMS

atha--thereafter; aha--said; nrpatim--unto the King; rajan--O King Citraketu; bhavita--there will be; ekah--one; tava--your; atmajah--son; harsa-soka--jubilation and lamentation; pradah--who will give; tubhyam--unto you; iti--thus; brahma-sutah--Angira Rsi, the son of Lord Brahma; yayau--left.

#### TRANSLATION



Thereafter, the great sage told the King, "O great King, now you will have a son who will be the cause of both jubilation and lamentation." The sage then left, without waiting for Citraketu's response.

#### PURPORT

The word harsa means "jubilation," and soka means "lamentation." The King was overwhelmed with joy when he understood that he would have a son. Because of his great jubilation, he could not actually understand the statement of the sage Angira. He accepted it to mean that there would certainly be jubilation because of the birth of his future son, but that he would be the King's only son and, being very proud of his great wealth and empire, would not be very obedient to his father. Thus the King was satisfied, thinking, "Let there be a son. It does not matter if he is not very obedient." In Bengal there is a proverb that instead of having no maternal uncle, it is better to have a maternal uncle who is blind. The King accepted this philosophy, thinking that a disobedient son would be better than no son at all. The great sage Canakya Pandita says:

ko 'rthah putrena jatena  
yo na vidvan na dharmikah  
kanena caksusa kim va  
caksuh pidaiva kevalam

"What is the use of a son who is neither a learned scholar nor a devotee? Such a son is like a blind, diseased eye, which always causes suffering." Nevertheless, the material world is so polluted that one wants to have a son even though he is useless. This attitude was represented in the history of King Citraketu.

#### TEXT 30

#### TEXT

sapi tat-prasanad eva  
citraketor adharayat  
garbham krtadyutir devi  
krttikagner ivatmajam

#### SYNONYMS

sa--she; api--even; tat-prasanat--by eating the remnants of food from the great sacrifice; eva--indeed; citraketoh--from King Citraketu; adharayat--bore; garbham--pregnancy; krtadyutih--Queen Krtadyuti; devi--the goddess; krttika--Krttika; agneh--from Agni; iva--as; atma-jam--a son.

#### TRANSLATION

As Krttikadevi, after receiving the semen of Lord Siva from Agni, conceived a child named Skanda [Karttikeya], Krtadyuti, having received semen from Citraketu, became pregnant after eating remnants of food from the yajna performed by Angira.

#### TEXT 31

#### TEXT

tasya anudinam garbhah  
sukla-paksa ivodupah  
vavrdhe surasenesa-  
tejasa sanakair nrpa

SYNONYMS

tasyah--her; anudinam--day after day; garbhah--embryo; sukla-pakse--during the fortnight of the waxing moon; iva--like; udupah--the moon; vavrdhe--gradually developed; surasena-isa--of the King of Surasena; tejasa--by the semen; sanakaih--little by little; nrpa--O King Pariksit.

TRANSLATION

After receiving semen from Maharaja Citraketu, the King of Surasena, Queen Krtadyuti gradually developed in her pregnancy, O King Pariksit, just as the moon develops during the bright fortnight.

TEXT 32

TEXT

atha kala upavrtte  
kumarah samajayata  
janayan surasenanam  
srnvatam paramam mudam

SYNONYMS

atha--thereafter; kale upavrtte--in due course of time; kumarah--the son; samajayata--took birth; janayan--creating; surasenanam--of the inhabitants of Surasena; srnvatam--hearing; paramam--the highest; mudam--delight.

TRANSLATION

Thereafter, in due course of time, a son was born to the King. Hearing news of this, all the inhabitants of the state of Surasena were extremely pleased.

TEXT 33

TEXT

hrsto raja kumarasya  
snatah sucir alankrtah  
vacayitvasiso vipraih  
karayam asa jatakam

SYNONYMS

hrstah--very happy; raja--the King; kumarasya--of his newly born son; snatah--having bathed; sucir--being purified; alankrtah--being decorated with ornaments; vacayitva--having caused to be spoken; asisah--words of benediction; vipraih--by learned brahmanas; karayam asa--caused to be performed; jatakam--the birth ceremony.

TRANSLATION

King Citraketu was especially pleased. After purifying himself by bathing and by decorating himself with ornaments, he engaged learned brahmanas in offering benedictions to the child and performing the birth ceremony.

TEXT 34

TEXT

tebhyo hiranyam rajatam  
vasamsy abharanani ca  
graman hayan gajan pradad  
dhenunam arbudani sat

SYNONYMS

tebhyah--unto them (the learned brahmanas); hiranyam--gold; rajatam--silver; vasamsi--garments; abharanani--ornaments; ca--also; graman--villages; hayan--horses; gajan--elephants; pradad--gave in charity; dhenunam--of cows; arbudani--groups of one hundred million; sat--six.

TRANSLATION

Unto the brahmanas who took part in the ritualistic ceremony the King gave charity of gold, silver, garments, ornaments, villages, horses and elephants, as well as sixty crores of cows [six hundred million cows].

TEXT 35

TEXT

vavarsa kaman anyesam  
parjanya iva dehinam  
dhanyam yasasyam ayusyam  
kumarasya maha-manah

SYNONYMS

vavarsa--showered, gave in charity; kaman--all desirable things; anyesam--of others; parjanya--a cloud; iva--like; dehinam--of all living entities; dhanyam--with the desire for an increase of opulence; yasasyam--an increase of reputation; ayusyam--and an increase of the duration of life; kumarasya--of the newly born child; maha-manah--the beneficent King Citraketu.

TRANSLATION

As a cloud indiscriminately pours water on the earth, the beneficent King Citraketu, to increase the reputation, opulence and longevity of his son, distributed like rainfall all desirable things to everyone.

TEXT 36

TEXT

krcchra-labdhe 'tha rajarses

tanaye 'nudinam pituh  
yatha nihsvasya krcchrapte  
dhane sneho 'nvavardhata

SYNONYMS

krcchra--with great difficulty; labdhe--gained; atha--thereafter;  
raja-rseh--of the pious King Citraketu; tanaye--for the son; anudinam--  
day after day; pituh--of the father; yatha--exactly as; nihsvasya--of a  
poor man; krcchra-apte--gained after great difficulty; dhane--for riches;  
snehah--affection; anvavardhata--increased.

TRANSLATION

When a poor man gets some money after great difficulty, his affection  
for the money increases daily. Similarly, when King Citraketu, after  
great difficulty, received a son, his affection for the son increased day  
after day.

TEXT 37

TEXT

matus tv atitaram putre  
sneho moha-samudbhavah  
krtadyuteh sapatninam  
praja-kama-jvaro 'bhavat

SYNONYMS

matuh--of the mother; tu--also; atitaram--excessively; putre--for the  
son; snehah--affection; moha--out of ignorance; samudbhavah--produced;  
krtadyuteh--of Krtadyuti; sapatninam--of the co-wives; praja-kama--of a  
desire to have sons; jvarah--a fever; abhavad--there was.

TRANSLATION

The mother's attraction and attention to the son, like that of the  
child's father, excessively increased. The other wives, seeing  
Krtadyuti's son, were very much agitated, as if by high fevers, with a  
desire to have sons.

TEXT 38

TEXT

citraketor atipritir  
yatha dare prajavati  
na tathanyesu sanjajne  
balam lalayato 'nvaham

SYNONYMS

citraketoh--of King Citraketu; atipritih--excessive attraction; yatha--  
just as; dare--unto the wife; praja-vati--who begot a son; na--not;  
tatha--like that; anyesu--unto the others; sanjajne--arose; balam--the  
son; lalayatah--taking care of; anvaham--constantly.

#### TRANSLATION

As King Citraketu fostered his son very carefully, his affection for Queen Krtadyuti increased, but gradually he lost affection for the other wives, who had no sons.

#### TEXT 39

#### TEXT

tah paryatapyann atmanam  
garhayantyo 'bhyasuyaya  
anapatyena dukkhena  
rajnas canadarena ca

#### SYNONYMS

tah--they (the queens who did not have sons); paryatapyan--lamented; atmanam--themselves; garhayantyah--condemning; abhyasuyaya--out of envy; anapatyena--due to being without sons; dukkhena--by unhappiness; rajnah--of the King; ca--also; anadarena--due to negligence; ca--also.

#### TRANSLATION

The other queens were extremely unhappy due to their being sonless. Because of the King's negligence toward them, they condemned themselves in envy and lamented.

#### TEXT 40

#### TEXT

dhig aprajam striyam papam  
patyus cagrha-sammatam  
suprababhih sapatnibhir  
dasim iva tiraskrtam

#### SYNONYMS

dhik--all condemnation; aprajam--without a son; striyam--upon a woman; papam--full of sinful activities; patyuh--by the husband; ca--also; a-grha-sammatam--who is not honored at home; su-prajabhih--who have sons; sapatnibhih--by co-wives; dasim--a maidservant; iva--exactly like; tiraskrtam--dishonored.

#### TRANSLATION

A wife who has no sons is neglected at home by her husband and dishonored by her co-wives exactly like a maidservant. Certainly such a woman is condemned in every respect because of her sinful life.

#### PURPORT

As stated by Canakya Pandita:

mata yasya grhe nasti  
bharya capriya-vadini  
aranyam tena gantavyam

yatharanyam tatha grham

"A person who has no mother at home and whose wife does not speak sweetly should go to the forest. For such a person, living at home and living in the forest are equal." Similarly, for a woman who has no son, who is not cared for by her husband and whose co-wives neglect her, treating her like a maidservant, to go to the forest is better than to remain at home.

TEXT 41

TEXT

dasinam ko nu santapah  
svaminah paricaryaya  
abhiksnam labdha-mananam  
dasya dasiva durbhagah

SYNONYMS

dasinam--of the maidservants; kah--what; nu--indeed; santapah--lamentation; svaminah--unto the husband; paricaryaya--by rendering service; abhiksnam--constantly; labdha-mananam--honored; dasyah--of the maidservant; dasi iva--like a maidservant; durbhagah--most unfortunate.

TRANSLATION

Even maidservants who are constantly engaged in rendering service to the husband are honored by the husband, and thus they have nothing for which to lament. Our position, however, is that we are maidservants of the maidservant. Therefore we are most unfortunate.

TEXT 42

TEXT

evam sandahyamananam  
sapatnyah putra-sampada  
rajno 'sammata-vrttinam  
vidveso balavan abhut

SYNONYMS

evam--thus; sandahyamananam--of the queens, who were constantly burning in lamentation; sapatnyah--of the co-wife Krtadyuti; putra-sampada--due to the opulence of a son; rajnah--by the King; asammata-vrttinam--not being very much favored; vidvesah--envy; balavan--very strong; abhut--became.

TRANSLATION

Sri Sukadeva Gosvami continued: Being neglected by their husband and seeing Krtadyuti's opulence in possessing a son, Krtadyuti's co-wives always burned in envy, which became extremely strong.

TEXT 43

TEXT

vidvesa-nasta-matayah  
striyo daruna-cetasah  
garam daduh kumaraya  
durmarsa nrpatim prati

SYNONYMS

vidvesa-nasta-matayah--whose intelligence was lost in envy; striyah--the women; daruna-cetasah--being very hardhearted; garam--poison; daduh--administered; kumaraya--unto the boy; durmarsah--being intolerant; nrpatim--the King; prati--upon.

TRANSLATION

As their envy increased, they lost their intelligence. Being extremely hardhearted and unable to tolerate the King's neglect, they finally administered poison to the son.

TEXT 44

TEXT

krtadyutir ajananti  
sapatninam agham mahat  
supta eveti sancintya  
niriksyā vyacarad grhe

SYNONYMS

krtadyutih--Queen Krtadyuti; ajananti--being unaware of; sapatninam--of her co-wives; agham--sinful act; mahat--very great; suptah--sleeping; eva--indeed; iti--thus; sancintya--thinking; niriksyā--looking at; vyacarat--was walking; grhe--at home.

TRANSLATION

Unaware of the poison administered by her co-wives, Queen Krtadyuti walked within the house, thinking that her son was sleeping deeply. She did not understand that he was dead.

TEXT 45

TEXT

sayanam suciram balam  
upadharya manisini  
putram anaya me bhadre  
iti dhatrim acodayat

SYNONYMS

sayanam--lying down; su-ciram--for a long time; balam--the son; upadharya--thinking; manisini--very intelligent; putram--the son; anaya--bring; me--unto me; bhadre--O gentle friend; iti--thus; dhatrim--unto the nurse; acodayat--gave the order.

TRANSLATION

Thinking that her child had been sleeping for a long time, Queen Krtadyuti, who was certainly very intelligent, ordered the nurse, "My dear friend, please bring my son here."

TEXT 46

TEXT

sa sayanam upavrajya  
drstva cottara-locanam  
pranendriyatmabhis tyaktam  
hatasmity apatad bhuvi

SYNONYMS

sa--she (the maidservant); sayanam--lying down; upavrajya--going to; drstva--seeing; ca--also; utara-locanam--his eyes turned upward (as are those of a dead body); prana-indriya-atmabhih--by the life force, senses and mind; tyaktam--abandoned; hata asmi--now I am doomed; iti--thus; apatat--fell down; bhuvi--on the ground.

TRANSLATION

When the maidservant approached the child, who was lying down, she saw that his eyes were turned upward. There were no signs of life, all his senses having stopped, and she could understand that the child was dead. Seeing this, she immediately cried, "Now I am doomed," and fell to the ground.

TEXT 47

TEXT

tasyas tadakarnya bhrsaturam svaram  
ghnantyah karabhyam ura uccakair api  
pravisya rajni tvarayatmajantikam  
dadarsa balam sahasa mrtam sutam

SYNONYMS

tasyah--of her (the maidservant); tada--at that time; akarnya--hearing; bhrsa-aturam--highly regretful and agitated; svaram--voice; ghnantyah--striking; karabhyam--with the hands; urah--the chest; uccakaih--loudly; api--also; pravisya--entering; rajni--the Queen; tvaraya--hastily; atmaja-antikam--near her son; dadarsa--she saw; balam--the child; sahasa--suddenly; mrtam--dead; sutam--son.

TRANSLATION

In great agitation, the maidservant struck her breast with both hands and cried loudly in regretful words. Hearing her loud voice, the Queen immediately came, and when she approached her son, she saw that he was suddenly dead.

TEXT 48

TEXT



papata bhumau parivrddhaya suca  
mumoha vibhrasta-siroruhambara

SYNONYMS

papata--fell down; bhumau--on the ground; parivrddhaya--highly increased; suca--out of lamentation; mumoha--she became unconscious; vibhrasta--scattered; siroruha--hair; ambara--and dress.

TRANSLATION

In great lamentation, her hair and dress in disarray, the Queen fell to the ground unconscious.

TEXT 49

TEXT

tato nrpantahpura-vartino jana  
naras ca naryas ca nisamya rodanam  
agatya tulya-vyasanah suduhkhitas  
tas ca vyalikam ruruduh krtagasah

SYNONYMS

tatah--thereafter; nrpa--O King; antahpura-vartinah--the inhabitants of the palace; janah--all the people; narah--the men; ca--and; naryah--the women; ca--also; nisamya--hearing; rodanam--loud crying; agatya--coming; tulya-vyasanah--being equally aggrieved; su-duhkhitah--very greatly lamenting; tah--they; ca--and; vyalikam--pretentiously; ruruduh--cried; krta-agasah--who had committed the offense (by giving the poison).

TRANSLATION

O King Pariksit, hearing the loud crying, all the inhabitants of the palace came, both men and women. Being equally aggrieved, they also began to cry. The queens who had administered the poison also cried pretentiously, knowing full well their offense.

TEXTS 50-51

TEXT

srutva mrtam putram alaksitantakam  
vinasta-drstih prapatan skhalan pathi  
snehanubandhaidhitaya suca bhramam  
vimurcchito 'nupraktir dvijair vrtah

papata balasya sa pada-mule  
mrtasya visrasta-siroruhambarah  
dirgham svasan baspa-kaloparodhato  
niruddha-kantho na sasaka bhasitum

SYNONYMS

srutva--hearing; mrtam--dead; putram--the son; alaksita-antakam--the cause of death being unknown; vinasta-drstih--unable to see properly;

prapatan--constantly falling down; skhalan--slipping; pathi--on the road; sneha-anubandha--because of affection; edhitaya--increasing; suca--by lamentation; bhram--greatly; vimurcchitah--becoming unconscious; anuprakrtih--followed by ministers and other officers; dvijaih--by learned brahmanas; vrtah--surrounded; papata--fell down; balasya--of the boy; sah--he (the King); pada-mule--at the feet; mrtasya--of the dead body; visrasta--scattered; siroraha--hair; ambarah--and dress; dirgham--long; svasan--breathing; baspa-kala-uparodhatah--due to crying with tearful eyes; niruddha-kanthah--having a choked voice; na--not; sasaka--was able; bhasitum--to speak.

#### TRANSLATION

When King Citraketu heard of his son's death from unknown causes, he became almost blind. Because of his great affection for his son, his lamentation grew like a blazing fire, and as he went to see the dead child, he kept slipping and falling on the ground. Surrounded by his ministers and other officers and the learned brahmanas present, the King approached and fell unconscious at the child's feet, his hair and dress scattered. When the King, breathing heavily, regained consciousness, his eyes were tearful, and he could not speak.

#### TEXT 52

#### TEXT

patim niriksyoru-sucarpitam tada  
mrtam ca balam sutam eka-santatim  
janasya rajni prakrtes ca hrd-rujam  
sati dadhana vilalapa citradha

#### SYNONYMS

patim--the husband; niriksyaa--by seeing; uru--greatly; suca--with lamentation; arpitam--pained; tada--at that time; mrtam--dead; ca--and; balam--the child; sutam--the son; eka-santatim--the only son in the family; janasya--of all the other people gathered there; rajni--the Queen; prakrteh ca--as well as of the officers and ministers; hrt-rujam--the pains within the core of the heart; sati dadhana--increasing; vilalapa--lamented; citradha--in varieties of ways.

#### TRANSLATION

When the Queen saw her husband, King Citraketu, merged in great lamentation and saw the dead child, who was the only son in the family, she lamented in various ways. This increased the pain in the cores of the hearts of all the inhabitants of the palace, the ministers and all the brahmanas.

#### TEXT 53

#### TEXT

stana-dvayam kunkuma-panka-manditam  
nisincati sanjana-baspa-bindubhih  
vikirya kesan vigalat-srajah sutam  
susoca citram kurariva susvaram

#### SYNONYMS

stana-dvayam--her two breasts; kunkuma--with kunkuma powder (which is generally sprayed on the breasts of women); pankam--ointment; manditam--decorated; nisincati--moistening; sa-anjana--mixed with the eye ointment; baspa--of tears; bindubhih--by drops; vikirya--scattering; kesam--hair; vigalat--was falling down; srajam--on which the flower garland; sutam--for her son; susoca--lamented; citram--variegated; kurari iva--like a kurari bird; su-svaram--in a very sweet voice.

#### TRANSLATION

The garland of flowers decorating the Queen's head fell, and her hair scattered. Falling tears melted the collyrium on her eyes and moistened her breasts, which were covered with kunkuma powder. As she lamented the loss of her son, her loud crying resembled the sweet sound of a kurari bird.

#### TEXT 54

#### TEXT

aho vidhataḥ tvam ativa baliso  
yas tv atma-srsti-apratirupam ihase  
pare nu jivatya aparasya ya mrtir  
viparyayas cet tvam asi dhruvaḥ paraḥ

#### SYNONYMS

aho--alas (in great lamentation); vidhataḥ--O Providence; tvam--You; ativa--very much; balisah--inexperienced; yah--who; tu--indeed; atma-srsti--of Your own creation; apratirupam--just the opposite; ihase--You are performing and desiring; pare--while the father or the elder; nu--indeed; jivati--is living; aparasya--of one who was born later; ya--which; mrtih--death; viparyayah--contradictory; cet--if; tvam--You; asi--are; dhruvaḥ--indeed; paraḥ--an enemy.

#### TRANSLATION

Alas, O Providence, O Creator, You are certainly inexperienced in creation, for during the lifetime of a father You have caused the death of his son, thus acting in opposition to Your creative laws. If You are determined to contradict these laws, You are certainly the enemy of living entities and are never merciful.

#### PURPORT

This is the way a conditioned soul condemns the supreme creator when he meets reverses. Sometimes he accuses the Supreme Personality of Godhead of being crooked because some people are happy and some are not. Here the Queen blames supreme providence for her son's death. Following the creative laws, a father should die first and then his son. If the creative laws are changed according to the whims of providence, then providence certainly should not be considered merciful, but must be considered inimical to the created being. Actually it is not the creator, but the conditioned soul who is inexperienced. He does not know how the subtle laws of fruitive activity work, and without knowledge of these

laws of nature, he ignorantly criticizes the Supreme Personality of Godhead.

TEXT 55

TEXT

na hi kramas ced iha mrtyu-janmanoh  
saririnam astu tad atma-karmabhih  
yah sneha-paso nija-sarga-vrddhaye  
svayam krtas te tam imam vivrscasi

SYNONYMS

na--not; hi--indeed; kramah--chronological order; cet--if; iha--in this material world; mrtyu--of death; janmanoh--and of birth; saririnam--of the conditioned souls, who have accepted material bodies; astu--let it be; tat--that; atma-karmabhih--by the results of one's karma (fruitive activities); yah--that which; sneha-pasah--bondage of affection; nija-sarga--Your own creation; vrddhaye--to increase; svayam--personally; krtah--made; te--by You; tam--that; imam--this; vivrscasi--you are cutting.

TRANSLATION

My Lord, You may say that there is no law that a father must die in the lifetime of his son and that a son must be born in the lifetime of his father, since everyone lives and dies according to his own fruitive activity. However, if fruitive activity is so strong that birth and death depend upon it, there is no need of a controller, or God. Again, if You say that a controller is needed because the material energy does not have the power to act, one may answer that if the bonds of affection You have created are disturbed by fruitive action, no one will raise children with affection; instead, everyone will cruelly neglect his children. Since You have cut the bonds of affection that compel a parent to raise his child, You appear inexperienced and unintelligent.

PURPORT

As stated in the Brahma-samhita, karmani nirdahati kintu ca bhakti-bhajam: one who has taken to Krsna consciousness, devotional service, is not affected by the results of karma. In this verse, karma has been stressed on the basis of karma-mimamsa philosophy, which says that one must act according to his karma and that a supreme controller must give the results of karma. The subtle laws of karma, which are controlled by the Supreme, cannot be understood by ordinary conditioned souls. Therefore Krsna says that one who can understand Him and how He is acting, controlling everything by subtle laws, immediately becomes freed by His grace. That is the statement of Brahma-samhita (karmani nirdahati kintu ca bhakti-bhajam). One should take to devotional service without reservations and surrender everything to the supreme will of the Lord. That will make one happy in this life and the next.

TEXT 56

TEXT

tvam tata narhasi ca mam krpanam anatham

tyaktum vicaksva pitaram tava soka-taptam  
anjas tarema bhavatapraja-dustaram yad  
dhvantam na yahy akarunena yamena duram

#### SYNONYMS

tvam--you; tata--my dear son; na--not; arhasi--ought; ca--and; mam--me; krpanam--very poor; anatham--without a protector; tyaktum--to give up; vicaksva--look; pitaram--at the father; tava--your; soka-taptam--affected by so much lamentation; anjah--easily; tarema--we can cross; bhavata--by you; apraja-dustaram--very difficult to cross for one without a son; yat--which; dhvantam--the kingdom of darkness; na yahi--do not go away; akarunena--merciless; yamena--with Yamaraja; duram--any further.

#### TRANSLATION

My dear son, I am helpless and very much aggrieved. You should not give up my company. Just look at your lamenting father. We are helpless because without a son we shall have to suffer the distress of going to the darkest hellish regions. You are the only hope by which we can get out of these dark regions. Therefore I request you not to go any further with the merciless Yama.

#### PURPORT

According to the Vedic injunctions, one must accept a wife just to beget a son who can deliver one from the clutches of Yamaraja. Unless one has a son to offer oblations to the pitas, or forefathers, one must suffer in Yamaraja's kingdom. King Citraketu was very much aggrieved, thinking that because his son was going away with Yamaraja he himself would again suffer. The subtle laws exist for the karmis; if one becomes a devotee, he has no more obligations to the laws of karma.

#### TEXT 57

#### TEXT

uttistha tata ta ime sisavo vayasyas  
tvam ahvayanti nrpa-nandana samvihartum  
suptas ciram hy asanaya ca bhavan parito  
bhunksva stanam piba suco hara nah svakanam

#### SYNONYMS

uttistha--kindly get up; tata--my dear son; te--they; ime--all these; sisavah--children; vayasyah--playmates; tvam--you; ahvayanti--are calling; nrpa-nandana--O son of the King; samvihartum--to play with; suptah--you have slept; ciram--for a long time; hi--indeed; asanaya--by hunger; ca--also; bhavan--you; paritah--overcome; bhunksva--please eat; stanam--at the breast (of your mother); piba--drink; sucah--lamentation; hara--just dissipate; nah--of us; svakanam--your relatives.

#### TRANSLATION

My dear son, you have slept a long time. Now please get up. Your playmates are calling you to play. Since you must be very hungry, please get up and suck my breast and dissipate our lamentation.

TEXT 58

TEXT

naham tanuja dadrse hata-mangala te  
mugdha-smitam mudita-viksanam ananabjam  
kim va gato 'sy apunar-anvayam anya-lokam  
nito 'ghrnenā na srnōmi kala giras te

SYNONYMS

na--not; aham--I; tanu-ja--my dear son (born of my body); dadrse--saw; hata-mangala--because of my being the most unfortunate; te--your; mugdha-smitam--with charming smiling; mudita-viksanam--with closed eyes; anana-abjam--lotus face; kim va--whether; gatah--gone away; asi--you are; a-punah-anvayam--from which one does not return; anya-lokam--to another planet, or the planet of Yamaraja; nitah--having been taken away; aghrnenā--by the cruel Yamaraja; na--not; srnōmi--I can hear; kalah--very pleasing; girah--utterances; te--your.

TRANSLATION

My dear son, I am certainly most unfortunate, for I can no longer see your mild smiling. You have closed your eyes forever. I therefore conclude that you have been taken from this planet to another, from which you will not return. My dear son, I can no longer hear your pleasing voice.

TEXT 59

TEXT

sri-suka uvaca  
vilapantya mrtam putram  
iti citra-vilapanaih  
citraketur bhramam tapto  
mukta-kantho ruroda ha

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; vilapantya--with the woman who was lamenting; mrtam--dead; putram--for the son; iti--thus; citra-vilapanaih--with various lamentations; citraketuh--King Citraketu; bhramam--very much; taptah--aggrieved; mukta-kanthah--loudly; ruroda--cried; ha--indeed.

TRANSLATION

Sri Sukadeva Gosvami continued: Accompanied by his wife, who was thus lamenting for her dead son, King Citraketu began crying loudly with an open mouth, being greatly aggrieved.

TEXT 60

TEXT

tayor vilapatoh sarve  
dampatyos tad-anuvratah

ruruduh sma nara naryah  
sarvam asid acetanam

SYNONYMS

tayoh--while the two of them; vilapatoh--were lamenting; sarve--all; dam-patyoh--the King, along with his wife; tat-anuvratah--their followers; ruruduh--cried loudly; sma--indeed; narah--the male members; naryah--the female members; sarvam--the whole kingdom; asit--became; acetanam--almost unconscious.

TRANSLATION

As the King and Queen lamented, all their male and female followers joined them in crying. Because of the sudden accident, all the citizens of the kingdom were almost unconscious.

TEXT 61

TEXT

evam kasmalam apannam  
nasta-samjnam anayakam  
jnatvangira nama rsir  
ajagama sanaradah

SYNONYMS

evam--thus; kasmalam--misery; apannam--having gotten; nasta--lost; samjnam--consciousness; anayakam--without help; jnatva--knowing; angirah--Angira; nama--named; rsih--the saintly person; ajagama--came; sanaradah--with Narada Muni.

TRANSLATION

When the great sage Angira understood that the King was almost dead in an ocean of lamentation, he went there with Narada Rsi. Thus end the Bhaktivedanta purports of the Sixth Canto, Fourteenth Chapter, of the Srimad-Bhagavatam, entitled "King Citraketu's Lamentation."

Chapter Fifteen

The Saints Narada and Angira Instruct King Citraketu

In this chapter, Angira Rsi, along with Narada, consoles Citraketu as far as possible. Angira and Narada Rsi came to relieve the King from excessive lamentation by instructing him about the spiritual significance of life.

The great saints Angira and Narada explained that the relationship between father and son is not factual; it is simply a representation of the illusory energy. The relationship did not exist before, nor will it stay in the future. By the arrangement of time, the relationship exists only in the present. One should not lament for temporary relationships. The entire cosmic manifestation is temporary; although not unreal, it is not factual. By the direction of the Supreme Personality of Godhead, everything created in the material world is transient. By a temporary arrangement, a father begets a child, or a living entity becomes the child of a so-called father. This temporary arrangement is made by the Supreme Lord. Neither the father nor the son exists independently.

As the King listened to the great sages, he was relieved from his false lamentation, and then he inquired about their identity. The great sages presented who they were and instructed that all sufferings are due to the bodily conception of life. When one understands his spiritual identity and surrenders to the Supreme Personality of Godhead, the supreme spiritual person, one becomes actually happy. When one searches for happiness in matter, one must certainly lament for bodily relationships. Self-realization means spiritual realization of one's relationship with Krsna. Such realization ends one's miserable material life.

TEXT 1

TEXT

sri-suka uvaca  
ucatur mrtakopante  
patitam mrtakopamam  
sokabhibhutam rajanam  
bodhayantau sad-uktibhih

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; ucatuh--they spoke; mrtaka--the dead body; upante--near; patitam--fallen; mrtaka-upamam--exactly like another dead body; soka-abhibhutam--very much aggrieved by lamentation; rajanam--to the King; bodhayantau--giving instruction; sat-uktibhih--by instructions that are factual, not temporary.

TRANSLATION

Sri Sukadeva Gosvami said: While King Citraketu, overcome by lamentation, lay like a dead body at the side of the dead body of his son, the two great sages Narada and Angira instructed him about spiritual consciousness as follows.

TEXT 2

TEXT

ko 'yam syat tava rajendra  
bhavan yam anusocati  
tvam casya katamah srstau  
puredanim atah param

SYNONYMS

kah--who; ayam--this; syat--is; tava--to you; raja-indra--O best of kings; bhavan--Your Lordship; yam--whom; anusocati--laments over; tvam--you; ca--and; asya--to him (the dead boy); katamah--who; srstau--in the birth; pura--previously; idanim--at this time, at the present; atah param--and hereafter, in the future.

TRANSLATION

O King, what relationship does the dead body for which you lament have with you, and what relationship do you have with him? You may say that



you are now related as father and son, but do you think this relationship existed before? Does it truly exist now? Will it continue in the future?

#### PURPORT

The instructions given by Narada and Angira Muni are the true spiritual instructions for the illusioned conditioned soul. This world is temporary, but because of our previous karma we come here and accept bodies, creating temporary relationships in terms of society, friendship, love, nationality and community, which are all finished at death. These temporary relationships did not exist in the past, nor will they exist in the future. Therefore at the present moment the so-called relationships are illusions.

#### TEXT 3

#### TEXT

yatha prayanti samyanti  
sroto-vegena balukah  
samyujyante viyujyante  
tatha kalena dehinah

#### SYNONYMS

yatha--just as; prayanti--move apart; samyanti--come together; srotah-vegena--by the force of waves; balukah--the small particles of sand; samyujyante--they are united; viyujyante--they are separated; tatha--similarly; kalena--by time; dehinah--the living entities who have accepted material bodies.

#### TRANSLATION

O King, as small particles of sand sometimes come together and are sometimes separated due to the force of the waves, the living entities who have accepted material bodies sometimes come together and are sometimes separated by the force of time.

#### PURPORT

The misunderstanding of the conditioned soul is the bodily conception of life. The body is material, but within the body is the soul. This is spiritual understanding. Unfortunately, one who is in ignorance, under the spell of material illusion, accepts the body to be the self. He cannot understand that the body is matter. Like small particles of sand, bodies come together and are separated by the force of time, and people falsely lament for unification and separation. Unless one knows this, there is no question of happiness. Therefore in Bhagavad-gita (2.13) this is the first instruction given by the Lord:

dehino 'smin yatha dehe  
kaumaram yauvanam jara  
tatha dehantara-praptir  
dhiras 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." We are

not the body; we are spiritual beings trapped in the body. Our real interest lies in understanding this simple fact. Then we can make further spiritual progress. Otherwise, if we remain in the bodily conception of life, our miserable material existence will continue forever. Political adjustments, social welfare work, medical assistance and the other programs we have manufactured for peace and happiness will never endure. We shall have to undergo the sufferings of material life one after another. Therefore material life is said to be duhkhalayam asasvatam; it is a reservoir of miserable conditions.

#### TEXT 4

#### TEXT

yatha dhanasu vai dhana  
bhavanti na bhavanti ca  
evam bhutani bhutesu  
coditanisa-mayaya

#### SYNONYMS

yatha--just as; dhanasu--through seeds of paddy; vai--indeed; dhanah--grains; bhavanti--are generated; na--not; bhavanti--are generated; ca--also; evam--in this way; bhutani--the living entities; bhutesu--in other living entities; coditani--impelled; isa-mayaya--by the potency or power of the Supreme Personality of Godhead.

#### TRANSLATION

When seeds are sown in the ground, they sometimes grow into plants and sometimes do not. Sometimes the ground is not fertile, and the sowing of seeds is unproductive. Similarly, sometimes a prospective father, being impelled by the potency of the Supreme Lord, can beget a child, but sometimes conception does not take place. Therefore one should not lament over the artificial relationship of parenthood, which is ultimately controlled by the Supreme Lord.

#### PURPORT

Maharaja Citraketu was actually not destined to get a son. Therefore although he married hundreds and thousands of wives, all of them proved barren, and he could not beget even one child. When Angira Rsi came to see the King, the King requested the great sage to enable him to have at least one son. Because of the blessing of Angira Rsi, a child was sent by the grace of maya, but the child was not to live for long. Therefore in the beginning Angira Rsi told the King that he would beget a child who would cause jubilation and lamentation.

King Citraketu was not destined to get a child by providence, or the will of the Supreme. Just as sterile grain cannot produce more grain, a sterile person, by the will of the Supreme Lord, cannot beget a child. Sometimes a child is born even to an impotent father and sterile mother, and sometimes a potent father and fertile mother are childless. Indeed, sometimes a child is born despite contraceptive methods, and therefore the parents kill the child in the womb. In the present age, killing children in the womb has become a common practice. Why? When contraceptive methods are taken, why don't they act? Why is a child sometimes produced so that the father and mother have to kill it in the womb? We must conclude that our arrangement of so-called scientific

knowledge cannot determine what will take place; what is enacted actually depends on the supreme will. It is by the supreme will that we are situated in certain conditions in terms of family, community and personality. These are all arrangements of the Supreme Lord according to our desires under the spell of maya, illusion. In devotional life, therefore, one should not desire anything, since everything depends on the Supreme Personality of Godhead. As stated in Bhakti-rasamrta-sindhu (1.1.11):

anyabhilasita-sunyam  
jnana-karmady-anavrtam  
anukulyena krsnanu-  
silanam bhaktir uttama

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." One should act only to develop Krsna consciousness. For everything else, one should fully depend upon the Supreme Person. We should not create plans that will ultimately make us frustrated.

#### TEXT 5

#### TEXT

vayam ca tvam ca ye ceme  
tulya-kalas caracarah  
janma-mrtyor yatha pascat  
pran naivam adhunapi bhoh

#### SYNONYMS

vayam--we (the great sages and the ministers and adherents of the King); ca--and; tvam--you; ca--also; ye--who; ca--also; ime--these; tulya-kalah--assembled at the same time; cara-acarah--moving and not moving; janma--birth; mrtyoh--and death; yatha--just as; pascat--after; prak--before; na--not; evam--thus; adhuna--at present; api--although; bhoh--O King.

#### TRANSLATION

O King, both you and us--your advisers, wives and ministers--as well as everything moving and not moving throughout the entire cosmos at this time, are in a temporary situation. Before our birth this situation did not exist, and after our death it will exist no longer. Therefore our situation now is temporary, although it is not false.

#### PURPORT

The Mayavadi philosophers say, brahma satyam jagan mithya: Brahman, the living being, is factual, but his present bodily situation is false. According to the Vaisnava philosophy, however, the present situation is not false but temporary. It is like a dream. A dream does not exist before one falls asleep, nor does it continue after one awakens. The period for dreaming exists only between these two, and therefore it is false in the sense that it is impermanent. Similarly, the entire material creation, including our own creation and those of others, is impermanent. We do not lament for the situation in a dream before the dream takes

place or after it is over, and so during the dream, or during a dreamlike situation, one should not accept it as factual and lament about it. This is real knowledge.

#### TEXT 6

#### TEXT

bhutair bhutani bhutesah  
srjaty avati hanti ca  
atma-srstair asvatantrair  
anapekso 'pi balavat

#### SYNONYMS

bhutaih--by some living beings; bhutani--other living entities; bhutaisah--the Supreme Personality of Godhead, the master of everything; srjati--creates; avati--maintains; hanti--kills; ca--also; atma-srstaih--who are created by Him; asvatantraih--not independent; anapeksah--not interested (in creation); api--although; bala-vat--like a boy.

#### TRANSLATION

The Supreme Personality of Godhead, the master and proprietor of everything, is certainly not interested in the temporary cosmic manifestation. Nonetheless, just as a boy at the beach creates something in which he is not interested, the Lord, keeping everything under His control, causes creation, maintenance and annihilation. He creates by engaging a father to beget a son, He maintains by engaging a government or king to see to the public's welfare, and He annihilates through agents for killing, such as snakes. The agents for creation, maintenance and annihilation have no independent potency, but because of the spell of the illusory energy, one thinks himself the creator, maintainer and annihilator.

#### PURPORT

No one can independently create, maintain or annihilate. Bhagavad-gita (3.27) therefore says:

prakrteh kriyamanani  
gunaih karmani sarvasah  
ahankara-vimudhatma  
kartaham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." Prakrti, material nature, as directed by the Supreme Personality of Godhead, induces all living entities to create, maintain or annihilate according to the modes of nature. But the living entity, without knowledge of the Supreme Person and His agent the material energy, thinks that he is the doer. In fact, he is not at all the doer. As an agent of the supreme doer, the Supreme Lord, one should abide by the Lord's orders. The present chaotic conditions of the world are due to the ignorance of leaders who forget that they have been appointed to act by the Supreme Personality of Godhead. Because they have been appointed by the Lord, their duty is to consult the Lord and act accordingly. The book for consultation is Bhagavad-gita, in which the

Supreme Lord gives directions. Therefore those who are engaged in creation, maintenance and annihilation should consult the Supreme Person, who has appointed them, and should act accordingly. Then everyone will be satisfied, and there will be no disturbances.

#### TEXT 7

#### TEXT

dehena dehino rajan  
dehad deho 'bhijayate  
bijad eva yatha bijam  
dehy artha iva sasvatah

#### SYNONYMS

dehena--by the body; dehinah--of the father possessing a material body; rajan--O King; dehat--from the body (of the mother); dehah--another body; abhijayate--takes birth; bijat--from one seed; eva--indeed; yatha--just as; bijam--another seed; dehi--a person who has accepted a material body; arthah--the material elements; iva--like; sasvatah--eternal.

#### TRANSLATION

As from one seed another seed is generated, O King, so from one body [the body of the father], through another body [the body of the mother], a third body is generated [the body of a son]. As the elements of the material body are eternal, the living entity who appears through these material elements is also eternal.

#### PURPORT

From Bhagavad-gita we understand that there are two energies, namely the superior energy and inferior energy. Inferior energy consists of the five gross and three subtle material elements. The living entity, who represents the superior energy, appears in different types of bodies through these elements by the manipulation or supervision of the material energy. Actually both the material and spiritual energies--matter and spirit--exist eternally as potencies of the Supreme Personality of Godhead. The potent entity is the Supreme Person. Since the spiritual energy, the living being, who is part and parcel of the Supreme Lord, desires to enjoy this material world, the Lord gives him a chance to accept different types of material bodies and enjoy or suffer in different material conditions. Factually, the spiritual energy, the living entity who desires to enjoy material things, is manipulated by the Supreme Lord. The so-called father and mother have nothing to do with the living entity. As a result of his own choice and karma, the living being takes different bodies through the agency of so-called fathers and mothers.

#### TEXT 8

#### TEXT

deha-dehi-vibhago 'yam  
aviveka-krtah pura  
jati-vyakti-vibhago 'yam  
yatha vastuni kalpitah

#### SYNONYMS

deha--of this body; dehi--and the proprietor of the body; vibhagah--the division; ayam--this; aviveka--from ignorance; krtah--made; pura--from time immemorial; jati--of the class or caste; vyakti--and the individual; vibhagah--division; ayam--this; yatha--just as; vastuni--in the original object; kalpitah--imagined.

#### TRANSLATION

Divisions of generalization and specification, such as nationality and individuality, are the imaginations of persons who are not advanced in knowledge.

#### PURPORT

Actually there are two energies--material and spiritual. Both of them are ever-existing because they are emanations from the eternal truth, the Supreme Lord. Because the individual soul, the individual living entity, has desired to act in forgetfulness of his original identity since time immemorial, he is accepting different positions in material bodies and being designated according to many divisions of nationality, community, society, species and so on.

#### TEXT 9

#### TEXT

sri-suka uvaca  
evam asvasito raja  
citraketur dvijoktibhih  
vimrjya panina vaktram  
adhi-mlanam abhasata

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus; asvasitah--being enlightened or given hope; raja--the King; citraketuh--Citraketu; dvija-uktibhih--by the instructions of the great brahmanas (Narada and Angira Rsi); vimrjya--wiping off; panina--by the hand; vaktram--his face; adhi-mlanam--shriveled due to lamentation; abhasata--spoke intelligently.

#### TRANSLATION

Sri Sukadeva Gosvami continued: Thus enlightened by the instructions of Narada and Angira, King Citraketu became hopeful with knowledge. Wiping his shriveled face with his hand, the King began to speak.

#### TEXT 10

#### TEXT

sri-rajovaca  
kau yuvam jnana-sampannau  
mahisthau ca mahiyasam  
avadhutena vesena  
gudhav iha samagatau

#### SYNONYMS

sri-raja uvaca--King Citraketu said; kau--who; yuvam--you two; jnana-sampannau--fully developed in knowledge; mahisthau--the greatest; ca--also; mahiyasam--among other great personalities; avadhutena--of the liberated wandering mendicants; vesena--by the dress; gudhau--disguised; iha--in this place; samagatau--arrived.

#### TRANSLATION

King Citraketu said: You have both come here dressed like avadhutas, liberated persons, just to cover your identities, but I see that of all men, you are the most elevated in awareness. You know everything as it is. Therefore you are the greatest of all great personalities.

#### TEXT 11

#### TEXT

caranti hy avanau kamam  
brahmana bhagavat-priyah  
madsam gramya-buddhinam  
bodhayonmatta-linginah

#### SYNONYMS

caranti--wander; hi--indeed; avanau--on the surface of the world; kamam--according to desire; brahmanah--the brahmanas; bhagavat-priyah--who are also Vaisnavas, very dear to the Personality of Godhead; madsam--of those like me; gramya-buddhinam--who are obsessed with temporary material consciousness; bodhaya--for the awakening; unmatta-linginah--who dress as if madmen.

#### TRANSLATION

Brahmanas who are exalted to the position of Vaisnavas, the most dear servants of Krsna, sometimes dress like madmen. Just to benefit materialists like us, who are always attached to sense gratification, and just to dissipate our ignorance, these Vaisnavas wander on the surface of the globe according to their desire.

#### TEXTS 12-15

#### TEXT

kumaro narada rbhur  
angira devalo 'sintah  
apantaratama vyaso  
markandeyo 'tha gautamah

vasistho bhagavan ramah  
kapilo badarayanih  
durvasa yajnavalkyas ca  
jatukarnas tatharunih

romasas cyavano datta  
asurih sapatanjali

rsir veda-sira dhaumyo  
munih pancasikhas tatha

hiranyanabhah kausalyah  
srutadeva rtadhvajah  
ete pare ca siddhesas  
caranti jnana-hetavah

#### SYNONYMS

kumarah--Sanat-kumara; naradah--Narada Muni; rbhuh--Rbhu; angirah--Angira; devalah--Devala; asitah--Asita; apantaratamah--Vyasa's previous name, Apantaratama; vyasah--Vyasa; markandeyah--Markandeya; atha--and; gautamah--Gautama; vasistah--Vasistha; bhagavan ramah--Lord Parasurama; kapilah--Kapila; badarayanih--Sukadeva Gosvami; durvasah--Durvasa; yajnavalkyah--Yajnavalkya; ca--also; jatukarnah--Jatukarna; tatha--as well as; aruni--Aruni; romasah--Romasa; cyavanah--Cyavana; dattah--Dattatreya; asurih--Asuri; sa-patanjali--with Patanjali Rsi; rsih--the sage; veda-sirah--the head of the Vedas; dhaumyah--Dhaumya; munih--the sage; pancasikhah--Pancasikha; tatha--so also; hiranyanabhah--Hiranyanabha; kausalyah--Kausalya; srutadevah--Srutadeva; rtadhvajah--Rtadhvaja; ete--all of these; pare--others; ca--and; siddha-isah--the masters of mystic power; caranti--wander; jnana-hetavah--very learned persons who preach all over the world.

#### TRANSLATION

O great souls, I have heard that among the great and perfect persons wandering the surface of the earth to instruct knowledge to people covered by ignorance are Sanat-kumara, Narada, Rbhu, Angira, Devala, Asita, Apantaratama [Vyasadeva], Markandeya, Gautama, Vasistha, Bhagavan Parasurama, Kapila, Sukadeva, Durvasa, Yajnavalkya, Jatukarna and Aruni. Others are Romasa, Cyavana, Dattatreya, Asuri, Patanjali, the great sage Dhaumya who is like the head of the Vedas, the sage Pancasikha, Hiranyanabha, Kausalya, Srutadeva and Rtadhvaja. You must certainly be among them.

#### PURPORT

The word jnana-hetavah is very significant because great personalities like those listed in these verses wander on the surface of the globe not to mislead the populace, but to distribute real knowledge. Without this knowledge, human life is wasted. The human form of life is meant for realization of one's relationship with Kṛṣṇa, or God. One who lacks this knowledge is categorized among the animals. The Lord Himself says in Bhagavad-gita (7.15):

na mam duskrino mudhah  
prapadyante naradhamah  
mayayapahrta-jnana  
asuram bhavam asritah

"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."

Ignorance is the bodily conception of life (yasyatma-buddhih kunape tri-dhatuke. .. sa eva go-kharah). Practically everyone throughout the universe, especially on this planet, Bhurloka, thinks that there is no



separate existence of the body and soul and therefore no need of self-realization. But that is not a fact. Therefore all the brahmanas listed here, being devotees, travel all over the world to awaken Krsna consciousness in the hearts of such foolish materialists.

The acaryas mentioned in these verses are described in the Mahabharata. The word pancasikha is also important. One who is liberated from the conceptions of annamaya, pranamaya, manomaya, vijnanamaya and anandamaya and who is perfectly aware of the subtle coverings of the soul is called pancasikha. According to the statements of the Mahabharata (Santi-parva, Chapters 218-219), an acarya named Pancasikha took birth in the family of Maharaja Janaka, the ruler of Mithila. The Sankhya philosophers accept Pancasikhacarya as one of them. Real knowledge pertains to the living entity dwelling within the body. Unfortunately, because of ignorance, the living entity identifies himself with the body and therefore feels pleasure and pain.

#### TEXT 16

#### TEXT

tasmad yuvam gramya-pasor  
mama mudha-dhiyah prabhu  
andhe tamasi magnasya  
jnana-dipa udiryatam

#### SYNONYMS

tasmad--therefore; yuvam--both of you; gramya-pasoh--of an animal like a hog, pig or dog; mama--me; mudha-dhiyah--who am very foolish (due to having no spiritual knowledge); prabhu--O my two lords; andhe--in blind; tamasi--darkness; magnasya--of one who is absorbed; jnana-dipah--the torchlight of knowledge; udiryatam--let it be ignited.

#### TRANSLATION

Because you are great personalities, you can give me real knowledge. I am as foolish as a village animal like a pig or dog because I am merged in the darkness of ignorance. Therefore, please ignite the torch of knowledge to save me.

#### PURPORT

This is the way to receive knowledge. One must submit oneself at the lotus feet of great personalities who can actually deliver transcendental knowledge. It is therefore said, tasmad gurum prapadyeta jijnasuh sreya uttamam: "One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him." Only one who is actually eager to receive knowledge to eradicate the darkness of ignorance is eligible to approach a guru, or spiritual master. The guru should not be approached for material benefits. One should not approach a guru just to cure some disease or receive some miraculous benefit. This is not the way to approach the guru. Tad-vijnanartham: one should approach the guru to understand the transcendental science of spiritual life. Unfortunately, in this age of Kali there are many bogus gurus who display magic to their disciples, and many foolish disciples want to see such magic for material benefits. These disciples are not interested in pursuing spiritual life to save themselves from the darkness of ignorance. It is said:

om ajnana-timirandhasya  
jnananjana-salakaya  
caksur unmilitam yena  
tasmai sri-gurave namah

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him." This gives the definition of the guru. Everyone is in the darkness of ignorance. Therefore everyone needs to be enlightened with transcendental knowledge. One who enlightens his disciple and saves him from rotting in the darkness of ignorance in this material world is a true guru.

TEXT 17

TEXT

sri-angira uvaca  
aham te putra-kamasya  
putrado 'smy angira nrpa  
esa brahma-sutah saksan  
narado bhagavan rsih

SYNONYMS

sri-angirah uvaca--the great sage Angira said; aham--I; te--of you; putra-kamasya--desiring to have a son; putra-dah--the giver of the son; asmi--am; angirah--Angira Rsi; nrpa--O King; esah--this; brahma-sutah--the son of Lord Brahma; saksat--directly; naradah--Narada Muni; bhagavan--the most powerful; rsih--sage.

TRANSLATION

Angira said: My dear King, when you desired to have a son, I approached you. Indeed, I am the same Angira Rsi who gave you this son. As for this rsi, he is the great sage Narada, the direct son of Lord Brahma

TEXTS 18-19

TEXT

ittham tvam putra-sokena  
magnam tamasi dustare  
atad-arham anusmrtya  
mahapurusa-gocaram

anugrahaya bhavatah  
praptav avam iha prabho  
brahmanyo bhagavad-bhakto  
navasaditum arhasi

SYNONYMS

ittham--in this way; tvam--you; putra-sokena--because of grief at the death of your son; magnam--merged; tamasi--in darkness; dustare--insurmountable; a-tat-arham--unsuitable for a person like you; anusmrtya-

-remembering; maha-purusa--the Supreme Personality of Godhead; gocaram--who are advanced in understanding; anugrahaya--just to show favor; bhavatah--toward you; praptau--arrived; avam--we two; iha--in this place; prabho--O King; brahmanyah--one who is situated in the Supreme Absolute Truth; bhagavat-bhaktah--an advanced devotee of the Supreme Personality of Godhead; na--not; avasaditum--to lament; arhasi--you deserve.

#### TRANSLATION

My dear King, you are an advanced devotee of the Supreme Personality of Godhead. To be absorbed in lamentation for the loss of something material is unsuitable for a person like you. Therefore we have both come to relieve you from this false lamentation, which is due to your being merged in the darkness of ignorance. For those who are advanced in spiritual knowledge to be affected by material loss and gain is not at all desirable.

#### PURPORT

Several words in this verse are very important. The word maha-purusa refers to advanced devotees and also to the Supreme Personality of Godhead. Maha means "the supreme," and purusa means "person." One who always engages in the service of the Supreme Lord is called maha-paurusika. Sukadeva Gosvami and Maharaja Pariksit are sometimes addressed as maha-paurusika. A devotee should always aspire to engage in the service of advanced devotees. As Srila Narottama dasa Thakura has sung:

tandera carana sevi bhakta-sane vasa  
janame janame haya, ei abhilasa

A devotee should always aspire to live in the association of advanced devotees and engage in the service of the Lord through the parampara system. One should serve the mission of Sri Caitanya Mahaprabhu through the instructions of the great Gosvamis of Vrndavana. This is called tandera carana sevi. While serving the lotus feet of the Gosvamis, one should live in the association of devotees (bhakta-sane vasa). This is the business of a devotee. A devotee should not aspire for material profit or lament for material loss. When Angira Rsi and Narada saw that Maharaja Citraketu, an advanced devotee, had fallen in the darkness of ignorance and was lamenting for the material body of his son, by their causeless mercy they came to advise him so that he could be saved from this ignorance.

Another significant word is brahmanya. The Supreme Personality of Godhead is sometimes addressed by the prayer namo brahmanya-devaya, which offers obeisances unto the Lord because He is served by the devotees. Therefore this verse states, brahmanyo bhagavad-bhakto navasaditum arhasi. This is the symptom of an advanced devotee. Brahma-bhuta prasannatma. For a devotee--an advanced, self-realized soul--there is no cause for material jubilation or lamentation. He is always transcendental to conditional life.

#### TEXT 20

#### TEXT

tadaiva te param jnanam  
dadami grham agatah  
jnatvanyabhinivesam te

putram eva dadamy aham

SYNONYMS

tada--then; eva--indeed; te--unto you; param--transcendental; jnanam--knowledge; dadami--I would have delivered; grham--to your home; agatah--came; jnatva--knowing; anya-abhinivesam--absorption in something else (in material things); te--your; putram--a son; eva--only; dadami--gave; aham--I.

TRANSLATION

When I first came to your home, I could have given you the supreme transcendental knowledge, but when I saw that your mind was absorbed in material things, I gave you only a son, who caused you jubilation and lamentation.

TEXTS 21-23

TEXT

adhuna putrinam tapo  
bhavataivanubhuyate  
evam dara grha rayo  
vividhaisvarya-sampadah

sabdadayas ca visayas  
cala rajya-vibhutayah  
mahi rajyam balam koso  
bhrtyamatya-suhrj-janah

sarve 'pi suraseneme  
soka-moha-bhayartidah  
gandharva-nagara-prakhyah  
svapna-maya-manorathah

SYNONYMS

adhuna--at the present moment; putrinam--of persons who have children; tapah--the tribulation; bhavata--by you; eva--indeed; anubhuyate--is experienced; evam--in this way; darah--good wife; grhah--residence; rayah--riches; vividha--various; aisvarya--opulences; sampadah--prosperities; sabda-adayah--sound and so on; ca--and; visayah--the objects of sense gratification; calah--temporary; rajya--of the kingdom; vibhutayah--opulences; mahi--land; rajyam--kingdom; balam--strength; kosah--treasury; bhrtya--servants; amatya--ministers; suhrt-janah--allies; sarve--all; api--indeed; surasena--O King of Surasena; ime--these; soka--of lamentation; moha--of illusion; bhaya--of fear; arti--and distress; dah--givers; gandharva-nagara-prakhyah--headed by the illusory sight of a gandharva-nagara, a big palace within the forest; svapna--dreams; maya--illusions; manorathah--and concoctions of the mind.

TRANSLATION

My dear King, now you are actually experiencing the misery of a person who has sons and daughters. O King, owner of the state of Surasena, one's wife, his house, the opulence of his kingdom, and his various other opulences and objects of sense perception are all the same in that they

are temporary. One's kingdom, military power, treasury, servants, ministers, friends and relatives are all causes of fear, illusion, lamentation and distress. They are like a gandharva-nagara, a nonexistent palace that one imagines to exist in the forest. Because they are impermanent, they are no better than illusions, dreams and mental concoctions.

#### PURPORT

This verse describes the entanglement of material existence. In material existence, the living entity possesses many things--the material body, children, wife and so on (dehapatya-kalatradisu). One may think that these will give him protection, but that is impossible. In spite of all these possessions, the spirit soul has to give up his present situation and accept another. The next situation may be unfavorable, but even if it is favorable, one must give it up and again accept another body. In this way, one's tribulation in material existence continues. A sane man should be perfectly aware that these things will never be able to give him happiness. One must be situated in his spiritual identity and eternally serve the Supreme Personality of Godhead as a devotee. Angira Rsi and Narada Muni gave this instruction to Maharaja Citraketu.

#### TEXT 24

#### TEXT

drsyamana vinarthena  
na drsyante manobhavah  
karmabhir dhyayato nana-  
karmani manaso 'bhavan

#### SYNONYMS

drsyamanah--being perceived; vina--without; arthena--substance or reality; na--not; drsyante--are seen; manobhavah--creations of mental concoction; karmabhir--by fruitive activities; dhyayatah--meditating upon; nana--various; karmani--fruitive activities; manasah--from the mind; abhavan--appear.

#### TRANSLATION

These visible objects like wife, children and property are like dreams and mental concoctions. Actually what we see has no permanent existence. It is sometimes seen and sometimes not. Only because of our past actions do we create such mental concoctions, and because of these concoctions, we perform further activities.

#### PURPORT

Everything material is a mental concoction because it is sometimes visible and sometimes not. At night when we dream of tigers and snakes, they are not actually present, but we are afraid because we are affected by what we envision in our dreams. Everything material is like a dream because it actually has no permanent existence.

Srila Visvanatha Cakravarti Thakura writes as follows in his commentary: arthena vyaghra-sarpadina vinaiva drsyamanah svapnadi-bhange sati na drsyante tad evam daradayo 'vastava-vastu-bhutas svapnadayo 'vastu-bhutas ca sarve manobhavah mano-vasana janyatvan manobhavah. At

night one dreams of tigers and snakes, and while dreaming he actually sees them, but as soon as the dream is broken they no longer exist. Similarly, the material world is a creation of our mental concoctions. We have come to this material world to enjoy material resources, and by mental concoction we discover many, many objects of enjoyment because our minds are absorbed in material things. This is why we receive various bodies. According to our mental concoctions we work in various ways, desiring various achievements, and by nature and the order of the Supreme Personality of Godhead (karmana-daiva-netrena) we get the advantages we desire. Thus we become more and more involved with material concoctions. This is the reason for our suffering in the material world. By one kind of activity we create another, and they are all products of our mental concoctions.

#### TEXT 25

#### TEXT

ayam hi dehino deho  
dravya-jnana-kriyatmakah  
dehino vividha-klesa-  
santapa-krd udahrtah

#### SYNONYMS

ayam--this; hi--certainly; dehinah--of the living entity; dehah--body; dravya-jnana-kriya-atmakah--consisting of the material elements, the senses for acquiring knowledge, and the acting senses; dehinah--of the living entity; vividha--various; klesa--sufferings; santapa--and of pains; krt--the cause; udahrtah--is declared.

#### TRANSLATION

The living entity in the bodily conception of life is absorbed in the body, which is a combination of the physical elements, the five senses for gathering knowledge, and the five senses of action, along with the mind. Through the mind the living entity suffers three kinds of tribulations--adhibhautika, adhidaivika and adhyatmika. Therefore this body is a source of all miseries.

#### PURPORT

In the Fifth Canto (5.5.4), while instructing his sons, Rsabhadeva said, asann api klesada asa dehah: the body, although temporary, is the cause of all the miseries of material existence. As already discussed in the previous verse, the entire material creation is based on mental concoction. The mind sometimes induces us to think that if we purchase an automobile we can enjoy the physical elements, such as earth, water, air and fire, combined in forms of iron, plastic, petrol and so on. Working with the five material elements (panca-bhutas), as well as with our five knowledge-gathering senses like the eyes, ears and tongue and our five active senses like the hands and legs, we become involved in the material condition. Thus we are subjected to the tribulations known as adhyatmika, adhidaivika and adhibhautika. The mind is the center because the mind creates all these things. As soon as the material object is struck, however, the mind is affected, and we suffer. For example, with the material elements, the working senses and the knowledge-gathering senses we create a very nice car, and when the car is accidentally smashed in a

collision, the mind suffers, and through the mind the living entity suffers.

The fact is that the living entity, while concocting with the mind, creates the material condition. Because matter is destructible, through the material condition the living entity suffers. Otherwise, the living entity is detached from all material conditions. When one comes to the Brahman platform, the platform of spiritual life, fully understanding that he is a spiritual soul (aham brahmasmi), he is no longer affected by lamentation or hankering. As the Lord says in Bhagavad-gita (18.54):

brahma-bhutih prasannatma  
na socati na kankasati

"One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything." Elsewhere in Bhagavad-gita (15.7) the Lord says:

mamaivamsu jiva-loke  
jiva-bhutih sanatana  
manah-sasthanindriyani  
prakrti-sthani karsati

"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 entity is actually part and parcel of the Supreme Personality of Godhead and is unaffected by material conditions, but because the mind (manah) is affected, the senses are affected, and the living entity struggles for existence within this material world.

TEXT 26

TEXT

tasmat svasthena manasa  
vimrsya gatim atmanah  
dvaite dhruvartha-visrambham  
tyajopasamam avisa

SYNONYMS

tasmat--therefore; svasthena--with a careful; manasa--mind; vimrsya--considering; gatim--real position; atmanah--of yourself; dvaite--in the duality; dhruva--as permanent; artha--object; visrambham--belief; tyaja--give up; upasamam--a peaceful condition; avisa--take to.

TRANSLATION

Therefore, O King Citraketu, carefully consider the position of the atma. In other words, try to understand who you are--whether body, mind or soul. Consider where you have come from, where you are going after giving up this body, and why you are under the control of material lamentation. Try to understand your real position in this way, and then you will be able to give up your unnecessary attachment. You will also be able to give up the belief that this material world, or anything not directly in touch with service to Krsna, is eternal. Thus you will obtain peace.

## PURPORT

The Krsna consciousness movement is factually endeavoring to bring human society to a sober condition. Because of a misdirected civilization, people are jumping in materialistic life like cats and dogs, performing all sorts of abominable, sinful actions and becoming increasingly entangled. The Krsna consciousness movement includes self-realization because one is first directed by Lord Krsna to understand that one is not the body but the owner of the body. When one understands this simple fact, he can direct himself toward the goal of life. Because people are not educated in terms of the goal of life, they are working like madmen and becoming more and more attached to the material atmosphere. The misguided man accepts the material condition as everlasting. One must give up his faith in material things and give up attachment for them. Then one will be sober and peaceful.

## TEXT 27

### TEXT

sri-narada uvaca  
etam mantropanisadam  
praticcha prayato mama  
yam dharayan sapta-ratrad  
drasta sankarsanam vibhum

### SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; etam--this; mantra-upanisadam--Upanisad in the form of a mantra by which one can achieve the highest goal of life; praticcha--accept; prayatah--with great attention (after finishing the funeral ceremony of your dead son); mama--from me; yam--which; dharayan--accepting; sapta-ratrat--after seven nights; drasta--you will see; sankarsanam--the Supreme Personality of Godhead, Sankarsana; vibhum--the Lord.

### TRANSLATION

The great sage Narada continued: My dear King, attentively receive from me a mantra, which is most auspicious. After accepting it from me, in seven nights you will be able to see the Lord face to face.

## TEXT 28

### TEXT

yat-pada-mulam upasrtya narendra purve  
sarvadayo bhramam imam dvitayam visrjya  
sadyas tadiyam atulanadhikam mahitvam  
prapur bhavan api param na cirad upaiti

### SYNONYMS

yat-pada-mulam--the lotus feet of whom (Lord Sankarsana); upasrtya--obtaining shelter at; nara-indra--O King; purve--formerly; sarva-adayah--great demigods like Lord Mahadeva; bhramam--illusion; imam--this; dvitayam--consisting of duality; visrjya--giving up; sadyah--immediately; tadiyam--His; atula--unequaled; anadhikam--unsurpassed; mahitvam--



glories; prapuh--achieved; bhavan--yourself; api--also; param--the  
supreme abode; na--not; cirat--after a long time; upaiti--will obtain.

#### TRANSLATION

My dear King, in former days Lord Siva and other demigods took shelter of the lotus feet of Sankarsana. Thus they immediately got free from the illusion of duality and achieved unequaled and unsurpassed glories in spiritual life. You will very soon attain that very same position. Thus end the Bhaktivedanta purports of the Sixth Canto, Fifteenth Chapter, of the Srimad-Bhagavatam, entitled "The Saints Narada and Angira Instruct King Citraketu."

#### Chapter Sixteen

#### King Citraketu Meets the Supreme Lord

As related in this chapter, Citraketu was able to talk with his dead son and hear from him the truth of life. When Citraketu was appeased, the great sage Narada gave him a mantra, and by chanting this mantra Citraketu found shelter at the lotus feet of Sankarsana.

The living entity is eternal. Thus he has neither birth nor death (na hanyate hanyamane sarire). According to the reactions of one's fruitive activities, one takes birth in various species of life among the birds, beasts, trees, human beings, demigods and so on, thus rotating through various bodies. For a certain period of time, one receives a particular type of body as a son or father in a false relationship. All our relationships in this material world with friends, relatives or enemies consist of duality, in which one feels happy and distressed on the basis of illusion. The living entity is actually a spiritual soul who is part and parcel of God and has nothing to do with relationships in the world of duality. Therefore Narada Muni advised Citraketu not to lament for his so-called dead son.

After hearing instructions from their dead child, Citraketu and his wife could understand that all relationships in this material world are causes of misery. The queens who had administered poison to the son of Krtadyuti were very much ashamed. They atoned for the sinful act of killing a child and gave up their aspiration to have sons. Thereafter, Narada Muni chanted prayers to Narayana, who exists as catur-vyuha, and instructed Citraketu about the Supreme Lord, who creates, maintains and annihilates everything and who is the master of the material nature. After instructing King Citraketu in this way, he returned to Brahmaloaka. These instructions about the Absolute Truth are called the maha-vidya. After being initiated by Narada Muni, King Citraketu chanted the maha-vidya, and after one week he attained the presence of Lord Sankarsana, who was surrounded by the four Kumaras. The Lord was nicely dressed in bluish garments, with a helmet and ornaments of gold. His face appeared very happy. In the presence of Lord Sankarsana, Citraketu offered his obeisances and began to offer prayers.

In his prayers, Citraketu said that millions of universes rest in the pores of Sankarsana, who is limitless, having no beginning and end. The Lord is well known to the devotees for His eternity. The difference between worshiping the Lord and worshiping the demigods is that the worshiper of the Lord also becomes eternal, whereas whatever benedictions one can get from the demigods are impermanent. Unless one becomes a devotee, one cannot understand the Supreme Personality of Godhead.

After Citraketu finished his prayers, the unlimited Supreme Lord explained knowledge of Himself to Citraketu.

TEXT

sri-badarayanir uvaca  
atha deva-rsi rajan  
samparetam nrpatmajam  
darsayitveti hovaca  
jnatinam anusocatam

SYNONYMS

sri-badarayanir uvaca--Sri Sukadeva Gosvami said; atha--thus; deva-rsih--the great sage Narada; rajan--O King; samparetam--dead; nrpatmajam--the son of the King; darsayitva--making visible; iti--thus; ha--indeed; uvaca--explained; jnatinam--to all the relatives; anusocatam--who were lamenting.

TRANSLATION

Sri Sukadeva Gosvami said: My dear King Pariksit, by his mystic power the great sage Narada brought the dead son into the vision of all the lamenting relatives and then spoke as follows.

TEXT 2

TEXT

sri-narada uvaca  
jivatman pasya bhadram te  
mataram pitaram ca te  
suhrho bandhavas taptah  
suca tvat-krtaya bhram

SYNONYMS

sri-naradah uvaca--Sri Narada Muni said; jiva-atman--O living entity; pasya--just see; bhadram--good fortune; te--unto you; mataram--the mother; pitaram--the father; ca--and; te--of you; suhrdah--friends; bandhavah--relatives; taptah--aggrieved; suca--by lamentation; tvat-krtaya--because of you; bhram--very greatly.

TRANSLATION

Sri Narada Muni said: O living entity, all good fortune unto you. Just see your father and mother. All your friends and relatives are overwhelmed with grief because of your passing away.

TEXT 3

TEXT

kalevaram svam avisya  
sesam ayuh suhrd-vrtah  
bhunksva bhogan pitr-prattan  
adhitistha nrpasanam

SYNONYMS

kalevaram--body; svam--your own; avisya--entering; sesam--the balance; ayuh--duration of life; suhrt-vrtah--surrounded by your friends and relatives; bhunksva--just enjoy; bhogan--all enjoyable opulences; pitr--by your father; prattan--awarded; adhitistha--accept; nrpa-asanam--the throne of the king.

#### TRANSLATION

Because you died untimely, the balance of your lifetime still remains. Therefore you may reenter your body and enjoy the remainder of your life, surrounded by your friends and relatives. Accept the royal throne and all the opulences given by your father.

#### TEXT 4

#### TEXT

jiva uvaca  
kasmin janmany ami mahyam  
pitaro mataro 'bhavan  
karmabhir bhramyamanasya  
deva-tiryan-nr-yonisu

#### SYNONYMS

jivah uvaca--the living entity said; kasmin--in which; janmani--birth; ami--all those; mahyam--to me; pitarah--fathers; matarah--mothers; abhavan--were; karmabhih--by the results of fruitive action; bhramyamanasya--who am wandering; deva-tiryak--of the demigods and the lower animals; nr--and of the human species; yonisu--in the wombs.

#### TRANSLATION

By the mystic power of Narada Muni, the living entity reentered his dead body for a short time and spoke in reply to Narada Muni's request. He said: According to the results of my fruitive activities, I, the living being, transmigrate from one body to another, sometimes going to the species of the demigods, sometimes to the species of lower animals, sometimes among the vegetables, and sometimes to the human species. Therefore, in which birth were these my mother and father? No one is actually my mother and father. How can I accept these two people as my parents?

#### PURPORT

Here it is made clear that the living being enters a material body that is like a machine created by the five gross elements of material nature (earth, water, fire, air and sky) and the three subtle elements (mind, intelligence and ego). As confirmed in Bhagavad-gita, there are two separate identities, called the inferior and superior natures, which both belong to the Supreme Personality of Godhead. According to the results of a living entity's fruitive actions, he is forced to enter the material elements in different types of bodies.

This time the living entity was supposed to have been the son of Maharaja Citraketu and Queen Krtadyuti because according to the laws of nature he had entered a body made by the King and Queen. Actually, however, he was not their son. The living entity is the son of the Supreme Personality of Godhead, and because he wants to enjoy this

material world, the Supreme Lord gives him a chance to enter various bodies. The living entity has no true relationship with the material body he gets from his material father and mother. He is part and parcel of the Supreme Lord, but he is allowed to go through different bodies. The body created by the so-called father and mother actually has nothing to do with its so-called creators. Therefore the living entity flatly denied that Maharaja Citraketu and his wife were his father and mother.

#### TEXT 5

#### TEXT

bandhu-jnaty-ari-madhyastha-  
mitrodasina-vidvisah  
sarva eva hi sarvesam  
bhavanti kramaso mithah

#### SYNONYMS

bandhu--friends; jnati--family members; ari--enemies; madhyastha-- neutrals; mitra--well-wishers; udasina--indifferent; vidvisah--or envious persons; sarve--all; eva--indeed; hi--certainly; sarvesam--of all; bhavanti--become; kramasah--gradually; mithah--of one another.

#### TRANSLATION

In this material world, which advances like a river that carries away the living entity, all people become friends, relatives and enemies in due course of time. They also act neutrally, they mediate, they despise one another, and they act in many other relationships. Nonetheless, despite these various transactions, no one is permanently related.

#### PURPORT

It is our practical experience in this material world that the same person who is one's friend today becomes one's enemy tomorrow. Our relationships as friends or enemies, family men or outsiders, are actually the results of our different dealings. Citraketu Maharaja was lamenting for his son, who was now dead, but he could have considered the situation otherwise. "This living entity," he could have thought, "was my enemy in my last life, and now, having appeared as my son, he is prematurely leaving just to give me pain and agony." Why should he not consider his dead son his former enemy and instead of lamenting be jubilant because of an enemy's death? As stated in Bhagavad-gita (3.27), prakrteh kriyamanani gunaih karmani sarvasah: factually everything is happening because of our association with the modes of material nature. Therefore one who is my friend today in association with the mode of goodness may be my enemy tomorrow in association with the modes of passion and ignorance. As the modes of material nature work, in illusion we accept others as friends, enemies, sons or fathers in terms of the reactions of different dealings under different conditions.

#### TEXT 6

#### TEXT

yatha vastuni panyani  
hemadini tatas tatah

paryatanti naresv evam  
jivo yonisu kartrsu

#### SYNONYMS

yatha--just as; vastuni--commodities; panyani--meant for trading; hema-adini--such as gold; tatah tatah--from here to there; paryatanti--move about; naresu--among men; evam--in this way; jivah--the living entity; yonisu--in different species of life; kartrsu--in different material fathers.

#### TRANSLATION

Just as gold and other commodities are continually transferred from one place to another in due course of purchase and sale, so the living entity, as a result of his fruitive activities, wanders throughout the entire universe, being injected into various bodies in different species of life by one kind of father after another.

#### PURPORT

It has already been explained that Citraketu's son was his enemy in a past life and had now appeared as his son just to give him more severe pain. Indeed, the untimely death of the son caused severe lamentation for the father. One may put forward the argument, "If the King's son was his enemy, how could the King have so much affection for him?" In answer, the example is given that when someone's wealth falls into the hands of his enemy, the money becomes the enemy's friend. Then the enemy can use it for his own purposes. Indeed, he can even use it to harm its previous owner. Therefore the money belongs neither to the one party nor to the other. The money is always money, but in different situations it can be used as an enemy or a friend.

As explained in Bhagavad-gita, it is not by any father or mother that the living entity is given his birth. The living entity is a completely separate identity from the so-called father and mother. By the laws of nature, the living entity is forced to enter the semen of a father and be injected into the womb of the mother. He is not in control of selecting what kind of father he will accept. prakrteh kriyamanani: the laws of nature force him to go to different fathers and mothers, just like a consumer commodity that is purchased and sold. Therefore the so-called relationship of father and son is an arrangement of prakrti, or nature. It has no meaning, and therefore it is called illusion.

The same living entity sometimes takes shelter of an animal father and mother and sometimes a human father and mother. Sometimes he accepts a father and mother among the birds, and sometimes he accepts a demigod father and mother. Sri Caitanya Mahaprabhu therefore says:

brahmanda bhramite kona bhagyavan jiva  
guru-krsna-prasade paya bhakti-lata-bija

Harassed life after life by the laws of nature, the living entity wanders throughout the entire universe in different planets and different species of life. Somehow or other, if he is fortunate enough, he comes in touch with a devotee who reforms his entire life. Then the living entity goes back home, back to Godhead. Therefore it is said:

janame janame sabe pita mata paya  
krsna

guru nahi mile baja hari ei

In the transmigration of the soul through different bodies, everyone, in every form of life--be it human, animal, tree or demigod--gets a father and mother. This is not very difficult. The difficulty is to obtain a bona fide spiritual master and Krsna. Therefore the duty of a human being is to capture the opportunity to come in touch with Krsna's representative, the bona fide spiritual master. Under the guidance of the spiritual master, the spiritual father, one can return home, back to Godhead.

TEXT 7

TEXT

nityasyarthasya sambandho  
hy anityo drsyate nrsu  
yavad yasya hi sambandho  
mamatvam tavad eva hi

SYNONYMS

nityasya--of the eternal; arthasya--thing; sambandhah--relationship; hi--indeed; anityah--temporary; drsyate--is seen; nrsu--in human society; yavat--as long as; yasya--of whom; hi--indeed; sambandhah--relationship; mamatvam--ownership; tavat--that long; eva--indeed; hi--certainly.

TRANSLATION

A few living entities are born in the human species, and others are born as animals. Although both are living entities, their relationships are impermanent. An animal may remain in the custody of a human being for some time, and then the same animal may be transferred to the possession of other human beings. As soon as the animal goes away, the former proprietor no longer has a sense of ownership. As long as the animal is in his possession he certainly has an affinity for it, but as soon as the animal is sold, the affinity is lost.

PURPORT

Aside from the fact that the soul transmigrates from one body to another, even in this life the relationships between living entities are impermanent, as exemplified in this verse. The son of Citraketu was named Harsasoka, or "jubilation and lamentation." The living entity is certainly eternal, but because he is covered by a temporary dress, the body, his eternity is not observed. Dehino 'smin yatha dehe kaumaram yauvanam jara: "The embodied soul continually passes, in this body, from boyhood to youth to old age." Thus the bodily dress is impermanent. The living entity, however, is permanent. As an animal is transferred from one owner to another, the living entity who was the son of Citraketu lived as his son for some time, but as soon as he was transferred to another body, the affectionate relationship was broken. As stated in the example given in the previous verse, when one has a commodity in his hands he considers it his, but as soon as it is transferred it becomes someone else's commodity. Then one no longer has a relationship with it; he has no affection for it, nor does he lament for it.

TEXT 8

TEXT

evam yoni-gato jivah  
sa nityo nirahankrtah  
yavad yatropalabhyeta  
tavat svatvam hi tasya tat

SYNONYMS

evam--thus; yoni-gatah--being within a specific species of life;  
jivah--the living entity; sah--he; nityah--eternal; nirahankrtah--without  
identification with the body; yavat--as long as; yatra--where;  
upalabhyeta--he may be found; tavat--that long; svatvam--the concept of  
self; hi--indeed; tasya--of him; tat--that.

TRANSLATION

Even though one living entity becomes connected with another because of a relationship based on bodies that are perishable, the living entity is eternal. Actually it is the body that is born or lost, not the living entity. One should not accept that the living entity takes birth or dies. The living being actually has no relationship with so-called fathers and mothers. As long as he appears as the son of a certain father and mother as a result of his past fruitive activities, he has a connection with the body given by that father and mother. Thus he falsely accepts himself as their son and acts affectionately. After he dies, however, the relationship is finished. Under these circumstances, one should not be falsely involved with jubilation and lamentation.

PURPORT

When the living entity lives within the material body, he falsely thinks that he is the body, although actually he is not. His relationship with his body and his so-called father and mother are false, illusory conceptions. These illusions continue as long as one is not enlightened about the situation of the living entity.

TEXT 9

TEXT

esa nityo 'vyayah suksma  
esa sarvasrayah svadrk  
atmamaya-gunair visvam  
atmanam srjate prabhuh

SYNONYMS

esah--this living entity; nityah--eternal; avyayah--imperishable;  
sukmah--very, very fine (not seen by the material eyes); esah--this  
living entity; sarva-asrayah--the cause of different types of bodies;  
sva-drk--self-effulgent; atma-maya-gunaih--by the Supreme Personality of  
Godhead's modes of material nature; visvam--this material world; atmanam--  
himself; srjate--appears; prabhuh--the master.

TRANSLATION

The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is equal in quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.

#### PURPORT

In this verse the philosophy of acintya-bhedabheda--simultaneous oneness and difference--is described. The living entity is eternal (nitya) like the Supreme Personality of Godhead, but the difference is that the Supreme Lord is the greatest, no one being equal to or greater than Him, whereas the living entity is suksma, or extremely small. The sastra describes that the magnitude of the living entity is one ten-thousandth the size of the tip of a hair. The Supreme Lord is all-pervading (andantara-stha-paramanu-cayantara-stham). Relatively, if the living entity is accepted as the smallest, there should naturally be inquiry about the greatest. The greatest is the Supreme Personality of Godhead, and the smallest is the living entity.

Another peculiar characteristic of the jiva is that he becomes covered by maya. Atmamaya-gunaih: he is prone to being covered by the Supreme Lord's illusory energy. The living entity is responsible for his conditional life in the material world, and therefore he is described as prabhu ("the master"). If he likes he can come to this material world, and if he likes he can return home, back to Godhead. Because he wanted to enjoy this material world, the Supreme Personality of Godhead gave him a material body through the agency of the material energy. As the Lord Himself says in Bhagavad-gita (18.61):

isvarah sarva-bhutanam  
hrd-dese 'rjuna tisthati  
bhramayan sarva-bhutani  
yantrarudhani mayaya

"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 Supreme Lord gives the living entity a chance to enjoy in this material world as he desires, but He openly expresses His own desire that the living entity give up all material aspirations, fully surrender unto Him and return home, back to Godhead.

The living entity is the smallest (suksma). Jiva Gosvami says in this connection that the living entity within the body is extremely difficult for materialistic scientists to find, although we understand from authorities that the living entity is within the body. The body is different from the living entity.

#### TEXT 10

#### TEXT

na hy asyasti priyah kascin  
napriyah svah paro 'pi va  
ekah sarva-dhiyam drasta  
kartrnam guna-dosayoh



## SYNONYMS

na--not; hi--indeed; asya--to the living entity; asti--there is; priyah--dear; kascit--someone; na--not; apriyah--not dear; svah--own; parah--other; api--also; va--or; ekah--the one; sarva-dhiyam--of the varieties of intelligence; drasta--the seer; kartrnam--of the performers; guna-dosayoh--of right and wrong activities.

## TRANSLATION

For this living entity, no one is dear, nor is anyone unfavorable. He makes no distinction between that which is his own and that which belongs to anyone else. He is one without a second; in other words, he is not affected by friends and enemies, well-wishers or mischief-mongers. He is only an observer, a witness, of the different qualities of men.

## PURPORT

As explained in the previous verse, the living entity has the same qualities as the Supreme Personality of Godhead, but he has them in minute quantities because he is a small particle (suksma) whereas the Supreme Lord is all-pervading and great. For the Supreme Lord there are no friends, enemies or relatives, for He is completely free from all the disqualifications of ignorance that characterize the conditioned souls. On the other hand, He is extremely kind and favorable to His devotees, and He is not at all satisfied with persons who are envious of His devotees. As the Lord Himself confirms in Bhagavad-gita (9.29):

samo 'ham sarva-bhutesu  
na me dvesyo 'sti na priyah  
ye bhajanti tu mam bhaktya  
mayi te tesu capy 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 Lord has no enemy or friend, but He is inclined toward a devotee who always engages in His devotional service. Similarly, elsewhere in the Gita (16.19) the Lord says:

tan aham dvisatah kruran  
samsaresu naradhaman  
ksipamy ajasram asubhan  
asuriv eva yonisu

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." The Lord is extremely antagonistic toward those who are envious of His devotees. To protect His devotees, the Lord sometimes has to kill their enemies. For example, to protect Prahlada Maharaja, the Lord had to kill his enemy Hiranyakasipu, although Hiranyakasipu attained salvation because of being killed by the Lord. Since the Lord is the witness of everyone's activities, He witnesses the actions of the enemies of His devotees, and He is inclined to punish them. In other cases, however, He simply witnesses what the living entities do and gives the results of one's sinful or pious actions.

#### TEXT

nadatta atma hi gunam  
na dosam na kriya-phalam  
udasinavad asinah  
paravara-drg isvarah

#### SYNONYMS

na--not; adatte--accepts; atma--the Supreme Lord; hi--indeed; gunam--happiness; na--not; dosam--unhappiness; na--nor; kriya-phalam--the result of any fruitive activity; udasina-vat--exactly like a neutral man; asinah--sitting (in the core of the heart); para-avara-drk--seeing the cause and effect; isvarah--the Supreme Lord.

#### TRANSLATION

The Supreme Lord [atma], the creator of cause and effect, does not accept the happiness and distress that result from fruitive actions. He is completely independent of having to accept a material body, and because He has no material body, He is always neutral. The living entities, being part and parcel of the Lord, possess His qualities in a minute quantity. Therefore one should not be affected by lamentation.

#### PURPORT

The conditioned soul has friends and enemies. He is affected by the good qualities and the faults of his position. The Supreme Lord, however, is always transcendental. Because He is the isvara, the supreme controller, He is not affected by duality. It may therefore be said that He sits in the core of everyone's heart as the neutral witness of the causes and effects of one's activities, good and bad. We should also understand that udasina, neutral, does not mean that He takes no action. Rather, it means that He is not personally affected. For example, a court judge is neutral when two opposing parties appear before him, but he still takes action as the case warrants. To become completely neutral, indifferent, to material activities, we should simply seek shelter at the lotus feet of the supreme neutral person.

Maharaja Citraketu was advised that remaining neutral in such trying circumstances as the death of one's son is impossible. Nevertheless, since the Lord knows how to adjust everything, the best course is to depend upon Him and do one's duty in devotional service to the Lord. In all circumstances, one should be undisturbed by duality. As stated in Bhagavad-gita (2.47):

karmany evadhikaras te  
ma phalesu kadacana  
ma karma-phala-hetur bhur  
ma te sango 'stv akarmani

"You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty." One should execute one's devotional duty, and for the results of one's actions one should depend upon the Supreme Personality of Godhead.

TEXT 12

TEXT

sri-badarayanir uvaca  
ity udirya gato jivo  
jnatayas tasya te tada  
vismita mumucuh sokam  
chittvatma-sneha-srnkhalam

SYNONYMS

sri-badarayanir uvaca--Sri Sukadeva Gosvami said; iti--in this way; udirya--speaking; gatah--went; jivah--the living entity (who had appeared as the son of Maharaja Citraketu); jnatayah--the relatives and family members; tasya--of him; te--they; tada--at that time; vismitah--being astonished; mumucuh--gave up; sokam--lamentation; chittva--cutting off; atma-sneha--of affection due to a relationship; srnkhalam--the iron shackles.

TRANSLATION

Sri Sukadeva Gosvami continued: When the conditioned soul [jiva] in the form of Maharaja Citraketu's son had spoken in this way and then left, Citraketu and the other relatives of the dead son were all astonished. Thus they cut off the shackles of their affection, which was due to their relationship with him, and gave up their lamentation.

TEXT 13

TEXT

nirhrtya jnatayo jnater  
deham krtvocitah kriyah  
tatyajur dustyajam sneham  
soka-moha-bhayartidam

SYNONYMS

nirhrtya--removing; jnatayah--King Citraketu and all the other relatives; jnateh--of the son; deham--the body; krtva--performing; ucitah--suitable; kriyah--activities; tatyajuh--gave up; dustyajam--very difficult to give up; sneham--affection; soka--lamentation; moha--illusion; bhaya--fear; arti--and distress; dam--giving.

TRANSLATION

After the relatives had discharged their duties by performing the proper funeral ceremonies and burning the dead child's body, they gave up the affection that leads to illusion, lamentation, fear and pain. Such affection is undoubtedly difficult to give up, but they gave it up very easily.

TEXT 14

TEXT

bala-ghnyo vriditas tatra

bala-hatya-hata-prabhah  
bala-hatya-vratam cerur  
brahmanair yan nirupitam  
yamunayam maharaja  
smarantyo dvija-bhasitam

#### SYNONYMS

bala-ghnyah--the killers of the child; vriditah--being very much ashamed; tatra--there; bala-hatya--because of killing the child; hata--having lost; prabhah--all bodily luster; bala-hatya-vratam--the atonement for killing the child; ceruh--executed; brahmanaih--by the priests; yat--which; nirupitam--described; yamunayam--at the River Yamuna; maha-raja--O King Pariksit; smarantyah--remembering; dvija-bhasitam--the statement given by the brahmana.

#### TRANSLATION

Queen Kṛtyadyuti's co-wives, who had poisoned the child, were very much ashamed, and they lost all their bodily luster. While lamenting, O King, they remembered the instructions of Angira and gave up their ambition to bear children. Following the directions of the brahmanas, they went to the bank of the Yamuna, where they bathed and atoned for their sinful activities.

#### PURPORT

In this verse the word bala-hatya-hata-prabhah is to be particularly noted. The practice of killing children has existed in human society for a long time--since time immemorial--but in the days of yore it was very rarely performed. At the present moment, however, in this age of Kali, abortion--killing of the child within the womb--has become very common, and sometimes a child is even killed after birth. If a woman performs such an abominable act, she gradually loses all her bodily luster (bala-hatya-hata-prabhah). It is also to be noted that the ladies who had committed the sinful act of administering poison to the child were very much ashamed, and according to the directions of the brahmanas, they had to undergo atonement for killing the child. Any woman who has ever performed such an infamously sinful act must atone for it, but no one now is doing that. Under the circumstances, the women responsible must suffer in this life and the next. Those who are sincere souls, after hearing this incident, should refrain from such child-killing and should atone for their sinful activities by taking to Kṛṣṇa consciousness very seriously. If one chants the Hare Kṛṣṇa maha-mantra without offenses, all of one's sinful actions are surely atoned for immediately, but one should not commit such deeds again, for that is an offense.

#### TEXT 15

#### TEXT

sa ittham pratibuddhatma  
citraketur dvijoktibhih  
grhandha-kupan niskrantah  
sarah-pankad iva dvipah

#### SYNONYMS

sah--he; ittham--in this way; pratibuddha-atma--being fully aware of spiritual knowledge; citraketuh--King Citraketu; dviija-uktibhih--by the instructions of the perfect brahmanas (Angira and Narada Muni); grha-andha-kupat--from the dark well of family life; niskrantah--came out; sarah--of a lake or reservoir of water; pankat--from the mud; iva--like; dvipah--an elephant.

#### TRANSLATION

Thus enlightened by the instructions of the brahmanas Angira and Narada, King Citraketu became fully aware of spiritual knowledge. As an elephant becomes free from a muddy reservoir of water, King Citraketu came out of the dark well of family life.

#### TEXT 16

#### TEXT

kalindyam vidhivat snatva  
krta-punya-jala-kriyah  
maunena samyata-prano  
brahma-putrav avandata

#### SYNONYMS

kalindyam--in the River Yamuna; vidhi-vat--according to prescribed regulations; snatva--bathing; krta--performing; punya--pious; jala-kriyah--oblations by offering water; maunena--with gravity; samyata-pranah--controlling the mind and senses; brahma-putrau--unto the two sons of Lord Brahma (Angira and Narada); avandata--offered his prayers and obeisances.

#### TRANSLATION

The King bathed in the water of the Yamuna, and according to prescribed duties, he offered oblations of water to the forefathers and demigods. Very gravely controlling his senses and mind, he then offered his respects and obeisances to the sons of Lord Brahma [Angira and Narada].

#### TEXT 17

#### TEXT

atha tasmai prapannaya  
bhaktaya prayatatmane  
bhagavan naradah prito  
vidyam etam uvaca ha

#### SYNONYMS

atha--thereafter; tasmai--unto him; prapannaya--who was surrendered; bhaktaya--being a devotee; prayata-atmane--who was self-controlled; bhagavan--the most powerful; naradah--Narada; pritam--being very pleased; vidyam--transcendental knowledge; etam--this; uvaca--spoke; ha--indeed.

#### TRANSLATION

Thereafter, being very much pleased with Citraketu, who was a self-controlled devotee and surrendered soul, Narada, the most powerful sage, spoke to him the following transcendental instructions.

#### TEXTS 18-19

#### TEXT

om namas tubhyam bhagavate  
vasudevaya dhimahi  
pradyumnayaniruddhaya  
namah sankarsanaya ca

namo vijnana-matraya  
paramananda-murtaye  
atmaramaya santaya  
nivrta-dvaita-drstaye

#### SYNONYMS

om--O my Lord; namah--obeisances; tubhyam--unto You; bhagavate--the Supreme Personality of Godhead; vasudevaya--Krsna, the son of Vasudeva; dhimahi--let me meditate upon; pradyumna--unto Pradyumna; aniruddhaya--unto Aniruddha; namah--respectful obeisances; sankarsanaya--unto Lord Sankarsana; ca--also; namah--all obeisances; vijnana-matraya--unto the form full of knowledge; parama-ananda-murtaye--full of transcendental bliss; atma-aramaya--unto the Lord, who is self-sufficient; santaya--and free from disturbances; nivrta-dvaita-drstaye--whose vision turns away from duality, or who is one without a second.

#### TRANSLATION

[Narada gave Citraketu the following mantra.] O Lord, O Supreme Personality of Godhead, who are addressed by the omkara [pranava], I offer my respectful obeisances unto You. O Lord Vasudeva, I meditate upon You. O Lord Pradyumna, Lord Aniruddha and Lord Sankarsana, I offer You my respectful obeisances. O reservoir of spiritual potency, O supreme bliss, I offer my respectful obeisances unto You, who are self-sufficient and most peaceful. O ultimate truth, one without a second, You are realized as Brahman, Paramatma and Bhagavan and are therefore the reservoir of all knowledge. I offer my respectful obeisances unto You.

#### PURPORT

In Bhagavad-gita Krsna says that He is pranava sama-vedesu, the syllable om in the Vedic mantras. In transcendental knowledge, the Lord is addressed as pranava, omkara, which is a symbolic representation of the Lord in sound. Om namo bhagavate vasudevaya. Vasudeva, who is an expansion of Narayana, expands Himself as Pradyumna, Aniruddha and Sankarsana. From Sankarsana comes a second Narayana expansion, and from this Narayana come further expansions of Vasudeva, Pradyumna, Sankarsana and Aniruddha. The Sankarsana in this group is the original cause of the three purusas, namely Karanodakasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu. Ksirodakasayi Visnu is situated in every universe in a special planet called Svetadvipa. This is confirmed in the Brahma-samhita: andantara-stha. The word anda means this universe. Within this universe is a planet called Svetadvipa, where Ksirodakasayi Visnu is situated. From Him come all the incarnations within this universe.

As confirmed in the Brahma-samhita, all these forms of the Supreme Personality of Godhead are advaita, nondifferent, and they are also acyuta, infallible; they do not fall down like the conditioned souls. The ordinary living entity is prone to falling into the clutches of maya, but the Supreme Lord in His different incarnations and forms is acyuta, infallible. Therefore His body is different from the material body possessed by the conditioned soul.

The word matra is explained in the Medini dictionary as follows: matra karna-vibhusayam vitte mane paricchade. The word matra, in its different imports, is used to indicate the decoration of the ear, possession, respect, and the possession of a covering. As stated in Bhagavad-gita (2.14):

matra-sparsas tu kaunteya  
sitosna-sukha-duhkha-dah  
agamapayino 'nityas  
tams titiksasva bhārata

"O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." In the conditioned state of life, the body is used as our dress, and as one needs different dresses during the summer and winter, we conditioned souls are changing bodies according to our desires. However, because the body of the Supreme Lord is full of knowledge, it needs no covering. The idea that Kṛṣṇa's body is like ours--in other words, that His body and soul are different--is a misunderstanding. There are no such differences for Kṛṣṇa, because His body is full of knowledge. Here we receive material bodies because of a lack of knowledge, but because Kṛṣṇa, Vasudeva, is full of knowledge, there is no difference between His body and His soul. Kṛṣṇa remembers what He said forty million years ago to the sun-god, but an ordinary being cannot remember what he said the day before yesterday. This is the difference between Kṛṣṇa's body and our body. Therefore the Lord is addressed as vijñāna-mātrāya paramānanda-mūrtaye.

Because the Lord's body is full of knowledge, He always enjoys transcendental bliss. Indeed, His very form is paramānanda. This is confirmed in the Vedānta-sūtra: anandamayo'bhyasat. By nature the Lord is anandamaya. Whenever we see Kṛṣṇa, He is always full of ananda in all circumstances. No one can make Him morose. Atmaramaya: He does not need to search for external enjoyment, because He is self-sufficient. Santaya: He has no anxiety. One who has to seek pleasure from other sources is always full of anxiety. Karmis, jñānis and yogis are full of anxiety because they want something, but a devotee does not want anything; he is simply satisfied in the service of the Lord, who is fully blissful.

Nivṛtta-dvaita-dr̥ṣṭaye: in our conditioned life our bodies have different parts, but although Kṛṣṇa apparently has different bodily parts, no part of His body is different from any other part. Kṛṣṇa can see with His eyes, and Kṛṣṇa can see without His eyes. Therefore in the Svetaśvatara Upaniṣad it is said, paśyaty acakṣuḥ. He can see with His hands and legs. He does not need a particular bodily part to perform a particular action. Angani yasya sakalendriya-vṛttimanti: He can do anything He desires with any part of His body, and therefore He is called almighty.

## TEXT

atmanandanubhutyaiiva  
nyasta-sakty-urmaye namah  
hrsikesaya mahate  
namas te 'nanta-murtaye

## SYNONYMS

atma-ananda--of Your personal bliss; anubhutyaiiva--by perception; eva--  
certainly; nyasta--given up; sakti-urmaye--the waves of material nature;  
namah--respectful obeisances; hrsikesaya--unto the supreme controller of  
the senses; mahate--unto the Supreme; namah--respectful obeisances; te--  
unto You; ananta--unlimited; murtaye--whose expansions.

## TRANSLATION

Perceiving Your personal bliss, You are always transcendental to the  
waves of material nature. Therefore, my Lord, I offer my respectful  
obeisances unto You. You are the supreme controller of the senses, and  
Your expansions of form are unlimited. You are the greatest, and  
therefore I offer my respectful obeisances unto You.

## PURPORT

This verse analytically differentiates the living entity from the  
Supreme Lord. The form of the Lord and the form of the conditioned soul  
are different because the Lord is always blissful whereas the conditioned  
soul is always under the threefold miseries of the material world. The  
Supreme Lord is sac-cid-ananda-vigraha. He derives ananda, bliss, from  
His own self. The Lord's body is transcendental, spiritual, but because  
the conditioned soul has a material body, he has many bodily and mental  
troubles. The conditioned soul is always perturbed by attachment and  
detachment, whereas the Supreme Lord is always free from such dualities.  
The Lord is the supreme master of all the senses, whereas the conditioned  
soul is controlled by the senses. The Lord is the greatest, whereas the  
living entity is the smallest. The living entity is conditioned by the  
waves of material nature, but the Supreme Lord is transcendental to all  
actions and reactions. The expansions of the Supreme Lord's body are  
innumerable (advaitam acyutam anadim ananta-rupam), but the conditioned  
soul is limited to only one form. From history we learn that a  
conditioned soul, by mystic power, can sometimes expand into eight forms,  
but the Lord's bodily expansions are unlimited. This means that the  
bodies of the Supreme Personality of Godhead have no beginning and no  
end, unlike the bodies of the living entities.

## TEXT 21

## TEXT

vacasy uparate 'prapya  
ya eko manasa saha  
anama-rupas cin-matrah  
so 'vyan nah sad-asat-parah

## SYNONYMS



vacasi--when the words; uparate--cease; aprapya--not achieving the goal; yah--He who; ekah--one without a second; manasa--the mind; saha--with; anama--with no material name; rupah--or material form; cit-matrah--totally spiritual; sah--He; avyat--may kindly protect; nah--us; sat-asat-parah--who is the cause of all causes (the supreme cause).

#### TRANSLATION

The words and mind of the conditioned soul cannot approach the Supreme Personality of Godhead, for material names and forms are not applicable to the Lord, who is entirely spiritual, beyond the conception of gross and subtle forms. The impersonal Brahman is another of His forms. May He, by His pleasure, protect us.

#### PURPORT

The impersonal Brahman, which is the effulgence of the Lord, is described in this verse.

#### TEXT 22

#### TEXT

yasminn idam yatas cedam  
tisthaty apyeti jayate  
mrnmayesv iva mrj-jatis  
tasmai te brahmane namah

#### SYNONYMS

yasmin--in whom; idam--this (cosmic manifestation); yatah--from whom; ca--also; idam--this (cosmic manifestation); tisthati--stands; apyeti--dissolves; jayate--is born; mrt-mayesu--in things made of earth; iva--like; mrt-jatih--birth from earth; tasmai--unto Him; te--You; brahmane--the supreme cause; namah--respectful obeisances.

#### TRANSLATION

As pots made completely of earth are situated on earth after being created and are transformed into earth again when broken, this cosmic manifestation is caused by the Supreme Brahman, situated in the Supreme Brahman, and annihilated in the same Supreme Brahman. Therefore, since the Supreme Lord is the cause of Brahman, let us offer Him our respectful obeisances.

#### PURPORT

The Supreme Lord is the cause of the cosmic manifestation, He maintains it after creation, and after annihilation the Lord is the reservoir of everything.

#### TEXT 23

#### TEXT

yan na sprsanti na vidur  
mano-buddhindriyasavah  
antar bahis ca vitatam

vyomavat tan nato 'smy aham

SYNONYMS

yat--whom; na--not; sprsanti--can touch; na--nor; viduh--can know; manah--the mind; buddhi--the intelligence; indriya--the senses; asavah--the life airs; antah--within; bahih--outside; ca--also; vitatam--expanded; vyoma-vat--like the sky; tat--unto Him; natah--bowed; asmi--am; aham--I.

TRANSLATION

The Supreme Brahman emanates from the Supreme Personality of Godhead and expands like the sky. Although untouched by anything material, it exists within and without. Nonetheless, the mind, intelligence, senses and living force can neither touch Him nor know Him. I offer unto Him my respectful obeisances.

**"Srimad-Bhagavatam – Canto Six"** by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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TEXT 24

TEXT

dehendriya-prana-mano-dhiyo 'mi  
yad-amsa-viddhah pracaranti karmasu

naivanyada lauham ivaprataptam  
sthane su tad drastrapadesam eti

#### SYNONYMS

deha--the body; indriya--senses; prana--life airs; manah--mind; dhiyah--and intelligence; ami--all those; yat-amsa-viddhah--being influenced by rays of Brahman, or the Supreme Lord; pracaranti--they move; karmasu--in various activities; na--not; eva--indeed; anyada--at other times; lauham--iron; iva--like; aprataptam--not heated (by fire); sthane su--in those circumstances; tat--that; drastr-apedesam--the name of a subject matter; eti--achieves.

#### TRANSLATION

As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favored by the Supreme Brahman.

#### PURPORT

Red-hot iron can burn, but it cannot burn the original fire. Therefore the consciousness of the small particle of Brahman is fully dependent on the power of the Supreme Brahman. In Bhagavad-gita the Lord says, mattah smrtir jnanam apohanam ca: "From Me the conditioned soul receives memory, knowledge and forgetfulness." The power for activities comes from the Supreme Lord, and when the Lord withdraws this power, the conditioned soul no longer has energy with which to act through his various senses. The body includes five knowledge-acquiring senses, five active senses and the mind, but actually these are merely lumps of matter. For example, the brain is nothing but matter, but when electrified by the energy of the Supreme Personality of Godhead, the brain can act, just as iron can burn when made red-hot by the influence of fire. The brain can act while we are awake or even while we are dreaming, but when we are fast asleep or unconscious the brain is inactive. Since the brain is a lump of matter, it does not have independent power with which to act. It can act only when favored by the influence of the Supreme Personality of Godhead, who is Brahman or Parabrahman. This is the way to understand how the Supreme Brahman, Krsna, is present everywhere, just as the sunshine is present because of the sun-god in the sun globe. The Supreme Lord is called Hrsikesa; He is the only conductor of the senses. Unless empowered by His energy, our senses cannot act. In other words, He is the only seer, the only worker, the only listener, and the only active principle or supreme controller.

#### TEXT 25

#### TEXT

om namo bhagavate maha-purusaya mahanubhavaya maha-vibhuti-pataye sakala-satvata-parivrdha-nikara-kara-kamala-kudmalopalalita-caranaravinda-yugala-parama-paramesthin namas te.

#### SYNONYMS

om--O Supreme Personality of Godhead; namah--respectful obeisances; bhagavate--unto You, the Lord, who are full in six opulences; mahapurusa--the supreme enjoyer; maha-anubhavaya--the most perfect realized soul, or the Supersoul; maha-vibhuti-pataye--the master of all mystic power; sakala-satvata-parivrdha--of all the best devotees; nikara--of the multitude; kara-kamala--of the lotus hands; kudmala--by the buds; upalalita--served; carana-aravinda-yugala--whose two lotus feet; parama--topmost; parame-sthin--who are situated in the spiritual planet; namah te--respectful obeisances unto You.

#### TRANSLATION

O transcendental Lord, who are situated in the topmost planet of the spiritual world, Your two lotus feet are always massaged by a multitude of the best devotees with their lotus-bud hands. You are the Supreme Personality of Godhead, complete in six opulences. You are the supreme person mentioned in the Purusa-sukta prayers. You are the most perfect, self-realized master of all mystic power. Let me offer my respectful obeisances unto You.

#### PURPORT

It is said that the Absolute Truth is one, but is manifested in different features as Brahman, Paramatma and Bhagavan. The previous verses described the Brahman and Paramatma features of the Absolute Truth. Now this prayer is offered in bhakti-yoga to the Absolute Supreme Person. The words used in this regard are sakala-satvata-parivrdha. The word satvata means "devotees," and sakala means "all together." The devotees, who also have lotus feet, serve the lotus feet of the Lord with their lotus hands. The devotees may sometimes not be competent to serve the lotus feet of the Lord, and therefore the Lord is addressed as parama-paramesthin. He is the Supreme Person, yet He is very kind to the devotees. No one is competent to serve the Lord, but even if a devotee is not competent, the merciful Lord accepts the humble attempt of the devotee.

#### TEXT 26

#### TEXT

sri-suka uvaca  
bhaktayaitam prapannaya  
vidyam adisya naradah  
yayav angirasa sakam  
dhama svayambhuvam prabho

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; bhaktaya--unto the devotee; etam--this; prapannaya--unto one who fully surrendered; vidyam--transcendental knowledge; adisya--instructing; naradah--the great sage Narada; yayau--left; angirasa--the great saint Angira; sakam--with; dhama--for the topmost planet; svayambhuvam--belonging to Lord Brahma; prabho--O King.

#### TRANSLATION

Sri Sukadeva Gosvami continued: Narada, having become the spiritual master of Citraketu, instructed him fully in this prayer because Citraketu was fully surrendered. O King Pariksit, Narada then left with the great sage Angira for the topmost planet, known as Brahmaloaka.

#### PURPORT

When Angira had first come to visit King Citraketu, he did not bring Narada with him. However, after the death of Citraketu's son, Angira brought Narada to instruct King Citraketu about bhakti-yoga. The difference was that in the beginning Citraketu was not in a temperament of renunciation, but after the death of his son, when he was overwhelmed by his great plight, he was awakened to the platform of renunciation by instructions regarding the falsity of this material world and material possessions. It is only at this stage that bhakti-yoga can be instructed. As long as one is attached to material enjoyment, bhakti-yoga cannot be understood. This is confirmed in Bhagavad-gita (2.44):

bhogaisvarya-prasaktanam  
tayapahrta-cetasam  
vyavasayatmika buddhih  
samadhau na vidhiyate

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place." As long as one is very much attached to material enjoyment, one cannot concentrate his mind on the subject matter of devotional service.

The Krsna consciousness movement is progressing successfully in the Western countries at the present moment because the youth in the West have reached the stage of vairagya, or renunciation. They are practically disgusted with material pleasure from material sources, and this has resulted in a population of hippies throughout the Western countries. Now if these young people are instructed about bhakti-yoga, Krsna consciousness, the instructions will certainly be effective.

As soon as Citraketu understood the philosophy of vairagya-vidya, the knowledge of renunciation, he could understand the process of bhakti-yoga. In this regard Srila Sarvabhauma Bhattacarya has said, vairagya-vidya-nija-bhakti-yoga. Vairagya-vidya and bhakti-yoga are parallel lines. One is essential for understanding the other. It is also said, bhaktih paresanubhavo viraktir anyatra ca (Bhag. 11.2.42). Advancement in devotional service, or Krsna consciousness, is characterized by increasing renunciation of material enjoyment. Narada Muni is the father of devotional service, and therefore, just to bestow causeless mercy upon King Citraketu, Angira brought Narada Muni to instruct the King. These instructions were extremely effective. Anyone who follows in the footsteps of Narada Muni is certainly a pure devotee.

#### TEXT 27

#### TEXT

citraketus tu tam vidyam  
yatha narada-bhasitam  
dharayam asa saptaham  
ab-bhaksah susamahitah

#### SYNONYMS

citraketuh--King Citraketu; tu--indeed; tam--that; vidyam--transcendental knowledge; yatha--just as; narada-bhasitam--instructed by the great sage Narada; dharayam asa--chanted; sapta-aham--continuously for one week; ap-bhaksah--only drinking water; su-samahitah--with great attention and care.

#### TRANSLATION

Fasting and drinking only water, Citraketu for one week continuously chanted with great care and attention the mantra given by Narada Muni.

#### TEXT 28

#### TEXT

tatah sa sapta-ratrante  
vidyaya dharyamanaya  
vidyadharadhipatyam ca  
lebhe 'pratihatam nrpa

#### SYNONYMS

tatah--from this; sah--he; sapta-ratra-ante--at the end of seven nights; vidyaya--by the prayers; dharyamanaya--being carefully practiced; vidyadhara-adhipatyam--mastership of the Vidyadharas (as an intermediate result); ca--also; lebhe--achieved; apratihitam--undeviated from the instructions of the spiritual master; nrpa--O King Pariksit.

#### TRANSLATION

O King Pariksit, after only one week of repeatedly practicing the mantra received from the spiritual master, Citraketu achieved the rule of the planet of the Vidyadharas as an intermediate product of his spiritual advancement in knowledge.

#### PURPORT

If a devotee, after being initiated, adheres rigidly to the instructions of the spiritual master, he is naturally endowed with the material opulences of vidyadhara-adhipatyam and similar posts as by-products. A devotee need not practice yoga, karma or jnana to achieve a successful result. Devotional service alone is competent to award a devotee all material power. A pure devotee, however, is never attached to material power, although he gets it very easily without personal endeavor. Citraketu received this side benefit of his devotional service, which he rigidly performed in accordance with the instructions of Narada.

#### TEXT 29

#### TEXT

tatah katipayahobhir  
vidyayeddha-mano-gatih  
jagama deva-devasya  
sesasya caranantikam

#### SYNONYMS

tatah--thereafter; katipaya-ahobhah--within a few days; vidyaya--by the spiritual mantra; iddha-manah-gatih--the course of his mind being enlightened; jagama--went; deva-devasya--of the master of all other lords or demigods; sesasya--Lord Sesa; carana-antikam--to the shelter of the lotus feet.

#### TRANSLATION

Thereafter, within a very few days, by the influence of the mantra that Citraketu had practiced, his mind became increasingly enlightened in spiritual progress, and he attained shelter at the lotus feet of Anantadeva.

#### PURPORT

A devotee's ultimate achievement is to take shelter of the lotus feet of the Lord in any one of the planets in the spiritual sky. As a result of rigid execution of devotional service, a devotee receives all material opulences if these are required; otherwise, the devotee is not interested in material opulences, nor does the Supreme Lord award them. When a devotee is actually engaged in the devotional service of the Lord, his apparently material opulences are not material; they are all spiritual. For example, if a devotee spends money to construct a beautiful and costly temple, the construction is not material but spiritual (nirbandhah krsna-sambandhe yuktam vairagyam ucyate). A devotee's mind is never diverted to the material side of the temple. The bricks, stone and wood used in the construction of the temple are spiritual, just as the Deity, although made of stone, is not stone but the Supreme Personality of Godhead Himself. The more one advances in spiritual consciousness, the more he can understand the elements of devotional service. Nothing in devotional service is material; everything is spiritual. Consequently a devotee is awarded so-called material opulence for spiritual advancement. This opulence is an aid to help the devotee advance toward the spiritual kingdom. Thus Maharaja Citraketu remained in material opulence as a vidyadhara-pati, master of the Vidyadharas, and by executing devotional service he became perfect within a very few days and returned home, back to Godhead, taking shelter of the lotus feet of Lord Sesa, Ananta.

A karmi's material opulence and a devotee's material opulence are not on the same level. Srila Madhvacarya comments in this way:

anyantaryaminam visnum  
upasyanya-samipagah  
bhaved yogyataya tasya  
padam va prapnuyan narah

By worshiping Lord Visnu one can get whatever he desires, but a pure devotee never asks Lord Visnu for any material profit. Instead he serves Lord Visnu without material desires and is therefore ultimately transferred to the spiritual kingdom. In this regard, Srila Viraraghava Acarya comments, yathesta-gatir ity arthah: by worshiping Visnu, a devotee can get whatever he likes. Maharaja Citraketu wanted only to return home, back to Godhead, and therefore he achieved success in that way.

TEXT 30

TEXT

mrnala-gauram siti-vasasam sphurat-  
kirita-keyura-katitra-kankanam  
prasanna-vaktraruna-locanam vrtam  
dadarsa siddhesvara-mandalaih prabhum

SYNONYMS

mrnala-gauram--white like the fibers of a lotus; siti-vasasam--wearing garments of blue silk; sphurat--glittering; kirita--helmet; keyura--armlets; katitra--belt; kankanam--whose bangles; prasanna-vaktra--smiling face; aruna-locanam--having reddish eyes; vrtam--surrounded; dadarsa--he saw; siddha-isvara-mandalaih--by the most perfect devotees; prabhum--the Supreme Personality of Godhead.

TRANSLATION

Upon reaching the shelter of Lord Sesa, the Supreme Personality of Godhead, Citraketu saw that He was as white as the white fibers of a lotus flower. He was dressed in bluish garments and adorned with a brilliantly glittering helmet, armlets, belt and bangles. His face was smiling, and His eyes were reddish. He was surrounded by such exalted liberated persons as Sanat-kumara.

TEXT 31

TEXT

tad-darsana-dhvasta-samasta-kilbisah  
svasthamalantahkarano 'bhyayan munih  
pravrdha-bhaktya pranayasru-locanah  
pahrsta-romanamad adi-purusam

SYNONYMS

tad-darsana--by the sight of the Supreme Personality of Godhead; dhvasta--destroyed; samasta-kilbisah--having all sins; svastha--healthy; amala--and pure; antahkaranah--the core of whose heart; abhyayat--approached face to face; munih--the King, who was silent due to full mental satisfaction; pravrdha-bhaktya--with an attitude of increased devotional service; pranaya-asru-locanah--with tears in his eyes because of love; pahrsta-roma--his hairs standing on end due to jubilation; anamat--offered respectful obeisances; adi-purusam--unto the expansion of the original personality.

TRANSLATION

As soon as Maharaja Citraketu saw the Supreme Lord, he was cleansed of all material contamination and situated in his original Krsna consciousness, being completely purified. He became silent and grave, and because of love for the Lord, tears fell from his eyes, and his hairs stood on end. With great devotion and love, he offered his respectful obeisances unto the original Personality of Godhead.

PURPORT

The word tad-darsana-dhvasta-samasta-kilbisah is very important in this verse. If one regularly sees the Supreme Personality of Godhead in



the temple, one will gradually be disinfected of all material desires simply by visiting the temple and seeing the Deity. When one is freed from all the results of sinful activities, one will be purified, and with a healthy mind, completely cleansed, he will increasingly make progress in Krsna consciousness.

#### TEXT 32

#### TEXT

sa uttamasloka-padabja-vistaram  
premasru-lesair upamehayan muhuh  
premoparuddhakhila-varna-nirgamo  
naivasakat tam prasamiditum ciram

#### SYNONYMS

sah--he; uttamasloka--of the Supreme Personality of Godhead; pada-abja--of the lotus feet; vistaram--the resting place; prema-asru--of tears of pure love; lesaih--by drops; upamehayan--moistening; muhuh--again and again; prema-uparuddha--choked with love; akhila--all; varna--of the letters; nirgamah--the coming out; na--not; eva--indeed; asakat--was able; tam--unto Him; prasamiditum--to offer prayers; ciram--for a long time.

#### TRANSLATION

With tears of love and affection, Citraketu repeatedly moistened the resting place of the Supreme Lord's lotus feet. Because his voice was choked in ecstasy, for a considerable time he was unable to utter any of the letters of the alphabet to offer the Lord suitable prayers.

#### PURPORT

All the letters of the alphabet and the words constructed by those letters are meant for offering prayers to the Supreme Personality of Godhead. Maharaja Citraketu had the opportunity to offer prayers to the Lord by composing nice verses from the letters of the alphabet, but because of his ecstasy, for a considerable time he could not join those letters to offer prayers to the Lord. As stated in Srimad-Bhagavatam (1.5.22):

idam hi pumsas tapasah srutasya va  
svistasya suktasya ca buddhi-dattayoh  
avicyuto 'rthah kavibhir nirupito  
yad uttamasloka-gunanuvarnanam

If one has scientific, philosophical, political, economic or any other abilities and wants perfection in his knowledge, he should offer prayers to the Supreme Personality of Godhead by composing first-class poetry or engaging his talents in the service of the Lord. Citraketu wanted to do this, but he was unable because of loving ecstasy. Therefore he had to wait for a considerable time before he could offer prayers.

#### TEXT 33

#### TEXT

tatah samadhaya mano manisaya  
babhasa etat pratilabdha-vag asau  
niyama sarvendriya-bahya-vartanam  
jagad-gurum satvata-sastra-vigraham

#### SYNONYMS

tatah--thereafter; samadhaya--controlling; manah--the mind; manisaya--by his intelligence; babhasa--spoke; etat--this; pratilabdha--recovering; vak--speech; asau--that one (King Citraketu); niyama--controlling; sarva-indriya--of all the senses; bahya--external; varthanam--the wandering; jagat-gurum--who is the spiritual master of everyone; satvata--of devotional service; sastra--of the holy scriptures; vigraham--the personified form.

#### TRANSLATION

Thereafter, by controlling his mind with his intelligence and thus restricting his senses from external engagements, he recovered suitable words with which to express his feelings. Thus he began offering prayers to the Lord, who is the personification of the holy scriptures [the satvata-samhitas like the Brahma-samhita and the Narada-pancaratra] and who is the spiritual master of all. He offered his prayers as follows.

#### PURPORT

One cannot offer prayers to the Lord with mundane words. One must become spiritually advanced by controlling the mind and senses. Then he can find suitable words to offer in prayers to the Lord. Quoting the following verse from the Padma Purana, Srila Sanatana Gosvami forbids us to sing any song not sung by authorized devotees.

avaisnava-mukhodgirnam  
putam hari-kathamrtam  
sravanam naiva kartavyam  
sarpocchistam yatha payah

The words or songs of a person not fixed in Vaisnava behavior, not strictly following the rules and regulations and chanting the Hare Krsna mantra should not be accepted by pure devotees. The words satvata-sastra-vigraham indicate that the sac-cid-ananda body of the Lord can never be accepted to be made of maya. Devotees do not offer prayers to the Lord in an imaginary form. The existence of the Lord's form is supported by all Vedic literature.

#### TEXT 34

#### TEXT

citraketur uvaca  
ajita jitah sama-matibhih  
sadhuhir bhavan jitatmabhir bhavata  
vijitas te 'pi ca bhajatam  
akamatmanam ya atmado 'ti-karunah

#### SYNONYMS

citraketuh uvaca--King Citraketu said; ajita--O my unconquerable Lord; jitah--conquered; sama-matibhih--by persons who have conquered the mind; sadhubhih--the devotees; bhavan--Your Lordship; jita-atmabhih--who have completely controlled the senses; bhavata--by You; vijitah--conquered; te--they; api--also; ca--and; bhajatam--to those who always engage in Your service; akama-atmanam--with no motives for material profit; yah--who; atma-dah--giving Yourself; ati-karunah--extremely merciful.

#### TRANSLATION

Citraketu said: O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees.

#### PURPORT

The Lord and the devotees both conquer. The Lord is conquered by the devotees, and the devotees are conquered by the Lord. Because of being conquered by one another, they both derive transcendental bliss from their relationship. The highest perfection of this mutual conquering is exhibited by Krsna and the gopis. The gopis conquered Krsna, and Krsna conquered the gopis. Thus whenever Krsna played His flute, He conquered the minds of the gopis, and without seeing the gopis Krsna could not be happy. Other transcendentalists, such as jnanis and yogis, cannot conquer the Supreme personality of Godhead; only pure devotees can conquer Him.

Pure devotees are described as sama-mati, which means that they never deviate from devotional service under any circumstances. It is not that devotees worship the Supreme Lord only when happy; they worship Him even when in distress. Happiness and distress do not hamper the process of devotional service. Therefore Srimad-Bhagavatam says that devotional service is ahaituky apratihata, unmotivated and uninterrupted. When a devotee offers devotional service to the Lord without any motive (anyabhilasita-sunyam), his service cannot be hampered by any material condition (apratihata). Thus a devotee who offers service in all conditions of life can conquer the Supreme Personality of Godhead.

A special distinction between devotees and the other transcendentalists, namely the jnanis and yogis, is that jnanis and yogis artificially try to become one with the Supreme, whereas devotees never aspire for such an impossible accomplishment. Devotees know that their position is to be eternally servants of the Supreme Lord and never to be one with Him. Therefore they are called sama-mati or jitatma. They detest oneness with the Supreme. They have no lusty desires for oneness; instead, their desire is to be freed from all material hankering. Therefore they are called niskama, desireless. A living entity cannot exist without desires, but desires that can never be fulfilled are called kama, lusty desires. Kamais tais tair hrta jnanah: because of lusty desires, nondevotees are deprived of their intelligence. Thus they are unable to conquer the Supreme Lord, whereas devotees, being freed from such unreasonable desires, can conquer the Lord. Such devotees are also conquered by the Supreme Personality of Godhead. Because they are pure, being free from all material desires, they fully surrender to the Supreme Lord, and therefore the Lord conquers them. Such devotees never aspire for liberation. They simply desire to serve the lotus feet of the Lord. Because they serve the Lord without desires for remuneration, they can conquer the mercy of the Lord. The Lord is by nature very merciful, and

when He sees that His servant is working without desires for material profit, naturally He is conquered.

Devotees are always engaged in service.

sa vai manah krsna-padaravindayor  
vacamsi vaikuntha-gunanuvarnane

All the activities of their senses are engaged in the service of the Lord. Because of such devotion, the Lord gives Himself to His devotees as if they could use Him for any purpose they might desire. Of course, devotees have no purpose other than to serve. When a devotee fully surrenders and has no aspiration for material profit, the Lord certainly gives him all opportunities for service. This is the position of the Lord when conquered by His devotees.

#### TEXT 35

#### TEXT

tava vibhavah khalu bhagavan  
jagad-udaya-sthiti-layadini  
visva-srjas te 'msamsas  
tatra mrsa spardhanti prthag abhimatya

#### SYNONYMS

tava--Your; vibhavah--opulences; khalu--indeed; bhagavan--O Supreme Personality of Godhead; jagat--of the cosmic manifestation; udaya--the creation; sthiti--maintenance; laya-adini--dissolution and so on; visva-srjah--the creators of the manifested world; te--they; amsa-amsah--parts of Your plenary portion; tatra--in that; mrsa--in vain; spardhanti--rival one another; prthak--of separateness; abhimatya--by a false conception.

#### TRANSLATION

My dear Lord, this cosmic manifestation and its creation, maintenance and annihilation are all but Your opulences. Since Lord Brahma and the other creators are nothing but small portions of a portion of You, their partial power to create does not make them God [isvara]. Their consciousness of themselves as separate Lords is therefore merely false prestige. It is not valid.

#### PURPORT

A devotee who has fully surrendered to the lotus feet of the Lord knows very well that the creative energy of the living entities, from Lord Brahma down to the small ant, exists because the living entities are part and parcel of the Lord. In Bhagavad-gita (15.7) the Lord says, mamaivamso jiva-loke jiva-bhutah sanatanah: "The living entities in this conditioned world are My eternal, fragmental parts." The living entities are nothing but very small portions of the supreme spirit, like sparks of a fire. Because they are part of the Supreme, they have a creative quality in a very minute quantity.

The so-called scientists of the modern materialistic world are proud because they have created modern facilities like great airplanes, but the credit for creating the airplanes should go to the Supreme Personality of Godhead, not to the scientists who have invented or created the so-called wonderful products. The first consideration is the intelligence of the

scientist; one must be elevated by the dictation of the Supreme Lord, who says in Bhagavad-gita (15.15), mattah smrtir jnanam apohanam ca: "From Me comes remembrance, knowledge and forgetfulness." Because the Supreme Lord, as Supersoul, sits within the core of every living entity's heart, the dictation by which one advances in scientific knowledge or creative faculties comes from Him. Furthermore, the ingredients to manufacture wonderful machines like airplanes are also supplied by the Lord, not by the scientists. Before the airplane was created, its ingredients already existed, having been caused by the Supreme Personality of Godhead, but when the manifested creation of the airplane is ruined, the remaining debris is a problem for the so-called creators. Another example is that the West is creating many automobiles. The ingredients for these cars are supplied, of course, by the Supreme Lord, and the intelligence for the so-called creation is also supplied by the Lord. Ultimately, when the cars are demolished, the so-called creators are faced with the problem of what to do with their ingredients. The actual creator, the original creator, is the Personality of Godhead. Only in the interim does someone create something with intelligence supplied by the Lord, and later the creation again becomes a problem. Therefore the so-called creator is not to be credited with the act of creation; the only credit goes to the Supreme Personality of Godhead. It is rightly stated herein that the credit for all the opulences of creation, maintenance and annihilation belongs to the Supreme Lord, not to the living entities.

TEXT 36

TEXT

paramanu-parama-mahatos  
 tvam ady-antantara-varti traya-vidhurah  
 adav ante 'pi ca sattvanam  
 yad dhruvam tad evantarale 'pi

SYNONYMS

parama-anu--of the atomic particle; parama-mahatoh--and of the biggest (the result of the combination of atoms); tvam--You; adi-anta--in both the beginning and the end; antara--and in the middle; varti--existing; traya-vidhurah--although without beginning, end or middle; adau--in the beginning; ante--at the end; api--also; ca--and; sattvanam--of all existences; yat--which; dhruvam--permanent; tat--that; eva--certainly; antarale--in the middle; api--also.

TRANSLATION

You exist in the beginning, middle and end of everything, from the most minute particle of the cosmic manifestation--the atom--to the gigantic universes and total material energy. Nonetheless, You are eternal, having no beginning, end or middle. You are perceived to exist in these three phases, and thus You are permanent. When the cosmic manifestation does not exist, You exist as the original potency.

PURPORT

The Brahma-samhita (5.33) says:

advaitam acyutam anadim ananta-rupam  
 adyam purana-purusam nava-yauvanam ca

vedesu durlabham adurlabham atma-bhaktau  
govindam adi-purusam tam aham bhajami

"I worship the Supreme Personality of Godhead, Govinda [Krsna], who is the original person--absolute, infallible, without beginning, although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth. Such eternal, blissful, all-knowing forms of the Lord cannot be understood even by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees." The Supreme Personality of Godhead has no cause, for He is the cause of everything. The Lord is beyond the workings of cause and effect. He is eternally existing. In another verse the Brahma-samhita says, andantara-stha-paramanu-cayantara-stham: the Lord exists within the gigantic universe and within the atom. The descent of the Lord into the atom and the universe indicates that without His presence, nothing could factually exist. Scientists say that water is a combination of hydrogen and oxygen, but when they see a vast ocean they are puzzled about where such a quantity of hydrogen and oxygen could have come from. They think that everything evolved from chemicals, but where did the chemicals come from? That they do not know. Since the Supreme Personality of Godhead is the cause of all causes, He can produce immense quantities of chemicals to create a situation for chemical evolution. We actually see that chemicals are produced from living entities. For example, a lemon tree produces many tons of citric acid. The citric acid is not the cause of the tree; rather, the tree is the cause of the acid. Similarly, the Supreme Personality of Godhead is the cause of everything. He is the cause of the tree that produces the citric acid (bijam mam sarva-bhutanam). Devotees can see that the original potencies causing the cosmic manifestation are not in chemicals but in the Supreme Personality of Godhead, for He is the cause of the chemicals.

Everything is caused or manifested by the energy of the Supreme Lord, and when everything is annihilated or dissolved, the original potency enters the body of the Supreme Lord. Therefore this verse says, adav ante 'pi ca sattvanam yad dhruvam tad evantarale 'pi. The word dhruvam means "permanent." The permanent reality is Krsna, not this cosmic manifestation. As stated in Bhagavad-gita, aham adir hi devanam and mattah sarvam pravartate: Krsna is the original cause of everything. Arjuna recognized Lord Sri Krsna as the original person (purusam sasvatam divyam adi-devam ajam vibhum), and the Brahma-samhita describes Him as the original person (govindam adi-purusam). He is the cause of all causes, whether at the beginning, at the end or in the middle.

TEXT 37

TEXT

ksity-adibhir esa kilavrtah  
saptabhir dasa-gunottarair anda-kosah  
yatra pataty anu-kalpah  
sahanda-koti-kotibhis tad anantah

SYNONYMS

ksiti-adibhih--by the ingredients of the material world, headed by earth; esah--this; kila--indeed; avrtah--covered; saptabhih--seven; dasa-guna-uttaraih--each ten times more than the previous one; anda-kosah--egg-shaped universe; yatra--in whom; patati--falls; anu-kalpah--like a

minute atom; saha--with; anda-koti-kotibhih--millions of such universes;  
tat--therefore; anantah--(You are called) unlimited.

#### TRANSLATION

Every universe is covered by seven layers--earth, water, fire, air, sky, the total energy and false ego--each ten times greater than the previous one. There are innumerable universes besides this one, and although they are unlimitedly large, they move about like atoms in You. Therefore You are called unlimited [ananta].

#### PURPORT

The Brahma-samhita (5.48) says:

yasyaika-nisvasita-kalam athavalambya  
jivanti loma-vilaja jagad-anda-nathah  
visnur mahan sa iha yasya kala-viseso  
govindam adi-purusam tam aham bhajami

The origin of the material creation is Maha-Visnu, who lies in the Causal Ocean. While He sleeps in that ocean, millions of universes are generated as He exhales, and they are all annihilated when He inhales. This Maha-Visnu is a plenary portion of a portion of Visnu, Govinda (yasya kala-visesah). The word kala refers to a plenary portion of a plenary portion. From Krsna, or Govinda, comes Balarama; from Balarama comes Sankarsana; from Sankarsana, Narayana; from Narayana, the second Sankarsana; from the second Sankarsana, Maha-Visnu; from Maha-Visnu, Garbhodakasayi Visnu; and from Garbhodakasayi Visnu, Ksirodakasayi Visnu. Ksirodakasayi Visnu controls every universe. This gives an idea of the meaning of ananta, unlimited. What is to be said of the unlimited potency and existence of the Lord? This verse describes the coverings of the universe (saptabhir dasa-gunottarair anda-kosah). The first covering is earth, the second is water, the third is fire, the fourth is air, the fifth is sky, the sixth is the total material energy, and the seventh is the false ego. Beginning with the covering of earth, each covering is ten times greater than the previous one. Thus we can only imagine how great each universe is, and there are many millions of universes. As confirmed by the Lord Himself in Bhagavad-gita (10.42):

athava bahunaitena  
kim jnatena tavarjuna  
vistabhyaham idam krtsnam  
ekamsena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." The entire material world manifests only one fourth of the Supreme Lord's energy. Therefore He is called ananta.

#### TEXT 38

#### TEXT

visaya-trso nara-pasavo  
ya upasate vibhutir na param tvam  
tesam asisa isa  
tad anu vinasyanti yatha raja-kulam

## SYNONYMS

visaya-trsah--eager to enjoy sense gratification; nara-pasavah--manlike animals; ye--who; upasate--worship very gorgeously; vibhutih--small particles of the Supreme Lord (the demigods); na--not; param--the Supreme; tvam--You; tesam--of them; asisah--the benedictions; isa--O supreme controller; tat--them (the demigods); anu--after; vinasyanti--will be vanquished; yatha--just as; raja-kulam--those who are supported by the government (when the government is finished).

## TRANSLATION

O Lord, O Supreme, unintelligent persons who thirst for sense enjoyment and who worship various demigods are no better than animals in the human form of life. Because of their animalistic propensities, they fail to worship Your Lordship, and instead they worship the insignificant demigods, who are but small sparks of Your glory. With the destruction of the entire universe, including the demigods, the benedictions received from the demigods also vanish, just like the nobility when a king is no longer in power.

## PURPORT

Bhagavad-gita (7.20) says, kamais tais tair hrta jnanah prapadyante 'nya-devatah: "Those whose minds are distorted by material desires surrender unto the demigods." Similarly, this verse condemns worship of the demigods. We may show our respect to the demigods, but the demigods are not worshipable. The intelligence of those who worship the demigods is lost (hrta jnanah) because these worshipers do not know that when the entire material cosmic manifestation is annihilated, the demigods, who are the departmental heads of that manifestation, will be vanquished. When the demigods are vanquished, the benedictions given by the demigods to unintelligent men will also be vanquished. Therefore a devotee should not hanker to obtain material opulence by worshiping the demigods, but should engage in the service of the Lord, who will satisfy all his desires.

akamah sarva-kamo va  
moksa-kama udara-dhih  
tivrena bhakti-yogena  
yajeta purusam param

"Whether full of all material desires, free from material desires or desiring liberation, a person who has broader intelligence must by all means worship the supreme whole, the Personality of Godhead." (Bhag. 2.3.10) This is the duty of a perfect human being. One who has the shape of a human being but whose actions are nothing but those of an animal is called nara-pasu or dvipada-pasu, a two-legged animal. A human being who is not interested in Krsna consciousness is condemned herewith as a nara-pasu.

## TEXT 39

### TEXT

kama-dhiyas tvayi racita  
na parama rohanti yatha karambha-bijani



jnanatmany agunamaye  
guna-ganato 'sya dvandva-jalani

#### SYNONYMS

kama-dhiyah--desires for sense gratification; tvayi--in You; racitah--performed; na--not; parama--O Supreme Personality of Godhead; rohanti--do grow (produce other bodies); yatha--just as; karambha-bijani--sterilized or fried seeds; jnana-atmani--in You, whose existence is in full knowledge; aguna-maye--who is not affected by the material qualities; guna-ganatah--from the material qualities; asya--of a person; dvandva-jalani--the networks of duality.

#### TRANSLATION

O Supreme Lord, if persons obsessed with material desires for sense gratification through material opulence worship You, who are the source of all knowledge and are transcendental to material qualities, they are not subject to material rebirth, just as sterilized or fried seeds do not produce plants. Living entities are subjected to the repetition of birth and death because they are conditioned by material nature, but since You are transcendental, one who is inclined to associate with You in transcendence escapes the conditions of material nature.

#### PURPORT

This is confirmed in Bhagavad-gita (4.9), wherein the Lord says:

janma karma ca me divyam  
evam yo vetti tattvatah  
tyaktva deham punar janma  
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." If one simply engages in Krsna consciousness to understand Krsna, he surely becomes immune to the process of repeated birth and death. As clearly stated in Bhagavad-gita, tyaktva deham punar janma naiti: such a person, simply by engaging in Krsna consciousness or understanding the Supreme Personality of Godhead, Krsna, becomes quite fit to return home, back to Godhead. Even those who are obsessed with material desires may also come to worship the Supreme Personality of Godhead so steadily that they go back to Godhead. The fact is that if one comes to Krsna consciousness, although he may have many material desires, he becomes increasingly attracted to the lotus feet of Krsna through associating with the Supreme Lord by chanting His holy name. The Supreme Lord and His holy name are identical. Thus he becomes uninterested in attachment to material enjoyment. The perfection of life is to be uninterested in material enjoyment and interested in Krsna. If one comes to Krsna consciousness somehow or other, even for material gain, the result is that he will be liberated. Kamad dvesad bhayat snehat. Whether for the satisfaction of material desires, because of the influence of envy, because of fear, because of affection or because of any other reason, if one comes to Krsna, his life is successful.

#### TEXT 40

## TEXT

jitam ajita tada bhavata  
yadaha bhagavatam dharmam anavadyam  
niskincana ye munaya  
atmarama yam upasate 'pavargaya

## SYNONYMS

jitam--conquered; ajita--O unconquerable one; tada--then; bhavata--by Your Lordship; yada--when; aha--spoke; bhagavatam--which helps the devotee approach the Supreme Personality of Godhead; dharmam--the religious process; anavadyam--faultless (free from contamination); niskincanah--who have no desire to be happy with material opulences; ye--those who; munayah--great philosophers and exalted sages; atma-aramah--who are self-satisfied (being completely aware of their constitutional position as eternal servants of the Lord); yam--whom; upasate--worship; apavargaya--for achieving liberation from material bondage.

## TRANSLATION

O unconquerable one, when You spoke about bhagavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumaras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhagavata-dharma to achieve shelter at Your lotus feet.

## PURPORT

As stated by Srila Rupa Gosvami in Bhakti-rasamrta-sindhu:

anyabhilasita-sunyam  
jnana-karmady-anavrtam  
anukulyena krsnanu-  
silanam bhaktir uttama

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

The Narada-pancaratra also says:

sarvopadhi-vinirmuktam  
tat-paratvena nirmalam  
hrsikena hrsikesa-  
sevanam bhaktir ucyate

"One should be free from all material designations and cleansed of all material contamination. He should be restored to his pure identity, in which he engages his senses in the service of the proprietor of the senses. That is called devotional service." This is also called bhagavata-dharma. Without material aspirations, one should simply serve Krsna, as advised in Bhagavad-gita, Narada-pancaratra and Srimad-Bhagavatam. Bhagavata-dharma is the process of religion enunciated by pure devotees, direct representatives of the Supreme Personality of Godhead like Narada, Sukadeva Gosvami and their humble servants in the disciplic succession. By understanding bhagavata-dharma, one immediately

becomes free from material contamination. Living entities, who are part and parcel of the Supreme Personality of Godhead, are loitering in this material world suffering. When they are instructed by the Lord Himself about bhagavata-dharma and they adopt it, that is victory for the Lord, for He then reclaims these fallen souls. A devotee following the principles of bhagavata-dharma feels very much obligated to the Supreme Personality of Godhead. He can understand the difference between life without bhagavata-dharma and life with bhagavata-dharma and thus he ever remains obliged to the Lord. Taking to Krsna consciousness and bringing fallen souls to Krsna consciousness is victory for Lord Krsna.

sa vai pumsam paro dharmo  
yato bhaktir adhoksaje  
ahaituky apratihata  
yayatma suprasidati

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self." (Bhag. 1.2.6) Therefore Srimad-Bhagavatam is the pure transcendental process of religion.

TEXT 41

TEXT

visama-matir na yatra nram  
tvam aham iti mama taveti ca yad anyatra  
visama-dhiya racito yah  
sa hy avisuddhah ksayisnur adharmabahulah

SYNONYMS

visama--unequal (your religion, my religion; your belief, my belief);  
matih--consciousness; na--not; yatra--in which; nram--of human society;  
tvam--you; aham--I; iti--thus; mama--my; tava--your; iti--thus; ca--also;  
yat--which; anyatra--elsewhere (in religious systems other than  
bhagavata-dharma); visama-dhiya--by this unequal intelligence; racitah--  
made; yah--that which; sah--that system of religion; hi--indeed;  
avisuddhah--not pure; ksayisnuh--temporary; adharmabahulah--full of  
irreligion.

TRANSLATION

Being full of contradictions, all forms of religion but bhagavata-dharma work under conceptions of fruitive results and distinctions of "you and I" and "yours and mine." The followers of Srimad-Bhagavatam have no such consciousness. They are all Krsna conscious, thinking that they are Krsna's and Krsna is theirs. There are other, low-class religious systems, which are contemplated for the killing of enemies or the gain of mystic power, but such religious systems, being full of passion and envy, are impure and temporary. Because they are full of envy, they are full of irreligion.

PURPORT

Bhagavata-dharma has no contradictions. Conceptions of "your religion" and "my religion" are completely absent from bhagavata-dharma. Bhagavata-

dharma means following the orders given by the Supreme Lord, Bhagavan, as stated in Bhagavad-gita: sarva-dharman parityajya mam ekam saranam vraja. God is one, and God is for everyone. Therefore everyone must surrender to God. That is the pure conception of religion. Whatever God orders constitutes religion (dharmam tu saksad bhagavat-pranitam). In bhagavata-dharma there is no question of "what you believe" and "what I believe." Everyone must believe in the Supreme Lord and carry out His orders. Anukulyena krsnanusilanam: whatever Krsna says--whatever God says--should be directly carried out. That is dharma, religion.

If one is actually Krsna conscious, he cannot have any enemies. Since his only engagement is to induce others to surrender to Krsna, or God, how can he have enemies? If one advocates the Hindu religion, the Muslim religion, the Christian religion, this religion or that religion, there will be conflicts. History shows that the followers of religious systems without a clear conception of God have fought with one another. There are many instances of this in human history, but systems of religion that do not concentrate upon service to the Supreme are temporary and cannot last for long because they are full of envy. There are many activities directed against such religious systems, and therefore one must give up the idea of "my belief" and "your belief." Everyone should believe in God and surrender unto Him. That is bhagavata-dharma.

Bhagavata-dharma is not a concocted sectarian belief, for it entails research to find how everything is connected with Krsna (isavasyam idam sarvam). According to the Vedic injunctions, sarvam khalv idam brahma: Brahman, the Supreme, is present in everything. Bhagavata-dharma captures this presence of the Supreme. Bhagavata-dharma does not consider everything in the world to be false. Because everything emanates from the Supreme, nothing can be false; everything has some use in the service of the Supreme. For example, we are now dictating into a microphone and recording on a dictating machine, and thus we are finding how the machine can be connected to the Supreme Brahman. Since we are using this machine in the service of the Lord, it is Brahman. This is the meaning of sarvam khalv idam brahma. Everything is Brahman because everything can be used for the service of the Supreme Lord. Nothing is mithya, false; everything is factual.

Bhagavata-dharma is called sarvotkrsta, the best of all religious systems, because those who follow bhagavata-dharma are not envious of anyone. Pure bhagavatas, pure devotees, invite everyone, without envy, to join the Krsna consciousness movement. A devotee is therefore exactly like the Supreme Personality of Godhead. Suhrdam sarva-bhutanam: he is the friend of all living entities. Therefore this is the best of all religious systems. Whereas so-called religions are meant for a particular type of person who believes in a particular way, such discrimination has no place in Krsna consciousness, or bhagavata-dharma. If we scrutinize the religious systems meant for worship of demigods or anyone else but the Supreme Personality of Godhead, we will find that they are full of envy and therefore impure.

TEXT 42

TEXT

kah ksemo nija-parayoh  
kiyan varthah sva-para-druha dharmena  
sva-drohat tava kopah  
para-sampidaya ca tathadharmah

SYNONYMS

kah--what; ksemah--benefit; nija--to oneself; parayoh--and to others; kiyah--how much; va--or; arthah--purpose; sva-para-druha--which is envious of the performer and of others; dharmena--with the religious system; sva-drohat--from being envious of one's own self; tava--of You; kopah--anger; para-sampidaya--by giving pain to others; ca--also; tatha--as well as; adharmah--irreligion.

#### TRANSLATION

How can a religious system that produces envy of one's self and of others be beneficial for oneself and for them? What is auspicious about following such a system? What is actually to be gained? By causing pain to one's own self due to self-envy and by causing pain to others, one arouses Your anger and practices irreligion.

#### PURPORT

Any religious system but the process of bhagavata-dharma--service as an eternal servant of the Supreme Personality of Godhead--is a system of envy of one's own self and of others. For example, there are many systems of religion in which animal sacrifices are recommended. Such animal sacrifices are inauspicious both for the performer and for the animal. Although one is sometimes permitted to sacrifice an animal before the goddess Kali and eat it instead of purchasing meat from a slaughterhouse, permission to eat meat after a sacrifice in the presence of the goddess Kali is not the order of the Supreme Personality of Godhead. It is simply a concession for the miserable person who will not give up eating meat. It is meant to restrict his desire for unrestricted meat-eating. Such a religious system is condemned. Therefore Kṛṣṇa says, sarva-dharman parityajya mam ekam saranam vraja: "Give up all other duties and surrender unto Me." That is the last word in religion.

One may argue that the sacrifice of animals is recommended in the Vedas. This recommendation, however, is a restriction. Without Vedic restrictions on the purchase of meat, people will purchase meat from the market, which will be flooded with meat shops, and slaughterhouses will increase. To restrict this, sometimes the Vedas say that one may eat meat after sacrificing an insignificant animal like a goat before the goddess Kali. In any case, a system of religion in which animal sacrifices are recommended is inauspicious for those who perform the sacrifices and for the animals. Envious persons who perform ostentatious animal sacrifices are condemned in Bhagavad-gīta (16.17) as follows:

atma-sambhavitah stabdha  
dhana-mana-madanvitah  
yajante nama-yajnaish te  
dambhenavidhi-purvakam

"Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes perform sacrifices in name only without following any rules or regulations." Sometimes animal sacrifices are performed very gorgeously with grand arrangements for worshiping the goddess Kali, but such festivals, although performed in the name of yajna, are not actually yajna, for yajna means to satisfy the Supreme Personality of Godhead. Therefore it is recommended that in this age specifically, yajnaish sankirtana-prayair yajanti hi sumedhasah: those who have good intelligence satisfy the yajna-purusa, Viṣṇu, by chanting the

Hare Krsna mantra. Envious persons, however, are condemned by the Supreme Personality of Godhead as follows:

ahankaram balam darpam  
kamam krodham ca samsritah  
mam atma-para-dehesu  
pradvisanto 'bhyasuyakah

tan aham dvisatah kruran  
samsaresu naradhaman  
ksipamy ajasram asubhan  
asuriv eva yonisu

"Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion. Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." (Bg. 16.18-19) These persons are condemned by the Supreme Personality of Godhead, as indicated by the words tava kopah. A person who commits murder is envious of himself and also the person he has killed, for the result of committing murder is that he will be arrested and hanged. If one transgresses the laws of a man-made government, he may escape being killed by the state, but one cannot escape the laws of God. A killer of any animal must be killed in his next life by the same animal. This is the law of nature. One must follow the instructions of the Supreme Lord: sarva-dharman parityajya mam ekam saranam vraja. If one follows any other system of religion, he is subject to punishment by the Supreme Personality of Godhead in many different ways. Therefore if one follows a concocted system of religion, he is envious not only of others but also of himself. Consequently his system of religion is useless.

Srimad-Bhagavatam (1.2.8) says:

dharmah svanusthitah pumsam  
visvaksena-kathasu yah  
notpadayed yadi ratim  
srama eva hi kevalam

"Duties (dharma) executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." Following a system of religion that does not awaken one's Krsna consciousness, or God consciousness, is merely a waste of time and labor.

TEXT 43

TEXT

na vyabhicarati taveksa  
yaya hy abhihito bhagavato dharmah  
sthira-cara-sattva-kadambesv  
apthag-dhiyo yam upasate tv aryah

SYNONYMS

na--not; vyabhicarati--fails; tava--Your; iksa--outlook; yaya--by which; hi--indeed; abhihitah--declared; bhagavatah--in relationship with

Your instructions and activities; dharmah--religious principle; sthira--nonmoving; cara--moving; sattva-kadambesu--among the living entities; aprthak-dhiyah--who do not consider distinctions; yam--which; upasate--follow; tu--certainly; aryah--those who are advanced in civilization.

#### TRANSLATION

My dear Lord, one's occupational duty is instructed in Srimad-Bhagavatam and Bhagavad-gita according to Your point of view, which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and nonmoving, and not considering high and low, are called Aryans. Such Aryans worship You, the Supreme Personality of Godhead.

#### PURPORT

Bhagavata-dharma and krsna-katha are identical. Sri Caitanya Mahaprabhu wanted everyone to become a guru and preach the instructions of Krsna everywhere from Bhagavad-gita, Srimad-Bhagavatam, the Puranas, Vedanta-sutra and similar Vedic literatures. Aryans, who are advanced in civilization, follow bhagavata-dharma. Prahlada Maharaja, although merely a child of five years, recommended:

kaumara acaret prajno  
dharman bhagavatan iha  
durlabham manusam janma  
tad apy adhruvam arthadam

(Bhag. 7.6.1)

Prahlada Maharaja preached bhagavata-dharma among his classmates as soon as an opportunity was afforded by the absence of his teachers from the classroom. He said that from the very beginning of life, from the age of five, children should be instructed about bhagavata-dharma because the human form of life, which is very rarely obtained, is meant for understanding this subject.

Bhagavata-dharma means living according to the instructions of the Supreme Personality of Godhead. In Bhagavad-gita we find that the Supreme Lord has arranged human society in four social divisions, namely brahmana, ksatriya, vaisya and sudra. Again, the Puranas and other Vedic literatures set forth four asramas, which are the divisions of spiritual life. Therefore bhagavata-dharma means the varnasrama-dharma of the four social and four spiritual divisions.

The members of human society who strictly follow the principles of bhagavata-dharma and live according to the instructions of the Supreme Personality of Godhead are called Aryans or arya. A civilization of Aryans who strictly follow the instructions of the Lord and never deviate from those instructions is perfect. Such civilized men do not discriminate between trees, animals, human beings and other living entities. panditah sama-darsinah: because they are completely educated in Krsna consciousness, they see all living beings equally. Aryans do not kill even a small plant unnecessarily, not to speak of cutting trees for sense gratification. At the present moment, throughout the world, killing is prominent. Men are killing trees, they are killing animals, and they are killing other human beings also, all for sense gratification. This is not an Aryan civilization. As stated here, sthira-cara-sattva-kadambesv aprthag-dhiyah. The word aprthag-dhiyah indicates that Aryans do not

distinguish between lower and higher grades of life. All life should be protected. All living beings have a right to live, even the trees and plants. This is the basic principle of an Aryan civilization. Apart from the lower living entities, those who have come to the platform of human civilization should be divided into a society of brahmanas, ksatriyas, vaisyas and sudras. The brahmanas should follow the instructions of the Supreme Personality of Godhead as stated in Bhagavad-gita and other Vedic literatures. The criterion must be guna and karma. In other words, one should acquire the qualities of a brahmana, ksatriya, vaisya or sudra and act accordingly. This is the civilization accepted by the Aryans. Why do they accept it? They accept it because they are very much eager to satisfy Krsna. This is perfect civilization.

Aryans do not deviate from the instructions of Krsna, nor do they have doubts about Krsna, but non-Aryans and other demoniac people fail to follow the instructions of Bhagavad-gita and Srimad-Bhagavatam. This is because they have been trained in sense gratification at the cost of all other living entities. Nunam pramattah kurute vikarma: their only business is to indulge in all kinds of forbidden activities for sense gratification. Yad indriya-pritaya aprnoti: they deviate in this way because they want to gratify their senses. They have no other occupation or ambition. Their method of civilization is condemned in the previous verse. Kah ksemo nija-parayoh kiyan varthah sva-para-druha dharmena: "What is the meaning of a civilization that kills oneself and others?"

This verse, therefore, advises that everyone become a member of the Aryan civilization and accept the instructions of the Supreme Personality of Godhead. One should conduct his social, political and religious affairs according to His instructions. We are spreading the Krsna consciousness movement to try to establish a society the way that Krsna wants it. This is the meaning of Krsna consciousness. We are therefore presenting Bhagavad-gita as it is and kicking out all kinds of mental concoction. Fools and rascals interpret Bhagavad-gita in their own way. When Krsna says, man-mana bhava mad-bhakto mad-yaji mam namaskuru-- "Always think of Me, become My devotee, worship Me and offer your homage unto Me"--they comment that it is not Krsna to whom we must surrender. Thus they derive imaginary meanings from Bhagavad-gita. The Krsna consciousness movement, however, strictly follows bhagavata-dharma, the instructions of Bhagavad-gita and Srimad-Bhagavatam for the complete welfare of human society. One who misinterprets Bhagavad-gita, twisting out some meaning for his sense gratification, is a non-Aryan. Therefore commentaries on Bhagavad-gita by such persons should be immediately rejected. One should try to follow Bhagavad-gita as it is. In Bhagavad-gita (12.6-7) Lord Sri Krsna says:

ye tu sarvani karmani  
mayi sannyasya mat-parah  
ananyenaiva yogena  
mam dhyayanta upasate

tesam aham samuddharta  
mrtyu-samsara-sagarat  
bhavami na cirat partha  
mayy avesita-cetasam

"For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Prtha, for him I am the swift deliverer from the ocean of birth and death."



TEXT 44

TEXT

na hi bhagavann aghatitam idam  
tvad-darsanan nram akhila-papa-ksayah  
yan-nama sakrc chravanat  
pukkaso 'pi vimucyate samsarat

SYNONYMS

na--not; hi--indeed; bhagavan--O my Lord; aghatitam--not occurred;  
idam--this; tvat--of You; darsanat--by seeing; nram--of all human  
beings; akhila--all; papa--of sins; ksayah--annihilation; yat-nama--whose  
name; sakrt--only once; sravanat--by hearing; pukkasah--the lowest class,  
the candala; api--also; vimucyate--is delivered; samsarat--from the  
entanglement of material existence.

TRANSLATION

My Lord, it is not impossible for one to be immediately freed from all  
material contamination by seeing You. Not to speak of seeing You  
personally, merely by hearing the holy name of Your Lordship only once,  
even candalas, men of the lowest class, are freed from all material  
contamination. Under the circumstances, who will not be freed from  
material contamination simply by seeing You?

PURPORT

As stated in the Srimad-Bhagavatam (9.5.16), yan-nama-sruti-matrena  
puman bhavati nirmalah: simply by hearing the holy name of the Lord, one  
is immediately purified. Therefore, in this age of Kali, when all people  
are very contaminated, the chanting of the holy name of the Lord is  
recommended as the only means of improvement.

harer nama harer nama  
harer namaiva kevalam  
kalau nasty eva nasty eva  
nasty eva gatih anyatha

"In this age of quarrel and hypocrisy the only means of deliverance is  
the chanting of the holy name of the Lord. There is no other way. There  
is no other way. There is no other way." (Brhan-naradiya purana) Sri  
Caitanya Mahaprabhu introduced this chanting of the holy name five  
hundred years ago, and now through the Krsna consciousness movement, the  
Hare Krsna movement, we are actually seeing that men who are considered  
to belong to the lowest class are being delivered from all sinful  
activities simply by hearing the holy name of the Lord. Samsara, material  
existence, is a result of sinful actions. Everyone in this material world  
is condemned, yet as there are different grades of prisoners, there are  
different grades of men. All of them, in all statuses of life, are  
suffering. To stop the suffering of material existence, one must take to  
the Hare Krsna movement of sankirtana or Krsna conscious life.

Herein it is said, yan-nama sakrc chravanat: the holy name of the  
Supreme Personality of Godhead is so powerful that if once heard without  
offenses, it can purify the lowest of men (kirata-hunandhra-pulinda-  
pulkasah). Such men, who are called candalas, are less than sudras, but

they also can be purified simply by hearing the holy name of the Lord, not to speak of personally seeing the Lord. From our present position, the Supreme Personality of Godhead can be personally seen as the Deity in the temple. The Deity of the Lord is not different from the Supreme Lord. Because we cannot see the Supreme Lord with our present blunt eyes, the Lord has kindly consented to come before us in a form we can see. Therefore the Deity in the temple should not be considered material. By offering food to the Deity and by decorating and serving the Deity, one gets the same result that one derives from serving the Lord personally in Vaikuntha.

#### TEXT 45

#### TEXT

atha bhagavan vayam adhuna  
tvad-avaloka-parimrstasaya-malah  
sura-rsina yat kathitam  
tavakena katham anyatha bhavati

#### SYNONYMS

atha--therefore; bhagavan--O Supreme Personality of Godhead; vayam--we; adhuna--at the present moment; tvad-avaloka--by seeing You; parimrsta--wiped away; asaya-malah--contaminated desires in the heart; sura-rsina--by the great sage of the demigods (Narada); yat--which; kathitam--spoken; tavakena--who is Your devotee; katham--how; anyatha--otherwise; bhavati--can it be.

#### TRANSLATION

Therefore, my dear Lord, simply seeing You has now wiped away all the contamination of sinful activities and their results of material attachment and lusty desires, which always filled my mind and the core of my heart. Whatever is predicted by the great sage Narada Muni cannot be otherwise. In other words, I have obtained Your audience as a result of being trained by Narada Muni.

#### PURPORT

This is the process of the perfect way. One must take lessons from authorities like Narada, Vyasa and Asita, and follow their principles. Then one will be able to see the Supreme Personality of Godhead even with one's own eyes. One only needs training. Atah sri-krsna-namadi na bhaved grahyam indriyaih. With our blunt eyes and other senses we cannot perceive the Supreme Personality of Godhead, but if we engage our senses in the service of the Lord according to the instructions of the authorities, it will be possible to see Him. As soon as one sees the Supreme Personality of Godhead, all the sinful reactions in the core of one's heart are certainly vanquished.

#### TEXT 46

#### TEXT

viditam ananta samastam  
tava jagad-atmano janair ihacaritam  
vijnapyam parama-guroh

kiyad iva savitur iva khadyotaih

SYNONYMS

viditam--well known; ananta--O unlimited; samastam--everything; tava--to You; jagat-atmanah--who are the Supersoul of all living entities; janaih--by the mass of people, or all living entities; iha--within this material world; acaritam--performed; vijnapyam--to be informed; parama-guroh--to the Supreme Personality of Godhead, the supreme master; kiyat--how much; iva--certainly; savituh--to the sun; iva--like; khadyotaih--by the fireflies.

TRANSLATION

O unlimited Supreme Personality of Godhead, whatever a living entity does in this material world is well known to You because You are the Supersoul. In the presence of the sun there is nothing to be revealed by the light of a glowworm. Similarly, because You know everything, in Your presence there is nothing for me to make known.

TEXT 47

TEXT

namas tubhyam bhagavate  
sakala-jagat-sthiti-layodayesaya  
duravasitatma-gataye  
kuyoginam bhida paramahamsaya

SYNONYMS

namah--all obeisances; tubhyam--unto You; bhagavate--Your Lordship; sakala--all; jagat--of the cosmic manifestation; sthiti--of the maintenance; laya--dissolution; udaya--and creation; isaya--unto the Supreme Lord; duravasita--impossible to understand; atma-gataye--whose own position; ku-yoginam--of those who are attached to the objects of the senses; bhida--by the false understanding of separateness; paramahamsaya--unto the supreme pure.

TRANSLATION

My dear Lord, You are the creator, maintainer and annihilator of this cosmic manifestation, but persons who are too materialistic and who always see separateness do not have eyes with which to see You. They cannot understand Your real position, and therefore they conclude that the cosmic manifestation is independent of Your opulence. My Lord, You are the supreme pure, and You are full in all six opulences. Therefore I offer my respectful obeisances unto You.

PURPORT

Atheistic men think that the cosmic manifestation has come about by chance, by a combination of matter, without reference to God. Materialistic so-called chemists and atheistic philosophers always try to avoid even the name of God in relation to the cosmic manifestation. For them God's creation is impossible to understand because they are too materialistic. The Supreme Personality of Godhead is paramahamsa, or the supreme pure, whereas those who are sinful, being very much attached to

material sense enjoyment and therefore engaging in material activities like asses, are the lowest of men. All their so-called scientific knowledge is null and void because of their atheistic temperament. Thus they cannot understand the Supreme Personality of Godhead.

TEXT 48

TEXT

yam vai svasantam anu visva-srjah svasanti  
yam cekitanam anu cittaya uccakanti  
bhu-mandalam sarsapayati yasya murdhni  
tasmai namo bhagavate 'stu sahasra-murdhne

SYNONYMS

yam--whom; vai--indeed; svasantam--endeavoring; anu--after; visva-srjah--the directors of the cosmic creation; svasanti--also endeavor; yam--whom; cekitanam--perceiving; anu--after; cittayah--all the knowledge-gathering senses; uccakanti--perceive; bhu-mandalam--the huge universe; sarsapayati--become like seeds of mustard; yasya--of whom; murdhni--on the head; tasmai--unto Him; namah--obeisances; bhagavate--the Supreme Personality of Godhead, full with six opulences; astu--may there be; sahasra-murdhne--who has thousands of hoods.

TRANSLATION

My dear Lord, it is after You endeavor that Lord Brahma, Indra and the other directors of the cosmic manifestation become occupied with their activities. It is after You perceive the material energy, My Lord, that the senses begin to perceive. The Supreme Personality of Godhead holds all the universes on His heads like seeds of mustard. I offer my respectful obeisances unto You, that Supreme Personality, who has thousands of hoods.

TEXT 49

TEXT

sri-suka uvaca  
samstuto bhagavan evam  
anantas tam abhasata  
vidyadhara-patim pritas  
citraketum kurudvaha

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; samstutah--being worshiped; bhagavan--the Supreme Personality of Godhead; evam--in this way; anantah--Lord Ananta; tam--unto him; abhasata--replied; vidyadhara-patim--the King of the Vidyadharas; pritah--being very pleased; citraketum--King Citraketu; kuru-udvaha--O best of the Kuru dynasty, Maharaja Pariksit.

TRANSLATION

Sukadeva Gosvami continued: The Lord, the Supreme Personality of Godhead, Anantadeva, being very much pleased with the prayers offered by

Citraketu, the King of the Vidyadharas, replied to him as follows, O best of the Kuru dynasty, Maharaja Pariksit.

TEXT 50

TEXT

sri-bhagavan uvaca  
yan naradangirobhyam te  
vyahrtam me 'nusanam  
samsiddho 'si taya rajan  
vidyaya darsanac ca me

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead, Sankarsana, replied; yat--which; narada-angirobhyam--by the great sages Narada and Angira; te--unto you; vyahrtam--spoken; me--of Me; anusasanam--the worship; samsiddhah--completely perfected; asi--you are; taya--by that; rajan--O King; vidyaya--mantra; darsanat--from the direct sight; ca--as well as; me--of Me.

TRANSLATION

The Supreme Personality of Godhead, Anantadeva, replied as follows: O King, as a result of your having accepted the instructions spoken about Me by the great sages Narada and Angira, you have become completely aware of transcendental knowledge. Because you are now educated in the spiritual science, you have seen Me face to face. Therefore you are now completely perfect.

PURPORT

The perfection of life is to be spiritually educated and to understand the existence of the Lord and how He creates, maintains and annihilates the cosmic manifestation. When one is perfect in knowledge, he can develop his love of Godhead through the association of such perfect persons as Narada and Angira and the members of their disciplic succession. Then one is able to see the unlimited Supreme Personality of Godhead face to face. Although the Lord is unlimited, by His causeless mercy He becomes visible to the devotee, who is then able to see Him. In our present position of conditioned life we cannot see or understand the Supreme Personality of Godhead.

atah sri-krsna-namadi  
na bhaved grahyam indriyaih  
sevonmukhe hi jihvadau  
svayam eva sphuraty adah

"No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him." (Bhakti-rasamrta-sindhu 1.2.234) If one takes to spiritual life under the direction of Narada Muni or his representative and thus engages himself in the service of the Lord, he qualifies himself to see the Lord face to face. The Brahma-samhita (5.38) states:

premanjana-cchurita-bhakti-vilocanena  
santah sadaiva hrdyesu vilokayanti  
yam syamasundaram acintya-guna-svarupam  
govindam adi-purusam tam aham bhajami

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara situated within the heart of the devotee." One must follow the instructions of the spiritual master. Thus one becomes qualified and later sees the Supreme Personality of Godhead, as evinced by Maharaja Citraketu.

TEXT 51

TEXT

aham vai sarva-bhutani  
bhutatma bhuta-bhavanah  
sabda-brahma param brahma  
mamobhe sasvati tanu

SYNONYMS

aham--I; vai--indeed; sarva-bhutani--expanded in different forms of living entities; bhuta-atma--the Supersoul of all living entities (the supreme director and enjoyer of them); bhuta-bhavanah--the cause for the manifestation of all living entities; sabda-brahma--the transcendental sound vibration (the Hare Krsna mantra); param brahma--the Supreme Absolute Truth; mama--My; ubhe--both (namely, the form of sound and the form of spiritual identity); sasvati--eternal; tanu--two bodies.

TRANSLATION

All living entities, moving and nonmoving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like omkara and Hare Krsna Hare Rama, and I am the Supreme Absolute Truth. These two forms of Mine--namely, the transcendental sound and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material.

PURPORT

The science of devotional service has been instructed by Narada and Angira to Citraketu. Now, because of Citraketu's devotional service, he has seen the Supreme Personality of Godhead. By performing devotional service, one advances step by step, and when one is on the platform of love of Godhead (prema pumartho mahan) he sees the Supreme Lord at every moment. As stated in Bhagavad-gita, when one engages in devotional service twenty-four hours a day (tesam satata-yuktanam bhajatam priti-purvakam) in accordance with the instructions of the spiritual master, his devotional service becomes more and more pleasing. Then the Supreme Personality of Godhead, who is within the core of everyone's heart, speaks to the devotee (dadami buddhi-yogam tam yena mam upayanti te). Citraketu Maharaja was first instructed by his gurus, Angira and Narada, and now, having followed their instructions, he has come to the stage of

seeing the Supreme Lord face to face. Therefore the Lord is now instructing him in the essence of knowledge.

The essence of knowledge is that there are two kinds of vastu, or substances, One is real, and the other, being illusory or temporary, is sometimes called nonfactual. One must consider these two kinds of existence. The real tattva, or truth, consists of Brahman, Paramatma, and Bhagavan. As stated in Srimad-Bhagavatam (1.2.11):

vadanti tat tattva-vidas  
tattvam yaj jnanam advayam  
brahmeti paramatmeti  
bhagavan iti sabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan." The Absolute Truth exists eternally in three features. Therefore, Brahman, Paramatma and Bhagavan combined are the substance.

The categories of emanations from the nonsubstance are two--activities and forbidden activities (karma and vikarma). Karma refers to the pious life or material activities performed during the day and the mental activities of dreams at night. These are more or less desired activities. Vikarma, however, refers to illusory activities, which are something like the will-o'-the-wisp. These are activities that have no meaning. For example, modern scientists imagine that life can be produced from chemical combinations, and they are very busy trying to prove this in laboratories throughout the world, although no one in history has been able to produce the substance of life from material combinations. Such activities are called vikarma.

All material activities are actually illusory, and progress in illusion is simply a waste of time. These illusory activities are called akarya, and one must learn of them from the instructions of the Supreme Personality of Godhead. As stated in Bhagavad-gita (4.17):

karmano hy api boddhavyam  
boddhavyam ca vikarmanah  
akarmanas ca boddhavyam  
gahana karmano gatih

"The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is." One must learn of these directly from the Supreme Personality of Godhead, who, as Anantadeva, is instructing King Citraketu because of the advanced stage of devotional service he achieved by following the instructions of Narada and Angira.

Herein it is said, aham vai sarva-bhutani: the Lord is everything (sarva-bhutani), including the living entities and the material or physical elements. As the Lord says in Bhagavad-gita (7.4-5):

bhumir apo 'nalo vayuh  
kham mano buddhir eva ca  
ahankara itiyam me  
bhinna prakrtir astadha

apareyam itas tv anyam  
prakrtim viddhi me param  
jiva-bhutam maha-baho  
yayedam dharyate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies. Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of the living entities, who are struggling with material nature and are sustaining the universe." The living entity tries to lord it over the material or physical elements, but both the physical elements and the spiritual spark are energies emanating from the Supreme Personality of Godhead. Therefore the Lord says, aham vai sarva-bhutani: "I am everything." Just as heat and light emanate from fire, these two energies--the physical elements and the living entities--emanate from the Supreme Lord. Therefore the Lord says, aham vai sarva-bhutani: "I expand the physical and spiritual categories."

Again, the Lord, as the Supersoul, guides the living entities who are conditioned by the physical atmosphere. Therefore he is called bhutatma bhuta-bhavanah. He gives the living entity the intelligence with which to improve his position so that he may return home, back to Godhead, or if he does not want to go back to Godhead, the Lord gives him the intelligence with which to improve his material position. This is confirmed by the Lord Himself in Bhagavad-gita (15.15). Sarvasya caham hr̥di sannivisto mattah smrtir jnanam apohanam ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." From within, the Lord gives the living being the intelligence with which to work. Therefore the previous verse said that after the Supreme personality of Godhead endeavors, our endeavors begin. We cannot independently endeavor or act upon anything. Therefore the Lord is bhuta-bhavanah.

Another specific feature of the knowledge given in this verse is that sabda-brahma is also a form of the Supreme Lord. In His eternal, blissful form, Lord Kṛṣṇa is accepted by Arjuna as param brahma. A living entity in the conditioned stage accepts something illusory as substantial. This is called maya or avidya--ignorance. Therefore according to the Vedic knowledge, one must become a devotee, and one must then distinguish between avidya and vidya, which are elaborately explained in the Isopanisad. When one is actually on the platform of vidya, he can personally understand the Personality of Godhead in His forms like those of Lord Rama, Lord Kṛṣṇa and Sankarsana. The Vedic knowledge is described as the breathing of the Supreme Lord, and activities begin on the basis of Vedic knowledge. Therefore the Lord says that when He endeavors or breathes, the material universes come into existence, and various activities gradually develop. The Lord says in Bhagavad-gita, pranavaḥ sarva-vedesu: "I am the syllable om in all the Vedic mantras." Vedic knowledge begins with the vibration of the transcendental sound pranava, omkara. The same transcendental sound is Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. Abhinnavan nama-naminoh: there is no difference between the holy name of the Lord and the Lord Himself.

TEXT 52

TEXT

loke vitatam atmanam  
lokam catmani santatam  
ubhayam ca maya vyaptam  
mayi caivobhayam krtam

SYNONYMS



loke--in this material world; vitatam--expanded (in the spirit of material enjoyment); atmanam--the living entity; lokam--the material world; ca--also; atmani--in the living entity; santatam--spread; ubhayam--both (the material world of material elements and the living entity); ca--and; maya--by Me; vyaptam--pervaded; mayi--in Me; ca--also; eva--indeed; ubhayam--both of them; krtam--created.

#### TRANSLATION

In this world of matter, which the conditioned soul accepts as consisting of enjoyable resources, the conditioned soul expands, thinking that he is the enjoyer of the material world. Similarly, the material world expands in the living entity as a source of enjoyment. In this way they both expand, but because they are My energies, they are both pervaded by Me. As the Supreme Lord, I am the cause of these effects, and one should know that both of them rest in Me.

#### PURPORT

The Mayavada philosophy sees everything as being equal in quality with the Supreme Personality of Godhead, or the Supreme Brahman, and therefore sees everything as worshipable. This dangerous theory of the Mayavada school has turned people in general toward atheism. On the strength of this theory, one thinks that he is God, but this is not a fact. As stated in Bhagavad-gita (maya tatam idam sarvam jagad avyakta-murtina), the fact is that the entire cosmic manifestation is an expansion of the Supreme Lord's energies, which are manifested in the physical elements and the living entities. The living entities wrongly consider the physical elements to be resources meant for their enjoyment, and they think themselves to be the enjoyers. However, neither of them is independent; they are both energies of the Lord. The original cause for the material energy and spiritual energy is the Supreme Personality of Godhead. However, although the expansion of the Lord's energies is the original cause, one should not think that the Lord Himself has expanded in different ways. To condemn the theories of the Mayavadis, the Lord clearly says in Bhagavad-gita, mat-sthani sarva-bhutani na caham tesv avasthitah: "All beings are in Me, but I am not in them." Everything rests upon Him, and everything is but an expansion of His energies, but this does not mean that everything is as worshipable as the Lord Himself. The material expansion is temporary, but the Lord is not temporary. The living entities are parts of the Lord, but they are not the Lord Himself. The living entities in this material world are not inconceivable, but the Lord is. The theory that the Lord's energies, being expansions of the Lord, are as good as the Lord is mistaken.

#### TEXTS 53-54

#### TEXT

yatha susuptah puruso  
visvam pasyati catmani  
atmanam eka-desa-stham  
manyate svapna utthitah

evam jagaranadini  
jiva-sthanani catmanah  
maya-matrani vijnaya  
tad-drastaram param smaret

## SYNONYMS

yatha--just as; susuptah--sleeping; purusah--a person; visvam--the whole universe; pasyati--perceives; ca--also; atmani--in himself; atmanam--himself; eka-desa-stham--lying down in one place; manyate--he considers; svapne--in the dreaming condition; utthitah--waking up; evam--in this way; jagarana-adini--the states of wakefulness and so on; jiva-sthanani--the living entity's different conditions of existence; ca--also; atmanah--of the Supreme Personality of Godhead; maya-matrani--the exhibitions of the illusory potency; vijnaya--knowing; tat--of them; drastaram--the creator or seer of all such conditions; param--the Supreme; smaret--one should always remember.

## TRANSLATION

When a person is in deep sleep, he dreams and sees in himself many other objects, such as great mountains and rivers or perhaps even the entire universe, although they are far away. Sometimes when one awakens from a dream he sees that he is in a human form, lying in his bed in one place. Then he sees himself, in terms of various conditions, as belonging to a particular nationality, family and so on. All the conditions of deep sleep, dreaming and wakefulness are but energies of the Supreme Personality of Godhead. One should always remember the original creator of these conditions, the Supreme Lord, who is unaffected by them.

## PURPORT

None of these conditions of the living entities--namely, deep sleep, dreaming and wakefulness--is substantial. They are simply displays of various phases of conditional life. There may be many mountains, rivers, trees, bees, tigers and snakes that are situated far away, but in a dream one may imagine them to be nearby. Similarly, as one has subtle dreams at night, when the living entity is awake he lives in gross dreams of nation, community, society, possessions, skyscrapers, bank balance, position and honor. Under the circumstances, one should know that his position is due to his contact with the material world. One is situated in different positions in various forms of life that are all but creations of the illusory energy, which works under the direction of the Supreme personality of Godhead. Therefore the Supreme Lord is the ultimate actor, and the conditioned living entity should simply remember this original actor, Sri Krsna. As living entities, we are being carried away by the waves of prakrti, or nature, which works under the Lord's direction (mayadhyaksena prakrtih suyate sa-caracaram). Bhaktivinoda Thakura sings, (miche) mayara vase, yaccha bhese', khaccha habudubu, bhai: "Why are you being carried away by the waves of the illusory energy in various phases of dreaming and wakefulness? These are all creations of maya." Our only duty is to remember the supreme director of this illusory energy--Krsna. For us to do this, the sastra advises us, harer nama harer nama harer namaiva kevalam: one should constantly chant the holy name of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. The Supreme Lord is realized in three different phases, as Brahman, Paramatma and Bhagavan, but Bhagavan is the ultimate realization. One who realizes Bhagavan--the Supreme Personality of Godhead, Krsna--is the most perfect mahatma (vasudevah sarvam iti sa mahatma sudurlabhah). In the human form of life, one should understand the Supreme Personality of Godhead, for then one will understand everything else. Yasmin vijnate sarvam evam vijnatam bhavati. According

to this Vedic injunction, simply by understanding Krsna one understands Brahman, Paramatma, prakrti, the illusory energy, the spiritual energy and everything else. Everything will be revealed. prakrti, the material nature, is working under the direction of the Supreme Lord, and we living entities are being carried away by various phases of prakrti. For self-realization, one should always remember Krsna. As stated in Padma Purana, smartavyah satatam visnuh: we should always remember Lord Visnu. Vismartavyo na jatucit: we should never forget the Lord. This is the perfection of life.

#### TEXT 55

#### TEXT

yena prasuptah purusah  
svapam vedatmanas tada  
sukham ca nirgunam brahma  
tam atmanam avehi mam

#### SYNONYMS

yena--by whom (the Supreme Brahman); prasuptah--sleeping; purusah--a man; svapam--the subject of a dream; veda--knows; atmanah--of himself; tada--at that time; sukham--happiness; ca--also; nirgunam--without contact with the material environment; brahma--the supreme spirit; tam--Him; atmanam--the pervader; avehi--just know; mam--Me.

#### TRANSLATION

Know Me to be the Supreme Brahman, the all-pervading Supersoul through whom the sleeping living entity can understand his dreaming condition and his happiness beyond the activities of the material senses. That is to say, I am the cause of the activities of the sleeping living being.

#### PURPORT

When the living entity becomes free from false ego, he understands his superior position as a spirit soul, part and parcel of the pleasure potency of the Lord. Thus, due to Brahman, even while sleeping the living entity can enjoy. The Lord says, "That Brahman, that Paramatma and that Bhagavan are I Myself." This is noted by Srila Jiva Gosvami in his Kramasandarbhā.

#### TEXT 56

#### TEXT

ubhayam smaratah pumsah  
prasvapa-pratibodhayoh  
anveti vyatiricyeta  
taj jnanam brahma tat param

#### SYNONYMS

ubhayam--both types of consciousness (sleep and wakefulness); smaratah--remembering; pumsah--of the person; prasvapa--of consciousness during sleep; pratibodhayoh--and of consciousness while awake; anveti--

extends through; vyatiricyeta--may reach beyond; tat--that; jnanam--knowledge; brahma--the Supreme Brahman; tat--that; param--transcendental.

#### TRANSLATION

If one's dreams during sleep are merely subject matters witnessed by the Supersoul, how can the living entity, who is different from the Supersoul, remember the activities of dreams? The experiences of one person cannot be understood by another. Therefore the knower of the facts, the living entity who inquires into the incidents manifested in dreams and wakefulness, is different from the circumstantial activities. That knowing factor is Brahman. In other words, the quality of knowing belongs to the living entities and to the Supreme Soul. Thus the living entity can also experience the activities of dreams and wakefulness. In both stages the knower is unchanged, but is qualitatively one with the Supreme Brahman.

#### PURPORT

In knowledge the living entity is qualitatively one with the Supreme Brahman, but the quantity of the Supreme Brahman is not the same as that of the living entity, who is part of Brahman. Because the living entity is Brahman in quality, he can remember the past activities of dreams and also know the present activities of wakefulness.

#### TEXT 57

#### TEXT

yad etad vismrtam pumsa  
mad-bhavam bhinnam atmanah  
tatah samsara etasya  
dehad deho mrter mrtih

#### SYNONYMS

yat--which; etad--this; vismrtam--forgotten; pumsah--of the living entity; mat-bhavam--My spiritual position; bhinnam--separation; atmanah--from the Supreme Soul; tatah--from that; samsarah--material, conditional life; etasya--of the living entity; dehat--from one body; dehad--another body; mrteh--from one death; mrtih--another death.

#### TRANSLATION

When a living entity, thinking himself different from Me, forgets his spiritual identity of qualitative oneness with Me in eternity, knowledge and bliss, his material, conditional life begins. In other words, instead of identifying his interest with Mine, he becomes interested in his bodily expansions like his wife, children and material possessions. In this way, by the influence of his actions, one body comes from another, and after one death, another death takes place.

#### PURPORT

Generally the Mayavadi philosophers or persons influenced by Mayavadi philosophers think themselves as good as the Supreme Personality of Godhead. This is the cause of their conditional life. As stated by the Vaisnava poet Jagadananda Pandita in his Prema-vivarta:

krsna-bahirmukha hana bhoga vancha kare  
nikata-stha maya tare japatiya dhare

As soon as a living entity forgets his constitutional position and endeavors to become one with the Supreme, his conditional life begins. The conception that the Supreme Brahman and the living entity are equal not only in quality but also in quantity is the cause of conditional life. If one forgets the difference between the Supreme Lord and the living entity, his conditional life begins. Conditional life means giving up one body to accept another and undergoing death to accept death again. The Mayavadi philosopher teaches the philosophy of tat tvam asi, saying, "You are the same as God." He forgets that tat tvam asi applies in terms of the marginal position of the living entity, who is like sunshine. There is heat and light in the sun, and there is heat and light in the sunshine, and thus they are qualitatively one. But one should not forget that the sunshine rests on the sun. As the Lord says in Bhagavad-gita, brahmano hi pratisthaham: "I am the original source of Brahman." The sunshine is important because of the presence of the sun globe. It is not that the sun globe is important because of the all-pervasiveness of the sunshine. Forgetfulness and misunderstanding of this fact is called maya. Because of forgetfulness of one's constitutional position and that of the Supreme Lord, one comes into maya, or samsara--conditional life. In this regard, Madhvacarya says:

sarva-bhinnam paratmanam  
vismaran samsared iha  
abhinnam samsaran yati  
tamo nasty atra samsayah

When one thinks that the living entity is nondifferent in all respects from the Supreme Lord, there is no doubt that he is in ignorance (tamah).

TEXT 58

TEXT

labdhveha manusim yonim  
jnana-vijnana-sambhavam  
atmanam yo na buddhyeta  
na kvacit ksemam apnuyat

SYNONYMS

labdhva--achieving; iha--in this material world (especially in this pious land of Bharata-varsa, India); manusim--the human; yonim--species; jnana--of knowledge through Vedic scriptures; vijnana--and practical application of that knowledge in life; sambhavam--wherein there is a possibility; atmanam--one's real identity; yah--anyone who; na--not; buddhyeta--understands; na--never; kvacit--at any time; ksemam--success in life; apnuyat--can obtain.

TRANSLATION

A human being can attain perfection in life by self-realization through the Vedic literature and its practical application. This is possible especially for a human being born in India, the land of piety. A man who obtains birth in such a convenient position but does not

understand his self is unable to achieve the highest perfection, even if he is exalted to life in the higher planetary systems.

PURPORT

This statement is confirmed in Caitanya-caritamrta (Adi 9.41). Lord Caitanya said:

bharata-bhumite haila manusya-janma yara  
janma sarthaka kari' kara para-upakara

Everyone born in India, especially as a human being, can achieve the supreme success through the Vedic literature and its practical application in life. When one is perfect, he can render a service for the self-realization of the entire human society. This is the best way to perform humanitarian work.

TEXT 59

TEXT

smrtvehayam pariklesam  
tatah phala-viparyayam  
abhayam capy anihayam  
sankalpad viramet kavih

SYNONYMS

smrtva--remembering; ihayam--in the field of activities with fruitive results; pariklesam--the waste of energy and the miserable conditions; tatah--from that; phala-viparyayam--the opposite of the desired result; abhayam--fearlessness; ca--also; api--indeed; anihayam--when there is no desire for fruitive results; sankalpat--from material desire; viramet--should cease; kavih--one who is advanced in knowledge.

TRANSLATION

Remembering the great trouble found in the field of activities performed for fruitive results, and remembering how one receives the reverse of the results one desires--whether from material actions or from the fruitive activities recommended in the Vedic literatures--an intelligent man should cease from the desire for fruitive actions, for by such endeavors one cannot achieve the ultimate goal of life. On the other hand, if one acts without desires for fruitive results--in other words, if one engages in devotional activities--he can achieve the highest goal of life with freedom from miserable conditions. Considering this, one should cease from material desires.

TEXT 60

TEXT

sukhaya dukkha-moksaya  
kurvate dampati kriyah  
tato 'nivrttir apraptir  
dukhasya ca sukhasya ca

SYNONYMS

sukhaya--for happiness; dukkha-moksaya--for release from the unhappy state; kurvate--perform; dam-pati--the wife and husband; kriyah--activities; tatah--from that; anivrttih--no cessation; apraptih--no achievement; dukkhasya--of distress; ca--also; sukhasya--of happiness; ca--also.

#### TRANSLATION

As husband and wife, a man and woman plan together to attain happiness and decrease unhappiness, working jointly in many ways, but because their activities are full of desires, these activities are never a source of happiness, and they never diminish distress. On the contrary, they are a cause of great unhappiness.

#### TEXTS 61-62

##### TEXT

evam viparyayam buddhva  
nrnam vijnabhimaninam  
atmanas ca gatim suksmam  
sthana-traya-vilaksanam

drsta-srutabhir matrabhir  
nirmuktah svena tejasa  
jnana-vijnana-santrpto  
mad-bhaktah puruso bhavet

##### SYNONYMS

evam--in this way; viparyayam--reversal; buddhva--realizing; nrnam--of men; vijnabhimaninam--who think of themselves as full of scientific knowledge; atmanah--of the self; ca--also; gatim--the progress; suksmam--extremely difficult to understand; sthana-traya--the three conditions of life (deep sleep, dreaming and wakefulness); vilaksanam--apart from; drsta--directly perceived; srutabhir--or understood by information from authorities; matrabhir--from objects; nirmuktah--being freed; svena--by one's own; tejasa--strength of consideration; jnana-vijnana--with knowledge and practical application of the knowledge; santrptah--being fully satisfied; mat-bhaktah--My devotee; purusah--a person; bhavet--should become.

#### TRANSLATION

One should understand that the activities of persons who are proud of their material experience bring only results contradictory to those such persons conceive while awake, sleeping and deeply sleeping. One should further understand that the spirit soul, although very difficult for the materialist to perceive, is above all these conditions, and by the strength of one's discrimination, one should give up the desire for fruitive results in the present life and in the next. Thus becoming experienced in transcendental knowledge, one should become My devotee.

#### TEXT 63

##### TEXT

etavan eva manujair  
yoga-naipunya-buddhibhih  
svarthah sarvatmana jneyo  
yat paratmaika-darsanam

SYNONYMS

etavan--this much; eva--indeed; manujair--by human beings; yoga--by the process of linking with the Supreme by bhakti-yoga; naipunya--endowed with expertise; buddhibhih--who have intelligence; sva-arthah--the ultimate goal of life; sarva-atmana--by all means; jneyah--to be known; yat--which; para--of the transcendental Lord; atma--and of the soul; eka--of the oneness; darsanam--understanding.

TRANSLATION

Persons who try to reach the ultimate goal of life must expertly observe the Supreme Absolute Person and the living entity, who are one in quality in their relationship as part and whole. This is the ultimate understanding of life. There is no better truth than this.

TEXT 64

TEXT

tvam etac chraddhaya rajann  
apramatto vaco mama  
jnana-vijnana-sampanno  
dharayann asu sidhyasi

SYNONYMS

tvam--you; etac--this; sraddhaya--with great faith and allegiance; rajan--O King; apramattah--without being mad or deviated to any other conclusion; vacah--instruction; mama--of Me; jnana-vijnana-sampannah--being fully aware of knowledge and its practical application in life; dharayan--accepting; asu--very soon; sidhyasi--you will become the most perfect.

TRANSLATION

O King, if you accept this conclusion of Mine, being unattached to material enjoyment, adhering to Me with great faith and thus becoming proficient and fully aware of knowledge and its practical application in life, you will achieve the highest perfection by attaining Me.

TEXT 65

TEXT

sri-suka uvaca  
asvasya bhagavan ittham  
citraketum jagad-guruh  
pasyatas tasya visvatma  
tatas cantardadhe harih

SYNONYMS



sri-sukah uvaca--Sri Sukadeva Gosvami said; asvasya--assuring; bhagavan--the Supreme Personality of Godhead; ittham--thus; citraketum--King Citraketu; jagat-guruh--the supreme spiritual master; pasyatah--while looking on; tasya--he; visva-atma--the Supersoul of the whole universe; tatah--from there; ca--also; antardadhe--disappeared; harih--Lord Hari.

#### TRANSLATION

Sri Sukadeva Gosvami continued: After thus instructing Citraketu and assuring him of perfection in this way, the Supreme Personality of Godhead, who is the supreme spiritual master, the supreme soul, Sankarsana, disappeared from that place as Citraketu looked on. Thus end the Bhaktivedanta purports of the Sixth Canto, Sixteenth Chapter, of the Srimad-Bhagavatam, entitled "King Citraketu Meets the Supreme Lord."

#### Chapter Seventeen Mother Parvati Curses Citraketu

The Seventeenth Chapter is summarized as follows. This chapter describes Citraketu's receiving the body of an asura, or demon, because of joking with Lord Siva.

After personally talking with the Supreme Personality of Godhead, King Citraketu enjoyed life in his airplane with the women of the Vidyadhara planet. Engaging in the congregational chanting of the glories of the Lord, he began flying his plane and traveling in outer space. One day while traveling like this, he wandered into the bowers of Sumeru Mountain, where he came upon Lord Siva embracing Parvati, surrounded by an assembly of Siddhas, Caranas and great sages. Seeing Lord Siva in that situation, Citraketu laughed very loudly, but Parvati became very angry at him and cursed him. Because of this curse, Citraketu later appeared as the demon Vrtrasura.

Citraketu, however, was not at all afraid of Parvati's curse, and thus he spoke as follows: "Everyone in human society enjoys happiness and distress according to his past deeds and in this way travels in the material world. Therefore no one is responsible for his happiness and distress. One is controlled by the influence of material nature in the material world, yet one thinks himself the doer of everything. In this material world, which is made of the external energy of the Supreme Lord, one is sometimes cursed and sometimes favored, and thus he sometimes enjoys in the upper planetary systems and sometimes suffers in the lower planets, but all these situations are the same because they are within this material world. None of these positions has any factual existence, for all of them are temporary. The Supreme Personality of Godhead is the ultimate controller because the material world is created, maintained and annihilated under His control while He nonetheless remains neutral to these different transformations of the material world in time and space. The material, external energy of the Supreme Personality of Godhead is in charge of this material world. The Lord helps the world by creating situations for the living entities within it."

When Citraketu spoke in this way, all the members in the great assembly in which Lord Siva and Parvati were present were astonished. Then Lord Siva began speaking about the devotees of the Lord. A devotee is neutral in all conditions of life, whether in the heavenly planets or hellish planets, whether liberated from the material world or conditioned by it, and whether blessed with happiness or subjected to distress. These are all merely dualities created by the external energy. Being influenced by the external energy, the living entity accepts a gross and subtle

material body, and in this illusory position he apparently suffers miseries, although everyone is part and parcel of the Supreme Lord. The so-called demigods consider themselves independent lords, and in this way they are misled from understanding that all living entities are part of the Supreme. This chapter concludes by glorifying the devotee and the Supreme Personality of Godhead.

#### TEXT 1

##### TEXT

sri-suka uvaca  
yatas cantarhito 'nantas  
tasyai krtva dise namah  
vidyadharas citraketus  
cacara gagane carah

##### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; yatah--in which (direction); ca--and; antarhitah--disappeared; anantah--the unlimited Supreme Personality of Godhead; tasyai--unto that; krtva--after offering; dise--direction; namah--obeisances; vidyadharah--the King of the Vidyadhara planet; citraketuh--Citraketu; cacara--traveled; gagane--in outer space; carah--moving.

##### TRANSLATION

Srila Sukadeva Gosvami said: After offering obeisances to the direction from which Ananta, the Supreme Personality of Godhead, had disappeared, Citraketu began traveling in outer space as the head of the Vidyadharas.

#### TEXTS 2-3

##### TEXT

sa laksam varsa-laksanam  
avyahata-balendriyah  
stuyamano maha-yogi  
munibhih siddha-caranaih

kulacalendra-dronisu  
nana-sankalpa-siddhisu  
reme vidyadhara-sribhir  
gapayan harim isvaram

##### SYNONYMS

sah--he (Citraketu); laksam--one hundred thousand; varsa--of years; laksanam--one hundred thousand; avyahata--without hindrance; bala-indriyah--whose strength and power of the senses; stuyamanah--being praised; maha-yogi--the great mystic yogi; munibhih--by saintly persons; siddha-caranaih--by the Siddhas and Caranas; kulacalendra-dronisu--within the valleys of the great mountain known as Kulacalendra, or Sumeru; nana-sankalpa-siddhisu--where one becomes perfect in all kinds of mystic power; reme--enjoyed; vidyadhara-sribhih--with the women of the

Vidyadhara planet; gapayan--causing to praise; harim--the Supreme Personality of Godhead, Hari; isvaram--the controller.

#### TRANSLATION

Being praised by great sages and saints and by the inhabitants of Siddhaloka and Caranaloka, Citraketu, the most powerful mystic yogi, wandered about enjoying life for millions of years. With bodily strength and senses free from deterioration, he traveled within the valleys of Sumeru Mountain, which is the place of perfection for various kinds of mystic power. In those valleys he enjoyed life with the women of Vidyadhara-loka by chanting the glories of the Supreme Lord, Hari.

#### PURPORT

It is to be understood that Maharaja Citraketu, although surrounded by beautiful women from Vidyadhara-loka, did not forget to glorify the Lord by chanting the holy name of the Lord. It has been proved in many places that one who is not contaminated by any material condition, who is a pure devotee engaged in chanting the glories of the Lord, should be understood to be perfect.

#### TEXTS 4-5

#### TEXT

ekada sa vimanena  
visnu-dattena bhasvata  
girisam dadrse gacchan  
paritam siddha-caranaih

alingyankikrtam devim  
bahuna muni-samsadi  
uvaca devyah srnvantya  
jahasoccais tad-antike

#### SYNONYMS

ekada--one time; sah--he (King Citraketu); vimanena--with his airplane; visnu-dattena--given to him by Lord Visnu; bhasvata--shining brilliantly; girisam--Lord Siva; dadrse--he saw; gacchan--going; paritam--surrounded; siddha--by the inhabitants of Siddhaloka; caranaih--and the inhabitants of Caranaloka; alingya--embracing; ankikrtam--sitting on his lap; devim--his wife, Parvati; bahuna--with his arm; muni-samsadi--in the presence of great saintly persons; uvaca--he said; devyah--while the goddess Parvati; srnvantyah--was hearing; jahasa--he laughed; uccaih--very loudly; tad-antike--in the vicinity.

#### TRANSLATION

One time while King Citraketu was traveling in outer space on a brilliantly effulgent airplane given to him by Lord Visnu, he saw Lord Siva, surrounded by Siddhas and Caranas. Lord Siva was sitting in an assembly of great saintly persons and embracing Parvati on his lap with his arm. Citraketu laughed loudly and spoke, within the hearing of Parvati.

#### PURPORT

Srila Visvanatha Cakravarti Thakura says in this connection,

bhaktim bhutim harir dattva  
sva-vicchedanubhutaye  
devyah sapena vrtratvam  
nitva tam svantike 'nayat

The purport is that the Supreme Personality of Godhead wanted to bring Citraketu to Vaikunthaloka as soon as possible. The Lord's plan was that Citraketu be cursed by Parvati to become Vrtrasura so that in his next life he could quickly return home, back to Godhead. There have been many instances in which a devotee acting as a demon has been brought to the kingdom of God by the mercy of the Lord. For Parvati to be embraced by Lord Siva was natural in a relationship between husband and wife; this was nothing extraordinary for Citraketu to see. Nonetheless, Citraketu laughed loudly to see Lord Siva in that situation, even though he should not have done so. Thus he was eventually cursed, and this curse was the cause of his returning home, back to Godhead.

TEXT 6

TEXT

citraketur uvaca  
esa loka-guruh saksad  
dharmam vakta saririnam  
aste mukhyah sabhayam vai  
mithuni-bhuya bharyaya

SYNONYMS

citraketuh uvaca--King Citraketu said; esah--this; loka-guruh--the spiritual master of the people who follow Vedic instructions; saksat--directly; dharmam--of religion; vakta--the speaker; saririnam--for all living entities who have accepted material bodies; aste--sits; mukhyah--the chief; sabhayam--in an assembly; vai--indeed; mithuni-bhuya--embracing; bharyaya--with his wife.

TRANSLATION

Citraketu said: Lord Siva, the spiritual master of the general populace, is the best of all living entities who have accepted material bodies. He enunciates the system of religion. Yet how wonderful it is that he is embracing his wife, Parvati, in the midst of an assembly of great saintly persons.

TEXT 7

TEXT

jata-dharas tivra-tapa  
brahmavadi-sabha-patih  
ankikrtya striyam caste  
gata-hrih prakrto yatha

SYNONYMS

jata-dharah--keeping matted locks of hair; tivra-tapah--highly elevated due to undergoing fierce austerities and penances; brahma-vadi--of strict followers of the Vedic principles; sabha-patih--the president of an assembly; ankikrtya--embracing; striyam--a woman; ca--and; aste--sits; gata-hrih--without shame; prakrtah--a person conditioned by material nature; yatha--just as.

#### TRANSLATION

Lord Siva, whose hair is matted on his head, has certainly undergone great austerities and penances. Indeed, he is the president in the assembly of strict followers of Vedic principles. Nonetheless, he is seated with his wife on his lap in the midst of saintly persons and is embracing her as if he were a shameless, ordinary human being.

#### PURPORT

Citraketu appreciated the exalted position of Lord Siva, and therefore he remarked at how wonderful it was that Lord Siva was acting like an ordinary human being. He appreciated Lord Siva's position, but when he saw Lord Siva sitting in the midst of saintly persons and acting like a shameless, ordinary man, he was astonished. Srila Visvanatha Cakravarti Thakura remarks that although Citraketu criticized Lord Siva, he did not offend Lord Siva like Daksa. Daksa considered Lord Siva insignificant, but Citraketu expressed his wonder at Lord Siva's being situated in that way.

#### TEXT 8

#### TEXT

prayasah prakrtas capi  
striyam rahasi bibhrati  
ayam maha-vrata-dharo  
bibharti sadasi striyam

#### SYNONYMS

prayasah--generally; prakrtah--conditioned souls; ca--also; api--although; striyam--a woman; rahasi--in a solitary place; bibhrati--embrace; ayam--this (Lord Siva); maha-vrata-dharah--the master of great vows and austerities; bibharti--enjoys; sadasi--in an assembly of great saintly persons; striyam--his wife.

#### TRANSLATION

Ordinary conditioned persons generally embrace their wives and enjoy their company in solitary places. How wonderful it is that Lord Mahadeva, although a great master of austerity, is embracing his wife openly in the midst of an assembly of great saints.

#### PURPORT

The word maha-vrata-dharah indicates a brahmacari who has never fallen down. Lord Siva is counted among the best of yogis, yet he embraced his wife in the midst of great saintly persons. Citraketu appreciated how great Lord Siva was to be unaffected even in that situation. Therefore Citraketu was not an offender; he merely expressed his wonder.

TEXT 9

TEXT

sri-suka uvaca  
bhagavan api tac chrutva  
prahasyagadha-dhir nrpa  
tusnim babhuva sadasi  
sabhyas ca tad-anuvratah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; bhagavan--Lord Siva; api--also; tat--that; srutva--hearing; prahasya--smiling; agadhadhiih--whose intelligence is unfathomed; nrpa--O King; tusnim--silent; babhuva--remained; sadasi--in the assembly; sabhyah--everyone assembled there; ca--and; tat-anuvratah--followed Lord Siva (remained silent).

TRANSLATION

Srila Sukadeva Gosvami continued: My dear King, after hearing Citraketu's statement, Lord Siva, the most powerful personality, whose knowledge is fathomless, simply smiled and remained silent, and all the members of the assembly followed the lord by not saying anything.

PURPORT

Citraketu's purpose in criticizing Lord Siva is somewhat mysterious and cannot be understood by a common man. Srila Visvanatha Cakravarti Thakura, however, has made the following observations. Lord Siva, being the most exalted Vaisnava and one of the most powerful demigods, is able to do anything he desires. Although he was externally exhibiting the behavior of a common man and not following etiquette, such actions cannot diminish his exalted position. The difficulty is that a common man, seeing Lord Siva's behavior, might follow his example. As stated in Bhagavad-gita (3.21):

yad yad acarati sresthas  
tat tad evetaro janah  
sa yat pramanam kurute  
lokas tad anuvartate

"Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues." A common man might also criticize Lord Siva, like Daksa, who suffered the consequences for his criticism. King Citraketu desired that Lord Siva cease this external behavior so that others might be saved from criticizing him and thus becoming offenders. If one thinks that Visnu, the Supreme Personality of Godhead, is the only perfect personality whereas the demigods, even such demigods as Lord Siva, are inclined to improper social affairs, he is an offender. Considering all this, King Citraketu was somewhat harsh in his behavior with Lord Siva.

Lord Siva, who is always deep in knowledge, could understand Citraketu's purpose, and therefore he was not at all angry; rather, he simply smiled and remained silent. The members of the assembly surrounding Lord Siva could also understand Citraketu's purpose. Consequently, following the behavior of Lord Siva, they did not protest;

instead, following their master, they remained silent. If the members of the assembly thought that Citraketu had blasphemed Lord Siva, they would certainly have left at once, blocking their ears with their hands.

#### TEXT 10

#### TEXT

ity atad-virya-vidusi  
bruvane bahv-asobhanam  
rusaha devi dhrstaya  
nirjitatmabhimanine

#### SYNONYMS

iti--thus; a-tat-virya-vidusi--when Citraketu, who did not know the prowess of Lord Siva; bruvane--spoke; bahu-asobhanam--that which is not up to the standard of etiquette (the criticism of the exalted Lord Siva); rusa--with anger; aha--said; devi--the goddess Parvati; dhrstaya--unto Citraketu, who was quite shameless; nirjita-atma--as one who has controlled his senses; abhimanine--thinking of himself.

#### TRANSLATION

Not knowing the prowess of Lord Siva and Parvati, Citraketu strongly criticized them. His statements were not at all pleasing, and therefore the goddess Parvati, being very angry, spoke as follows to Citraketu, who thought himself better than Lord Siva in controlling the senses.

#### PURPORT

Although Citraketu never meant to insult Lord Siva, he should not have criticized the lord, even though the lord was transgressing social customs. It is said, tejiyasam na dosaya: one who is very powerful should be understood to be faultless. For example, one should not find faults with the sun, although it evaporates urine from the street. The most powerful cannot be criticized by an ordinary man, or even by a great personality. Citraketu should have known that Lord Siva, although sitting in that way, was not to be criticized. The difficulty was that Citraketu, having become a great devotee of Lord Visnu, Sankarsana, was somewhat proud at having achieved Lord Sankarsana's favor and therefore thought that he could now criticize anyone, even Lord Siva. This kind of pride in a devotee is never tolerated. A Vaisnava should always remain very humble and meek and offer respect to others.

trnad api sunicena  
taror api sahisnuna  
amanina manadena  
kirtaniyah sada harih

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." A Vaisnava should not try to minimize anyone else's position. It is better to remain humble and meek and chant the Hare Krsna mantra. The word nirjitatmabhimanine indicates that Citraketu thought himself a better controller of the senses than Lord

Siva, although actually he was not. Because of all these considerations, mother Parvati was somewhat angry at Citraketu.

TEXT 11

TEXT

sri-parvaty uvaca  
ayam kim adhuna loke  
sasta danda-dharah prabhuh  
asmad-vidhanam dustanam  
nirlajjanam ca viprakrt

SYNONYMS

sri-parvati uvaca--the goddess Parvati said; ayam--this; kim--whether; adhuna--now; loke--in the world; sasta--the supreme controller; danda-dharah--the carrier of the rod of punishment; prabhuh--the master; asmat-vidhanam--of persons like us; dustanam--criminals; nirlajjanam--who have no shame; ca--and; viprakrt--the restrainer.

TRANSLATION

The goddess Parvati said: Alas, has this upstart now received a post from which to punish shameless persons like us? Has he been appointed ruler, carrier of the rod of punishment? Is he now the only master of everything?

TEXT 12

TEXT

na veda dharmam kila padmayonir  
na brahma-putra bhrgu-naradadyah  
na vai kumarah kapilo manus ca  
ye no nisedhanty ati-vartinam haram

SYNONYMS

na--not; veda--knows; dharmam--the religious principles; kila--indeed; padma-yonih--Lord Brahma; na--nor; brahma-putrah--the sons of Lord Brahma; bhrgu--Bhrgu; narada--Narada; adyah--and so on; na--nor; vai--indeed; kumarah--the four Kumaras (Sanaka, Sanat-kumara, Sananda and Sanatana); kapilah--Lord Kapila; manuh--Manu himself; ca--and; ye--who; no--not; nisedhanti--order to stop; ati-vartinam--who is beyond laws and orders; haram--Lord Siva.

TRANSLATION

Alas, Lord Brahma, who has taken his birth from the lotus flower, does not know the principles of religion, nor do the great saints like Bhrgu and Narada, nor the four Kumaras, headed by Sanat-kumara. Manu and Kapila have also forgotten the religious principles. I suppose it to be because of this that they have not tried to stop Lord Siva from behaving improperly.

TEXT 13



#### TEXT

esam anudhyeya-padabja-yugmam  
jagad-gurum mangala-mangalam svayam  
yah ksatra-bandhuh paribhuya surin  
prasasti dhrstas tad ayam hi dandyah

#### SYNONYMS

esam--of all these (exalted personalities); anudhyeya--to be constantly meditated upon; pada-abja-yugmam--whose two lotus feet; jagad-gurum--the spiritual master of the whole world; mangala-mangalam--personification of the topmost religious principle; svayam--himself; yah--he who; ksatra-bandhuh--the lowest of the ksatriyas; paribhuya--overriding; surin--the demigods (like Brahma and the others); prasasti--chastises; dhrstah--impudent; tat--therefore; ayam--this person; hi--indeed; dandyah--to be punished.

#### TRANSLATION

This Citraketu is the lowest of ksatriyas, for he has impudently overridden Brahma and the other demigods by insulting Lord Siva, upon whose lotus feet they always meditate. Lord Siva is personified religion and the spiritual master of the entire world, and therefore Citraketu must be punished.

#### PURPORT

All the members of the assembly were exalted brahmanas and self-realized souls, but they did not say anything about the conduct of Lord Siva, who was embracing the goddess Parvati on his lap. Citraketu nonetheless criticized Lord Siva, and therefore the opinion of Parvati was that he should be punished.

#### TEXT 14

#### TEXT

nayam arhati vaikuntha-  
pada-mulopasarpanam  
sambhavita-matih stabdhah  
sadhubhiih paryupasitam

#### SYNONYMS

na--not; ayam--this person; arhati--deserves; vaikuntha-pada-mula-upasarpanam--the approaching of the shelter of Lord Visnu's lotus feet; sambhavita-matih--considering himself highly esteemed; stabdhah--impudent; sadhubhiih--by great saintly persons; paryupasitam--worshiped.

#### TRANSLATION

This person is puffed up because of his achievements, thinking, "I am the best." He does not deserve to approach the shelter of Lord Visnu's lotus feet, which are worshiped by all saintly persons, for he is impudent, thinking himself greatly important.

#### PURPORT

If a devotee thinks that he is very much advanced in devotional service, he is considered puffed up and unfit to sit beneath the shelter of the Lord's lotus feet. Again, this instruction by Lord Caitanya is applicable:

trnad api sunicena  
taror api sahisnuna  
amanina manadena  
kirtaniyah sada harih

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Unless one is humble and meek, one cannot qualify to sit at the lotus feet of the Lord.

#### TEXT 15

#### TEXT

atah papiyasim yonim  
asurim yahi durmate  
yatheha bhuyo mahatam  
na karta putra kilbisam

#### SYNONYMS

atah--therefore; papiyasim--most sinful; yonim--to the species of life; asurim--demoniac; yahi--go; durmate--O impudent one; yatha--so that; iha--in this world; bhuyah--again; mahatam--to great personalities; na--not; karta--will commit; putra--my dear son; kilbisam--any offense.

#### TRANSLATION

O impudent one, my dear son, now take birth in a low, sinful family of demons so that you will not commit such an offense again toward exalted, saintly persons in this world.

#### PURPORT

One should be very careful not to commit offenses at the lotus feet of Vaisnavas, of whom Lord Siva is the best. While instructing Srila Rupa Gosvami, Sri Caitanya Mahaprabhu described an offense at the lotus feet of a Vaisnava as hati mata, a mad elephant. When a mad elephant enters a nice garden, it spoils the entire garden. Similarly, if one becomes like a mad elephant and commits offenses at the lotus feet of a Vaisnava, his entire spiritual career is halted. One should therefore be very careful not to commit offenses at the lotus feet of a Vaisnava.

Mother Parvati was justified in punishing Citraketu, for Citraketu impudently criticized the supreme father, Mahadeva, who is the father of the living entities conditioned within this material world. The goddess Durga is called mother, and Lord Siva is called father. A pure Vaisnava should be very careful to engage in his specific duty without criticizing others. This is the safest position. Otherwise, if one tends to criticize others, he may commit the great offense of criticizing a Vaisnava.

Because Citraketu was undoubtedly a Vaisnava, he might have been surprised that Parvati had cursed him. Therefore the goddess Parvati addressed him as putra, or son. Everyone is the son of mother Durga, but she is not an ordinary mother. As soon as there is a small discrepancy in a demon's behavior, mother Durga immediately punishes the demon so that he may come to his senses. This is explained by Lord Krsna in Bhagavad-gita (7.14):

daivi hy esa guna-mayi  
mama maya duratyaya  
mam eva ye prapadyante  
mayam etam taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." To surrender to Krsna means to surrender to His devotees also, for no one can be a proper servant of Krsna unless he is a proper servant of a devotee. Chadiya vaisnava-seva nistara payeche keba: without serving a servant of Krsna, one cannot be elevated to being a servant of Krsna Himself. Therefore mother Parvati spoke to Citraketu exactly like a mother who says to her naughty child, "My dear child, I am punishing you so that you won't do anything like this again." This tendency of a mother to punish her child is found even in mother Yasoda, who became the mother of the Supreme Personality of Godhead. Mother Yasoda punished Krsna by binding Him and showing Him a stick. Thus it is the duty of a mother to chastise her beloved son, even in the case of the Supreme Lord. It is to be understood that mother Durga was justified in punishing Citraketu. This punishment was a boon to Citraketu because after taking birth as the demon Vrtrasura, he was promoted directly to Vaikuntha.

#### TEXT 16

#### TEXT

sri-suka uvaca  
evam saptas citraketur  
vimanad avaruhya sah  
prasadayam asa satim  
murdhna namrena bharata

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus; saptah--cursed; citraketuh--King Citraketu; vimanat--from his airplane; avaruhya--coming down; sah--he; prasadayam asa--completely pleased; satim--Parvati; murdhna--by his head; namrena--bent low; bharata--O King Pariksit.

#### TRANSLATION

Sri Sukadeva Gosvami continued: My dear King Pariksit, when Citraketu was cursed by Parvati, he descended from his airplane, bowed before her with great humility and pleased her completely.

#### TEXT 17

#### TEXT

citraketur uvaca  
pratigrhnamī te sapam  
atmano 'njalīnambikē  
devair martyaya yat proktam  
purva-distam hi tasya tat

#### SYNONYMS

citraketuh uvaca--King Citraketu said; pratigrhnamī--I accept; te--your; sapam--curse; atmanah--my own; anjalina--with folded bands; ambikē--O mother; devaih--by the demigods; martyaya--unto a mortal; yat--which; proktam--prescribed; purva-distam--fixed previously according to one's past deeds; hi--indeed; tasya--of him; tat--that.

#### TRANSLATION

Citraketu said: My dear mother, with my own hands folded together I accept the curse upon me. I do not mind the curse, for happiness and distress are given by the demigods as a result of one's past deeds.

#### PURPORT

Since Citraketu was a devotee of the Lord, he was not at all disturbed by the curse of mother Parvati. He knew very well that one suffers or enjoys the results of one's past deeds as ordained by daiva-netra--superior authority, or the agents of the Supreme personality of Godhead. He knew that he had not committed any offense at the lotus feet of Lord Siva or the goddess Parvati, yet he had been punished, and this means that the punishment had been ordained. Thus the King did not mind it. A devotee is naturally so humble and meek that he accepts any condition of life as a blessing from the Lord. Tat te 'nukampam susamiksamanah (Bhag. 10.14.8). A devotee always accepts punishment from anyone as the mercy of the Lord. If one lives in this conception of life, he sees whatever reverses occur to be due to his past misdeeds, and therefore he never accuses anyone. On the contrary, he becomes increasingly attached to the Supreme personality of Godhead because of his being purified by his suffering. Suffering, therefore, is also a process of purification.

Srila Visvanatha Cakravartī Thakura says in this connection that one who has developed Kṛṣṇa consciousness and who exists in love with Kṛṣṇa is no longer subject to suffering and happiness under the laws of karma. Indeed, he is beyond karma. The Brahma-saṁhita says, karmani nirdahati kintu ca bhakti-bhajam: a devotee is free from the reactions of his karma because he has taken to devotional service. This same principle is confirmed in Bhagavad-gīta (14.26). Sa guṇaṁ samatityaitan brahma-bhūyaya kalpate: one who is engaged in devotional service has already been freed from the reactions of his material karma, and thus he immediately becomes brahma-bhūta, or transcendental. This is also expressed in Srimad-Bhagavatam (1.2.21). Kṣiyante casya karmani: before attaining the stage of love, one becomes free from all the results of karma.

The Lord is very kind and affectionate toward His devotees, and therefore a devotee, in any condition, is not subjected to the results of karma. A devotee never aspires for the heavenly planets. The heavenly planets, liberation and hell are nondifferent for a devotee, for he does not discriminate between different positions in the material world. A devotee is always eager to return home, back to Godhead, and remain there as the Lord's associate. This ambition becomes increasingly fervent in his heart, and therefore he does not care about material changes in his

life. Srila Visvanatha Cakravarti Thakura comments that Maharaja Citraketu's being cursed by Parvati should be considered the mercy of the Lord. The Lord wanted Citraketu to return to Godhead as soon as possible, and therefore he terminated all the reactions of his past deeds. Acting through the heart of Parvati, the Lord, who is situated in everyone's heart, cursed Citraketu in order to end all his material reactions. Thus Citraketu became Vrtrasura in his next life and returned home, back to Godhead.

#### TEXT 18

##### TEXT

samsara-cakra etasmin  
jantur ajnana-mohitah  
bhramyan sukham ca dukkham ca  
bhunkte sarvatra sarvada

##### SYNONYMS

samsara-cakre--in the wheel of material existence; etasmin--this; jantuh--the living entity; ajnana-mohitah--being bewildered by ignorance; bhramyan--wandering; sukham--happiness; ca--and; dukkham--distress; ca--also; bhunkte--he undergoes; sarvatra--everywhere; sarvada--always.

##### TRANSLATION

Deluded by ignorance, the living entity wanders in the forest of this material world, enjoying the happiness and distress resulting from his past deeds, everywhere and at all times. [Therefore, my dear mother, neither you nor I am to be blamed for this incident.]

##### PURPORT

As confirmed in Bhagavad-gita (3.27):

prakrteh kriyamanani  
gunaih karmani sarvasah  
ahankara-vimudhatma  
kartaham iti manyate

"The bewildered soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." Actually a conditioned soul is completely under the control of material nature. Wandering here and there--always and everywhere--he is subjected to the results of his past deeds. This is carried out by the laws of nature, but one foolishly thinks himself the doer, which in fact he is not. To get free from the karma-cakra, the wheel of the results of one's karma, one should take to bhakti-marga--devotional service, or Krsna consciousness. That is the only remedy. Sarva-dharman parityajya mam ekam saranam vraja.

#### TEXT 19

##### TEXT

naivatma na paras capi  
karta syat sukha-duhkhyoh

kartaram manyate 'trajna  
atmanam param eva ca

SYNONYMS

na--not; eva--indeed; atma--the spirit soul; na--nor; parah--another (friend or enemy); ca--also; api--indeed; karta--the doer; syat--can be; sukha-dukhayoh--of happiness and distress; kartaram--the doer; manyate--considers; atra--in this connection; ajnah--a person not aware of the real fact; atmanam--himself; param--another; eva--indeed; ca--also.

TRANSLATION

In this material world, neither the living entity himself nor others [friends and enemies] are the cause of material happiness and distress. But because of gross ignorance, the living entity thinks that he and others are the cause.

PURPORT

In this verse the word ajna is very significant. In the material world, all living entities are ajna, ignorant, in different degrees. This ignorance continues very strongly in the mode of ignorance presented by material nature. One must therefore promote himself to the stage of goodness through his character and behavior and then gradually come to the transcendental platform, or adhoksaja platform, in which he realizes both his position and the position of others. Everything is done under the superintendence of the Supreme Personality of Godhead. The process by which the results of action are ordained is called niyatam, always working.

TEXT 20

TEXT

guna-pravaha etasmin  
kah sapah ko nv anugraha  
kah svargo narakah ko va  
kim sukham dukham eva va

SYNONYMS

guna-pravahe--in the current of the modes of material nature; etasmin--this; kah--what; sapah--a curse; kah--what; nu--indeed; anugraha--a favor; kah--what; svargah--elevation to heavenly planets; narakah--hell; kah--what; va--or; kim--what; sukham--happiness; dukham--distress; eva--indeed; va--or.

TRANSLATION

This material world resembles the waves of a constantly flowing river. Therefore, what is a curse and what is a favor? What are the heavenly planets, and what are the hellish planets? What is actually happiness, and what is actually distress? Because the waves flow constantly, none of them has an eternal effect.

PURPORT

Srila Bhaktivinoda Thakura sings, (miche) mayara vase, yaccha bhese', khaccha habudubu, bhai: "My dear living entities within this material world, why are you being carried away by the waves of the modes of material nature?" (Jiva) krsna-dasa, ei visvasa, karle ta' ara dukkha nai: "If the living entity tries to understand that he is an eternal servant of Krsna, there will no longer be misery for him." Krsna wants us to give up all other engagements and surrender unto Him. If we do so, where will the cause and effect of this material world be? There is nothing like cause and effect for the surrendered soul. Srila Visvanatha Cakravarti Thakura says in this regard that being put into this material world is like being thrown into a mine of salt. If one falls into a mine of salt, he tastes only salt wherever he goes. Similarly, this material world is full of miseries. The so-called temporary happiness of the world is also misery, but in ignorance we cannot understand this. That is the actual position. When one comes to his senses--when he becomes Krsna conscious--he is no longer concerned with the various conditions of this material world. He is not concerned with happiness or distress, curses or favors, or heavenly or hellish planets. He sees no distinction between them.

#### TEXT 21

#### TEXT

ekah srjati bhutani  
bhagavan atma-mayaya  
esam bandham ca moksam ca  
sukham dukkham ca niskalah

#### SYNONYMS

ekah--one; srjati--creates; bhutani--different varieties of living entities; bhagavan--the Supreme Personality of Godhead; atma-mayaya--by His personal potencies; esam--of all the conditioned souls; bandham--the conditional life; ca--and; moksam--the liberated life; ca--also; sukham--happiness; dukkham--distresses; ca--and; niskalah--not affected by the material qualities.

#### TRANSLATION

The Supreme Personality of Godhead is one. Unaffected by the conditions of the material world, He creates all the conditioned souls by His own personal potency. Because of being contaminated by the material energy, the living entity is put into ignorance and thus into different conditions of bondage. Sometimes, by knowledge, the living entity is given liberation. In sattva-guna and rajo-guna, he is subjected to happiness and distress.

#### PURPORT

The question may be raised why the living entities are situated in different conditions and who has arranged this. The answer is that it has been done by the Supreme Personality of Godhead, without anyone's help. The Lord has His own energies (parasya saktir vividhaiva sruyate), and one of them, namely the external energy, creates the material world and the varieties of happiness and distress for the conditioned souls under the supervision of the Lord. The material world consists of three modes of material nature--sattva-guna, rajo-guna and tamo-guna. By sattva-guna

the Lord maintains the material world, by rajo-guna He creates it, and by tamo-guna He annihilates it. After the varieties of living entities are created, they are subject to happiness and distress according to their association. When they are in sattva-guna, the mode of goodness, they feel happiness, when in rajo-guna they are distressed, and when in tamo-guna they have no sense of what to do or what is right and wrong.

#### TEXT 22

##### TEXT

na tasya kascid dayitah pratipo  
na jnati-bandhur na paro na ca svah  
samasya sarvatra niranjanasya  
sukhe na ragah kuta eva rosah

##### SYNONYMS

na--not; tasya--of Him (the Supreme Lord); kascit--anyone; dayitah--dear; pratipah--not dear; na--nor; jnati--kinsman; bandhuh--friend; na--nor; parah--other; na--nor; ca--also; svah--own; samasya--who is equal; sarvatra--everywhere; niranjanasya--without being affected by material nature; sukhe--in happiness; na--not; ragah--attachment; kutah--from where; eva--indeed; rosah--anger.

##### TRANSLATION

The Supreme Personality of Godhead is equally disposed toward all living entities. Therefore no one is very dear to Him, and no one is a great enemy for Him; no one is His friend, and no one is His relative. Being unattached to the material world, He has no affection for so-called happiness or hatred for so-called distress. The two terms happiness and distress are relative. Since the Lord is always happy, for Him there is no question of distress.

#### TEXT 23

##### TEXT

tathapi tac-chakti-visarga esam  
sukhaya dukkhaya hitahitaya  
bandhaya moksaya ca mrtyu-janmanoh  
saririnam samsrtaye 'vakalpate

##### SYNONYMS

tathapi--still; tat-sakti--of the Lord's energy; visargah--the creation; esam--of these (conditioned souls); sukhaya--for the happiness; dukkhaya--for the distress; hita-ahitaya--for the profit and loss; bandhaya--for the bondage; moksaya--for the liberation; ca--also; mrtyu--of death; janmanoh--and birth; saririnam--of all those who accept material bodies; samsrtaye--for the repetition; avakalpate--acts.

##### TRANSLATION

Although the Supreme Lord is unattached to our happiness and distress according to karma, and although no one is His enemy or favorite, He creates pious and impious activities through the agency of His material



potency. Thus for the continuation of the materialistic way of life He creates happiness and distress, good fortune and bad, bondage and liberation, birth and death.

#### PURPORT

Although the Supreme Personality of Godhead is the ultimate doer of everything, in His original transcendental existence He is not responsible for the happiness and distress, or bondage and liberation, of the conditioned souls. These are due to the results of the fruitive activities of the living entities within this material world. By the order of a judge, one person is released from jail, and another is imprisoned, but the judge is not responsible, for the distress and happiness of these different people is due to their own activities. Although the government is ultimately the supreme authority, the justice is administered by the departments of the government, and the government is not responsible for the individual judgments. Therefore the government is equal to all the citizens. Similarly, the Supreme Lord is neutral to everyone, but for the maintenance of law and order His supreme government has various departments, which control the activities of the living entities. Another example given in this regard is that lilies open or close because of the sunshine, and thus the bumblebees enjoy or suffer, but the sunshine and the sun globe are not responsible for the happiness and distress of the bumblebees.

#### TEXT 24

#### TEXT

atha prasadaye na tvam  
sapa-moksaya bhamini  
yan manyase hy asadhuktam  
mama tat ksamyatam sati

#### SYNONYMS

atha--therefore; prasadaye--I am trying to please; na--not; tvam--you; sapa-moksaya--for being released from your curse; bhamini--O most angry one; yat--which; manyase--you consider; hi--indeed; asadhu-uktam--improper speech; mama--my; tat--that; ksamyatam--let it be excused; sati--O most chaste one.

#### TRANSLATION

O mother, you are now unnecessarily angry, but since all my happiness and distress are destined by my past activities, I do not plead to be excused or relieved from your curse. Although what I have said is not wrong, please let whatever you think is wrong be pardoned.

#### PURPORT

Being fully aware of how the results of one's karma accrue by the laws of nature, Citraketu did not want to be released from Parvati's curse. Nonetheless, he wanted to satisfy her because although his verdict was natural, she was displeased with him. As a matter of course, Maharaja Citraketu begged pardon from Parvati.

#### TEXT 25

TEXT

sri-suka uvaca  
iti prasadya girisau  
citraketur arindama  
jagama sva-vimanena  
pasyatoh smayatos tayoh

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; prasadya--after satisfying; girisau--Lord Siva and his wife, Parvati; citraketuh--King Citraketu; arim-dama--O King Pariksit, who are always able to subdue the enemy; jagama--went away; sva-vimanena--by his own airplane; pasyatoh--were watching; smayatoh--were smiling; tayoh--while Lord Siva and Parvati.

TRANSLATION

Sri Sukadeva Gosvami continued: O King Pariksit, subduer of the enemy, after Citraketu satisfied Lord Siva and his wife, Parvati, he boarded his airplane and left as they looked on. When Lord Siva and Parvati saw that Citraketu, although informed of the curse, was unafraid, they smiled, being fully astonished by his behavior.

TEXT 26

TEXT

tatas tu bhagavan rudro  
rudranim idam abravit  
devarsi-daitya-siddhanam  
parsadanam ca srnvatam

SYNONYMS

tatah--thereafter; tu--then; bhagavan--the most powerful; rudrah--Lord Siva; rudranim--unto his wife, Parvati; idam--this; abravit--said; devarsi--while the great sage Narada; daitya--the demons; siddhanam--and the inhabitants of Siddhaloka, who are expert in yogic power; parsadanam--his personal associates; ca--also; srnvatam--were listening.

TRANSLATION

Thereafter, in the presence of the great sage Narada, the demons, the inhabitants of Siddhaloka, and his personal associates, Lord Siva, who is most powerful, spoke to his wife, Parvati, while they all listened.

TEXT 27

TEXT

sri-rudra uvaca  
drstavaty asi susroni  
harer adbhuta-karmanah  
mahatmyam bhrtya-bhrtyanam  
nihsprhanam mahatmanam

#### SYNONYMS

sri-rudrah uvaca--Lord Siva said; drstavati asi--have you seen; su-sroni--O beautiful Parvati; hareh--of the Supreme Personality of Godhead; adbhuta-karmanah--whose acts are wonderful; mahatmyam--the greatness; bhrtya-bhrtyanam--of the servants of the servants; nihsprhanam--who are without ambitions for sense gratification; mahatmanam--great souls.

#### TRANSLATION

Lord Siva said: My dear beautiful Parvati, have you seen the greatness of the Vaisnavas? Being servants of the servants of the Supreme Personality of Godhead, Hari, they are great souls and are not interested in any kind of material happiness.

#### PURPORT

Lord Siva, the husband of Parvati, told his wife, "My dear Parvati, you are very beautiful in your bodily features. Certainly you are glorious. But I do not think that you can compete with the beauty and glory of devotees who have become servants of the servants of the Supreme Personality of Godhead." Of course, Lord Siva smiled when he joked with his wife in that way, for others cannot speak like that. "The Supreme Lord," Siva continued, "is always exalted in His activities, and here is another example of His wonderful influence upon King Citraketu, His devotee. Just see, although you cursed the King, he was not at all afraid or sorry. Rather, he offered respect to you, called you mother and accepted your curse, thinking himself faulty. He did not say anything in retaliation. This is the excellence of a devotee. By mildly tolerating your curse, he has certainly excelled the glory of your beauty and your power to curse him. I can impartially judge that this devotee, Citraketu, has defeated you and your excellence simply by becoming a pure devotee of the Lord." As stated by Sri Caitanya Mahaprabhu, taror api sahisnuna. Just like a tree, a devotee can tolerate all kinds of curses and reversals in life. This is the excellence of a devotee. Indirectly, Lord Siva forbade Parvati to commit the mistake of cursing a devotee like Citraketu. He indicated that although she was powerful, the King, without showing any power, had excelled her power by his tolerance.

#### TEXT 28

#### TEXT

narayana-parah sarve  
na kutasana bibhyati  
svargapavarga-narakesv  
api tulyartha-darsinah

#### SYNONYMS

narayana-parah--pure devotees, who are interested only in the service of Narayana, the Supreme Personality of Godhead; sarve--all; na--not; kutasana--anywhere; bibhyati--are afraid; svarga--in the higher planetary systems; apavarga--in liberation; narakesu--and in hell; api--even; tulya--equal; artha--value; darsinah--who see.

#### TRANSLATION

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, 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.

#### PURPORT

Parvati might naturally have inquired how devotees become so exalted. Therefore this verse explains that they are narayana-para, simply dependent on Narayana. They do not mind reverses in life because in the service of Narayana they have learned to tolerate whatever hardships there may be. They do not care whether they are in heaven or in hell: they simply engage in the service of the Lord. This is their excellence. Anukulyena krsnanusilanam: they are liberally engaged in the service of the Lord, and therefore they are excellent. By using the word bhrtya-bhrtyanam, Lord Siva pointed out that although Citraketu provided one example of tolerance and excellence, all the devotees who have taken shelter of the Lord as eternal servants are glorious. They have no eagerness to be happy by being placed in the heavenly planets, becoming liberated or becoming one with Brahman, the supreme effulgence. These benefits do not appeal to their minds. They are simply interested in giving direct service to the Lord.

#### TEXT 29

#### TEXT

dehinam deha-samyogad  
dvandvanisvara-lilaya  
sukham dukham mrtir janma  
sapo 'nugraha eva ca

#### SYNONYMS

dehinam--of all those who have accepted material bodies; deha-samyogat--because of contact with the material body; dvandvani--dualities; isvara-lilaya--by the supreme will of the Lord; sukham--happiness; dukham--distress; mrtih--death; janma--birth; sapah--curse; anugraha--favor; eva--certainly; ca--and.

#### TRANSLATION

Because of the actions of the Supreme Lord's external energy, the living entities are conditioned in contact with material bodies. The dualities of happiness and distress, birth and death, curses and favors, are natural by-products of this contact in the material world.

#### PURPORT

In Bhagavad-gita we find, mayadhyaksena prakrtih suyate sa-caracaram: the material world works under the direction of the goddess Durga, the material energy of the Lord, but she acts under the direction of the Supreme Personality of Godhead. This is also confirmed in the Brahma-samhita (5.44):

srsti-sthiti-pralaya-sadhana-saktir eka  
chayeva yasya bhuvanani bibharti durga

Durga--the goddess Parvati, the wife of Lord Siva--is extremely powerful. She can create, maintain and annihilate any number of universes by her sweet will, but she acts under the direction of the Supreme personality of Godhead, Krsna, not independently. Krsna is impartial, but because this is the material world of duality, such relative terms as happiness and distress, curses and favors, are created by the will of the Supreme. Those who are not narayana-para, pure devotees, must be disturbed by this duality of the material world, whereas devotees who are simply attached to the service of the Lord are not at all disturbed by it. For example, Haridasa Thakura was beaten with cane in twenty-two bazaars, but he was never disturbed; instead, he smilingly tolerated the beating. Despite the disturbing dualities of the material world, devotees are not disturbed at all. Because they fix their minds on the lotus feet of the Lord and concentrate on the holy name of the Lord, they do not feel the so-called pains and pleasures caused by the dualities of this material world.

#### TEXT 30

#### TEXT

aviveka-krtah pumso  
 hy artha-bheda ivatmani  
 guna-dosa-vikalpas ca  
 bhid eva srajivat krtah

#### SYNONYMS

aviveka-krtah--done in ignorance, without mature consideration; pumsah--of the living entity; hi--indeed; artha-bhedah--differentiation of value; iva--like; atmani--in himself; guna-dosa--of quality and fault; vikalpah--imagination; ca--and; bhid--difference; eva--certainly; sraji--in a garland; vat--like; krtah--male.

#### TRANSLATION

As one mistakenly considers a flower garland to be a snake or experiences happiness and distress in a dream, so, in the material world, by a lack of careful consideration, we differentiate between happiness and distress, considering one good and the other bad.

#### PURPORT

The happiness and distress of the material world of duality are both mistaken ideas. In the Caitanya-caritamrta (Antya 4.176) it is said:

"dvaite" bhadrabhadra-jnana, saba----"manodharma"  
 "ei bhala, ei manda",----ei saba "bhrama"

The distinctions between happiness and distress in the material world of duality are simply mental concoctions, for the so-called happiness and distress are actually one and the same. They are like the happiness and distress in dreams. A sleeping man creates his happiness and distress by dreaming, although actually they have no existence.

The other example given in this verse is that a flower garland is originally very nice, but by mistake, for want of mature knowledge, one may consider it a snake. In this connection there is a statement by

Prabodhananda Sarasvati: visvam purna-sukhayate. Everyone in this material world is distressed by miserable conditions, but Srila Prabodhananda Sarasvati says that this world is full of happiness. How is this possible? He answers, yat-karunya-kataksa-vaibhavavatam tam gauram eva stumah. A devotee accepts the distress of this material world as happiness only due to the causeless mercy of Sri Caitanya Mahaprabhu. By His personal behavior, Sri Caitanya Mahaprabhu showed that He was never distressed but always happy in chanting the Hare Krsna maha-mantra. One should follow in the footsteps of Sri Caitanya Mahaprabhu and engage constantly in chanting the maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. Then he will never feel the distresses of the world of duality. In any condition of life one will be happy if he chants the holy name of the Lord.

In dreams we sometimes enjoy eating sweet rice and sometimes suffer as if one of our beloved family members had died. Because the same mind and body exist in the same material world of duality when we are awake, the so-called happiness and distress of this world are no better than the false, superficial happiness of dreams. The mind is the via medium in both dreams and wakefulness, and everything created by the mind in terms of sankalpa and vikalpa, acceptance and rejection, is called manodharma, or mental concoction.

#### TEXT 31

#### TEXT

vasudeve bhagavati  
bhaktim udvahatam nram  
jnana-vairagya-viryanam  
na hi kascid vyapasrayah

#### SYNONYMS

vasudeve--to Lord Vasudeva, Krsna; bhagavati--the Supreme personality of Godhead; bhaktim--love and faith in devotional service; udvahatam--for those who are carrying; nram--men; jnana-vairagya--of real knowledge and detachment; viryanam--possessing the powerful strength; na--not; hi--indeed; kascit--anything; vyapasrayah--as interest or shelter.

#### TRANSLATION

Persons engaged in devotional service to Lord Vasudeva, Krsna, have naturally perfect knowledge and detachment from this material world. Therefore such devotees are not interested in the so-called happiness or so-called distress of this world.

#### PURPORT

Here is the distinction between a devotee and a philosopher who speculates on the subject matter of transcendence. A devotee does not need to cultivate knowledge to understand the falsity or temporary existence of this material world. Because of his unalloyed devotion to Vasudeva, this knowledge and detachment are automatically manifested in his person. As confirmed elsewhere in Srimad-Bhagavatam (1.2.7):

vasudeve bhagavati  
bhakti-yogah prayojitah  
janayaty asu vairagyam

## jnanam ca yad ahaitukam

One who engages in unalloyed devotional service to Vasudeva, Krsna, automatically becomes aware of this material world, and therefore he is naturally detached. This detachment is possible because of his high standard of knowledge. The speculative philosopher tries to understand that this material world is false by cultivating knowledge, but this understanding is automatically manifested in the person of a devotee, without separate endeavor. The Mayavadi philosophers may be very proud of their so-called knowledge, but because they do not understand Vasudeva (vasudevah sarvam iti), they do not understand the world of duality, which is a manifestation of Vasudeva's external energy. Therefore, unless the so-called jnanis take shelter of Vasudeva, their speculative knowledge is imperfect. Ye 'nye 'ravindaksa vimukta-maninah. They simply think of becoming free from the contamination of the material world, but because they do not take shelter at the lotus feet of Vasudeva, their knowledge is impure. When they actually become pure, they surrender to the lotus feet of Vasudeva. Therefore, the Absolute Truth is easier to understand for a devotee than for jnanis who simply speculate to understand Vasudeva. Lord Siva confirms this statement in the following verse.

### TEXT 32

#### TEXT

naham virinco na kumara-naradau  
na brahma-putra munayah suresah  
vidama yasyehitam amsakamsaka  
na tat-svarupam prthag-isa-maninah

#### SYNONYMS

na--not; aham--I (Lord Siva); virincah--Lord Brahma; na--nor; kumara--the Asvini-kumaras; naradau--the great saint Narada; na--nor; brahma-putrah--the sons of Lord Brahma; munayah--great saintly persons; sura-isah--all the great demigods; vidama--know; yasya--of whom; ihitam--activity; amsaka-amsakah--those who are parts of the parts; na--not; tat--His; sva-rupam--real personality; prthak--separate; isa--rulers; maninah--who consider ourselves to be.

#### TRANSLATION

Neither I [Lord Siva], nor Brahma, nor the Asvini-kumaras, nor Narada or the other great sages who are Brahma's sons, nor even the demigods can understand the pastimes and personality of the Supreme Lord. Although we are part of the Supreme Lord, we consider ourselves independent, separate controllers, and thus we cannot understand His identity.

#### PURPORT

Brahma-samhita (5.33) states:

advaitam acyutam anadim ananta-rupam  
adyam purana-purusam nava-yauvanam ca  
vedesu durlabham adurlabham atma-bhaktau  
govindam adi-purusam tam aham bhajami

"I worship the Supreme Personality of Godhead, Govinda, who is the original person. He is absolute, infallible and beginningless, and although expanded into unlimited forms, He is still the same original person, the oldest person, who always appears as a fresh youth. The eternal, blissful, all-knowing forms of the Lord can not be understood even by the best Vedic scholars, but they are always manifest to pure, unalloyed devotees." Lord Siva places himself as one of the nondevotees, who cannot understand the identity of the Supreme Lord. The Lord, being ananta, has an unlimited number of forms. Therefore, how is it possible for an ordinary, common man to understand Him? Lord Siva, of course, is above the ordinary human beings, yet he is unable to understand the Supreme Personality of Godhead. Lord Siva is not among the ordinary living entities, nor is he in the category of Lord Visnu. He is between Lord Visnu and the common living entity.

#### TEXT 33

#### TEXT

na hy asyasti priyah kascin  
napriyah svah paro 'pi va  
atmatvat sarva-bhutanam  
sarva-bhuta-priyo harih

#### SYNONYMS

na--not; hi--indeed; asya--of the Lord; asti--there is; priyah--very dear; kascit--anyone; na--nor; apriyah--not dear; svah--own; parah--other; api--even; va--or; atmatvat--due to being the soul of the soul; sarva-bhutanam--of all living entities; sarva-bhuta--to all living entities; priyah--very, very dear; harih--Lord Hari.

#### TRANSLATION

He holds no one as very dear and no one as inimical. He has no one for His own relative, and no one is alien to Him. He is actually the soul of the soul of all living entities. Thus He is the auspicious friend of all living beings and is very near and dear to all of them.

#### PURPORT

The Supreme Personality of Godhead, in His second feature, is the Supersoul of all living entities. As one's self is extremely dear, the Superself of the self is still more dear. No one can be the enemy of the friendly Superself, who is equal to everyone. Relationships of dearness or enmity between the Supreme Lord and the living beings are due to the intervention of the illusory energy. Because the three modes of material nature intervene between the Lord and the living beings, these different relationships appear. Actually, the living entity in his pure condition is always very near and dear to the Lord, and the Lord is dear to him. There is no question of partiality or enmity.

#### TEXTS 34-35

#### TEXT

tasya cayam maha-bhagas  
citraketuh priyo 'nugah



sarvatra sama-drk santo  
hy aham caivacyuta-priyah

tasman na vismayah karyah  
purusesu mahatmasu  
mahapurusa-bhaktesu  
santesu sama-darsisu

#### SYNONYMS

tasya--of Him (the Lord); ca--and; ayam--this; maha-bhagah--the most fortunate; citraketuh--King Citraketu; priyah--beloved; anugah--most obedient servant; sarvatra--everywhere; sama-drk--sees equally; santah--very peaceful; hi--indeed; aham--I; ca--also; eva--certainly; acyuta-priyah--very dear to Lord Krsna, who never fails; tasmat--therefore; na--no; vismayah--wonder; karyah--to be done; purusesu--among persons; mahatmasu--who are exalted souls; maha-purusa-bhaktesu--devotees of Lord Visnu; santesu--peaceful; sama-darsisu--equal to everyone.

#### TRANSLATION

This magnanimous Citraketu is a dear devotee of the Lord. He is equal to all living entities and is free from attachment and hatred. Similarly, I am also very dear to Lord Narayana. Therefore, no one should be astonished to see the activities of the most exalted devotees of Narayana, for they are free from attachment and envy. They are always peaceful, and they are equal to everyone.

#### PURPORT

It is said, vaisnavera kriya, mudra vijneha na bujhaya: one should not be astonished to see the activities of exalted, liberated Vaisnavas. As one should not be misled by the activities of the Supreme Personality of Godhead, one should also not be misled by the activities of His devotees. Both the Lord and His devotees are liberated. They are on the same platform, the only difference being that the Lord is the master and the devotees are servants. Qualitatively, they are one and the same. In Bhagavad-gita (9.29) the Lord says:

samo 'ham sarva-bhutesu  
na me dvesyo 'sti na priyah  
ye bhajanti tu mam bhaktya  
mayi te tesu capy 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." From this statement by the Supreme Personality of Godhead, it is clear that the devotees of the Lord are always extremely dear to Him. In effect, Lord Siva told Parvati, "Both Citraketu and I are always very dear to the Supreme Lord. In other words, both he and I are on the same level as servants of the Lord. We are always friends, and sometimes we enjoy joking words between us. When Citraketu loudly laughed at my behavior, he did so on friendly terms, and therefore there was no reason to curse him." Thus Lord Siva tried to convince his wife, Parvati, that her cursing of Citraketu was not very sensible.

Here is a difference between male and female that exists even in the higher statuses of life--in fact, even between Lord Siva and his wife. Lord Siva could understand Citraketu very nicely, but Parvati could not.

Thus even in the higher statuses of life there is a difference between the understanding of a male and that of a female. It may be clearly said that the understanding of a woman is always inferior to the understanding of a man. In the Western countries there is now agitation to the effect that man and woman should be considered equal, but from this verse it appears that woman is always less intelligent than man.

It is clear that Citraketu wanted to criticize the behavior of his friend Lord Siva because Lord Siva was sitting with his wife on his lap. Then, too, Lord Siva wanted to criticize Citraketu for externally posing as a great devotee but being interested in enjoying with the Vidyadhari women. These were all friendly jokes; there was nothing serious for which Citraketu should have been cursed by Parvati. Upon hearing the instructions of Lord Siva, Parvati must have been very much ashamed for cursing Citraketu to become a demon. Mother Parvati could not appreciate Citraketu's position, and therefore she cursed him, but when she understood the instructions of Lord Siva she was ashamed.

#### TEXT 36

#### TEXT

sri-suka uvaca  
iti srutva bhagavatah  
sivasyomabhibhasitam  
babhuva santa-dhi rajan  
devi vigata-vismaya

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; srutva--hearing; bhagavatah--of the most powerful demigod; sivasya--of Lord Siva; uma--Parvati; abhibhasitam--instruction; babhuva--became; santa-dhih--very peaceful; rajan--O King Pariksit; devi--the goddess; vigata-vismaya--released from astonishment.

#### TRANSLATION

Sri Sukadeva Gosvami said: O King, after hearing this speech by her husband, the demigoddess [Uma, the wife of Lord Siva] gave up her astonishment at the behavior of King Citraketu and became steady in intelligence.

#### PURPORT

Srila Visvanatha Cakravarti Thakura remarks that the word santa-dhih means sviya-purva-svabhava-smrtya. When Parvati remembered her former behavior in cursing Citraketu, she became very much ashamed and covered her face with the skirt of her sari, admitting that she was wrong in cursing Citraketu.

#### TEXT 37

#### TEXT

iti bhagavato devyah  
pratisaptum alantamah  
murdhna sa jagrhe sapam  
etavat sadhu-laksanam

#### SYNONYMS

iti--thus; bhagavatah--the most exalted devotee; devyah--of Parvati; pratisaptum--to make a counter-curse; alantamah--able in all respects; murdhna--with his head; sah--he (Citraketu); jagrhe--accepted; sapam--the curse; etavat--this much; sadhu-laksanam--the symptom of a devotee.

#### TRANSLATION

The great devotee Citraketu was so powerful that he was quite competent to curse mother Parvati in retaliation, but instead of doing so he very humbly accepted the curse and bowed his head before Lord Siva and his wife. This is very much to be appreciated as the standard behavior of a Vaisnava.

#### PURPORT

Upon being informed by Lord Siva, mother Parvati could understand that she was wrong in cursing Citraketu. King Citraketu was so exalted in his character that in spite of being wrongly cursed by Parvati, he immediately descended from his airplane and bowed his head before the mother, accepting her curse. This has already been explained: narayana-parah sarve na kutascana bibhyati. Citraketu very sportingly felt that since the mother wanted to curse him, he could accept this curse just to please her. This is called sadhu-laksanam, the characteristic of a sadhu, or a devotee. As explained by Sri Caitanya Mahaprabhu, trnad api sunicena taror api sahisnuna. A devotee should always be very humble and meek and should offer all respect to others, especially to superiors. Being protected by the Supreme Personality of Godhead, a devotee is always powerful, but a devotee does not wish to show his power unnecessarily. However, when a less intelligent person has some power, he wants to use it for sense gratification. This is not the behavior of a devotee.

#### TEXT 38

#### TEXT

jajne tvastur daksinagnau  
danavim yonim asritah  
vrtra ity abhivikhyato  
jnana-vijnana-samyutah

#### SYNONYMS

jajne--was born; tvastuh--of the brahmana known as Tvasta; daksina-agnau--in the fire sacrifice known as daksinagni; danavim--demoniac; yonim--species of life; asritah--taking shelter of; vrtrah--Vrtra; iti--thus; abhivikhyatah--celebrated; jnana-vijnana-samyutah--fully equipped with transcendental knowledge and practical application of that knowledge in life.

#### TRANSLATION

Being cursed by mother Durga [Bhavani, the wife of Lord Siva], that same Citraketu accepted birth in a demoniac species of life. Although still fully equipped with transcendental knowledge and practical

application of that knowledge in life, he appeared as a demon at the fire sacrifice performed by Tvasta, and thus he became famous as Vrtrasura.

#### PURPORT

The word yoni is generally understood to mean jati--family, group or species. Although Vrtrasura appeared in a family of demons, it is clearly said that his knowledge of spiritual life still existed. Jnana-vijnana-samyutah: his spiritual knowledge and the practical application of that knowledge in life were not lost. Therefore it is said that even if a devotee falls down for some reason, he is still not lost.

yatra kva vabhadram abhud amusya kim  
ko vartha apto 'bhajatam sva-dharmatah

(Bhag. 1.5.17)

Once one is advanced in devotional service, his spiritual assets are never lost under any circumstances. Whatever spiritual advancement he has achieved continues. This is confirmed in Bhagavad-gita. Even if a bhakti-yogi falls, he takes birth in a rich family or family of brahmanas, in which he again starts devotional activities from the point where he left off. Although Vrtrasura was known as an asura, or demon, he did not lose his consciousness of Krsna or devotional service.

#### TEXT 39

#### TEXT

etat te sarvam akhyatam  
yan mam tvam pariprcchasi  
vrtrasyasura-jates ca  
karanam bhagavan-mateh

#### SYNONYMS

etat--this; te--unto you; sarvam--all; akhyatam--explained; yat--which; mam--me; tvam--you; pariprcchasi--asked; vrtrasya--of Vrtrasura; asura-jateh--whose birth was in a species of asuras; ca--and; karanam--the cause; bhagavat-mateh--of exalted intelligence in Krsna consciousness.

#### TRANSLATION

My dear King Pariksit, you inquired from me how Vrtrasura, a great devotee, took birth in a demoniac family. Thus I have tried to explain to you everything about this.

#### TEXT 40

#### TEXT

itihhasam imam punyam  
citraketor mahatmanah  
mahatmyam visnu-bhaktanam  
srutva bandhad vimucyate

#### SYNONYMS

itihagam--history; imam--this; punyam--very pious; citraketoh--of Citraketu; maha-atmanah--the exalted devotee; mahatmyam--containing glory; visnu-bhaktanam--from the devotees of Visnu; srutva--hearing; bandhat--from bondage or conditional, material life; vimucyate--is freed.

#### TRANSLATION

Citraketu was a great devotee [mahatma]. If one hears this history of Citraketu from a pure devotee, the listener also is freed from the conditional life of material existence.

#### PURPORT

The historical incidents in the puranas, such as the history of Citraketu explained in the Bhagavata purana, are sometimes misunderstood by outsiders, or nondevotees. Therefore Sukadeva Gosvami advised that the history of Citraketu be heard from a devotee. Anything about devotional service or the characteristics of the Lord and His devotees must be heard from a devotee, not from a professional reciter. This is advised herein. Sri Caitanya Mahaprabhu's secretary also advised that one learn the history of Srimad-Bhagavatam from a devotee: yaha, bhagavata pada vaisnavera sthane. One should not hear the statements of Srimad-Bhagavatam from professional reciters, or else they will not be effective. Quoting from padma purana, Sri Sanatana Gosvami has strictly forbidden us to hear about the activities of the Lord and His devotees from the mouths of nondevotees:

avaisnava-mukhodgirnam  
putam hari-kathamrtam  
sravanam naiva kartavyam  
sarpocchistam yatha payah

"One should not hear anything about Krsna from a non-Vaisnava. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Krsna given by a non-Vaisnava are also poisonous." One must be a bona fide devotee, and then he can preach and impress devotional service upon his listeners.

#### TEXT 41

#### TEXT

ya etat pratar utthaya  
sraddhaya vag-yatah pathet  
itihagam harim smrtva  
sa yati paramam gatim

#### SYNONYMS

yah--any person who; etat--this; pratah--early in the morning; utthaya--rising; sraddhaya--with faith; vak-yatah--controlling the mind and words; pathet--may read; itihagam--history; harim--the Supreme Lord; smrtva--remembering; sah--that person; yati--goes; paramam gatim--back home, back to Godhead.

#### TRANSLATION

One who rises from bed early in the morning and recites this history of Citraketu, controlling his words and mind and remembering the Supreme Personality of Godhead, will return home, back to Godhead, without difficulty.

Thus end the Bhaktivedanta purports of the Sixth Canto, Seventeenth Chapter, of the Srimad-Bhagavatam entitled, "Mother Parvati Curses Citraketu."

#### Chapter Eighteen Diti Vows to Kill King Indra

This chapter gives the history of Diti, the wife of Kasyapa, and how she followed a vow to have a son who would kill Indra. It also describes how Indra attempted to foil her plan by cutting to pieces the son within her womb.

In relation to Tvasta and his descendants, there is a description of the dynasty of the Adityas (sons of Aditi) and other demigods. Prsni, the wife of Aditi's fifth son named Savita, had three daughters--Savitri, Vyahrti and Trayi--and very exalted sons named Agnihotra, Pasu, Soma, Caturmasya and the five Mahayajnas. Siddhi, the wife of Bhaga, had three sons, named Mahima, Vibhu and Prabhu, and she also had one daughter, whose name was Asi. Dhata had four wives--Kuhu, Sinivali, Raka and Anumati--who had four sons, named Sayam, Darsa, Pratah and Purnamasa respectively. Kriya, the wife of Vidhata, gave birth to the five Purisyas, who are representatives of five kinds of fire-gods. Bhrgu, the mind-born son of Brahma, took his birth again from Carsani, the wife of Varuna, and the great sage Valmiki appeared from Varuna's semen. Agastya and Vasistha were two sons of Varuna and Mitra. Upon seeing the beauty of Urvasi, Mitra and Varuna discharged semen, which they kept in an earthen pot. From that pot, Agastya and Vasistha appeared. Mitra had a wife named Revati, who gave birth to three sons--Utsarga, Arista and Pippala. Aditi had twelve sons, of whom Indra was the eleventh. Indra's wife was named Paulomi (Sacidevi). She gave birth to three sons--Jayanta, Rsabha and Midhusa. By His own powers, the Supreme Personality of Godhead appeared as Vamanadeva. From His wife, whose name was Kirti, appeared a son named Brhatsloka. Brhatsloka's first son was known as Saubhaga. This is a description of the sons of Aditi. A description of Aditya Urukrama, who is an incarnation of the Supreme Personality of Godhead, will be offered in the Eighth Canto.

The demons born of Diti are also described in this chapter. In the dynasty of Diti appeared the great saintly devotee Prahlada and also Bali, Prahlada's grandson. Hiranyakasipu and Hiranyaksa were the first sons of Diti. Hiranyakasipu and his wife, whose name was Kayadhu, had four sons--Samhlada, Anuhlada, Hlada and Prahlada. They also had one daughter, whose name was Simhika. In association with the demon Vipracit, Simhika bore a son named Rahu, whose head was severed by the Supreme Personality of Godhead. Krti, the wife of Samhlada, bore a son named Pancajana. Hlada's wife, whose name was Dhamani, gave birth to two sons--Vatapi and Ilvala. Ilvala put Vatapi into the form of a ram and gave him to Agastya to eat. Anuhlada, in the womb of his wife, Surya, begot two sons, named Baskala and Mahisa. Prahlada's son was known as Virocana, and his grandson was known as Bali Maharaja. Bali Maharaja had one hundred sons, of whom Bana was the eldest.

After describing the dynasty of the Adityas and the other demigods, Sukadeva Gosvami describes Diti's sons known as the Maruts and how they were elevated to the position of demigods. Just to help Indra, Lord Visnu had killed Hiranyaksa and Hiranyakasipu. Because of this, Diti was very envious, and she was eager to have a son who could kill Indra. By her service, she enchanted Kasyapa Muni in order to beg from him a greater

son to do this. In corroboration of the Vedic injunction vidvamsam api karsati, Kasyapa Muni was attracted to his beautiful wife and promised to grant her any request. When, however, she requested a son who would kill Indra, he condemned himself, and he advised his wife Diti to follow the Vaisnava ritualistic ceremonies to purify herself. When Diti, following the instructions of Kasyapa, engaged in devotional service, Indra could understand her purpose, and he began observing all her activities. One day, Indra had the opportunity to see her deviating from devotional service. Thus he entered her womb and cut her son into forty-nine parts. In this way the forty-nine kinds of air known as the Maruts appeared, but because Diti had performed the Vaisnava ritualistic ceremonies, all the sons became Vaisnavas.

#### TEXT 1

#### TEXT

sri-suka uvaca  
prsnis tu patni savituh  
savitrim vyahrtim trayim  
agnihotram pasum somam  
caturmasyam maha-makhan

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; prsnih--Prsni; tu--then; patni--wife; savituh--of Savita; savitrim--Savitri; vyahrtim--Vyahrti; trayim--Trayi; agnihotram--Agnihotra; pasum--Pasu; somam--Soma; caturmasyam--Caturmasya; maha-makhan--the five Mahayajnas.

#### TRANSLATION

Sri Sukadeva Gosvami said: Prsni, who was the wife of Savita, the fifth of the twelve sons of Aditi, gave birth to three daughters--Savitri, Vyahrti and Trayi--and the sons named Agnihotra, Pasu, Soma, Caturmasya and the five Mahayajnas.

#### TEXT 2

#### TEXT

siddhir bhagasya bharyanga  
mahimanam vibhum prabhum  
asisam ca vararoham  
kanyam prasuta suvratam

#### SYNONYMS

siddhih--Siddhi; bhagasya--of Bhaga; bharya--the wife; anga--my dear King; mahimanam--Mahima; vibhum--Vibhu; prabhum--Prabhu; asisam--Asi; ca--and; vararoham--very beautiful; kanyam--daughter; prasuta--bore; suvratam--virtuous.

#### TRANSLATION

O King, Siddhi, who was the wife of Bhaga, the sixth son of Aditi, bore three sons, named Mahima, Vibhu and Prabhu, and one extremely beautiful daughter, whose name was Asi.

## TEXTS 3-4

### TEXT

dhatuh kuhuh sinivali  
raka canumatis tatha  
sayam darsam atha pratah  
purnamasam anukramat

agnin purisyan adhatta  
kriyayam samanantarah  
carsani varunasyasid  
yasyam jato bhrguh punah

### SYNONYMS

dhatuh--of Dhata; kuhuh--Kuhu; sinivali--Sinivali; raka--Raka; ca--and; anumatih--Anumati; tatha--also; sayam--Sayam; darsam--Darsa; atha--also; pratah--Pratah; purnamasam--Purnamasa; anukramat--respectively; agnin--fire-gods; purisyan--called the Purisyas; adhatta--begot; kriyayam--in Kriya; samanantarah--the next son, Vidhata; carsani--Carsani; varunasya--of Varuna; asit--was; yasyam--in whom; jatah--took birth; bhrguh--Bhrgu; punah--again.

### TRANSLATION

Dhata, the seventh son of Aditi, had four wives, named Kuhu, Sinivali, Raka and Anumati. These wives begot four sons, named Sayam, Darsa, Pratah and Purnamasa respectively. The wife of Vidhata, the eighth son of Aditi, was named Kriya. In her Vidhata begot the five fire-gods named the Purisyas. The wife of Varuna, the ninth son of Aditi, was named Carsani. Bhrgu, the son of Brahma, took birth again in her womb.

### TEXT 5

### TEXT

valmikis ca maha-yogi  
valmikad abhavat kila  
agastyas ca vasisthas ca  
mitra-varunayor rsi

### SYNONYMS

valmiki--Valmiki; ca--and; maha-yogi--the great mystic; valmikad--from an anthill; abhavat--took birth; kila--indeed; agastyah--Agastya; ca--and; vasisthah--Vasistha; ca--also; mitra-varunayoh--of Mitra and Varuna; rsi--the two sages.

### TRANSLATION

By the semen of Varuna, the great mystic Valmiki took birth from an anthill. Bhrgu and Valmiki were specific sons of Varuna, whereas Agastya and Vasistha Rsis were the common sons of Varuna and Mitra, the tenth son of Aditi.

### TEXT 6



TEXT

retah sisicatuh kumbhe  
urvasyah sannidhau drutam  
revatyam mitra utsargam  
aristam pippalam vyadhat

SYNONYMS

retah--semen; sisicatuh--discharged; kumbhe--in an earthen pot;  
urvasyah--of Urvasi; sannidhau--in the presence; drutam--flown; revatyam--  
-in Revati; mitrah--Mitra; utsargam--Utsarga; aristam--Arista; pippalam--  
Pippala; vyadhat--begot.

TRANSLATION

Upon seeing Urvasi, the celestial society girl, both Mitra and Varuna discharged semen, which they preserved in an earthen pot. The two sons Agastya and Vasistha later appeared from that pot, and they are therefore the common sons of Mitra and Varuna. Mitra begot three sons in the womb of his wife, whose name was Revati. Their names were Utsarga, Arista and Pippala.

PURPORT

Modern science is trying to generate living entities in test tubes by processing semen, but even long, long ago it was possible for semen kept in a pot to develop into a child.

TEXT 7

TEXT

paulomyam indra adhatta  
trin putran iti nah srutam  
jayantam rsabham tata  
trtiyam midhusam prabhuh

SYNONYMS

paulomyam--in Paulomi (Sacidevi); indrah--Indra; adhatta--begot; trin--  
-three; putran--sons; iti--thus; nah--by us; srutam--heard; jayantam--  
Jayanta; rsabham--Rsabha; tata--my dear King; trtiyam--third; midhusam--  
Midhusa; prabhuh--the lord.

TRANSLATION

O King Pariksit, Indra, the King of the heavenly planets and eleventh son of Aditi, begot three sons, named Jayanta, Rsabha and Midhusa, in the womb of his wife, Paulomi. Thus we have heard.

TEXT 8

TEXT

urukramasya devasya  
maya-vamana-rupinah

kirtau patnyam brhacchlokas  
tasyasan saubhagadayah

SYNONYMS

urukramasya--of Urukrama; devasya--the Lord; maya--by His internal potency; vamana-rupinah--having the form of a dwarf; kirtau--in Kirti; patnyam--His wife; brhacchlokah--Brhatsloka; tasya--of him; asan--were; saubhaga-adayah--sons beginning with Saubhaga.

TRANSLATION

By His own potency, the Supreme Personality of Godhead, who has multifarious potencies, appeared in the form of a dwarf as Urukrama, the twelfth son of Aditi. In the womb of His wife, whose name was Kirti, He begot one son, named Brhatsloka, who had many sons, headed by Saubhaga.

PURPORT

As the Lord says in Bhagavad-gita (4.6):

ajo 'pi sann avyayatma  
bhutanam isvaro 'pi san  
prakrtim svam adhisthaya  
sambhavamy atma-mayaya

"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." When the Supreme Personality of Godhead incarnates, He does not need any help from the external energy, for He appears as He is by His own potency. The spiritual potency is also called maya. It is said, ato mayamayam visnum pravradanti manisinah: the body accepted by the Supreme Personality of Godhead is called mayamaya. This does not mean that He is formed of the external energy; this maya refers to His internal potency.

TEXT 9

TEXT

tat-karma-guna-viryani  
kasyapasya mahatmanah  
pascad vaksyamahe 'dityam  
yathaivavatatara ha

SYNONYMS

tat--His; karma--activities; guna--qualities; viryani--and power; kasyapasya--of the son of Kasyapa; maha-atmanah--the great soul; pascat--later; vaksyamahe--I shall describe; adityam--in Aditi; yatha--how; eva--certainly; avatatara--descended; ha--indeed.

TRANSLATION

Later [in the Eighth Canto of Srimad-Bhagavatam] I shall describe how Urukrama, Lord Vamanadeva, appeared as the son of the great sage Kasyapa and how He covered the three worlds with three steps. I shall describe

the uncommon activities He performed, His qualities, His power and how He took birth from the womb of Aditi.

TEXT 10

TEXT

atha kasyapa-dayadan  
daiteyan kirtayami te  
yatra bhagavatah sriman  
prahrado balir eva ca

SYNONYMS

atha--now; kasyapa-dayadan--the sons of Kasyapa; daiteyan--born of Diti; kirtayami--I shall describe; te--to you; yatra--where; bhagavatah--the great devotee; sri-man--glorious; prahradah--Prahlada; balih--Bali; eva--certainly; ca--also.

TRANSLATION

Now let me describe the sons of Diti, who were begotten by Kasyapa but who became demons. In this demoniac family the great devotee Prahlada Maharaja appeared, and Bali Maharaja also appeared in that family. The demons are technically known as Daityas because they proceeded from the womb of Diti.

TEXT 11

TEXT

diter dvav eva dayadau  
daitya-danava-vanditau  
hiranyakasipur nama  
hiranyaksas ca kirtitau

SYNONYMS

diteh--of Diti; dvau--two; eva--certainly; dayadau--sons; daitya-danava--by the Daityas and Danavas; vanditau--worshiped; hiranyakasipuh--Hiranyakasipu; nama--named; hiranyaksah--Hiranyaksa; ca--also; kirtitau--known.

TRANSLATION

First the two sons named Hiranyakasipu and Hiranyaksa took birth from Diti's womb. Both of them were very powerful and were worshiped by the Daityas and Danavas.

TEXTS 12-13

TEXT

hiranyakasipur bharya  
kayadhur nama danavi  
jambhasya tanaya sa tu  
susuve caturah sutan

samhradam prag anuhradam  
hradam prahradam eva ca  
tat-svasa simhika nama  
raham vipracito 'grahit

SYNONYMS

hiranyakasipoh--of Hiranyakasipu; bharya--the wife; kayadhuh--Kayadhu; nama--named; danavi--descendant of Danu; jambhasya--of Jambha; tanaya--daughter; sa--she; tu--indeed; susuve--gave birth to; caturah--four; sutan--sons; samhradam--Samhlada; prak--first; anuhradam--Anuhlada; hradam--Hlada; prahradam--Prahlada; eva--also; ca--and; tat-svasa--his sister; simhika--Simhika; nama--named; rahum--Rahu; vipracitah--from Vipracit; agrahit--received.

TRANSLATION

The wife of Hiranyakasipu was known as Kayadhu. She was the daughter of Jambha and a descendant of Danu. She gave birth to four consecutive sons, known as Samhlada, Anuhlada, Hlada and Prahlada. The sister of these four sons was known as Simhika. She married the demon named Vipracit and gave birth to another demon, named Rahu.

TEXT 14

TEXT

siro 'harad yasya haris  
cakrena pibato 'mrtam  
samhradasya krtir bharya-  
suta pancajanam tatah

SYNONYMS

sirah--the head; aharat--cut off; yasya--of whom; harih--Hari; cakrena--with the disc; pibatah--drinking; amrtam--nectar; samhradasya--of Samhlada; krtih--Krti; bharya--the wife; asuta--gave birth to; pancajanam--Pancajana; tatah--from him.

TRANSLATION

While Rahu, in disguise, was drinking nectar among the demigods, the Supreme Personality of Godhead severed his head. The wife of Samhlada was named Krti. By union with Samhlada, Krti gave birth to a son named Pancajana.

TEXT 15

TEXT

hradasya dhamanir bharya-  
suta vatapim ilvalam  
yo 'gastyaya tv atithaye  
pece vatapim ilvalah

SYNONYMS

hradasya--of Hlada; dhamanih--Dhamani; bharya--the wife; asuta--gave birth to; vatapim--Vatapi; ilvalam--Ilvala; yah--he who; agastyaya--to Agastya; tu--but; atithaye--his guest; pece--cooked; vatapim--Vatapi; ilvalah--Ilvala.

TRANSLATION

The wife of Hlada was named Dhamani. She gave birth to two sons, named Vatapi and Ilvala. When Agastya Muni became Ilvala's guest, Ilvala served him a feast by cooking Vatapi, who was in the shape of a ram.

TEXT 16

TEXT

anuhradasya suryayam  
baskalo mahisas tatha  
virocanas tu prahradir  
devyam tasyabhavad balih

SYNONYMS

anuhradasya--of Anuhlada; suryayam--through Surya; baskalah--Baskala; mahisah--Mahisa; tatha--also; virocanah--Virocana; tu--indeed; prahradih--the son of Prahlada; devyam--through his wife; tasya--of him; abhavad--was; balih--Bali.

TRANSLATION

The wife of Anuhlada was named Surya. She gave birth to two sons, named Baskala and Mahisa. Prahlada had one son, Virocana, whose wife gave birth to Bali Maharaja.

TEXT 17

TEXT

bana-jyestham putra-satam  
asanayam tato 'bhavat  
tasyanubhavam suslokyam  
pascad evabhidhasyate

SYNONYMS

bana-jyestham--having Bana as the eldest; putra-satam--one hundred sons; asanayam--through Asana; tatah--from him; abhavad--there were; tasya--his; anubhavam--character; su-slokyam--laudable; pascad--later; eva--certainly; abhidhasyate--will be described.

TRANSLATION

Thereafter, Bali Maharaja begot one hundred sons in the womb of Asana. Of these one hundred sons, King Bana was the eldest. The activities of Bali Maharaja, which are very laudable, will be described later [in the Eighth Canto].

TEXT 18

TEXT

bana aradhya girisam  
lebhe tad-gana-mukhyatam  
yat-parsve bhagavan aste  
hy adyapi pura-palakah

SYNONYMS

banah--Bana; aradhya--having worshiped; girisam--Lord Siva; lebhe--obtained; tat--of him (Lord Siva); gana-mukhyatam--the platform of being one of the chief associates; yat-parsve--beside whom; bhagavan--Lord Siva; aste--remains; hi--because of which; adya--now; api--even; pura-palakah--the protector of the capital.

TRANSLATION

Since King Bana was a great worshiper of Lord Siva, he became one of Lord Siva's most celebrated associates. Even now, Lord Siva protects King Bana's capital and always stands beside him.

TEXT 19

TEXT

marutas ca diteh putras  
catvarimsan navadhikah  
ta asann aprajah sarve  
nita indrena satmatam

SYNONYMS

marutah--the Maruts; ca--and; diteh--of Diti; putrah--sons; catvarimsat--forty; nava-adhikah--plus nine; te--they; asan--were; aprajah--without sons; sarve--all; nitah--were brought; indrena--by Indra; sa-atmatam--to the position of demigods.

TRANSLATION

The forty-nine Marut demigods were also born from the womb of Diti. None of them had sons. Although they were born of Diti, King Indra gave them a position as demigods.

PURPORT

Apparently even demons can be elevated to positions as demigods when their atheistic character is reformed. There are two kinds of men throughout the universe. Those who are devotees of Lord Visnu are called demigods, and those who are just the opposite are called demons. Even the demons can be transformed into demigods, as the statement of this verse proves.

TEXT 20

TEXT

sri-rajovaca  
katham ta asuram bhavam

apohyautpattikam guro  
indrena prapitah satmyam  
kim tat sadhu krtam hi taih

SYNONYMS

sri-raja uvaca--King Pariksit said; katham--why; te--they; asuram--demoniac; bhavam--mentality; apohya--giving up; autpattikam--due to birth; guro--my dear lord; indrena--by Indra; prapitah--were converted; sa-atmyam--to demigods; kim--whether; tat--therefore; sadhu--pious activities; krtam--performed; hi--indeed; taih--by them.

TRANSLATION

King Pariksit inquired: My dear lord, due to their birth, the forty-nine Maruts must have been obsessed with a demoniac mentality. Why did Indra, the King of heaven, convert them into demigods? Did they perform any rituals or pious activities?

TEXT 21

TEXT

ime sraddadhate brahmann  
rsayo hi maya saha  
parijanaya bhagavams  
tan no vyakhyatum arhasi

SYNONYMS

ime--these; sraddadhate--are eager; brahman--O brahmana; rsayah--sages; hi--indeed; maya saha--with me; parijanaya--to know; bhagavan--O great soul; tat--therefore; nah--to us; vyakhyatum arhasi--please explain.

TRANSLATION

My dear brahmana, I and all the sages present with me are eager to know about this. Therefore, O great soul, kindly explain to us the reason.

TEXT 22

TEXT

sri-suta uvaca  
tad visnuratasya sa badarayanir  
vaco nisamyadrtam alpam arthavat  
sabhajayan san nibhrtena cetasa  
jagada satrayana sarva-darsanah

SYNONYMS

sri-sutah uvaca--Sri Suta Gosvami said; tat--those; visnuratasya--of Maharaja Pariksit; sah--he; badarayanir--Sukadeva Gosvami; vacah--words; nisamya--hearing; adrtam--respectful; alpam--brief; artha-vat--meaningful; sabhajayan san--praising; nibhrtena cetasa--with great

pleasure; jagada--replied; satrayana--O Saunaka; sarva-darsanah--who is aware of everything.

#### TRANSLATION

Sri Suta Gosvami said: O great sage Saunaka, after hearing Maharaja Pariksit speak respectfully and briefly on topics essential to hear, Sukadeva Gosvami, who was well aware of everything, praised his endeavor with great pleasure and replied.

#### PURPORT

Maharaja Pariksit's question was very much appreciated by Sukadeva Gosvami because although it was composed of a small number of words, it contained meaningful inquiries about how the sons of Diti, although born as demons, became demigods. Srila Visvanatha Cakravarti Thakura stresses that even though Diti was very envious, her heart was purified because of a devotional attitude. Another significant topic is that although Kasyapa Muni was a learned scholar and was advanced in spiritual consciousness, he nonetheless fell a victim to the inducement of his beautiful wife. All these questions were posed in a small number of words, and therefore Sukadeva Gosvami very much appreciated Maharaja Pariksit's inquiry.

#### TEXT 23

#### TEXT

sri-suka uvaca  
hata-putra ditih sakra-  
parsni-grahena visnuna  
manyuna soka-diptena  
jvalanti paryacintayat

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; hata-putra--whose sons were killed; ditih--Diti; sakra-parsni-grahena--who was helping Lord Indra; visnuna--by Lord Visnu; manyuna--with anger; soka-diptena--kindled by lamentation; jvalanti--burning; paryacintayat--thought.

#### TRANSLATION

Sri Sukadeva Gosvami said: Just to help Indra, Lord Visnu killed the two brothers Hiranyaksa and Hiranyakasipu. Because of their being killed, their mother, Diti, overwhelmed with lamentation and anger, contemplated as follows.

#### TEXT 24

#### TEXT

kada nu bhratr-hantaram  
indriyaramam ulbanam  
aklinna-hridayam papam  
ghatayitva saye sukham

#### SYNONYMS



kada--when; nu--indeed; bhratr-hantaram--the killer of the brothers; indriya-aramam--very fond of sense gratification; ulbanam--cruel; aklinna-hridayam--hard hearted; papam--sinful; ghatayitva--having caused to be killed; saye--shall I rest; sukham--happily.

#### TRANSLATION

Lord Indra, who is very much fond of sense gratification, has killed the two brothers Hiranyaksa and Hiranyakasipu by means of Lord Visnu. Therefore Indra is cruel, hardhearted and sinful. When will I, having killed him, rest with a pacified mind?

#### TEXT 25

#### TEXT

krmi-vid-bhasma-samjnasid  
yasyesabhihitasya ca  
bhuta-dhruk tat-krte svartham  
kim veda nirayo yatah

#### SYNONYMS

krmi--worms; vit--stool; bhasma--ashes; samjna--name; asit--becomes; yasya--of which (body); isa-abhihitasya--although designated as king; ca--also; bhuta-dhruk--he who harms others; tat-krte--for the sake of that; sva-artham--his self-interest; kim veda--does he know; nirayah--punishment in hell; yatah--from which.

#### TRANSLATION

When dead, the bodies of all the rulers known as kings and great leaders will be transformed into worms, stool or ashes. If one enviously kills others for the protection of such a body, does he actually know the true interest of life? Certainly he does not, for if one is envious of other entities, he surely goes to hell.

#### PURPORT

The material body, even if possessed by a great king, is ultimately transformed into stool, worms or ashes. When one is too attached to the bodily conception of life, he is certainly not very intelligent.

#### TEXT 26

#### TEXT

asanasasya tasyedam  
dhruvam unnaddha-cetasah  
mada-sosaka indrasya  
bhuyad yena suto hi me

#### SYNONYMS

asanasasya--thinking; tasya--of him; idam--this (body); dhruvam--eternal; unnaddha-cetasah--whose mind is unrestrained; mada-sosakah--who can remove the madness; indrasya--of Indra; bhuyat--may there be; yena--by which; sutoh--a son; hi--certainly; me--of me.

## TRANSLATION

Diti thought: Indra considers his body eternal, and thus he has become unrestrained. I therefore wish to have a son who can remove Indra's madness. Let me adopt some means to help me in this.

## PURPORT

One who is in the bodily conception of life is compared in the sastras to animals like cows and asses. Diti wanted to punish Indra, who had become like a lower animal.

## TEXTS 27-28

### TEXT

iti bhavena sa bhartur  
acacarasakrt priyam  
susrusayanuragena  
prasrayena damena ca

bhaktya paramaya rajan  
manojnair valgu-bhasitaih  
mano jagraha bhava-jna  
sasmitapanga-viksanaih

### SYNONYMS

iti--thus; bhavena--with the intention; sa--she; bhartuh--of the husband; acacara--performed; asakrt--constantly; priyam--pleasing activities; susrusaya--with service; anuragena--with love; prasrayena--with humility; damena--with self-control; ca--also; bhaktya--with devotion; paramaya--great; rajan--O King; manojnaih--charming; valgu-bhasitaih--with sweet words; manah--his mind; jagraha--brought under her control; bhava-jna--knowing his nature; sa-smita--with smiling; apanga-viksanaih--by glancing.

## TRANSLATION

Thinking in this way [with a desire for a son to kill Indra], Diti began constantly acting to satisfy Kasyapa by her pleasing behavior. O King, Diti always carried out Kasyapa's orders very faithfully, as he desired. With service, love, humility and control, with words spoken very sweetly to satisfy her husband, and with smiles and glances at him, Diti attracted his mind and brought it under her control.

## PURPORT

When a woman wants to endear herself to her husband and make him very faithful, she must try to please him in all respects. When the husband is pleased with his wife, the wife can receive all necessities, ornaments and full satisfaction for her senses. Herein this is indicated by the behavior of Diti.

## TEXT 29

### TEXT

evam striya jadibhuto  
vidvan api manojnaya  
badham ity aha vivaso  
na tac citram hi yositi

SYNONYMS

evam--thus; striya--by the woman; jadibhuta--enchanted; vidvan--very learned; api--although; manojnaya--very expert; badham--yes; iti--thus; aha--said; vivasah--under her control; na--not; tat--that; citram--astonishing; hi--indeed; yositi--in the matter of women.

TRANSLATION

Although Kasyapa Muni was a learned scholar, he was captivated by Diti's artificial behavior, which brought him under her control. Therefore he assured his wife that he would fulfill her desires. Such a promise by a husband is not at all astonishing.

TEXT 30

TEXT

vilokyaikanta-bhutani  
bhutany adau prajapatih  
striyam cakre sva-dehardham  
yaya pumsam matir hrta

SYNONYMS

vilokya--seeing; ekanta-bhutani--detached; bhutani--the living entities; adau--in the beginning; prajapatih--Lord Brahma; striyam--the woman; cakre--created; sva-deha--of his body; ardhham--half; yaya--by whom; pumsam--of men; matih--the mind; hrta--carried away.

TRANSLATION

In the beginning of creation, Lord Brahma, the father of the living entities of the universe, saw that all the living entities were unattached. To increase population, he then created woman from the better half of man's body, for woman's behavior carries away a man's mind.

PURPORT

This entire universe is going on under the spell of sexual attachment, which was created by Lord Brahma to increase the population of the entire universe, not only in human society but also in other species. As stated by Rsabhadeva in the Fifth Canto, pumsah striya mithuni-bhavam etam: the entire world is going on under the spell of sexual attraction and desire between man and woman. When man and woman unite, the hard knot of this attraction becomes increasingly tight, and thus a man is implicated in the materialistic way of life. This is the illusion of the material world. This illusion acted upon Kasyapa Muni, although he was very learned and advanced in spiritual knowledge. As stated in the Manusamhita (2.215) and Srimad-Bhagavatam (9.19.17) :

matra svasra duhitra va

naviviktasano bhavet  
balavan indriya-gramo  
vidvamsam api karsati

"A man should not associate with a woman in a solitary place, not even with his mother, sister or daughter, for the senses are so strong that they lead astray even a person advanced in knowledge." When a man remains in a solitary place with a woman, his sexual desires undoubtedly increase. Therefore the words ekanta-bhutani, which are used here, indicate that to avoid sexual desires one should avoid the company of women as far as possible. Sexual desire is so powerful that one is saturated with it if he stays in a solitary place with any woman, even his mother, sister or daughter.

TEXT 31

TEXT

evam susrusitas tata  
bhagavan kasyapah striya  
prahasya parama-prito  
ditim ahabhinandya ca

SYNONYMS

evam--thus; susrusitah--being served; tata--O dear one; bhagavan--the powerful; kasyapah--Kasyapa; striya--by the woman; prahasya--smiling; parama-pritah--being very pleased; ditim--to Diti; aha--said; abhinandya--approving; ca--also.

TRANSLATION

O my dear one, the most powerful sage Kasyapa, being extremely pleased by the mild behavior of his wife Diti, smiled and spoke to her as follows.

TEXT 32

TEXT

sri-kasyapa uvaca  
varam varaya vamoru  
pritas te 'ham anindite  
striya bhartari suprite  
kah kama iha cagamah

SYNONYMS

sri-kasyapah uvaca--Kasyapa Muni said; varam--benediction; varaya--ask; vamoru--O beautiful woman; pritah--pleased; te--with you; aham--I; anindite--O irreproachable lady; striyah--for the woman; bhartari--when the husband; su-prite--pleased; kah--what; kamah--desire; iha--here; ca--and; agamah--difficult to obtain.

TRANSLATION

Kasyapa Muni said: O beautiful woman, O irreproachable lady, since I am very much pleased by your behavior, you may ask me for any benediction

you want. If a husband is pleased, what desires are difficult for his wife to obtain, either in this world or in the next?

#### TEXTS 33-34

#### TEXT

patir eva hi narinam  
daivatam paramam smrtam  
manasah sarva-bhutanam  
vasudevah sriyah patih

sa eva devata-lingair  
nama-rupa-vikalpitaih  
ijyate bhagavan pumbhah  
sribhis ca pati-rupa-dhrk

#### SYNONYMS

patih--the husband; eva--indeed; hi--certainly; narinam--of women; daivatam--demigod; paramam--supreme; smrtam--is considered; manasah--situated in the heart; sarva-bhutanam--of all living entities; vasudevah--Vasudeva; sriyah--of the goddess of fortune; patih--the husband; sah--He; eva--certainly; devata-lingair--by the forms of the demigods; nama--names; rupa--forms; vikalpitaih--conceived; ijyate--is worshiped; bhagavan--the Supreme Personality of Godhead; pumbhah--by men; sribhis--by women; ca--also; pati-rupa-dhrk--in the form of the husband.

#### TRANSLATION

A husband is the supreme demigod for a woman. The Supreme Personality of Godhead, Lord Vasudeva, the husband of the goddess of fortune, is situated in everyone's heart and is worshiped through the various names and forms of the demigods by fruitive workers. Similarly, a husband represents the Lord as the object of worship for a woman.

#### PURPORT

The Lord says in Bhagavad-gita (9.23):

ye 'py anya-devata-bhakta  
yajante sraddhayanvitah  
te 'pi mam eva kaunteya  
yajanty avidhi-purvakam

"Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding." The demigods are various assistants who act like the hands and legs of the Supreme Personality of Godhead. One who is not in direct touch with the Supreme Lord and cannot conceive of the exalted position of the Lord is sometimes advised to worship the demigods as various parts of the Lord. If women, who are usually very much attached to their husbands, worship their husbands as representatives of Vasudeva, the women benefit, just as Ajamila benefited by calling for Narayana, his son. Ajamila was concerned with his son, but because of his attachment to the name of Narayana, he attained salvation simply by chanting that name. In India a husband is still called pati-guru, the husband spiritual master. If husband and wife are attached to one another for advancement in Krsna consciousness, their

relationship of cooperation is very effective for such advancement. Although the names of Indra and Agni are sometimes uttered in the Vedic mantras (indraya svaha, agnaye svaha), the Vedic sacrifices are actually performed for the satisfaction of Lord Visnu. As long as one is very much attached to material sense gratification, the worship of the demigods or the worship of one's husband is recommended.

TEXT 35

TEXT

tasmat pati-vrata naryah  
sreyas-kamah sumadhyame  
yajante 'nanya-bhavana  
patim atmanam isvaram

SYNONYMS

tasmat--therefore; pati-vratah--devoted to the husband; naryah--women; sreyah-kamah--conscientious; su-madhyame--O thin-waisted woman; yajante--worship; ananya-bhavana--with devotion; patim--the husband; atmanam--the Supersoul; isvaram--representative of the Supreme Personality of Godhead.

TRANSLATION

My dear wife, whose body is so beautiful, your waist being thin, a conscientious wife should be chaste and should abide by the orders of her husband. She should very devoutly worship her husband as a representative of Vasudeva.

TEXT 36

TEXT

so 'ham tvayarcito bhadre  
idrgh-bhavana bhaktitah  
tam te sampadaye kamam  
asatinam sudurlabham

SYNONYMS

sah--such a person; aham--I; tvaya--by you; arcitah--worshiped; bhadre--O gentle woman; idrgh-bhavana--in such a way; bhaktitah--with devotion; tam--that; te--your; sampadaye--shall fulfill; kamam--desire; asatinam--for unchaste women; su-durlabham--not obtainable.

TRANSLATION

My dear gentle wife, because you have worshiped me with great devotion, considering me a representative of the Supreme Personality of Godhead, I shall reward you by fulfilling your desires, which are unobtainable for an unchaste wife.

TEXT 37

TEXT

ditir uvaca

varado yadi me brahman  
putram indra-hanam vrne  
amrtyum mrta-putraham  
yena me ghatitau sutau

SYNONYMS

ditih uvaca--Diti said; vara-dah--the giver of benedictions; yadi--if; me--to me; brahman--O great soul; putram--a son; indra-hanam--who can kill Indra; vrne--I am asking for; amrtyum--immortal; mrta-putra--whose sons are dead; aham--I; yena--by whom; me--my; ghatitau--were caused to be killed; sutau--two sons.

TRANSLATION

Diti replied: O my husband, O great soul, I have now lost my sons. If you want to give me a benediction, I ask you for an immortal son who can kill Indra. I pray for this because Indra, with the help of Visnu, has killed my two sons Hiranyaksa and Hiranyakasipu.

PURPORT

The word indra-hanam means "one who can kill Indra," but it also means "one who follows Indra." The word amrtyum refers to the demigods, who do not die like ordinary human beings because they have extremely long durations of life. For example, the duration of Lord Brahma's life is stated in Bhagavad-gita: sahasra-yuga-paryantam ahar yad brahmano viduh. Even the duration of one day, or twelve hours, of Brahma is 4,300,000 years multiplied by one thousand. Thus the duration of his life is inconceivable for an ordinary human being. The demigods are therefore sometimes called amara, which means "one who has no death." In this material world, however, everyone has to die. Therefore the word amrtyum indicates that Diti wanted a son who would be equal in status to the demigods.

TEXT 38

TEXT

nisamya tad-vaco vipro  
vimanah paryatapyata  
aho adharmah sumahan  
adya me samupasthitah

SYNONYMS

nisamya--hearing; tat-vacah--her words; viprah--the brahmana; vimanah--aggrieved; paryatapyata--lamented; aho--alas; adharmah--impiety; sumahan--very great; adya--today; me--upon me; samupasthitah--has come.

TRANSLATION

Upon hearing Diti's request, Kasyapa Muni was very much aggrieved. "Alas," he lamented, "now I face the danger of the impious act of killing Indra."

PURPORT

Although Kasyapa Muni was eager to fulfill the desire of his wife Diti, when he heard that she wanted a son to kill Indra his jubilation was immediately reduced to nothing because he was averse to the idea.

TEXT 39

TEXT

aho arthendriyaramo  
yosin-mayyeha mayaya  
grhita-cetah krpanah  
patisye narake dhruvam

SYNONYMS

aho--alas; artha-indriya-aramah--too attached to material enjoyment; yosit-mayya--in the form of a woman; iha--here; mayaya--by the illusory energy; grhita-cetah--my mind being captivated; krpanah--wretched; patisye--I shall fall; narake--to hell; dhruvam--surely.

TRANSLATION

Kasyapa Muni thought: Alas, I have now become too attached to material enjoyment. Taking advantage of this, my mind has been attracted by the illusory energy of the Supreme Personality of Godhead in the form of a woman [my wife]. Therefore I am surely a wretched person who will glide down toward hell.

TEXT 40

TEXT

ko 'tikramo 'nuvartantyah  
svabhavam iha yositah  
dhin mam batabudham svarthe  
yad aham tv ajitendriyah

SYNONYMS

kah--what; atikramah--offense; anuvartantyah--following; sva-bhavam--her nature; iha--here; yositah--of the woman; dhik--condemnation; mam--unto me; bata--alas; abudham--not conversant; sva-arth--in what is good for me; yat--because; aham--I; tu--indeed; ajita-indriyah--unable to control my senses.

TRANSLATION

This woman, my wife, has adopted a means that follows her nature, and therefore she is not to be blamed. But I am a man. Therefore, all condemnation upon me! I am not at all conversant with what is good for me, since I could not control my senses.

PURPORT

The natural instinct of a woman is to enjoy the material world. She induces her husband to enjoy this world by satisfying his tongue, belly and genitals, which are called jihva, udara and upastha. A woman is expert in cooking palatable dishes so that she can easily satisfy her



husband in eating. When one eats nicely, his belly is satisfied, and as soon as the belly is satisfied the genitals become strong. Especially when a man is accustomed to eating meat and drinking wine and similar passionate things, he certainly becomes sexually inclined. It should be understood that sexual inclinations are meant not for spiritual progress but for gliding down to hell. Thus Kasyapa Muni considered his situation and lamented. In other words, to be a householder is very risky unless one is trained and the wife is a follower of her husband. A husband should be trained at the very beginning of his life. Kaumara acaret prajno dharman bhagavatan iha (Bhag. 7.6.1). During the time of brahmacharya, or student life, a brahmachari should be taught to be expert in bhagavata-dharma, devotional service. Then when he marries, if his wife is faithful to her husband and follows him in such life, the relationship between husband and wife is very desirable. However, a relationship between husband and wife without spiritual consciousness but strictly for sense gratification is not at all good. It is said in Srimad-Bhagavatam (12.2.3) that especially in this age, Kali-yuga, dam-patyē 'bhirucir hetuh: the relationship between husband and wife will be based on sexual power. Therefore householder life in this Kali-yuga is extremely dangerous unless both the wife and husband take to Kṛṣṇa consciousness.

#### TEXT 41

#### TEXT

sarat-padmotsavam vaktram  
vacas ca sravanamrtam  
hrdayam ksura-dharabham  
strinam ko veda cestitam

#### SYNONYMS

sarat--in the autumn; padma--a lotus flower; utsavam--blossoming; vaktram--face; vacas--words; ca--and; sravana--to the ear; amrtam--giving pleasure; hrdayam--heart; ksura-dhara--the blade of a razor; abham--like; strinam--of women; kah--who; veda--knows; cestitam--the dealings.

#### TRANSLATION

A woman's face is as attractive and beautiful as a blossoming lotus flower during autumn. Her words are very sweet, and they give pleasure to the ear, but if we study a woman's heart, we can understand it to be extremely sharp, like the blade of a razor. In these circumstances, who could understand the dealings of a woman?

#### PURPORT

Woman is now depicted very well from the materialistic point of view by Kasyapa Muni. Women are generally known as the fair sex, and especially in youth, at the age of sixteen or seventeen, women are very attractive to men. Therefore a woman's face is compared to a blooming lotus flower in autumn. Just as a lotus is extremely beautiful in autumn, a woman at the threshold of youthful beauty is extremely attractive. In Sanskrit a woman's voice is called nari-svara because women generally sing and their singing is very attractive. At the present moment, cinema artists, especially female singers, are especially welcome. Some of them earn fabulous amounts of money simply by singing. Therefore, as taught by

Sri Caitanya Mahaprabhu, a woman's singing is dangerous because it can make a sannyasi fall a victim to the woman. Sannyasa means giving up the company of women, but if a sannyasi hears the voice of a woman and sees her beautiful face, he certainly becomes attracted and is sure to fall down. There have been many examples. Even the great sage Visvamitra fell a victim to Menaka. Therefore a person desiring to advance in spiritual consciousness must be especially careful not to see a woman's face or hear a woman's voice. To see a woman's face and appreciate its beauty or to hear a woman's voice and appreciate her singing as very nice is a subtle falldown for a brahmachari or sannyasi. Thus the description of a woman's features by Kasyapa Muni is very instructive.

When a woman's bodily features are attractive, when her face is beautiful and when her voice is sweet, she is naturally a trap for a man. The sastras advise that when such a woman comes to serve a man, she should be considered to be like a dark well covered by grass. In the fields there are many such wells, and a man who does not know about them drops through the grass and falls down. Thus there are many such instructions. Since the attraction of the material world is based on attraction for women, Kasyapa Muni thought, "Under the circumstances, who can understand the heart of a woman?" Canakya Pandita has also advised, *visvaso naiva kartavyah strisu raja-kulesu ca*: "There are two persons one should not trust--a politician and a woman." These, of course, are authoritative sastric injunctions, and we should therefore be very careful in our dealings with women.

Sometimes our Krsna consciousness movement is criticized for mingling men and women, but Krsna consciousness is meant for anyone. Whether one is a man or woman does not matter. Lord Krsna personally says, *striyo vaisyas tatha sudras te 'pi yanti param gatim*: whether one is a woman, sudra or vaisya, not to speak of being a brahmana or ksatriya, everyone is fit to return home, back to Godhead, if he strictly follows the instructions of the spiritual master and sastra. We therefore request all the members of the Krsna consciousness movement--both men and women--not to be attracted by bodily features but only to be attracted by Krsna. Then everything will be all right. Otherwise there will be danger.

#### TEXT 42

#### TEXT

na hi kascit priyah strinam  
 anjasa svasisatmanam  
 patim putram bhrataram va  
 ghnanty arthe ghatayanti ca

#### SYNONYMS

na--not; hi--certainly; kascit--anyone; priyah--dear; strinam--to women; anjasa--actually; sva-asisa--for their own interests; atmanam--most dear; patim--husband; putram--son; bhrataram--brother; va--or; ghnanti--they kill; arthe--for their own interests; ghatayanti--cause to be killed; ca--also.

#### TRANSLATION

To satisfy their own interests, women deal with men as if the men were most dear to them, but no one is actually dear to them. Women are supposed to be very saintly, but for their own interests they can kill

even their husbands, sons or brothers, or cause them to be killed by others.

#### PURPORT

A woman's nature has been particularly well studied by Kasyapa Muni. Women are self-interested by nature, and therefore they should be protected by all means so that their natural inclination to be too self-interested will not be manifested. Women need to be protected by men. A woman should be cared for by her father in her childhood, by her husband in her youth and by her grown sons in her old age. This is the injunction of Manu, who says that a woman should not be given independence at any stage. Women must be cared for so that they will not be free to manifest their natural tendency for gross selfishness. There have been many cases, even in the present day, in which women have killed their husbands to take advantage of their insurance policies. This is not a criticism of women but a practical study of their nature. Such natural instincts of a woman or a man are manifested only in the bodily conception of life. When either a man or a woman is advanced in spiritual consciousness, the bodily conception of life practically vanishes. We should see all women as spiritual units (aham brahmasmi), whose only duty is to satisfy Krsna. Then the influences of the different modes of material nature, which result from one's possessing a material body, will not act.

The Krsna consciousness movement is so beneficial that it can very easily counteract the contamination of material nature, which results from one's possessing a material body. Bhagavad-gita therefore teaches, in the very beginning, that whether one is a man or a woman, one must know that he or she is not the body but a spiritual soul. Everyone should be interested in the activities of the spirit soul, not the body. As long as one is activated by the bodily conception of life, there is always the danger of being misled, whether one is a man or a woman. The soul is sometimes described as purusa because whether one is dressed as a man or a woman, one is inclined to enjoy this material world. One who has this spirit of enjoyment is described as purusa. Whether one is a man or a woman, he is not interested in serving others; everyone is interested in satisfying his or her own senses. Krsna consciousness, however, provides first-class training for a man or a woman. A man should be trained to be a first-class devotee of Lord Krsna, and a woman should be trained to be a very chaste follower of her husband. That will make the lives of both of them happy.

#### TEXT 43

#### TEXT

pratisrutam dadamiti  
vacas tan na mrsa bhavet  
vadham narhati candro 'pi  
tatredam upakalpate

#### SYNONYMS

pratisrutam--promised; dadami--I shall give; iti--thus; vacas--statement; tat--that; na--not; mrsa--false; bhavet--can be; vadham--killing; na--not; arhati--is suitable; ca--and; indrah--Indra; api--also; tatra--in that connection; idam--this; upakalpate--is suitable.

#### TRANSLATION

I promised to give her a benediction, and this promise cannot be violated, but Indra does not deserve to be killed. In these circumstances, the solution I have is quite suitable.

#### PURPORT

Kasyapa Muni concluded, "Diti is eager to have a son who can kill Indra, since she is a woman, after all, and is not very intelligent. I shall train her in such a way that instead of always thinking of how to kill Indra, she will become a Vaisnava, a devotee of Krsna. If she agrees to follow the rules and regulations of the Vaisnava principles, the unclean core of her heart will certainly be cleansed." Ceto-darpana-marjanam. This is the process of devotional service. Anyone can be purified by following the principles of devotional service in Krsna consciousness, for Krsna consciousness is so powerful that it can purify even the dirtiest class of men and transform them into the topmost Vaisnavas. Sri Caitanya Mahaprabhu's movement aims at this purpose. Narottama dasa Thakura says:

vrajendra-nandana yei,       saci-suta haila sei,  
                                  balarama ha-ila nitai  
dina-hina yata chila,       hari-name uddharila,  
                                  ta'ra saksi jagai-madhai

The appearance of Sri Caitanya Mahaprabhu in this Kali-yuga is especially meant to deliver the fallen souls, who are always planning something for material enjoyment. He gave the people of this age the advantage of being able to chant the Hare Krsna mantra and thus become fully pure, free from all material contamination. Once one becomes a pure Vaisnava, he transcends all material conceptions of life. Thus Kasyapa Muni tried to transform his wife into a Vaisnavi so that she might give up the idea of killing Indra. He wanted both her and her sons to be purified so that they would be fit to become pure Vaisnavas. Of course, sometimes a practitioner deviates from the Vaisnava principles, and there is a chance that he may fall down, but Kasyapa Muni thought that even if one falls while practicing the Vaisnava principles, he is still not a loser. Even a fallen Vaisnava is eligible for better results, as confirmed in Bhagavad-gita. Svalpam apy asya dharmasya trayate mahato bhayat: even practicing the Vaisnava principles to a small extent can save one from the greatest danger of material existence. Thus Kasyapa Muni planned to instruct his wife Diti to become a Vaisnava because he wanted to save the life of Indra.

#### TEXT 44

#### TEXT

iti sancintya bhagavan  
maricah kurunandana  
uvaca kincit kupita  
atmanam ca vigarhayan

#### SYNONYMS

iti--thus; sancintya--thinking; bhagavan--the powerful; maricah--Kasyapa Muni; kuru-nandana--O descendant of Kuru; uvaca--spoke; kincit--

somewhat; kupitah--angry; atmanam--himself; ca--and; vigarhayan--condemning.

#### TRANSLATION

Sri Sukadeva Gosvami said: Kasyapa Muni, thinking in this way, became somewhat angry. Condemning himself, O Maharaja Pariksit, descendant of Kuru, he spoke to Diti as follows.

#### TEXT 45

#### TEXT

sri-kasyapa uvaca  
putras te bhavita bhadre  
indra-hadeva-bandhavah  
samvatsaram vratam idam  
yady anjo dharayisyasi

#### SYNONYMS

sri-kasyapah uvaca--Kasyapa Muni said; putrah--son; te--your; bhavita--will be; bhadre--O gentle woman; indra-ha--killer of Indra, or follower of Indra; adeva-bandhavah--friend of the demons (or deva-bandhavah--friend of the demigods); samvatsaram--for a year; vratam--vow; idam--this; yadi--if; anjah--properly; dharayisyasi--you will execute.

#### TRANSLATION

Kasyapa Muni said: My dear gentle wife, if you follow my instructions regarding this vow for at least one year, you will surely get a son who will be able to kill Indra. However, if you deviate from this vow of following the Vaisnava principles, you will get a son who will be favorable to Indra.

#### PURPORT

The word indra-ha refers to an asura who is always eager to kill Indra. An enemy of Indra is naturally a friend to the asuras, but the word indra-ha also refers to one who follows Indra or who is obedient to him. When one becomes a devotee of Indra, he is certainly a friend to the demigods. Thus the words indra-hadeva-bandhavah are equivocal, for they say, "Your son will kill Indra, but he will be very friendly to the demigods." If a person actually became a friend of the demigods, he certainly would not be able to kill Indra.

#### TEXT 46

#### TEXT

ditir uvaca  
dharayisye vratam brahman  
bruhi karyani yani me  
yani ceha nisiddhani  
na vratam ghnanti yany uta

#### SYNONYMS

ditih uvaca--Diti said; dharayisyee--I shall accept; vratam--vow; brahman--my dear brahmana; bruhi--please state; karyani--must be done; yani--what; me--to me; yani--what; ca--and; iha--here; nisiddhani--is forbidden; na--not; vratam--the vow; ghnanti--break; yani--what; uta--also.

#### TRANSLATION

Diti replied: My dear brahmana, I must accept your advice and follow the vow. Now let me understand what I have to do, what is forbidden and what will not break the vow. Please clearly state all this to me.

#### PURPORT

As stated above, a woman is generally inclined to serve her own purposes. Kasyapa Muni proposed to train Diti to fulfill her desires within one year, and since she was eager to kill Indra, she immediately agreed, saying, "Please let me know what the vow is and how I have to follow it. I promise that I shall do the needful and not break the vow." This is another side of a woman's psychology. Even though a woman is very fond of fulfilling her own plans, when someone instructs her, especially her husband, she innocently follows, and thus she can be trained for better purposes. By nature a woman wants to be a follower of a man; therefore if the man is good the woman can be trained for a good purpose.

#### TEXT 47

#### TEXT

sri-kasyapa uvaca  
na himsyad bhuta-jatani  
na sapen nanrtam vadet  
na chindyam nakha-romani  
na sprsed yad amangalam

#### SYNONYMS

sri-kasyapah uvaca--Kasyapa Muni said; na himsyat--must not harm; bhuta-jatani--the living entities; na sapet--must not curse; na--not; anrtam--a lie; vadet--must speak; na chindyat--must not cut; nakha-romani--the nails and hair; na sprset--must not touch; yat--that which; amangalam--impure.

#### TRANSLATION

Kasyapa Muni said: My dear wife, to follow this vow, do not be violent or cause harm to anyone. Do not curse anyone, and do not speak lies. Do not cut your nails and hair, and do not touch impure things like skulls and bones.

#### PURPORT

Kasyapa Muni's first instruction to his wife was not to be envious. The general tendency of anyone within this material world is to be envious, and therefore, to become a Krsna conscious person, one must curb this tendency, as stated in Srimad-Bhagavatam (paramo nirmatsaranam). A Krsna conscious person is always nonenvious, whereas others are always envious. Thus Kasyapa Muni's instruction that his wife not be envious

indicates that this is the first stage of advancement in Krsna consciousness. Kasyapa Muni desired to train his wife to be a Krsna conscious person, for this would suffice to protect both her and Indra.

TEXT 48

TEXT

napsu snayan na kupyeta  
na sambhaseta durjanaih  
na vasitadhauta-vasah  
srajam ca vidhrtam kvacit

SYNONYMS

na--not; apsu--in water; snayat--must bathe; na kupyeta--must not become angry; na sambhaseta--must not speak; durjanaih--with wicked persons; na vasita--must not wear; adhauta-vasah--unwashed clothes; srajam--flower garland; ca--and; vidhrtam--which was already worn; kvacit--ever.

TRANSLATION

Kasyapa Muni continued: My dear gentle wife, never enter the water while bathing, never be angry, and do not even speak or associate with wicked people. Never wear clothes that have not been properly washed, and do not put on a garland that has already been worn.

TEXT 49

TEXT

nocchistam candikannam ca  
samisam vrsalahrtam  
bhunjitodakyaya drstam  
piben nanjalina tv apah

SYNONYMS

na--not; ucchistam--leftover food; candika-annam--food offered to the goddess Kali; ca--and; sa-amisam--mixed with flesh; vrsala-ahrtam--brought by a sudra; bhunjita--must eat; udakyaya--by a woman in her menstrual period; drstam--seen; pibet na--must not drink; anjalina--by joining and cupping the two palms; tu--also; apah--water.

TRANSLATION

Never eat leftover food, never eat prasada offered to the goddess Kali [Durga], and do not eat anything contaminated by flesh or fish. Do not eat anything brought or touched by a sudra nor anything seen by a woman in her menstrual period. Do not drink water by joining your palms.

PURPORT

Generally the goddess Kali is offered food containing meat and fish, and therefore Kasyapa Muni strictly forbade his wife to take the remnants of such food. Actually a Vaisnava is not allowed to take any food offered to the demigods. A Vaisnava is always fixed in accepting prasada offered

to Lord Visnu. Through all these instructions, Kasyapa Muni, in a negative way, instructed his wife Diti how to become a Vaisnavi.

TEXT 50

TEXT

nocchistasprsta-salila  
sandhyayam mukta-murdhaja  
anarcitasamyata-vak  
nasamvita bahis caret

SYNONYMS

na--not; ucchista--after eating; asprsta-salila--without washing;  
sandhyayam--in the evening; mukta-murdhaja--with the hair loose;  
anarcita--without ornaments; asamyata-vak--without being grave; na--not;  
asamvita--without being covered; bahih--outside; caret--should go.

TRANSLATION

After eating, you should not go out to the street without having washed your mouth, hands and feet. You should not go out in the evening or with your hair loose, nor should you go out unless you are properly decorated with ornaments. You should not leave the house unless you are very grave and are sufficiently covered.

PURPORT

Kasyapa Muni advised his wife not to go out onto the street unless she was well decorated and well dressed. He did not encourage the miniskirts that have now become fashionable. In Oriental civilization, when a woman goes out onto the street, she must be fully covered so that no man will recognize who she is. All these methods are to be accepted for purification. If one takes to Krsna consciousness, one is fully purified, and thus one remains always transcendental to the contamination of the material world.

TEXT 51

TEXT

nadhauta-padaprayata  
nardra-pada udak-sirah  
sayita naparan nanyair  
na nagna na ca sandhyayoh

SYNONYMS

na--not; adhauta-pada--without washing the feet; aprayata--without being purified; na--not; ardra-pada--with wet feet; udak-sirah--with the head toward the north; sayita--should lie down; na--not; aparak--with the head pointed west; na--not; anyaih--with other women; na--not; nagna--naked; na--not; ca--and; sandhyayoh--at sunrise and sunset.

TRANSLATION



You should not lie down without having washed both of your feet or without being purified, nor with wet feet or with your head pointed west or north. You should not lie naked, or with other women, or during the sunrise or sunset.

TEXT 52

TEXT

dhauta-vasa sucir nityam  
sarva-mangala-samyuta  
pujayet pratarasat prag  
go-vipran sriyam acyutam

SYNONYMS

dhauta-vasa--wearing washed cloth; sucih--being purified; nityam--always; sarva-mangala--with all auspicious items; samyuta--adorned; pujayet--one should worship; pratah-asat prak--before breakfast; go-vipran--the cows and brahmanas; sriyam--the goddess of fortune; acyutam--the Supreme Personality of Godhead.

TRANSLATION

Putting on washed clothing, being always pure and being adorned with turmeric, sandalwood pulp and other auspicious items, before breakfast one should worship the cows, the brahmanas, the goddess of fortune and the Supreme Personality of Godhead.

PURPORT

If one is trained to honor and worship the cows and brahmanas, he is actually civilized. The worship of the Supreme Lord is recommended, and the Lord is very fond of the cows and brahmanas (namo brahmanya-devaya go-brahmana-hitaya ca). In other words, a civilization in which there is no respect for the cows and brahmanas is condemned. One cannot become spiritually advanced without acquiring the brahminical qualifications and giving protection to cows. Cow protection insures sufficient food prepared with milk, which is needed for an advanced civilization. One should not pollute civilization by eating the flesh of cows. A civilization must do something progressive, and then it is an Aryan civilization. Instead of killing the cow to eat flesh, civilized men must prepare various milk products that will enhance the condition of society. If one follows the brahminical culture, he will become competent in Krsna consciousness.

TEXT 53

TEXT

striyo viravatis carcet  
srag-gandha-bali-mandanaih  
patim carcyopatistheta  
dhyayet kostha-gatam ca tam

SYNONYMS

striyah--women; vira-vatih--possessing husbands and sons; ca--and; arcet--she should worship; srak--with garlands; gandha--sandalwood; bali--presentations; mandanaih--and with ornaments; patim--the husband; ca--and; arcya--worshiping; upatistheta--should offer prayers; dhyayet--should meditate; kostha-gatam--situated in the womb; ca--also; tam--upon him.

#### TRANSLATION

With flower garlands, sandalwood pulp, ornaments and other paraphernalia, a woman following this vow should worship women who have sons and whose husbands are living. The pregnant wife should worship her husband and offer him prayers. She should meditate upon him, thinking that he is situated in her womb.

#### PURPORT

The child in the womb is a part of the husband's body. Therefore the husband, through his representative, indirectly remains within the womb of his pregnant wife.

#### TEXT 54

#### TEXT

samvatsaram pumsavanam  
vratam etad aviplitam  
dharayisyasi cet tubhyam  
sakra-ha bhavita sutah

#### SYNONYMS

samvatsaram--for one year; pumsavanam--called pumsavana; vratam--vow; etad--this; aviplitam--without violation; dharayisyasi--you will perform; cet--if; tubhyam--for you; sakra-ha--the killer of Indra; bhavita--will be; sutah--a son.

#### TRANSLATION

Kasyapa Muni continued: If you perform this ceremony called pumsavana, adhering to the vow with faith for at least one year, you will give birth to a son destined to kill Indra. But if there is any discrepancy in the discharge of this vow, the son will be a friend to Indra.

#### TEXT 55

#### TEXT

badham ity abhyupetyatha  
diti rajan maha-manah  
kasyapad garbham adhatta  
vratam canjo dadhara sa

#### SYNONYMS

badham--yes; iti--thus; abhyupetya--accepting; atha--then; ditih--Diti; rajan--O King; maha-manah--jubilant; kasyapat--from Kasyapa;

garbham--semen; adhatta--obtained; vratam--the vow; ca--and; anjah--properly; dadhara--discharged; sa--she.

#### TRANSLATION

O King Pariksit, Diti, the wife of Kasyapa, agreed to undergo the purificatory process known as pumsavana. "Yes," she said, "I shall do everything according to your instructions." With great jubilation she became pregnant, having taken semen from Kasyapa, and faithfully began discharging the vow.

#### TEXT 56

#### TEXT

matr-svasur abhiprayam  
indra ajnaya manada  
susrusanenasrama-stham  
ditim paryacarat kavih

#### SYNONYMS

matr-svasuh--of his mother's sister; abhiprayam--the intention; indrah--Indra; ajnaya--understanding; mana-da--O King Pariksit, who give respect to everyone; susrusanena--with service; asrama-stham--residing in an asrama; ditim--Diti; paryacarat--attended upon; kavih--seeing his own interest.

#### TRANSLATION

O King, who are respectful to everyone, Indra understood Diti's purpose, and thus he contrived to fulfill his own interests. Following the logic that self-preservation is the first law of nature, he wanted to break Diti's promise. Thus he engaged himself in the service of Diti, his aunt, who was residing in an asrama.

#### TEXT 57

#### TEXT

nityam vanat sumanasah  
phala-mula-samit-kusan  
patrankura-mrdo 'pas ca  
kale kala upaharat

#### SYNONYMS

nityam--daily; vanat--from the forest; sumanasah--flowers; phala--fruits; mula--roots; samit--wood for the sacrificial fire; kusan--and kusa grass; patra--leaves; ankura--sprouts; mrdah--and earth; apah--water; ca--also; kale kale--at the proper time; upaharat--brought.

#### TRANSLATION

Indra served his aunt daily by bringing flowers, fruits, roots and wood for yajnas from the forest. He also brought kusa grass, leaves, sprouts, earth and water exactly at the proper time.

TEXT 58

TEXT

evam tasya vrata-sthaya  
vrata-cchidram harir nrpa  
prepsuh paryacaraj jihmo  
mrga-heva mrgakrtih

SYNONYMS

evam--thus; tasyah--of her; vrata-sthayah--who was faithfully discharging her vow; vrata-chidram--a fault in the execution of the vow; harih--Indra; nrpa--O King; prepsuh--desiring to find; paryacarat--served; jihmah--deceitful; mrga-ha--a hunter; iva--like; mrga-akrtih--in the form of a deer.

TRANSLATION

O King Pariksit, as the hunter of a deer becomes like a deer by covering his body with deerskin and serving the deer, so Indra, although at heart the enemy of the sons of Diti, became outwardly friendly and served Diti in a faithful way. Indra's purpose was to cheat Diti as soon as he could find some fault in the way she discharged the vows of the ritualistic ceremony. However, he wanted to be undetected, and therefore he served her very carefully.

TEXT 59

TEXT

nadhyagacchad vrata-cchidram  
tat-paro 'tha mahi-pate  
cintam tivram gatah sakrah  
kena me syac chivam tv iha

SYNONYMS

na--not; adhyagacchat--could find; vrata-chidram--a fault in the execution of the vow; tat-parah--intent upon that; atha--thereupon; mahi-pate--O master of the world; cintam--anxiety; tivram--intense; gatah--obtained; sakrah--Indra; kena--how; me--my; syat--can there be; sivam--well-being; tu--then; iha--here.

TRANSLATION

O master of the entire world, when Indra could find no faults, he thought, "How will there be good fortune for me?" Thus he was full of deep anxiety.

TEXT 60

TEXT

ekada sa tu sandhyayam  
ucchista vrata-karsita  
asprsta-vary-adhautanghrih  
susvapa vidhi-mohita

#### SYNONYMS

ekada--once; sa--she; tu--but; sandhyayam--during the evening twilight; ucchista--just after eating; vrata--from the vow; karsita--weak and thin; asprsta--not touched; vari--water; adhauta--not washed; anghrih--her feet; susvapa--went to sleep; vidhi--by fate; mohita--bewildered.

#### TRANSLATION

Having grown weak and thin because of strictly following the principles of the vow, Diti once unfortunately neglected to wash her mouth, hands and feet after eating and went to sleep during the evening twilight.

#### TEXT 61

#### TEXT

labdhva tad-antaram sakro  
nidrapahrta-cetasah  
diteh pravista udaram  
yogeso yoga-mayaya

#### SYNONYMS

labdhva--finding; tat-antaram--after that; sakrah--Indra; nidra--by sleep; apahrta-cetasah--unconscious; diteh--of Diti; pravistah--entered; udaram--the womb; yoga-isah--the master of yoga; yoga--of yogic perfections; mayaya--by the power.

#### TRANSLATION

Finding this fault, Indra, who has all the mystic powers [the yoga-siddhis such as anima and laghima], entered Diti's womb while she was unconscious, being fast asleep.

#### PURPORT

A perfectly successful yogi is expert in eight kinds of perfection. By one of them, called anima-siddhi, he can become smaller than an atom, and in that state he can enter anywhere. With this yogic power, Indra entered the womb of Diti while she was pregnant.

#### TEXT 62

#### TEXT

cakarta saptadha garbham  
vajrena kanaka-prabham  
rudantam saptadhaikaikam  
ma rodir iti tan punah

#### SYNONYMS

cakarta--he cut; sapta-dha--into seven pieces; garbham--the embryo; vajrena--by his thunderbolt; kanaka--of gold; prabham--which had the

appearance; rudantam--crying; sapta-dha--into seven pieces; eka-ekam--each one; ma rodih--do not cry; iti--thus; tan--them; punah--again.

#### TRANSLATION

After entering Diti's womb, Indra, with the help of his thunderbolt, cut into seven pieces her embryo, which appeared like glowing gold. In seven places, seven different living beings began crying. Indra told them, "Do not cry," and then he cut each of them into seven pieces again.

#### PURPORT

Srila Visvanatha Cakravarti Thakura remarks that Indra, by his yogic power, first expanded the body of the one Marut into seven, and then when he cut each of the seven parts of the original body into pieces, there were forty-nine. When each body was cut into seven, other living entities entered the new bodies, and thus they were like plants, which become separate entities when cut into various parts and planted on a hill. The first body was one, and when it was cut into many pieces, many other living entities entered the new bodies.

#### TEXT 63

##### TEXT

tam ucuḥ patyamaṇas te  
sarve prañjalayo nṛpa  
kim na indra jighamsasi  
bhrataro marutas tava

##### SYNONYMS

tam--to him; ucuḥ--said; patyamaṇas--being aggrieved; te--they; sarve--all; prañjalayah--with folded hands; nṛpa--O King; kim--why; nah--us; indra--O Indra; jighamsasi--do you want to kill; bhratarah--brothers; marutah--Maruts; tava--your.

#### TRANSLATION

O King, being very much aggrieved, they pleaded to Indra with folded hands, saying, "Dear Indra, we are the Maruts, your brothers. Why are you trying to kill us?"

#### TEXT 64

##### TEXT

ma bhaista bhrataro mahyam  
yuyam ity aha kausikah  
ananya-bhavan parsadan  
atmano marutam ganam

##### SYNONYMS

ma bhaista--do not fear; bhratarah--brothers; mahyam--my; yuyam--you; iti--thus; aha--said; kausikah--Indra; ananya-bhavan--devoted; parsadan--followers; atmanah--his; marutam ganam--the Maruts.

#### TRANSLATION

When Indra saw that actually they were his devoted followers, he said to them: If you are all my brothers, you have nothing more to fear from me.

#### TEXT 65

#### TEXT

na mamara diter garbhah  
srinivasanukampaya  
bahudha kulisa-ksunno  
drauny-astrena yatha bhavan

#### SYNONYMS

na--not; mamara--died; diteh--of Diti; garbhah--the embryo; srinivasa--of Lord Visnu, the resting place of the goddess of fortune; anukampaya--by the mercy; bahu-dha--into many pieces; kulisa--by the thunderbolt; ksunnah--cut; drauni--of Asvatthama; astrena--by the weapon; yatha--just as; bhavan--you.

#### TRANSLATION

Sukadeva Gosvami said: My dear King Pariksit, you were burned by the brahmastra of Asvatthama, but when Lord Krsna entered the womb of your mother, you were saved. Similarly, although the one embryo was cut into forty-nine pieces by the thunderbolt of Indra, they were all saved by the mercy of the Supreme Personality of Godhead.

#### TEXTS 66-67

#### TEXT

sakrd istvadi-purusam  
puruso yati samyatam  
samvatsaram kincid unam  
ditya yad dharir arcitah

sajur indrena pancasad  
devas te maruto 'bhavan  
vyapohya matr-dosam te  
harina soma-pah krtah

#### SYNONYMS

sakrt--once; istva--worshiping; adi-purusam--the original person; purusah--a person; yati--goes to; samyatam--possessing the same bodily feature as the Lord; samvatsaram--a year; kincit unam--a little less than; ditya--by Diti; yat--because; harih--Lord Hari; arcitah--was worshiped; sajuh--with; indrena--Indra; pancasat--fifty; devah--demigods; te--they; marutah--the Maruts; abhavan--became; vyapohya--removing; matr-dosam--the fault of their mother; te--they; harina--by Lord Hari; soma-pah--drinkers of soma-rasa; krtah--were made.

#### TRANSLATION

If one worships the Supreme Personality of Godhead, the original person, even once, he receives the benefit of being promoted to the spiritual world and possessing the same bodily features as Visnu. Diti worshiped Lord Visnu for almost one year, adhering to a great vow. Because of such strength in spiritual life, the forty-nine Maruts were born. How, then, is it wonderful that the Maruts, although born from the womb of Diti, became equal to the demigods by the mercy of the Supreme Lord ?

TEXT 68

TEXT

ditir utthaya dadrse  
kumaran anala-prabhan  
indrena sahitan devi  
paryatusyad anindita

SYNONYMS

ditih--Diti; utthaya--getting up; dadrse--saw; kumaran--children; anala-prabhan--as brilliant as fire; indrena sahitan--with Indra; devi--the goddess; paryatusyat--was pleased; anindita--being purified.

TRANSLATION

Because of worshipping the Supreme Personality of Godhead, Diti was completely purified. When she got up from bed, she saw her forty-nine sons along with Indra. These forty-nine sons were all as brilliant as fire and were in friendship with Indra, and therefore she was very pleased.

TEXT 69

TEXT

athendram aha tataham  
adityanam bhayavaham  
apatyam icchanty acaram  
vratam etat suduskaram

SYNONYMS

atha--thereafter; indram--to Indra; aha--spoke; tata--dear one; aham--I; adityanam--to the Adityas; bhaya-avaham--fearful; apatyam--a son; icchanti--desiring; acaram--executed; vratam--vow; etat--this; suduskaram--very difficult to perform.

TRANSLATION

Thereafter, Diti said to Indra: My dear son, I adhered to this difficult vow just to get a son to kill you twelve Adityas.

TEXT 70

TEXT

ekah sankalpita putrah



sapta saptabhavan katham  
yadi te viditam putra  
satyam kathaya ma mrsa

SYNONYMS

ekah--one; sankalpita--was prayed for; putrah--son; sapta sapta--  
forty-nine; abhavan--came to be; katham--how; yadi--if; te--by you;  
viditam--known; putra--my dear son; satyam--the truth; kathaya--speak;  
ma--do not (speak); mrsa--lies.

TRANSLATION

I prayed for only one son, but now I see that there are forty-nine.  
How has this happened? My dear son Indra, if you know, please tell me the  
truth. Do not try to speak lies.

TEXT 71

TEXT

indra uvaca  
amba te 'ham vyavasitam  
upadharyagato 'ntikam  
labdhantaro 'cchidam garbham  
artha-buddhir na dharma-drk

SYNONYMS

indrah uvaca--Indra said; amba--O mother; te--your; aham--I;  
vyavasitam--vow; upadharya--understanding; agatah--came; antikam--nearby;  
labdha--having found; antarah--a fault; acchidam--I cut; garbham--the  
embryo; artha-buddhih--being self-interested; na--not; dharma-drk--  
possessing vision of religion.

TRANSLATION

Indra replied: My dear mother, because I was grossly blinded by  
selfish interests, I lost sight of religion. When I understood that you  
were observing a great vow in spiritual life, I wanted to find some fault  
in you. When I found such a fault, I entered your womb and cut the embryo  
to pieces.

PURPORT

When Diti, Indra's aunt, explained to Indra without reservations what  
she had wanted to do, Indra explained his intentions to her. Thus both of  
them, instead of being enemies, freely spoke the truth. This is the  
qualification that results from contact with Visnu. As stated in Srimad-  
Bhagavatam (5.18.12):

yasyasti bhaktir bhagavaty akincana  
sarvair gunais tatra samasate surah

If one develops a devotional attitude and becomes purified by  
worshiping the Supreme Lord, all the good qualities are certainly  
manifested in his body. Because of being touched by worship of Visnu,  
both Diti and Indra were purified.

TEXT 72

TEXT

krtto me saptadha garbha  
asan sapta kumarakah  
te 'pi caikaikaso vrknah  
saptadha napi mamrire

SYNONYMS

krttah--cut; me--by me; sapta-dha--into seven; garbhah--the embryo;  
asan--there came to be; sapta--seven; kumarakah--babies; te--they; api--  
although; ca--also; eka-ekasah--each one; vrknah--cut; sapta-dha--into  
seven; na--not; api--still; mamrire--died.

TRANSLATION

First I cut the child in the womb into seven pieces, which became  
seven children. Then I cut each of the children into seven pieces again.  
By the grace of the Supreme Lord, however, none of them died.

TEXT 73

TEXT

tatas tat paramascaryam  
viksya vyavasitam maya  
mahapurusa-pujayah  
siddhih kapy anusangini

SYNONYMS

tatah--then; tat--that; parama-ascaryam--great wonder; viksya--seeing;  
vyavasitam--it was decided; maya--by me; maha-purusa--of Lord Visnu;  
pujayah--of worship; siddhih--result; kapi--some; anusangini--secondary.

TRANSLATION

My dear mother, when I saw that all forty-nine sons were alive, I was  
certainly struck with wonder. I decided that this was a secondary result  
of your having regularly executed devotional service in worship of Lord  
Visnu.

PURPORT

For one who engages in worshiping Lord Visnu, nothing is very  
wonderful. This is a fact. In Bhagavad-gita (18.78) it is said:

yatra yogesvarah krsno  
yatra partho dhanur-dharah  
tatra srir vijayo bhutir  
dhruva nitir matir mama

"Wherever there is Krsna, the master of all mystics, and wherever  
there is Arjuna, the supreme archer, there will also certainly be  
opulence, victory, extraordinary power, and morality. That is my

opinion." Yogesvara is the Supreme Personality of Godhead, the master of all mystic yoga, who can do anything and everything He likes. This is the omnipotence of the Supreme Lord. For one who pleases the Supreme Lord, no achievement is wonderful. Everything is possible for him.

#### TEXT 74

#### TEXT

aradhanam bhagavata  
ihamana nirasisah  
ye tu necchanty api param  
te svartha-kusalah smrtah

#### SYNONYMS

aradhanam--the worship; bhagavatah--of the Supreme Personality of Godhead; ihamanah--being interested in; nirasisah--without material desires; ye--those who; tu--indeed; na icchanti--do not desire; api--even; param--liberation; te--they; sva-artha--in their own interest; kusalah--expert; smrtah--are considered.

#### TRANSLATION

Although those who are interested only in worshipping the Supreme Personality of Godhead do not desire anything material from the Lord and do not even want liberation, Lord Krsna fulfills all their desires.

#### PURPORT

When Dhruva Maharaja saw Lord Visnu, he declined to take any benedictions from Him, for he was fully satisfied by seeing the Lord. Nonetheless, the Lord is so kind that because Dhruva Maharaja, in the beginning, had desired a kingdom greater than his father's, he was promoted to Dhruvaloka, the best planet in the universe. Therefore in the sastra it is said:

akamah sarva-kamo va  
moksa-kama udara-dhih  
tivrena bhakti-yogena  
yajeta purusam param

"A person who has broader intelligence, whether he is full of material desires, free from material desires, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." (Bhag. 2.3.10) One should engage in full devotional service. Then, even though he has no desires, whatever desires he previously had can all be fulfilled simply by his worship of the Lord. The actual devotee does not desire even liberation (anyabhilasita-sunyam). The Lord, however, fulfills the desire of the devotee by awarding him opulence that will never be destroyed. A karmi's opulence is destroyed, but the opulence of a devotee is never destroyed. A devotee becomes more and more opulent as he increases his devotional service to the Lord.

#### TEXT 75

#### TEXT

aradhyatma-pradam devam  
svatmanam jagad-isvaram  
ko vrnita guna-sparsam  
budhah syan narake 'pi yat

SYNONYMS

aradhya--after worshipping; atma-pradam--who gives Himself; devam--the Lord; sva-atmanam--the most dear; jagad-isvaram--the Lord of the universe; kah--what; vrnita--would choose; guna-sparsam--material happiness; budhah--intelligent person; syat--is; narake--in hell; api--even; yat--which.

TRANSLATION

The ultimate goal of all ambitions is to become a servant of the Supreme Personality of Godhead. If an intelligent man serves the most dear Lord, who gives Himself to His devotees, how can he desire material happiness, which is available even in hell?

PURPORT

An intelligent man will never aspire to become a devotee to achieve material happiness. That is the test of a devotee. As Sri Caitanya Mahaprabhu teaches:

na dhanam na janam na sundarim  
kavitam va jagad-isa kamaye  
mama janmani janmanisvare  
bhavatad bhaktir ahaituki tvayi

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth." A pure devotee never begs the Lord for material happiness in the shape of riches, followers, a good wife or even mukti. The Lord promises, however, yoga-ksemam vahamy aham: "I voluntarily bring everything necessary for My service."

TEXT 76

TEXT

tad idam mama daurjanyam  
balisasya mahiyasi  
ksantum arhasi matas tvam  
distya garbho mrtotthitah

SYNONYMS

tat--that; idam--this; mama--of me; daurjanyam--evil deed; balisasya--a fool; mahiyasi--O best of women; ksantum arhasi--please excuse; matah--O mother; tvam--you; distya--by fortune; garbhah--the child within the womb; mrtah--killed; utthitah--became alive.

TRANSLATION

O my mother, O best of all women, I am a fool. Kindly excuse me for whatever offenses I have committed. Your forty-nine sons have been born unhurt because of your devotional service. As an enemy, I cut them to pieces, but because of your great devotional service they did not die.

TEXT 77

TEXT

sri-suka uvaca  
indras tayabhyanujnatah  
suddha-bhavana tustaya  
marudbhih saha tam natva  
jagama tri-divam prabhuh

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; indrah--Indra; taya--by her; abhyanujnatah--being permitted; suddha-bhavana--by the good behavior; tustaya--satisfied; marudbhih saha--with the Maruts; tam--to her; natva--having offered obeisances; jagama--he went; tri-divam--to the heavenly planets; prabhuh--the Lord.

TRANSLATION

Sri Sukadeva Gosvami continued: Diti was extremely satisfied by Indra's good behavior. Then Indra offered his respects to his aunt with profuse obeisances, and with her permission he went away to the heavenly planets with his brothers the Maruts.

TEXT 78

TEXT

evam te sarvam akhyatam  
yan mam tvam pariprcchasi  
mangalam marutam janma  
kim bhuyah kathayami te

SYNONYMS

evam--thus; te--to you; sarvam--all; akhyatam--narrated; yat--which; mam--me; tvam--you; pariprcchasi--asked; mangalam--auspicious; marutam--of the Maruts; janma--the birth; kim--what; bhuyah--further; kathayami--shall I speak; te--to you.

TRANSLATION

My dear King Pariksit, I have replied as far as possible to the questions you have asked me, especially in regard to this pure, auspicious narration about the Maruts. Now you may inquire further, and I shall explain more.

Thus end the Bhaktivedanta purports to the Sixth Canto, Eighteenth Chapter, of the Srimad-Bhagavatam, entitled "Diti Vows to Kill King Indra."

Chapter Nineteen  
Performing the Pumsavana Ritualistic Ceremony

This chapter explains how Diti, Kasyapa Muni's wife, executed Kasyapa Muni's instructions on devotional service. During the first day of the bright fortnight of the moon in the month of Agrahayana (November-December), every woman, following in the footsteps of Diti and following the instructions of her own husband, should begin this pumsavana-vrata. In the morning, after washing her teeth, bathing and thus becoming purified, she should hear about the birth mystery of the Maruts. Then, covering her body with a white dress and being properly ornamented, before breakfast she should worship Lord Visnu and mother Laksmi, the goddess of fortune, Lord Visnu's wife, by glorifying Lord Visnu for His mercy, patience, prowess, ability, greatness and other glories and for how He can bestow all mystic benedictions. While offering the Lord all paraphernalia for worship, such as ornaments, a sacred thread, scents, nice flowers, incense and water for bathing and washing His feet, hands and mouth, one should invite the Lord with this mantra: om namo bhagavate maha-purusaya mahanubhavaya mahavibhutipataye saha maha-vibhutibhir balim upaharami. Then one should offer twelve oblations in the fire while chanting this mantra: om namo bhagavate maha-purusaya mahavibhuti-pataye svaha. One should offer obeisances while chanting this mantra ten times. Then one should chant the Laksmi-Narayana mantra.

If either a pregnant woman or her husband regularly discharges this devotional service, both of them will receive the result. After continuing this process for one full year, the chaste wife should fast on the purnima, the full-moon day, of Karttika. On the following day, the husband should worship the Lord as before and then observe a festival by cooking nice food and distributing prasada to the brahmanas. Then, with the permission of the brahmanas, the husband and wife should take prasada. This chapter ends by glorifying the results of the pumsavana function.

#### TEXT 1

#### TEXT

sri-rajovaca  
 vratam pumsavanam brahman  
 bhavata yad udiritam  
 tasya veditum icchami  
 yena visnuh prasidati

#### SYNONYMS

sri-raja uvaca--Maharaja Pariksit said; vratam--the vow; pumsavanam--called pumsavana; brahman--O brahmana; bhavata--by you; yat--which; udiritam--was spoken of; tasya--of that; veditum--to know; icchami--I want; yena--by which; visnuh--Lord Visnu; prasidati--is pleased.

#### TRANSLATION

Maharaja Pariksit said: My dear lord, you have already spoken about the pumsavana vow. Now I want to hear about it in detail, for I understand that by observing this vow one can please the Supreme Lord, Visnu.

#### TEXTS 2-3

#### TEXT

sri-suka uvaca  
sukle margasire pakse  
yosit bhartur anujnaya  
arabheta vratam idam  
sarva-kamikam aditah

nisamya marutam janma  
brahmanan anumantrya ca  
snatva sukla-dati sukle  
vasitalankrtambare  
pujayet pratarasat prag  
bhagavantam sriya saha

#### SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; sukle--bright; margasire--during the month of November--December; pakse--during the fortnight; yosit--a woman; bhartuh--of the husband; anujnaya--with the permission; arabheta--should begin; vratam--vow; idam--this; sarva-kamikam--which fulfills all desires; aditah--from the first day; nisamya--hearing; marutam--of the Maruts; janma--the birth; brahmanan--the brahmanas; anumantrya--taking instruction from; ca--and; snatva--bathing; sukla-dati--having cleaned the teeth; sukle--white; vasita--should put on; alankrta--wearing ornaments; ambare--garments; pujayet--should worship; pratah-asat prak--before breakfast; bhagavantam--the Supreme Personality of Godhead; sriya saha--with the goddess of fortune.

#### TRANSLATION

Sukadeva Gosvami said: On the first day of the bright fortnight of the month of Agrahayana [November-December], following the instructions of her husband, a woman should begin this regulative devotional service with a vow of penance, for it can fulfill all one's desires. Before beginning the worship of Lord Visnu, the woman should hear the story of how the Maruts were born. Under the instructions of qualified brahmanas, in the morning she should wash her teeth, bathe, and dress herself with white cloth and ornaments, and before taking breakfast she should worship Lord Visnu and Laksmi.

#### TEXT 4

#### TEXT

alam te nirapeksaya  
purna-kama namo 'stu te  
mahavibhuti-pataye  
namah sakala-siddhaye

#### SYNONYMS

alam--enough; te--to You; nirapeksaya--indifferent; purna-kama--O Lord, whose desire is always fulfilled; namah--obeisances; astu--may there be; te--unto You; maha-vibhuti--of Laksmi; pataye--unto the husband; namah--obeisances; sakala-siddhaye--unto the master of all mystic perfections.

#### TRANSLATION

[She should then pray to the Lord as follows.] My dear Lord, You are full in all opulences, but I do not beg You for opulence. I simply offer my respectful obeisances unto You. You are the husband and master of Laksmidevi, the goddess of fortune, who has all opulences. Therefore You are the master of all mystic yoga. I simply offer my obeisances unto You.

#### PURPORT

A devotee knows how to appreciate the Supreme Personality of Godhead.

om purnam adah purnam idam  
purnat purnam udacyate  
purnasya purnam adaya  
purnam evavasisyate

"The personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." Therefore, to take shelter of the Supreme Lord is required. Whatever a devotee needs will be supplied by the complete Supreme Personality of Godhead (tesam nityabhiyuktanam yoga-ksemam vahamy aham). Therefore a pure devotee will not ask anything from the Lord. He simply offers the Lord his respectful obeisances, and the Lord is prepared to accept whatever the devotee can secure to worship Him, even patram puspam phalam toyam--a leaf, flower, fruit or water. There is no need to artificially exert oneself. It is better to be plain and simple and with respectful obeisances offer to the Lord whatever one can secure. The Lord is completely able to bless the devotee with all opulences.

#### TEXT 5

#### TEXT

yatha tvam krpaya bhutya  
tejasa mahimaujasa  
justa isa gunaih sarvais  
tato 'si bhagavan prabhuh

#### SYNONYMS

yatha--as; tvam--You; krpaya--with mercy; bhutya--with opulences; tejasa--with prowess; mahima-ojasa--with glory and strength; justah--endowed; isa--O my Lord; gunaih--with transcendental qualities; sarvaih--all; tatah--therefore; asi--You are; bhagavan--the Supreme Personality of Godhead; prabhuh--the master.

#### TRANSLATION

O my Lord, because You are endowed with causeless mercy, all opulences, all prowess and all glories, strength and transcendental qualities, You are the Supreme Personality of Godhead, the master of everyone.

#### PURPORT



In this verse the words tato 'si bhagavan prabhuh mean "Therefore You are the Supreme Personality of Godhead, the master of everyone." The Supreme Personality of Godhead is endowed with all six opulences in full, and moreover He is extremely kind to His devotee. Although He is full in Himself, He nonetheless wants all the living entities to surrender unto Him so that they may engage in His service. Thus He becomes satisfied. Although He is full in Himself, He nonetheless becomes pleased when His devotee offers Him patram puspam phalam toyam--a leaf, flower, fruit or water--in devotion. Sometimes the Lord, as the child of mother Yasoda, requests His devotee for some food, as if He were very hungry. Sometimes He tells His devotee in a dream that His temple and His garden are now very old and that He cannot enjoy them very nicely. Thus He requests the devotee to repair them. Sometimes He is buried in the earth, and as if unable to come out Himself, He requests His devotee to rescue Him. Sometimes He requests His devotee to preach His glories all over the world, although He alone is quite competent to perform this task. Even though the Supreme Personality of Godhead is endowed with all possessions and is self-sufficient, He depends on His devotees. Therefore the relationship of the Lord with His devotees is extremely confidential. Only the devotee can perceive how the Lord, although full in Himself, depends on His devotee for some particular work. This is explained in Bhagavad-gita (11.33), where the Lord tells Arjuna, nimitta-matram bhava savyasacin: "O Arjuna, merely be an instrument in the fight." Lord Krsna had the competence to win the Battle of Kuruksetra, but nonetheless He induced His devotee Arjuna to fight and become the cause of victory. Sri Caitanya Mahaprabhu was quite competent enough to spread His name and mission all over the world, but still He depended upon His devotee to do this work. Considering all these points, the most important aspect of the Supreme Lord's self-sufficiency is that He depends on His devotees. This is called His causeless mercy. The devotee who has perceived this causeless mercy of the Supreme Personality of Godhead by realization can understand the master and the servant.

#### TEXT 6

#### TEXT

visnu-patni maha-maye  
mahapurusa-laksane  
priyetha me maha-bhage  
loka-matar namo 'stu te

#### SYNONYMS

visnu-patni--O wife of Lord Visnu; maha-maye--O energy of Lord Visnu; maha-purusa-laksane--possessing the qualities and opulences of Lord Visnu; priyethah--kindly be pleased; me--upon me; maha-bhage--O goddess of fortune; loka-matah--O mother of the world; namah--obeisances; astu--may there be; te--unto you.

#### TRANSLATION

[After profusely offering obeisances unto Lord Visnu, the devotee should offer respectful obeisances unto mother Laksmi, the goddess of fortune, and pray as follows.] O wife of Lord Visnu, O internal energy of Lord Visnu, you are as good as Lord Visnu Himself, for you have all of His qualities and opulences. O goddess of fortune, please be kind to me. O mother of the entire world, I offer my respectful obeisances unto you.

## PURPORT

The Lord has multifarious potencies (parasya saktir vividhaiva sruyate). Since mother Laksmi, the goddess of fortune, is the Lord's very precious potency, she is addressed here as maha-maye. The word maya means sakti. Lord Visnu, the Supreme, cannot exhibit His power everywhere without His principal energy. It is said, sakti saktiman abheda: the power and the powerful are identical. Therefore mother Laksmi, the goddess of fortune, is the constant companion of Lord Visnu; they remain together constantly. One cannot keep Laksmi in one's home without Lord Visnu. To think that one can do so is very dangerous. To keep Laksmi, or the riches of the Lord, without the service of the Lord is always dangerous, for then Laksmi becomes the illusory energy. With Lord Visnu, however, Laksmi is the spiritual energy.

## TEXT 7

### TEXT

om namo bhagavate maha-purusaya mahanubhavaya mahavibhuti-pataye saha maha-vibhutibhir balim upaharamiti; anenahar-ahar mantrena visnor avahanarghya-padyopasparsana-snana-vasa-upavita-vibhusana-gandha-puspa-dhupa-dipopaharady-upakaran susama-hitopaharet.

## SYNONYMS

om--O my Lord; namah--obeisances; bhagavate--unto the Supreme Personality of Godhead, full with six opulences; maha-purusaya--the best of enjoyers; maha-anubhavaya--the most powerful; maha-vibhuti--of the goddess of fortune; pataye--the husband; saha--with; maha-vibhutibhir--associates; balim--presentation s; upaharami--I am offering; iti--thus; anena--by this; ahah-ahah--every day; mantrena--mantra; visnor--of Lord Visnu; avahana--invocations; arghya-padya-upasparsana--water for washing the hands, feet and mouth; snana--water for bathing; vasa--garments; upavita--a sacred thread; vibhusana--ornaments; gandha--scents; puspa--flowers; dhupa--incense; dipa--lamps; upahara--gifts; adi--and so on; upakaran--presentations; su-samahita--with great attention; upaharet--she must offer.

## TRANSLATION

"My Lord Visnu, full in six opulences, You are the best of all enjoyers and the most powerful. O husband of mother Laksmi, I offer my respectful obeisances unto You, who are accompanied by many associates, such as Visvaksena. I offer all the paraphernalia for worshiping You." One should chant this mantra every day with great attention while worshiping Lord Visnu with all paraphernalia, such as water for washing His feet, hands and mouth and water for His bath. One must offer Him various presentations for His worship, such as garments, a sacred thread, ornaments, scents, flowers, incense and lamps.

## PURPORT

This mantra is very important. Anyone engaged in Deity worship should chant this mantra, as quoted above, beginning with om namo bhagavate maha-purusaya.

TEXT 8

TEXT

havih-sesam ca juhuyad                   xxx  
anale dvadasahutih                   xxx  
om namo bhagavate maha-purusaya mahavibhuti-pataye svaheti

SYNONYMS

havih-sesam--remnants of the offering; ca--and; juhuyat--one should offer; anale--in the fire; dvadasa--twelve; ahutih--oblations; om--O my Lord; namah--obeisances; bhagavate--unto the Supreme Personality of Godhead; maha-purusaya--the supreme enjoyer; maha-vibhuti--of the goddess of fortune; pataye--the husband; svaha--hail; iti--thus.

TRANSLATION

Sukadeva Gosvami continued: After worshipping the Lord with all the paraphernalia mentioned above, one should chant the following mantra while offering twelve oblations of ghee on the sacred fire: om namo bhagavate maha-purusaya mahavibhuti-pataye svaha.

TEXT 9

TEXT

sriyam visnum ca varadav  
asisam prabhavav ubhau  
bhaktya sampujayen nityam  
yadicchet sarva-sampadah

SYNONYMS

sriyam--the goddess of fortune; visnum--Lord Visnu; ca--and; vara-dau--the bestowers of benedictions; asisam--of blessings; prabhavau--the sources; ubhau--both; bhaktya--with devotion; sampujayet--should worship; nityam--daily; yadi--if; icchet--desires; sarva--all; sampadah--opulences.

TRANSLATION

If one desires all opulences, his duty is to daily worship Lord Visnu with His wife, Laksmi. With great devotion one should worship Him according to the above-mentioned process. Lord Visnu and the goddess of fortune are an immensely powerful combination. They are the bestowers of all benedictions and the sources of all good fortune. Therefore the duty of everyone is to worship Laksmi-Narayana.

PURPORT

Laksmi-Narayana--Lord Visnu and mother Laksmi--are always situated in everyone's heart (isvarah sarva-bhutanam hrd-dese 'rjuna tisthati). However, because nondevotees do not realize that Lord Visnu stays with His eternal consort, Laksmi, within the hearts of all living entities, they are not endowed with the opulence of Lord Visnu. Unscrupulous men sometimes address a poor man as daridra-narayana, or "poor Narayana." This is most unscientific. Lord Visnu and Laksmi are always situated in

everyone's heart, but this does not mean that everyone is Narayana, especially not those in poverty. This is a most abominable term to use in connection with Narayana. Narayana never becomes poor, and therefore He can never be called daridra-narayana. Narayana is certainly situated in everyone's heart, but He is neither poor nor rich. Only unscrupulous persons who do not know the opulence of Narayana try to afflict Him with poverty.

#### TEXT 10

##### TEXT

pranamed dandavad bhumau  
bhakti-prahvena cetasa  
dasa-varam japen mantram  
tatah stotram udirayet

##### SYNONYMS

pranamet--should offer obeisances; danda-vat--like a stick; bhumau--on the ground; bhakti--through devotion; prahvena--humble; cetasa--with a mind; dasa-varam--ten times; japet--should utter; mantram--the mantra; tatah--then; stotram--prayer; udirayet--should chant.

##### TRANSLATION

One should offer obeisances unto the Lord with a mind humbled through devotion. While offering dandavats by falling on the ground like a rod, one should chant the above mantra ten times. Then one should chant the following prayer.

#### TEXT 11

##### TEXT

yuvam tu visvasya vibhu  
jagatah karanam param  
iyam hi prakrtih suksma  
maya-saktir duratyaya

##### SYNONYMS

yuvam--both of you; tu--indeed; visvasya--of the universe; vibhu--the proprietors; jagatah--of the universe; karanam--the cause; param--supreme; iyam--this; hi--certainly; prakrtih--energy; suksma--difficult to understand; maya-saktih--the internal energy; duratyaya--difficult to overcome.

##### TRANSLATION

My Lord Visnu and mother Laksmi, goddess of fortune, you are the proprietors of the entire creation. Indeed, you are the cause of the creation. Mother Laksmi is extremely difficult to understand because she is so powerful that the jurisdiction of her power is difficult to overcome. Mother Laksmi is represented in the material world as the external energy, but actually she is always the internal energy of the Lord.

TEXT 12

TEXT

tasya adhisvarah saksat  
tvam eva purusah parah  
tvam sarva-yajna ijyeyam  
kriyeyam phala-bhug bhavan

SYNONYMS

tasyah--of her; adhisvarah--the master; saksat--directly; tvam--You; eva--certainly; purusah--the person; parah--supreme; tvam--You; sarva-yajnah--personified sacrifice; ijya--worship; iyam--this (Laksmi); kriya--activities; iyam--this; phala-bhuk--the enjoyer of the fruits; bhavan--You.

TRANSLATION

My Lord, You are the master of energy, and therefore You are the Supreme Person. You are sacrifice [yajna] personified. Laksmi, the embodiment of spiritual activities, is the original form of worship offered unto You, whereas You are the enjoyer of all sacrifices.

TEXT 13

TEXT

guna-vyaktir iyam devi  
vyanjako guna-bhug bhavan  
tvam hi sarva-sariry atma  
srih sarirendriyasayah  
nama-rupe bhagavati  
pratyayas tvam apasrayah

SYNONYMS

guna-vyaktih--the reservoir of qualities; iyam--this; devi--goddess; vyanjakah--manifesting; guna-bhuk--the enjoyer of the qualities; bhavan--You; tvam--You; hi--indeed; sarva-sariri atma--the Supersoul of all living entities; srih--the goddess of fortune; sarira--the body; indriya--senses; asayah--and the mind; nama--name; rupe--and form; bhagavati--Laksmi; pratyayah--the cause of manifestation; tvam--You; apasrayah--the support.

TRANSLATION

Mother Laksmi, who is here, is the reservoir of all spiritual qualities, whereas You manifest and enjoy all these qualities. Indeed, You are actually the enjoyer of everything. You live as the Supersoul of all living entities, and the goddess of fortune is the form of their bodies, senses and minds. She also has a holy name and form, whereas You are the support of all such names and forms and the cause for their manifestation.

PURPORT

Madhvacarya, the acarya of the Tattvavadis, has described this verse in the following way: "Visnu is described as yajna personified, and mother Laksmi is described as spiritual activities and the original form of worship. In fact, they represent spiritual activities and the Supersoul of all yajna. Lord Visnu is the Supersoul even of Laksmidevi, but no one can be the Supersoul of Lord Visnu, for Lord Visnu Himself is the spiritual Supersoul of everyone."

According to Madhvacarya, there are two tattvas, or factors. One is independent, and the other is dependent. The first tattva is the Supreme Lord, Visnu, and the second is the jiva-tattva. Laksmidevi, being dependent on Lord Visnu, is sometimes counted among the jivas. The Gaudiya Vaisnavas, however, describe Laksmidevi in accordance with the following two verses from the Prameya-ratnavali of Baladeva Vidyabhusana. The first verse is a quotation from the Visnu Purana.

nityaiva sa jagan-mata  
visnoh srir anapayini  
yatha sarva-gato visnus  
tathaiveyam dvijottama

visnoh syuh saktayas tistras  
tasu ya kirtita para  
saiva sris tad-abhinneti  
praha sisyan prabhur mahan

"O best of the brahmanas, Laksmiji is the constant companion of the Supreme Personality of Godhead, Visnu, and therefore she is called anapayini. She is the mother of all creation. As Lord Visnu is all-pervading, His spiritual potency, mother Laksmi, is also all-pervading." Lord Visnu has three principal potencies--internal, external and marginal. Sri Caitanya Mahaprabhu has accepted para-sakti, the spiritual energy of the Lord, as being identical with the Lord. Thus she is also included in the independent visnu-tattva."

In the Kanti-mala commentary on the Prameya-ratnavali there is this statement: nanu kvacit nitya-mukta jivatvam laksmyah svikrtam, tatraha--praheti. nityaiveti padye sarva-vyapti-kathanena kalakasthety adi-padya-dvaye, suddho 'pity ukta ca mahaprabhuna svasisyan prati laksmya bhagavad-advaitam upadistam. kvacid yat tasyas tu dvaitam uktam, tat tu tad-avista-nitya-mukta jivam adaya sangatamas tu. "Although some authoritative Vaisnava disciplic successions count the goddess of fortune among the ever-liberated living entities (jivas) in Vaikuntha, Sri Caitanya Mahaprabhu, in accordance with the statement in the Visnu Purana, has described Laksmi as being identical with the visnu-tattva. The correct conclusion is that the descriptions of Laksmi as being different from Visnu are stated when an eternally liberated living entity is imbued with the quality of Laksmi; they do not pertain to mother Laksmi, the eternal consort of Lord Visnu."

TEXT 14

TEXT

yatha yuvam tri-lokasya  
varadau paramesthinau  
tatha ma uttamasloka  
santu satya mahasisah

SYNONYMS

yatha--since; yuvam--both of you; tri-lokasya--of the three worlds; vara-dau--givers of benedictions; parame-sthinau--the supreme rulers; tatha--therefore; me--my; uttama-sloka--O Lord, who are praised with excellent verses; santu--may become; satyah--fulfilled; maha-asisah--great ambitions.

#### TRANSLATION

You are both the supreme rulers and benedictors of the three worlds. Therefore, my Lord, Uttamasloka, may my ambitions be fulfilled by Your grace.

#### TEXT 15

#### TEXT

ity abhistuya varadam  
srinivasam sriya saha  
tan nihsaryopaharanam  
dattvacamanam arcayet

#### SYNONYMS

iti--thus; abhistuya--offering prayers; vara-dam--who bestows benedictions; sri-nivasam--unto Lord Visnu, the abode of the goddess of fortune; sriya saha--with Laksmi; tat--then; nihsarya--removing; upaharanam--the paraphernalia for worship; dattva--after offering; acamanam--water for washing the hands and mouth; arcayet--one should worship.

#### TRANSLATION

Sri Sukadeva Gosvami continued: Thus one should worship Lord Visnu, who is known as Srinivasa, along with mother Laksmi, the goddess of fortune, by offering prayers according to the process mentioned above. After removing all the paraphernalia of worship, one should offer them water to wash their hands and mouths, and then one should worship them again.

#### TEXT 16

#### TEXT

tatah stuvita stotrena  
bhakti-prahvena cetasa  
yajnocchistam avaghraya  
punar abhyarcayed dharim

#### SYNONYMS

tatah--then; stuvita--one should praise; stotrena--with prayers; bhakti--with devotion; prahvena--humble; cetasa--with a mind; yajna-ucchistam--the remnants of sacrifice; avaghraya--smelling; punah--again; abhyarcayet--one should worship; harim--Lord Visnu.

#### TRANSLATION

Thereafter, with devotion and humility, one should offer prayers to the Lord and mother Laksmi. Then one should smell the remnants of the food offered and then again worship the Lord and Laksmiji.

TEXT 17

TEXT

patim ca paraya bhaktya  
mahapurusa-cetasa  
priyais tais tair upanamet  
prema-silah svayam patih  
bibhryat sarva-karmani  
patnya uccavacani ca

SYNONYMS

patim--the husband; ca--and; paraya--supreme; bhaktya--with devotion; maha-purusa-cetasa--accepting as the Supreme Person; priyaih--dear; taih taih--by those (offerings); upanamet--should worship; prema-silah--being affectionate; svayam--himself; patih--the husband; bibhryat--should execute; sarva-karmani--all activities; patnyah--of the wife; ucca-avacani--high and low; ca--also.

TRANSLATION

Accepting her husband as the representative of the Supreme Person, a wife should worship him with unalloyed devotion by offering him prasada. The husband, being very pleased with his wife, should engage himself in the affairs of his family.

PURPORT

The family relationship of husband and wife should be established spiritually according to the process mentioned above.

TEXT 18

TEXT

krtam ekatarenapi  
dam-patyor ubhayor api  
patnyam kuryad anarhayam  
patir etat samahitah

SYNONYMS

krtam--executed; ekatarena--by one; api--even; dam-patyoh--of the wife and husband; ubhayoh--of both; api--still; patnyam--when the wife; kuryat--he should execute; anarhayam--is unable; patih--the husband; etat--this; samahitah--with attention.

TRANSLATION

Between the husband and wife, one person is sufficient to execute this devotional service. Because of their good relationship, both of them will enjoy the result. Therefore if the wife is unable to execute this



process, the husband should carefully do so, and the faithful wife will share the result.

#### PURPORT

The relationship between husband and wife is firmly established when the wife is faithful and the husband sincere. Then even if the wife, being weaker, is unable to execute devotional service with her husband, if she is chaste and sincere she shares half of her husband's activities.

#### TEXTS 19-20

#### TEXT

visnor vratam idam bibhran  
na vihanyat kathancana  
vipran striyo viravatih  
srag-gandha-bali-mandanaih  
arced ahara-ahara bhaktya  
devam niyamam asthita

udvasya devam sve dhamni  
tan-niveditam agratah  
adyad atma-visuddhy-artham  
sarva-kama-samrddhaye

#### SYNONYMS

visnoh--of Lord Visnu; vratam--vow; idam--this; bibhrat--executing; na--not; vihanyat--should break; kathancana--for any reason; vipran--the brahmanas; striyah--women; vira-vatih--who have their husband and sons; srak--with garlands; gandha--sandalwood; bali--offerings of food; mandanaih--and with ornaments; arcet--one should worship; ahah-ahah--daily; bhaktya--with devotion; devam--Lord Visnu; niyamam--the regulative principles; asthita--following; udvasya--placing; devam--the Lord; sve--in His own; dhamni--resting place; tat--to Him; niveditam--what was offered; agratah--after dividing first among the others; adyat--one should eat; atma-visuddhi-artham--for self-purification; sarva-kama--all desires; samrddhaye--for fulfilling.

#### TRANSLATION

One should accept this visnu-vrata, which is a vow in devotional service, and should not deviate from its execution to engage in anything else. By offering the remnants of prasada, flower garlands, sandalwood pulp and ornaments, one should daily worship the brahmanas and worship women who peacefully live with their husbands and children. Every day the wife must continue following the regulative principles to worship Lord Visnu with great devotion. Thereafter, Lord Visnu should be laid in His bed, and then one should take prasada. In this way, husband and wife will be purified and will have all their desires fulfilled.

#### TEXT 21

#### TEXT

etena puja-vidhina  
masan dvadasa hayanam

nitvathoparamet sadhvi  
kartike carame 'hani

SYNONYMS

etena--with this; puja-vidhina--regulated worship; masan dvadasa--  
twelve months; hayanam--a year; nitva--after passing; atha--then;  
uparamet--should fast; sadhvi--the chaste wife; kartike--in Karttika;  
carame ahani--on the final day.

TRANSLATION

The chaste wife must perform such devotional service continuously for  
one year. After one year passes, she should fast on the full-moon day in  
the month of Karttika [October-November].

TEXT 22

TEXT

svo-bhute 'pa upasprsyā  
krsnam abhyarcya purvavat  
payah-srtena juhuyac  
caruna saha sarpisa  
paka-yajna-vidhanena  
dvadasaivahutih patih

SYNONYMS

svah-bhute--on the following morning; apah--water; upasprsyā--  
contacting; krsnam--Lord Krsna; abhyarcya--worshiping; purva-vat--as  
previously; payah-srtena--with boiled milk; juhuyat--one should offer;  
caruna--with an offering of sweet rice; saha--with; sarpisa--ghee; paka-  
yajna-vidhanena--according to the injunctions of the Grhya-sutras;  
dvadasa--twelve; eva--indeed; ahutih--oblations; patih--the husband.

TRANSLATION

On the morning of the next day, one should wash oneself, and after  
worshipping Lord Krsna as before, one should cook as one cooks for  
festivals as stated in the Grhya-sutras. Sweet rice should be cooked with  
ghee, and with this preparation the husband should offer oblations to the  
fire twelve times.

TEXT 23

TEXT

asisah sirasadya  
dvijaih pritaih samiritah  
pranamyā sirasa bhaktya  
bhunjita tad-anujnaya

SYNONYMS

asisah--blessings; sirasa--with the head; adaya--accepting; dvijaih--  
by the brahmanas; pritaih--who are pleased; samiritah--spoken; pranamyā--

after offering obeisances; sirasa--with the head; bhaktya--with devotion; bhunjita--he should eat; tat-anujnaya--with their permission.

#### TRANSLATION

Thereafter, he should satisfy the brahmanas. When the satisfied brahmanas bestow their blessings, he should devotedly offer them respectful obeisances with his head, and with their permission he should take prasada.

#### TEXT 24

#### TEXT

acaryam agratah krtva  
vag-yatah saha bandhubhih  
dadyat patnyai caroh sesam  
suprajastvam susaubhagam

#### SYNONYMS

acaryam--the acarya; agratah--first of all; krtva--receiving properly; vak-yatah--controlling speech; saha--with; bandhubhih--friends and relatives; dadyat--he should give; patnyai--to the wife; caroh--of the oblation of sweet rice; sesam--the remnant; su-prajastvam--which insures good progeny; su-saubhagam--which insures good fortune.

#### TRANSLATION

Before taking his meal, the husband must first seat the acarya comfortably, and, along with his relatives and friends, should control his speech and offer prasada to the guru. Then the wife should eat the remnants of the oblation of sweet rice cooked with ghee. Eating the remnants insures a learned, devoted son and all good fortune.

#### TEXT 25

#### TEXT

etat caritva vidhivad vratam vibhor  
abhipsitartham labhate puman iha  
stri caitad asthaya labheta saubhagam  
sriyam prajam jiva-patim yaso grham

#### SYNONYMS

etat--this; caritva--performing; vidhi-vat--according to the injunctions of sastra; vratam--vow; vibhor--from the Lord; abhipsita--desired; artham--object; labhate--gets; puman--a man; iha--in this life; stri--a woman; ca--and; etat--this; asthaya--performing; labheta--can get; saubhagam--good fortune; sriyam--opulence; prajam--progeny; jiva-patim--a husband with a long duration of life; yasa--good reputation; grham--home.

#### TRANSLATION

If this vow or ritualistic ceremony is observed according to the description of sastra, even in this life a man will be able to achieve

all the benedictions he desires from the Lord. A wife who performs this ritualistic ceremony will surely receive good fortune, opulence, sons, a long-living husband, a good reputation and a good home.

#### PURPORT

In Bengal even today if a woman lives for a long time with her husband, she is considered very fortunate. A woman generally desires a good husband, good children, a good home, prosperity, opulence and so on. As recommended in this verse, a woman will receive all these desirable benedictions, and a man will also be able to receive all benedictions, from the Supreme Personality of Godhead. Thus by performing this particular type of vrata, a man and a woman in Krsna consciousness will be happy in this material world, and because of being Krsna conscious they will be promoted to the spiritual world.

#### TEXTS 26-28

#### TEXT

kanya ca vindeta samagra-laksanam  
patim tv avira hata-kilbisam gatim  
mrta-praja jiva-suta dhanesvari  
sudurbhaga subhaga rupam agryam

vinded virupa viruja vimucyate  
ya amayavindriya-kalya-deham  
etat pathann abhyudaye ca karmany  
ananta-trptih pitr-devatanam

tustah prayacchanti samasta-kaman  
homavasane huta-bhuk sri-haris ca  
rajan mahan marutam janma punyam  
diter vratam cabhihitam mahat te

#### SYNONYMS

kanya--an unmarried girl; ca--and; vindeta--can get; samagralaksanam--possessing all good qualities; patim--a husband; tu--and; avira--a woman without a husband or son; hata-kilbisam--free from fault; gatim--the destination; mrta-praja--a woman whose children are dead; jiva-suta--a woman whose child has a long duration of life; dhana-isvari--possessing wealth; su-durbhaga--unfortunate; su-bhaga--fortunate; rupam--beauty; agryam--excellent; vindet--can get; virupa--an ugly woman; viruja--from the disease; vimucyate--is freed; yah--he who; amaya-vi--a diseased man; indriya-kalya-deham--an able body; etat--this; pathan--reciting; abhyudaye ca karmani--and in a sacrificial ceremony in which oblations are offered to the forefathers and demigods; ananta--unlimited; trptih--satisfaction; pitr-devatanam--of the forefathers and demigods; tustah--being pleased; prayacchanti--they bestow; samasta--all; kaman--desires; homa-avasane--on the completion of the ceremony; huta-bhuk--the enjoyer of the sacrifice; sri-harih--Lord Visnu; ca--also; rajan--O King; mahat--great; marutam--of the Maruts; janma--birth; punyam--pious; diteh--of Diti; vratam--the vow; ca--also; abhihitam--explained; mahat--great; te--to you.

#### TRANSLATION

If an unmarried girl observes this vrata, she will be able to get a very good husband. If a woman who is avira--who has no husband or son--executes this ritualistic ceremony, she can be promoted to the spiritual world. A woman whose children have died after birth can get a child with a long duration of life and also become very fortunate in possessing wealth. If a woman is unfortunate she will become fortunate, and if ugly she will become beautiful. By observing this vrata, a diseased man can gain relief from his disease and have an able body with which to work. If one recites this narration while offering oblations to the pitas and demigods, especially during the sraddha ceremony, the demigods and inhabitants of Pitrloka will be extremely pleased with him and bestow upon him the fulfillment of all desires. After one performs this ritualistic ceremony, Lord Visnu and His wife, mother Laksmi, the goddess of fortune, are very pleased with him. O King Pariksit, now I have completely described how Diti performed this ceremony and had good children--the Maruts--and a happy life. I have tried to explain this to you as elaborately as possible. Thus end the Bhaktivedanta purports of the Sixth Canto, Nineteenth Chapter, of the Srimad-Bhagavatam, entitled "performing the Pumsavana Ritualistic Ceremony."

END OF THE SIXTH CANTO

**"Srimad-Bhagavatam – Canto Six"** by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Summary: Srimad-Bhagavatam is compared to the ripened fruit of Vedic knowledge. Also known as the Bhagavata Purana, this multi-volume work elaborates on the pastimes of Lord Krishna and His devotees, and includes detailed descriptions of, among other phenomena, the process of creation and annihilation of the universe. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada considered the translation of the Bhagavatam his life's work.

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