

"Srimad-Bhagavatam – Canto Eight" 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 8: " Withdrawal of the Cosmic Creations"
Eighth Canto

Chapter One
The Manus, Administrators of the Universe

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

I am continuously trying to publish books, as suggested by my spiritual master. Now, in this year, 1976, I have completed the Seventh Canto of Srimad-Bhagavatam, and a summary of the Tenth Canto has already been published as Krsna, the Supreme personality of Godhead. Still, the Eighth Canto, Ninth Canto, Tenth Canto, Eleventh Canto and Twelfth Canto are yet to be published. On this occasion, therefore, I am praying to my

spiritual master to give me strength to finish this work. I am neither a great scholar nor a great devotee; I am simply a humble servant of my spiritual master, and to the best of my ability I am trying to please him by publishing these books, with the cooperation of my disciples in America. Fortunately, scholars all over the world are appreciating these publications. Let us cooperatively publish more and more volumes of Srimad-Bhagavatam just to please His Divine Grace Bhaktisiddhanta Sarasvati Thakura.

This First Chapter of the Eighth Canto may be summarized as a description of four Manus, namely Svayambhuva, Svarocisa, Uttama and Tamasa. After hearing descriptions of the dynasty of Svayambhuva Manu until the end of the Seventh Canto, Maharaja Pariksit desired to know about other Manus. He desired to understand how the Supreme Personality of Godhead descends--not only in the past but at the present and in the future--and how He acts in various pastimes as Manu. Since Pariksit Maharaja was eager to know all this, Sukadeva Gosvami gradually described all the Manus, beginning with the six Manus who had appeared in the past.

The first Manu was Svayambhuva Manu. His two daughters, namely Akuti and Devahuti, gave birth to two sons, named Yajna and Kapila respectively. Because Sukadeva Gosvami had already described the activities of Kapila in the Third Canto, he now described the activities of Yajna. The original Manu, along with his wife, Satarupa, went into the forest to practice austerities on the bank of the River Sunanda. They practiced austerities for a hundred years, and then Manu, in a trance, formed prayers to the Supreme Personality of Godhead. Raksasas and asuras then attempted to devour him, but Yajna, accompanied by his sons the Yamas and the demigods, killed them. Then Yajna personally took the post of Indra, the King of the heavenly planets.

The second Manu, whose name was Svarocisa, was the son of Agni, and his sons were headed by Dyumat, Susena and Rocismat. In the age of this Manu, Rocana became Indra, the ruler of the heavenly planets, and there were many demigods, headed by Tusita. There were also many saintly persons, such as Urja and Stambha. Among them was Vedasira, whose wife, Tusita, gave birth to Vibhu. Vibhu instructed eighty-eight thousand drdha-vratas, or saintly persons, on self-control and austerity.

Uttama, the son of Priyavrata, was the third Manu. Among his sons were Pavana, Srnjaya and Yajnahotra. During the reign of this Manu, the sons of Vasistha, headed by Pramada, became the seven saintly persons. The Satyas, Devasrutas and Bhadras became the demigods, and Satyajit became Indra. From the womb of Sunrta, the wife of Dharma, the Lord appeared as Satyasena, and He killed all the Yaksas and Raksasas who were fighting with Satyajit.

Tamasa, the brother of the third Manu, was the fourth Manu, and he had ten sons, including Prthu, Khyati, Nara and Ketu. During his reign, the Satyakas, Haris, Viras and others were demigods, the seven great saints were headed by Jyotirdhama, and Trisikha became Indra. Harimedha begot a son named Hari in the womb of his wife Harini. This Hari, an incarnation of God, saved the devotee Gajendra. This incident is described as gajendra-moksana. At the end of this chapter, Pariksit Maharaja particularly asks about this incident.

TEXT 1

TEXT

sri-rajovaca
svayambhuvasyeha guro
vamso 'yam vistarac chrutah

yatra visva-srjam sargo
manun anyan vadasva nah

SYNONYMS

sri-raja uvaca--the King (Maharaja Pariksit) said; svayambhuvasya--of the great personality Svayambhuva Manu; iha--in this connection; guro--O my spiritual master; vamsah--dynasty; ayam--this; vistarat--extensively; srutah--I have heard (from you); yatra--wherein; visva-srjam--of the great personalities known as the prajapatis, such as Marici; sargah--creation, involving the birth of many sons and grandsons from the daughters of Manu; manun--Manus; anyan--other; vadasva--kindly describe; nah--to us.

TRANSLATION

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

TEXT 2

TEXT

manvantare harer janma
karmani ca mahiyasah
grnanti kavayo brahmams
tani no vada sarnvatam

SYNONYMS

manvantare--during the change of manvantaras (one Manu following another); hareh--of the Supreme Personality of Godhead; janma--appearance; karmani--and activities; ca--also; mahiyasah--of the supremely glorified; grnanti--describe; kavayah--the great learned persons who have perfect intelligence; brahman--O learned brahmana (Sukadeva Gosvami); tani--all of them; nah--to us; vada--please describe; sarnvatam--who are very eager to hear.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead has different varieties of incarnations, including the guna-avatars, manvantara-avatars, lila-avatars and yuga-avatars, all of which are described in the sastras. Without reference to the sastras there can be no question of accepting anyone as an incarnation of the Supreme Personality of Godhead. Therefore, as especially mentioned here, grnanti kavayah: the descriptions of various incarnations are accepted by great learned scholars with perfect intelligence. At the present time, especially in India, so many rascals are claiming to be incarnations, and people are

being misled. Therefore, the identity of an incarnation should be confirmed by the descriptions of the sastras and by wonderful activities. As described in this verse by the word mahiyasah, the activities of an incarnation are not ordinary magic or jugglery, but are wonderful activities. Thus any incarnation of the Supreme Personality of Godhead must be supported by the statements of the sastra and must actually perform wonderful activities. Pariksit Maharaja was eager to hear about the Manus of different ages. There are fourteen Manus during a day of Brahma, and the age of each Manu lasts for seventy-one yugas. Thus there are thousands of Manus during the life of Brahma.

TEXT 3

TEXT

yad yasminn antare brahman
bhagavan visva-bhavanah
krtavan kurute karta
hy atite 'nagate 'dya va

SYNONYMS

yat--whatever activities; yasmin--in a particular age; antare--manvantara; brahman--O great brahmana; bhagavan--the Supreme Personality of Godhead; visva-bhavanah--who has created this cosmic manifestation; krtavan--has done; kurute--is doing; karta--and will do; hi--indeed; atite--in the past; anagate--in the future; adya--at the present; va--either.

TRANSLATION

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

PURPORT

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

TEXT 4

TEXT

sri-rsir uvaca
manavo 'smin vyatitah sat

kalpe svayambhuvadayah
adyas te kathito yatra
devadinam ca sambhavah

SYNONYMS

sri-rsih uvaca--the great saint Sukadeva Gosvami said; manavah--Manus;
asmin--during this period (one day of Brahma); vyatitah--already past;
sat--six; kalpe--in this duration of Brahma's day; svayambhuva--
Svayambhuva Manu; adayah--and others; adyah--the first one (Svayambhuva);
te--unto you; kathitah--I have already described; yatra--wherein; deva-
adinam--of all the demigods; ca--also; sambhavah--the appearance.

TRANSLATION

Sukadeva Gosvami said: In the present kalpa there have already been six Manus. I have described to you Svayambhuva Manu and the appearance of many demigods. In this kalpa of Brahma, Svayambhuva is the first Manu.

TEXT 5

TEXT

akutyam devahutyam ca
duhitros tasya vai manoh
dharma-jnanopadesartham
bhagavan putratam gatah

SYNONYMS

akutyam--from the womb of Akuti; devahutyam ca--and from the womb of Devahuti; duhitroh--of the two daughters; tasya--of him; vai--indeed; manoh--of Svayambhuva Manu; dharma--religion; jnana--and knowledge; upadesa-artham--for instructing; bhagavan--the Supreme Personality of Godhead; putratam--sonhood under Akuti and Devahuti; gatah--accepted.

TRANSLATION

Svayambhuva Manu had two daughters, named Akuti and Devahuti. From their wombs, the Supreme Personality of Godhead appeared as two sons named Yajnamurti and Kapila respectively. These sons were entrusted with preaching about religion and knowledge.

PURPORT

Devahuti's son was known as Kapila, and Akuti's son was known as Yajnamurti. Both of Them taught about religion and philosophical knowledge.

TEXT 6

TEXT

krtam pura bhagavatah
kapilasyanuvarnitam
akhyasye bhagavan yajno
yac cakara kurudvaha

SYNONYMS

krtam--already done; pura--before; bhagavatah--of the Supreme Personality of Godhead; kapilasya--Kapila, the son of Devahuti; anuvarnitam--fully described; akhyasye--I shall describe now; bhagavan--the Supreme Personality of Godhead; yajnah--of the name Yajnapati or Yajnamurti; yat--whatever; cakara--executed; kuru-udvaha--O best of the Kurus.

TRANSLATION

O best of the Kurus, I have already described [in the Third Canto] the activities of Kapila, the son of Devahuti. Now I shall describe the activities of Yajnapati, the son of Akuti.

TEXT 7

TEXT

viraktah kama-bhogesu
satarupa-patih prabhuh
visrjya rajyam tapase
sabharyo vanam avisat

SYNONYMS

viraktah--without attachment; kama-bhogesu--in sense gratification (in grhastha life); satarupa-patih--the husband of Satarupa, namely Svayambhuva Manu; prabhuh--who was the master or king of the world; visrjya--after renouncing totally; rajyam--his kingdom; tapase--for practicing austerities; sa-bharyah--with his wife; vanam--the forest; avisat--entered.

TRANSLATION

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

PURPORT

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

collectively, cannot maintain the state or kingdom according to the rules of Manu-samhita, certainly their government will not endure.

TEXT 8

TEXT

sunandayam varsa-satam
padaikena bhuvam sprsan
tapyamanas tapo ghoram
idam anvaha bharata

SYNONYMS

sunandayam--on the bank of the River Sunanda; varsa-satam--for one hundred years; pada-ekena--on one leg; bhuvam--the earth; sprsan--touching; tapyamanah--he performed austerities; tapah--austerities; ghoram--very severe; idam--the following; anvaha--and spoke; bharata--O scion of Bharata.

TRANSLATION

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

PURPORT

Srila Visvanatha Cakravarti Thakura comments that the word anvaha means that he chanted or murmured to himself, not that he lectured to anyone.

TEXT 9

TEXT

sri-manur uvaca
yena cetayate visvam
visvam cetayate na yam
yo jagarti sayane 'smin
nayam tam veda veda sah

SYNONYMS

sri-manuh uvaca--Svayambhuva Manu chanted; yena--by whom (the personality of Godhead); cetayate--is brought into animation; visvam--the whole universe; visvam--the whole universe (the material world); cetayate--animates; na--not; yam--He whom; yah--He who; jagarti--is always awake (watching all activities); sayane--while sleeping; asmin--in this body; na--not; ayam--this living entity; tam--Him; veda--knows; veda--knows; sah--He.

TRANSLATION

Lord Manu said: The supreme living being has created this material world of animation; it is not that He was created by this material world.

When everything is silent, the Supreme Being stays awake as a witness. The living entity does not know Him, but He knows everything.

PURPORT

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

TEXT 10

TEXT

atmavasyam idam visvam
yat kincij jagatyam jagat
tena tyaktena bhunjitha
ma grdhah kasya svid dhanam

SYNONYMS

atma--the Supersoul; avasyam--living everywhere; idam--this universe; visvam--all universes, all places; yat--whatever; kincit--everything that exists; jagatyam--in this world, everywhere; jagat--everything, animate and inanimate; tena--by Him; tyaktena--allotted; bhunjithah--you may enjoy; ma--do not; grdhah--accept; kasya svid--of anyone else; dhanam--the property.

TRANSLATION

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

PURPORT

Having described the situation of the Supreme Personality of Godhead as transcendental, Svayambhuva Manu, for the instruction of the sons and grandsons in his dynasty, is now describing all the property of the universe as belonging to the Supreme Personality of Godhead. Manu's instructions are not only for his own sons and grandsons, but for all of human society. The word "man"--or, in Sanskrit, manusya--has been derived from the name Manu, for all the members of human society are descendants

of the original Manu. Manu is also mentioned in Bhagavad-gita (4.1), where the Lord says:

imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakave 'bravit

"I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikshvaku." Svayambhuva Manu and Vaivasvata Manu have similar duties. Vaivasvata Manu was born of the sun-god, Vivasvan, and his son was Ikshvaku, the King of the earth. Since Manu is understood to be the original father of humanity, human society should follow his instructions.

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

This understanding will lead to perfect communism. Communists think in terms of their own nations, but the spiritual communism instructed here is not only nationwide but universal. Nothing belongs to any nation or any individual person; everything belongs to the Supreme Personality of Godhead. That is the meaning of this verse. Atmavasyam idam visvam: whatever exists within this universe is the property of the Supreme Personality of Godhead. The modern communistic theory, and also the idea of the United Nations, can be reformed--indeed, rectified--by the understanding that everything belongs to the Supreme Personality of Godhead. The Lord is not a creation of our intelligence; rather, He has created us. Atmavasyam idam visvam. Isavasyam idam sarvam. This universal communism can solve all the problems of the world.

One should learn from the Vedic literature that one's body is also not the property of the individual soul, but is given to the individual soul according to his karma. Karmana daiva-netrena jantur dehopapattaye. The 8,400,000 different bodily forms are machines given to the individual soul. This is confirmed 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 Lord, as the Supersoul, sits in everyone's heart and observes the various desires of the individual soul. The Lord is so merciful that He gives the living entity the opportunity to enjoy varieties of desires in suitable bodies, which are nothing but machines (yantrarudhani mayaya). These machines are manufactured by the material ingredients of the external energy, and thus

the living entity enjoys or suffers according to his desires. This opportunity is given by the Supersoul.

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

Since all property belongs to the Supreme Personality of Godhead, everything should be offered to the Lord, and we should take only prasada (tena tyaktena bhunjithah). We should not fight among ourselves to take more than we need. As Narada said to Maharaja Yudhishthira:

yavad bhriyeta jatharam
tavat svatvam hi dehinam
adhikam yo 'bhimanyeta
sa steno dandam arhati

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

belongs to mankind, all of human society will be cursed as a society of thieves and will be punished by the laws of nature.

TEXT 11

TEXT

yam pasyati na pasyantam
caksur yasya na risyati
tam bhuta-nilayam devam
suparnam upadhavata

SYNONYMS

yam--He who; pasyati--the living entity sees; na--not; pasyantam--although always seeing; caksuh--eye; yasya--whose; na--never; risyati--diminishes; tam--Him; bhuta-nilayam--the original source of all living entities; devam--the Supreme Personality of Godhead; suparnam--who accompanies the living entity as a friend; upadhavata--everyone should worship.

TRANSLATION

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

PURPORT

Offering prayers to Krsna, Srimati Kuntidevi, the mother of the Pandavas, said, alaksyam sarva-bhutanam antar bahir avasthitam: "Krsna, You reside both inside and outside of everything, yet the unintelligent conditioned souls cannot see You." In Bhagavad-gita it is said that one can see the Supreme Personality of Godhead through jnana-caksusah, eyes of knowledge. He who opens these eyes of knowledge is called a spiritual master. Thus we offer our prayers to the spiritual master with the following sloka:

om ajnana-timirandhasya
jnananjana-salakaya
caksur unmilitam yena
tasmai sri-gurave namah

"I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance." (Gautamiya Tantra) The guru's task is to open the disciple's eyes of knowledge. When the disciple is awakened from ignorance to knowledge, he can see the Supreme Personality of Godhead everywhere because the Lord actually is everywhere. Andantara-stha-paramanu-cayantara-stham. The Lord resides within this universe, He resides within the hearts of all living entities, and He resides even within the atom. Because we lack perfect knowledge, we cannot see God, but a little deliberation can help us to see God everywhere. This requires training. With a little deliberation, even the most degraded person can perceive the presence of God. If we take into account whose property is the vast ocean, whose property is the vast land, how the sky

exists, how the numberless millions of stars and planets are set in the sky, who has made this universe and whose property it is, we should certainly come to the conclusion that there is a proprietor of everything. When we claim proprietorship over a certain piece of land, whether individually or for our families or nations, we should also consider how we became the proprietors. The land was there before our birth, before we came to the land. How did it become our property? Such deliberation will help us understand that there is a supreme proprietor of everything--the Supreme Personality of Godhead.

The Supreme Godhead is always awake. In the conditioned stage we forget things because we change our bodies, but because the Supreme Personality of Godhead does not change His body, He remembers past, present and future. Krsna says in Bhagavad-gita (4.1), *imam vivasvate yogam proktavan aham avyayam*: "I spoke this science of God--Bhagavad-gita--to the sun-god at least forty million years ago." When Arjuna inquired from Krsna how He could remember incidents that had taken place so long ago, the Lord answered that Arjuna was also present at that time. Because Arjuna is Krsna's friend, wherever Krsna goes, Arjuna goes. But the difference is that Krsna remembers everything, whereas the living entity like Arjuna, being a minute particle of the Supreme Lord, forgets. Therefore it is said, the Lord's vigilance is never diminished. This is also confirmed in Bhagavad-gita (15.15). *Sarvasya caham hr̥di sannivisto mattah sm̥tir jnanam apohanam ca*: the Supreme Personality of Godhead in His Paramatma feature is always present within the hearts of all living entities, and from Him come memory, knowledge and forgetfulness. This is also indicated in this verse by the word *suparnam*, which means "friend." In the Svetasvatara Upanisad (4.6) it is therefore said, *dva suparna-sayuja sakhaya samanam vrksam parisasvajate*: two birds are sitting on the same tree as friends. One bird is eating the fruit of the tree, and the other is simply observing. This observing bird is always present as a friend to the eating bird and giving him remembrance of things he wanted to do. Thus if we take into account the Supreme Personality of Godhead in our daily affairs, we can see Him or at least perceive His presence everywhere.

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

TEXT 12

TEXT

na yasyady-antau madhyam ca
svah paro nantaram bahih
visvasyamuni yad yasmad
visvam ca tad rtam mahat

SYNONYMS

na--neither; yasya--of whom (the Supreme Personality of Godhead); adi--a beginning; antau--end; madhyam--middle; ca--also; svah--own; parah--others; na--nor; antaram--inside; bahih--outside; visvasya--of the whole cosmic manifestation; amuni--all such considerations; yat--whose form; yasmāt--from He who is the cause of everything; visvam--the whole universe; ca--and; tat--all of them; rtam--truth; mahat--very, very great.

TRANSLATION

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

PURPORT

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

isvarah paramah kṛṣṇah
sac-cid-ananda-vidyārah
anadir adir govindah
sarva-kāraṇa-kāraṇam

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

TEXT 13

TEXT

sa visva-kāyah puru-huta-isah
satyah svayam-jyotir ajah purānah
dhatte 'sya janmady-ajayatma-saktiā
tam vidyayodasya niriha aste

SYNONYMS

sah--that Supreme Personality of Godhead; visva-kāyah--the total form of the universe (the whole universe is the external body of the Supreme Personality of Godhead); puru-hutah--known by so many names; isah--the supreme controller (with full power); satyah--the ultimate truth; svayam-

-personally; jyotih--self-effulgent; ajah--unborn, beginningless; puranah--the oldest; dhatte--He performs; asya--of this universe; janma-adi--the creation, maintenance and annihilation; ajaya--by His external energy; atma-saktya--by His personal potency; tam--that external material energy; vidyaya--by His spiritual potency; udasya--giving up; nirihah--without any desire or activity; aste--He is existing (untouched by the material energy).

TRANSLATION

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

PURPORT

Sri Caitanya Mahaprabhu says in His Siksastaka, namnam akari bahudha nija-sarva-saktih: the Supreme Personality of Godhead has many names, which are all nondifferent from the Supreme Person. This is spiritual existence. By chanting the Hare Krsna maha-mantra, consisting of names of the Supreme Lord, we find that the name has all the potencies of the person. The Lord's activities are many, and according to His activities He has many names. He appeared as the son of mother Yasoda, and also as the son of mother Devaki, and therefore He is named Devaki-nandana and Yasoda-nandana. Parasya saktir vividhaiva sruyate: the Lord has a multitude of energies, and therefore He acts in multifarious ways. Yet He has a particular name. The sastras recommend which names we should chant, such as Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. It is not that we have to search for some name or manufacture one. Rather, we must follow the saintly persons and the sastras in chanting His holy name.

Although the material and spiritual energies both belong to the Lord, He is impossible to understand as long as we are in the material energy. And when we come to the spiritual energy, He is very easy to know. As stated in Srimad-Bhagavatam (1.7.23): mayam vyudasya cic-chaktya kaivalye sthita atmani. Although the external energy belongs to the Lord, when one is in the external energy (mama maya duratyaya) He is very difficult to understand. However, when one comes to the spiritual energy, one can understand Him. Therefore in Bhagavad-gita (18.55) it is said, bhaktya mam abhijanati yavan yas casmi tattvatah: one who wants to understand the Supreme Personality of Godhead in reality must take to the platform of bhakti, or Krsna consciousness. This bhakti consists of various activities (sravanam kirtanam visnoh smaranam pada-sevanam. arcanam vandanam dasyam sakhyam atma-nivedanam), and to understand the Lord one must take to this path of devotional service. Even though the people of the world have forgotten God and may say that God is dead, this is not a fact. One can understand God when one takes to the Krsna consciousness movement, and thus one can be happy.

TEXT 14

TEXT

athagre rsayah karman-

ihante 'karma-hetave
ihamano hi purusah
prayo 'niham prapadyate

SYNONYMS

atha--therefore; agre--in the beginning; rsayah--all learned rsis, saintly persons; karmani--fruitive activities; ihante--execute; akarma--freedom from fruitive results; hetave--for the purpose of; ihamanah--engaging in such activities; hi--indeed; purusah--a person; prayah--almost always; aniham--liberation from karma; prapadyate--attains.

TRANSLATION

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

PURPORT

In Bhagavad-gita (3.9) Lord Krsna advises, yajnarthat karmano 'nyatra loko 'yam karma-bandhanah: "Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world." Generally, everyone is attracted to hard labor for becoming happy in this material world, but although various activities are going on all over the world simply for the sake of happiness, unfortunately only problems are being created from such fruitive activities. Therefore it is advised that active persons engage in activities of Krsna consciousness, which are called yajna, because then they will gradually come to the platform of devotional service. Yajna means Lord Visnu, the yajna-purusa, the enjoyer of all sacrifices (bhoktaram yajna-tapasam sarva-loka-mahesvaram). The Supreme Personality of Godhead is actually the enjoyer, and therefore if we begin our activities for His satisfaction, we will gradually lose our taste for material activities.

Suta Gosvami declared to the great assembly of sages at Naimisaranya:

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

"O best among the twice-born, it is concluded that the highest perfection one can achieve, by discharging his prescribed duties [dharma] according to caste divisions and order of life, is to please the Lord Hari." (Bhag. 1.2.13) According to Vedic principles, everyone must act according to his classification as brahmana, ksatriya, vaisya, sudra, brahmachari, grhastha, vanaprastha or sannyasi. Everyone should progress toward perfection by acting in such a way that Krsna will be pleased (samsiddhir hari-tosanam). One cannot please Krsna by sitting idly; one must act according to the directions of the spiritual master for the sake of pleasing the Supreme Personality of Godhead, and then one will gradually come to the stage of pure devotional service. As confirmed in Srimad-Bhagavatam (1.5.12):

naiskarmyam apy acyuta-bhava-varjitam
na sobhate jnanam alam niranjanam

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

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

aruruksor muner yogam
karma karanam ucyate
yogarudhasya tasyaiva
samah karanam ucyate

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

karmendriyani samyamya
ya aste manasa smaran
indriyarthan vimudhatma
mithyacara sa ucyate

"One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender." (Bg. 3.6) One should act for Krsna very seriously in order to become fully Krsna conscious and should not sit down to imitate such great personalities as Haridasa Thakura. Srila Bhaktisiddhanta Sarasvati Thakura condemned such imitation. He said:

dusta mana! tumi kiseravaishnava?
pratisthara tare, nirjanera ghare,
tava hari-nama kevala kaitava

"My dear mind, what kind of devotee are you? Simply for cheap adoration, you sit in a solitary place and pretend to chant the Hare Krsna maha-mantra, but this is all cheating." Recently at Mayapur an African devotee wanted to imitate Haridasa Thakura, but after fifteen days he became restless and went away. Do not suddenly try to imitate Haridasa Thakura. Engage yourself in Krsna conscious activities, and gradually you will come to the stage of liberation (muktir hitvanyatharupam svarupena vyavasthitih).

TEXT 15

TEXT

ihate bhagavan iso
na hi tatra visajjate
atma-labhena purnartho
navasidanti ye 'nu tam

SYNONYMS

ihate--engages in activities of creation, maintenance and annihilation; bhagavan--the Supreme Personality of Godhead, Krsna; isah--the supreme controller; na--not; hi--indeed; tatra--in such activities; visajjate--He becomes entangled; atma-labhena--because of His own gain; purna-arthah--who is self-satisfied; na--not; avasidanti--are disheartened; ye--persons who; anu--follow; tam--the Supreme Personality of Godhead.

TRANSLATION

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

PURPORT

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

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 entities are actually minute forms who are part and parcel of the Supreme Lord. The Supreme Lord is full in everything, and the small particles of the Lord are also originally qualified like Him, but because of their minute existence, they are infected by material attraction and thus entangled. We must therefore follow the instructions of the Supreme Personality of Godhead, and then, like Krsna, who is never entangled by His material activities of creation, maintenance and annihilation, we will have nothing for which to lament (navasidanti ye 'nu tam). Krsna personally gives instructions in Bhagavad-gita, and anyone who follows these instructions is liberated.

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

TEXT 16

TEXT

tam ihamanam nirahankrtam budham
nirasisam purnam ananya-coditam
nrn siksayantam nija-vartma-samsthitam
prabhum prapadye 'khila-dharma-bhavanam

SYNONYMS

tam--unto the same Supreme Personality of Godhead; ihamanam--who is acting for our benefit; nirahankrtam--who is without entanglement or desire for gain; budham--who is completely in knowledge; nirasisam--without desires to enjoy the fruits of His activities; purnam--who is full and therefore has no need to fulfill desires; ananya--by others; coditam--induced or inspired; nrn--all of human society; siksayantam--to teach (the real path of life); nija-vartma--His own personal way of life; samsthitam--to establish (without deviation); prabhum--unto the Supreme Lord; prapadye--I request everyone to surrender; akhila-dharma-bhavanam--who is the master of all religious principles or the occupational duties for a human being.

TRANSLATION

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

PURPORT

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

Svayambhuva Manu is the leader of mankind, and he has given a book called Manu-samhita to guide human society. Herein he directs us to follow the Supreme Personality of Godhead in His different incarnations. These incarnations are described in Vedic literature, and Jayadeva Gosvami has described ten important incarnations in summary (kesava dhrta-mina-sarira jaya jagad-isa hare, kesava dhrta-nara-hari-rupa jaya jagad-isa hare, kesava dhrta-buddha-sarira jaya jagad-isa hare, etc.). Svayambhuva Manu instructs us to follow the instructions of God's incarnations, especially Krsna's instructions of Bhagavad-gita As It Is.

Appreciating bhakti-marga as instructed by Sri Caitanya Mahaprabhu, Sarvabhauma Bhattacharya thus depicted the activities of Sri Caitanya Mahaprabhu:

vairagya-vidya-nija-bhakti-yoga-
siksartham ekah purusah puranah
sri-krsna-caitanya-sarira-dhari
krpambudhir yas tam aham prapadye

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

yare dekha, tare kaha 'krsna'-upadesa
amara ajnaya guru hana tara' ei desa

"Instruct everyone to follow the orders of Lord Sri Krsna as they are given in Bhagavad-gita and Srimad-Bhagavatam. In this way become a spiritual master and try to liberate everyone in this land." (Cc. Madhya 7.128) The coherent purpose of Lord Ramacandra, Lord Krsna and Lord Caitanya Mahaprabhu is to teach human society how to be happy by following the instructions of the Supreme Lord.

TEXT 17

TEXT

sri-suka uvaca
iti mantropanisadam
vyaharantam samahitam
drstvasura yatudhana
jagdhum abhyadravan ksudha

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; mantra-upanisadam--the Vedic mantra (uttered by Svayambhuva Manu); vyaharantam--taught or chanted; samahitam--concentrated the mind (without being agitated by material conditions); drstva--upon seeing (him); asurah--the demons; yatudhanah--the Raksasas; jagdhum--desired to devour; abhyadravan--running very fast; ksudha--to satisfy their appetite.

TRANSLATION

Sukadeva Gosvami continued: Svayambhuva Manu was thus in a trance, chanting the mantras of Vedic instruction known as the Upanisads. Upon seeing him, the Raksasas and asuras, being very hungry, wanted to devour him. Therefore they ran after him with great speed.

TEXT 18

TEXT

tams tathavasitan viksyā
yajnah sarva-gato harih
yamaih parivrtto devair
hatvasasat tri-vistapam

SYNONYMS

tan--the demons and Raksasas; tatha--in that way; avasitan--who were determined to devour Svayambhuva Manu; viksyā--upon observing; yajnah--Lord Visnu, known as Yajna; sarva-gatah--who is seated in everyone's heart; harih--the Supreme Personality of Godhead; yamaih--with His sons named the Yamas; parivrtah--surrounded; devaih--by the demigods; hatva--after killing (the demons); asasat--ruled (taking the post of Indra); tri-vistapam--the heavenly planets.

TRANSLATION

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

PURPORT

The various names of the demigods--Lord Brahma, Lord Siva, Lord Indra and so on--are not personal names; they are names of different posts. In this regard, we understand that Lord Visnu sometimes becomes Brahma or Indra when there is no suitable person to occupy these posts.

TEXT 19

TEXT

svarociso dvitiyas tu
manur agneh suto 'bhavat
dyumat-susena-rocismat
pramukhas tasya catmajah

SYNONYMS

svarocisah--Svarocisa; dvitiyah--the second; tu--indeed; manuh--Manu; agneh--of Agni; sutah--the son; abhavat--became; dyumat--Dyumat; susena--Susena; rocismat--Rocismat; pramukhah--beginning with them; tasya--of him (Svarocisa); ca--also; atma-jah--sons.

TRANSLATION

The son of Agni named Svarocisa became the second Manu. His several sons were headed by Dyumat, Susena and Rocismat.

PURPORT

manvantaram manur deva
manu-putrah suresvarah
rsayo 'msavataras ca
hareh sad vidham ucyate

There are many incarnations of the Supreme Personality of Godhead. Manu, the manu-putrah (the sons of Manu), the king of the heavenly planets, and the seven great sages are all partial incarnations of the Supreme Lord. Manu himself, his sons Priyavrata and Uttanapada, the demigods created by Daksa, and the rsis like Marici were all partial incarnations of the Lord during the reign of Svayambhuva Manu. During that time, the incarnation of the Lord as Yajna took charge of ruling the heavenly planets. The next Manu was Svarocisa. The Manus and the sages and demigods are further described in the following eleven verses.

TEXT 20

TEXT

tatrendro rocanas tv asid
devas ca tusitadayah
urja-stambhadayah sapta
rsayo brahma-vadinah

SYNONYMS

tatra--in this manvantara; indrah--Indra; rocanah--Rocana, the son of Yajna; tu--but; asit--became; devah--demigods; ca--also; tusita-adayah--Tusita and others; urja--Urja; stambha--Stambha; adayah--and others; sapta--seven; rsayah--great saints; brahma-vadinah--all faithful devotees.

TRANSLATION

During the reign of Svarocisa, the post of Indra was assumed by Rocana, the son of Yajna. Tusita and others became the principal demigods, and Urja, Stambha and others became the seven saints. All of them were faithful devotees of the Lord.

TEXT 21

TEXT

rse tu vedasirasas
tusita nama patny abhut
tasyam jajne tato devo
vibhur ity abhivisrutah

SYNONYMS

rseh--of the saintly person; tu--indeed; vedasirasah--Vedasira;
tusita--Tusita; nama--named; patni--the wife; abhut--begat; tasyam--in

her (womb); jajne--took birth; tatah--thereafter; devah--the Lord;
vibhuh--Vibhu; iti--thus; abhivisrutah--celebrated as.

TRANSLATION

Vedasira was a very celebrated rsi. From the womb of his wife, whose name was Tusita, came the avatara named Vibhu.

TEXT 22

TEXT

astasiti-sahasrani
munayo ye dhrta-vratah
anvasiksan vratam tasya
kaumara-brahmacarinah

SYNONYMS

astasiti--eighty-eight; sahasrani--thousand; munayah--great saintly persons; ye--those who; dhrta-vratah--fixed in vows; anvasiksan--took instructions; vratam--vows; tasya--from him (Vibhu); kaumara--who was unmarried; brahmacarinah--and fixed in the brahmacari stage of life.

TRANSLATION

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

TEXT 23

TEXT

trtiya uttamo nama
priyavrata-suto manuh
pavanah srnjayo yajna-
hotradyas tat-suta nrpa

SYNONYMS

trtiyah--the third; uttamah--Uttama; nama--named; priyavrata--of King Priyavrata; sutah--the son; manuh--he became the Manu; pavanah--Pavana; srnjayah--Srnjaya; yajnahotra-adyah--Yajnahotra and others; tat-sutah--the sons of Uttama; nrpa--O King.

TRANSLATION

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

TEXT 24

TEXT

vasistha-tanayah sapta
rsayah pramadadayah
satya vedasruta bhadra

deva indras tu satyajit

SYNONYMS

vasistha-tanayah--the sons of Vasistha; sapta--seven; rsayah--the sages; pramada-adayah--headed by Pramada; satyah--the Satyas; vedasrutah--Vedasrutah; bhadrah--Bhadras; devah--demigods; indrah--the King of heaven; tu--but; satyajit--Satyajit.

TRANSLATION

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

TEXT 25

TEXT

dharmasya sunrtayam tu
bhagavan purusottamah
satyasena iti khyato
jatah satyavrataih saha

SYNONYMS

dharmasya--of the demigod in charge of religion; sunrtayam--in the womb of his wife named Sunrta; tu--indeed; bhagavan--the Supreme Personality of Godhead; purusa-uttamah--the Supreme Personality of Godhead; satyasenah--Satyasena; iti--thus; khyatah--celebrated; jatah--took birth; satyavrataih--the Satyavratas; saha--with.

TRANSLATION

In this manvantara, the Supreme Personality of Godhead appeared from the womb of Sunrta, who was the wife of Dharma, the demigod in charge of religion. The Lord was celebrated as Satyasena, and He appeared with other demigods, known as the Satyavratas.

TEXT 26

TEXT

so 'nrta-vrata-duhsilan
asato yaksa-raksasan
bhuta-druho bhuta-ganams
cavadhit satyajit-sakhah

SYNONYMS

sah--He (Satyasena); anrta-vrata--who are fond of speaking lies; duhsilan--misbehaved; asatah--miscreant; yaksa-raksasan--Yaksas and Raksasas; bhuta-druhah--who are always against the progress of other living beings; bhuta-ganan--the ghostly living entities; ca--also; avadhrit--killed; satyajit-sakhah--with His friend Satyajit.

TRANSLATION

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

TEXT 27

TEXT

caturtha uttama-bhrata
manur namna ca tamasah
prthuh khyatir narah ketur
ity adya dasa tat-sutah

SYNONYMS

caturtha--the fourth Manu; uttama-bhrata--the brother of Uttama; manuh--became the Manu; namna--celebrated by the name; ca--also; tamasah--Tamasa; prthuh--Prthu; khyatih--Khyati; narah--Nara; ketuh--Ketu; iti--thus; adyah--headed by; dasa--ten; tat-sutah--sons of Tamasa Manu.

TRANSLATION

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

TEXT 28

TEXT

satyaka harayo vira
devas trisikha isvarah
jyotirdhamadayah sapta
rsayas tamase 'ntare

SYNONYMS

satyakah--the Satyakas; harayah--the Haris; virah--the Viras; devah--the demigods; trisikhah--Trisikha; isvarah--the King of heaven; jyotirdhama-adayah--headed by the celebrated Jyotirdhama; sapta--seven; rsayah--sages; tamase--the reign of Tamasa Manu; antare--within.

TRANSLATION

During the reign of Tamasa Manu, among the demigods were the Satyakas, Haris and Viras. The heavenly King, Indra, was Trisikha. The sages in saptarsi-dhama were headed by Jyotirdhama.

TEXT 29

TEXT

deva vaidhrtayo nama
vidhrtes tanaya nrpa
nastah kalena yair veda
vidhrtah svena tejasa

SYNONYMS

devah--the demigods; vaidhrtayah--the Vaidhrtis; nama--by the name; vidhrteh--of Vidhrti; tanayah--who were the sons; nrpa--O King; nastah--were lost; kalena--by the influence of time; yaih--by whom; vedah--the Vedas; vidhrtah--were protected; svena--by their own; tejasa--power.

TRANSLATION

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

PURPORT

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

TEXT 30

TEXT

tatrapi jajne bhagavan
harinyam harimedhasah
harir ity ahrto yena
gajendro mocito grahat

SYNONYMS

tatrapi--in that period; jajne--appeared; bhagavan--the Supreme Personality of Godhead; harinyam--in the womb of Harini; harimedhasah--begotten by Harimedha; harih--Hari; iti--thus; ahrtah--called; yena--by whom; gaja-indrah--the King of the elephants; mocitah--was freed; grahat--from the mouth of a crocodile.

TRANSLATION

Also in this manvantara, the Supreme Lord, Visnu, took birth from the womb of Harini, the wife of Harimedha, and He was known as Hari. Hari saved His devotee Gajendra, the King of the elephants, from the mouth of a crocodile.

TEXT 31

TEXT

sri-rajovaca
badarayana etat te
srotum icchamahe vayam
harir yatha gaja-patim
graha-grastam amumucat

SYNONYMS

sri-raja uvaca--King Pariksit said; badarayane--O son of Badarayana (Vyasadeva); etat--this; te--from you; srotum icchamahe--desire to hear; vayam--we; harih--the Lord Hari; yatha--the manner in which; gaja-patim--the King of the elephants; graha-grastam--when attacked by the crocodile; amumucat--delivered.

TRANSLATION

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

TEXT 32

TEXT

tat-kathasu mahat punyam
dhanyam svastyayanam subham
yatra yatrottamasloko
bhagavan giyate harih

SYNONYMS

tat-kathasu--in those narrations; mahat--great; punyam--pious; dhanyam--glorious; svastyayanam--auspicious; subham--all good; yatra--whenever; yatra--wherever; uttamasloka--the Lord, who is known as Uttamasloka (He who is described by transcendental literature); bhagavan--the Supreme Personality of Godhead; giyate--is glorified; harih--the Supreme Personality of Godhead.

TRANSLATION

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

PURPORT

The Krsna consciousness movement is spreading all over the world simply by describing Krsna. We have published many books, including Sri Caitanya-caritamrta in seventeen volumes, four hundred pages each, as well as Bhagavad-gita and The Nectar of Devotion. We are also publishing Srimad-Bhagavatam in sixty volumes. Wherever a speaker holds discourses from these books and an audience hears him, this will create a good and auspicious situation. Therefore the preaching of Krsna consciousness must be done very carefully by the members of the Krsna consciousness movement, especially the sannyasis. This will create an auspicious atmosphere.

TEXT 33

TEXT

sri-suta uvaca
pariksitaim sa tu badarayanih

prayopavistena kathasu coditah
uvaca viprah pratinandya parthivam
muda muninam sadasi sma srnvatam

SYNONYMS

sri-sutah uvaca--Sri Suta Gosvami said; pariksita--by Maharaja Pariksit; evam--thus; sah--he; tu--indeed; badarayanih--Sukadeva Gosvami; praya-upavistena--Pariksit Maharaja, who was awaiting impending death; kathasu--by the words; coditah--being encouraged; uvaca--spoke; viprah--O brahmanas; pratinandya--after congratulating; parthivam--Maharaja Pariksit; muda--with great pleasure; muninam--of great sages; sadasi--in the assembly; sma--indeed; srnvatam--who desired to hear.

TRANSLATION

Sri Suta Gosvami said: O brahmanas, when Pariksit Maharaja, who was awaiting impending death, thus requested Sukadeva Gosvami to speak, Sukadeva Gosvami, encouraged by the King's words, offered respect to the King and spoke with great pleasure in the assembly of sages, who desired to hear him.

Thus end the Bhaktivedanta purports of the Eighth Canto, First Chapter, of the Srimad-Bhagavatam, entitled "The Manus, Administrators of the Universe."

Chapter Two The Elephant Gajendra's Crisis

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

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

TEXT 1

TEXT

sri-suka uvaca
asid girivaro rajams
trikuta iti visrutah
ksirodenavrtah sriman

yojanayutam ucchritah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; asit--there was; girivarah--a very big mountain; rajan--O King; tri-kutah--Triakuta; iti--thus; visrutah--celebrated; ksira-udena--by the ocean of milk; avrtah--surrounded; sriman--very beautiful; yojana--a measurement of eight miles; ayutam--ten thousand; ucchritah--very high.

TRANSLATION

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

TEXTS 2-3

TEXT

tavata vistrtah paryak
tribhiih srngaih payo-nidhim
disah kham rocyann aste
raupyayasa-hiranmayaih

anyais ca kakubhah sarva
ratna-dhatu-vicitritaih
nana-druma-lata-gulmair
nirghosair nirjharambhasam

SYNONYMS

tavata--in that way; vistrtah--length and breadth (eighty thousand miles); paryak--all around; tribhiih--with three; srngaih--peaks; paya-nidhim--situated on an island in the ocean of milk; disah--all directions; kham--the sky; rocyann--pleasing; aste--standing; raupya--made of silver; ayasa--iron; hiranmayaih--and gold; anyaih--with other peaks; ca--also; kakubhah--directions; sarvah--all; ratna--with jewels; dhatu--and minerals; vicitritaih--decorated very nicely; nana--with various; druma-lata--trees and creepers; gulmair--and shrubs; nirghosaih--with the sounds of; nirjhara--waterfalls; ambhasam--of water.

TRANSLATION

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

TEXT 4

TEXT

sa cavanijyamananghrih
samantat paya-urmibhiih

karoti syamalam bhumim
harin-marakatasmabhih

SYNONYMS

sah--that mountain; ca--also; avaniyamana-anghrih--whose foot is always washed; samantat--all around; payah-urmibhih--by waves of milk; karoti--makes; syamalam--dark green; bhumim--ground; harit--green; marakata--with emerald; asmabhih--stones.

TRANSLATION

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

PURPORT

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

TEXT 5

TEXT

siddha-carana-gandharvair
vidyadhara-mahoragaih
kinnarair apsarobhis ca
kridadbhir justa-kandarah

SYNONYMS

siddha--by the inhabitants of Siddhaloka; carana--the inhabitants of Caranaloka; gandharvaih--the inhabitants of Gandharvaloka; vidyadhara--the inhabitants of Vidyadhara-loka; maha-uragaih--the inhabitants of the serpent loka; kinnaraih--the Kinnaras; apsarobhih--the Apsaras; ca--and; kridadbhih--who were engaged in sporting; justa--enjoyed; kandarah--the caves.

TRANSLATION

The inhabitants of the higher planets--the Siddhas, Caranas, Gandharvas, Vidyadharas, serpents, Kinnaras and Apsaras--go to that mountain to sport. Thus all the caves of the mountain are full of these denizens of the heavenly planets.

PURPORT

As ordinary men may play in the salty ocean, the inhabitants of the higher planetary systems go to the ocean of milk. They float in the ocean

of milk and also enjoy various sports within the caves of Trikuta Mountain.

TEXT 6

TEXT

yatra sangita-sannadair
nadam-guham amarsaya
abhigarjanti harayah
slaghinah para-sankaya

SYNONYMS

yatra--in that mountain (Trikuta); sangita--of singing; sannadaih--with the vibrations; nadat--resounding; guham--the caves; amarsaya--because of unbearable anger or envy; abhigarjanti--roar; harayah--the lions; slaghinah--being very proud of their strength; para-sankaya--because of suspecting another lion.

TRANSLATION

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

PURPORT

In the higher planetary systems, there are not only different types of human beings, but also animals like lions and elephants. There are trees, and the land is made of emeralds. Such is the creation of the Supreme Personality of Godhead. Srila Bhaktivinoda Thakura has sung in this regard, kesava! tuya jagata vicitra: "My Lord Kesava, Your creation is colorful and full of varieties." Geologists, botanists and other so-called scientists speculate about other planetary systems, but being unable to estimate the varieties on other planets, they falsely imagine that all planets but this one are vacant, uninhabited, and full of dust. Although they cannot even estimate the varieties existing throughout the universe, they are very proud of their knowledge, and they are accepted as learned by persons of a similar caliber. As described in Srimad-Bhagavatam (2.3.19), sva-vid-varahostra-kharaih samstutah purusah pasuh: materialistic leaders are praised by dogs, hogs, camels and asses, and they themselves are also big animals. One should not be satisfied with the knowledge imparted by a big animal. Rather, one must take knowledge from a perfect person like Sukadeva Gosvami. Mahajano yena gatah sa panthah: our duty is to follow the instructions of the mahajanas. There are twelve mahajanas, and Sukadeva Gosvami is one of them.

svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo
balir vaiyasakir vayam

(Bhag. 6.3.20)

Vaiyasaki is Sukadeva Gosvami. Whatever he says we consider to be factual. That is perfect knowledge.

TEXT 7

TEXT

nanaranya-pasu-vrata-
sankula-drony-alankrtah
citra-druma-surodyana-
kalakantha-vihangamah

SYNONYMS

nana--with varieties of; aranya-pasu--jungle animals; vrata--with a multitude; sankula--filled; droni--with valleys; alankrtah--very beautifully decorated; citra--with varieties of; druma--trees; sura-udiyana--in gardens maintained by the demigods; kalakantha--sweetly chirping; vihangamah--birds.

TRANSLATION

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

TEXT 8

TEXT

sarit-sarobhir acchodaih
pulinair mani-valukaih
deva-stri-majjanamoda-
saurabhambv-anilair yutah

SYNONYMS

sarit--with rivers; sarobhih--and lakes; acchodaih--filled with crystal-clear water; pulinaih--beaches; mani--with small gems; valukaih--resembling grains of sand; deva-stri--of the damsels of the demigods; majjana--by bathing (in that water); amoda--bodily fragrance; saurabha--very fragrant; ambu--with the water; anilaih--and the air; yutah--enriched (the atmosphere of Trikuta Mountain).

TRANSLATION

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

PURPORT

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

TEXTS 9-13

TEXT

tasya dronyam bhagavato
varunasya mahatmanah
udyanam rtuman nama
akridam sura-yositam

sarvato 'lankrtam divyair
nitya-puspa-phala-drumaih
mandaraih parijatais ca
patalasoka-campakaih

cutaih piyalaih panasair
amrair amratakair api
kramukair narikelais ca
kharjurair bijapurakaih

madhukaih sala-talais ca
tamalair asanarjunaih
aristodumbara-plaksair
vataih kimsuka-candanaih

picumardaih kovidaraih
saralaih sura-darubhih
drakseksu-rambha-jambubhir
badary-aksabhayamalah

SYNONYMS

tasya--of that mountain (Triakuta); dronyam--in a valley; bhagavatah--of the great personality; varunasya--the demigod Varuna; maha-atmanah--who is a great devotee of the Lord; udyanam--a garden; rtumat--Rtumat; nama--of the name; akridam--a place of sporting pastimes; sura-yositam--of the damsels of the demigods; sarvatah--everywhere; alankrtam--beautifully decorated; divyaih--pertaining to the demigods; nitya--always; puspa--of flowers; phala--and fruits; drumaih--by trees; mandaraih--mandara; parijataih--parijata; ca--also; patala--patala; asoka--asoka; campakaih--campaka; cutaih--cuta fruits; piyalaih--piyala fruits; panasaih--panasa fruits; amraih--mangoes; amratakaih--sour fruits called amrataka; api--also; kramukaih--kramuka fruits; narikelaih--coconut trees; ca--and; kharjuraih--date trees; bijapurakaih--pomegranates; madhukaih--madhuka fruits; sala-talaih--palm fruits; ca--and; tamalaih--tamala trees; asana--asana trees; arjunaih--arjuna trees; arista--arista fruits; udumbara--big udumbara trees; plaksaih--plaksa trees; vataih--banyan trees; kimsuka--red flowers with no scent; candanaih--sandalwood trees; picumardaih--picumarda flowers; kovidaraih--kovidara fruits; saralaih--sarala trees; sura-darubhih--sura-daru trees; draksa--grapes; iksuh--sugarcane; rambha--bananas; jambubhih--jambu fruits; badari--badari fruits; aksa--aksa fruits; abhaya--abhaya fruits; amalaih--amalaki, a sour fruit.

TRANSLATION

In a valley of Triakuta Mountain there was a garden called Rtumat. This garden belonged to the great devotee Varuna and was a sporting place for

the damsels of the demigods. Flowers and fruits grew there in all seasons. Among them were mandaras, parijatas, patalas, asokas, campakas, cutas, piyalas, panasas, mangoes, amratakas, kramukas, coconut trees, date trees and pomegranates. There were madhukas, palm trees, tamalas, asanas, arjunas, aristas, udumbaras, plaksas, banyan trees, kimsukas and sandalwood trees. There were also picumardas, kovidaras, saralas, suradarus, grapes, sugarcane, bananas, jambu, badaris, aksas, abhayas and amalakis.

TEXTS 14-19

TEXT

bilvaih kapitthair jambirair
vrto bhallatakadibhih
tasmin sarah suvipulam
lasat-kancana-pankajam

kumudotpala-kahlara-
satapatra-sriyorjitam
matta-sat-pada-nirghustam
sakuntais ca kala-svanaih

hamsa-karandavakirnam
cakrahvaih sarasair api
jalakukkuta-koyasti-
datyuha-kula-kujitam

matsya-kacchapa-sancara-
calat-padma-rajah-payah
kadamba-vetasa-nala-
nipa-vanjulakair vrtam

kundaih kurubakasokaih
sirisaih kutajengudaih
kubjakaih svarna-yuthibhir
naga-punnaga-jatibhih

mallika-satapatrais ca
madhavi-jalakadibhih
sobhitam tira-jais canyair
nityartubhir alam drumaih

SYNONYMS

bilvaih--bilva trees; kapitthaih--kapittha trees; jambiraih--jambira trees; vrtah--surrounded by; bhallataka-adibhih--bhallataka and other trees; tasmin--in that garden; sarah--a lake; su-vipulam--which was very large; lasat--shining; kancana--golden; pankajam--filled with lotus flowers; kumuda--of kumuda flowers; utpala--utpala flowers; kahlara--kahlara flowers; satapatra--and satapatra flowers; sriya--with the beauty; urjitam--excellent; matta--intoxicated; sat-pada--bees; nirghustam--hummed; sakuntaih--with the chirping of birds; ca--and; kala-svanaih--whose songs were very melodious; hamsa--swans; karandava--karandavas; akirnam--crowded with; cakrahvaih--cakravakas; sarasaih--cranes; api--as well as; jalakukkuta--water chickens; koyasti--koyastis; datyuha--datyuhās; kula--flocks of; kujitam--murmured; matsya--of the fish; kacchapa--and tortoises; sancara--because of the movements; calat--

agitating; padma--of the lotuses; rajah--by the pollen; payah--the water (was decorated); kadamba--kadambas; vetasa--vetasas; nala--nalas; nipa--nipas; vanjulakaih--vanjulakas; vrtam--surrounded by; kundaiih--kundas; kurubaka--kurubakas; asokaiih--asokas; sirisaiih--sirisas; kutaja--kutajas; ingudaiih--ingudas; kubjakaiih--kubjakas; svarna-yuthibhih--svarna-yuthis; naga--nagas; punnaga--punnagas; jatibhih--jatis; mallika--mallikas; satapatraih--satapatras; ca--also; madhavi--madhavis; jalakadibhih--jalakas; sobhitam--adorned; tirajaiih--growing on the banks; ca--and; anyaiih--others; nitya-rtubhih--in all seasons; alam--abundantly; drumaiih--with trees (bearing flowers and fruits).

TRANSLATION

In that garden there was a very large lake filled with shining golden lotus flowers and the flowers known as kumuda, kahlara, utpala and satapatra, which added excellent beauty to the mountain. There were also bilva, kapittha, jambira and bhallataka trees. Intoxicated bumblebees drank honey and hummed with the chirping of the birds, whose songs were very melodious. The lake was crowded with swans, karandavas, cakravakas, cranes, and flocks of water chickens, datyuhas, koyastis and other murmuring birds. Because of the agitating movements of the fish and tortoises, the water was decorated with pollen that had fallen from the lotus flowers. The lake was surrounded by kadamba flowers, vetasa flowers, nalas, nipas, vanjulakas, kundas, kurubakas, asokas, sirisas, kutajas, ingudas, kubjakas, svarna-yuthis, nagas, punnagas, jatis, mallikas, satapatras, jalakas and madhavi-latas. The banks were also abundantly adorned with varieties of trees that yielded flowers and fruits in all seasons. Thus the entire mountain stood gloriously decorated.

PURPORT

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

TEXT 20

TEXT

tatraikada tad-giri-kananasrayah
 karenubhir varana-yutha-pas caran
 sakantakam kicaka-venu-vetravad
 visala-gulmam prarujan vanaspatin

SYNONYMS

tatra--therein; ekada--once upon a time; tat-giri--of that mountain (Trikuta); kanana-asrayah--who lives in the forest; karenubhih--

accompanied by female elephants; varana-yutha-pah--the leader of the elephants; caran--while wandering (toward the lake); sa-kantakam--a place full of thorns; kicaka-venu-vetra-vat--with plants and creepers of different names; visala-gulmam--many thickets; prarujan--breaking; vanah-patin--trees and plants.

TRANSLATION

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

TEXT 21

TEXT

yad-gandha-matrad dharayo gajendra
vyaghradayo vyala-mrgah sakhadgah
mahoragas capi bhayad dravanti
sagaura-krsnah sarabhas camaryah

SYNONYMS

yad-gandha-matrat--simply by the scent of that elephant; harayah--lions; gaja-indrah--other elephants; vyaghra-adayah--ferocious animals like tigers; vyala-mrgah--other ferocious animals; sakhadgah--rhinoceroses; maha-uragah--big, big serpents; ca--also; api--indeed; bhayat--because of fear; dravanti--running away; sa--with; gaura-krsnah--some of them white, some of them black; sarabhah--sarabhas; camaryah--also camaris.

TRANSLATION

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

TEXT 22

TEXT

vrka varaha mahisarksa-salya
gopuccha-salavrka-markatas ca
anyatra ksudra harinah sasadayas
caranty abhita yad-anugrahena

SYNONYMS

vrkah--foxes; varahah--boars; mahisa--buffalos; rksa--bears; salyah--porcupines; gopuccha--a type of deer; salavrka--wolves; markatah--monkeys; ca--and; anyatra--elsewhere; ksudrah--small animals; harinah--deer; sasa-adayah--rabbits and others; caranti--roaming (in the forest); abhitah--without fear; yat-anugrahena--by the mercy of that elephant.

TRANSLATION

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

PURPORT

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

TEXTS 23-24

TEXT

sa gharma-taptah karibhah karenubhir
vrto madacyut-karabhair anudrutah
girim garimna paritah prakampayan
nisevyamano 'likulair madasanaih

saro 'nilam pankaja-renu-rusitam
jighran viduran mada-vihvaleksanah
vrtah sva-yuthena trsarditena tat
sarovarabhyasam athagamad drutam

SYNONYMS

sah--he (the leader of the elephants); gharma-taptah--perspiring; karibhah--by other elephants; karenubhir--as well as female elephants; vrtah--surrounded; mada-cyut--liquor dripping from his mouth; karabhair--by small elephants; anudrutah--was followed; girim--that mountain; garimna--by the weight of the body; paritah--all around; prakampayan--causing to tremble; nisevyamanah--being served; alikulair--by the bumblebees; mada-asanaih--who drank honey; sarah--from the lake; anilam--the breeze; pankaja-renu-rusitam--carrying the dust from the lotus flowers; jighran--smelling; vidurat--from a distance; mada-vihvala--being intoxicated; iksanah--whose vision; vrtah--surrounded; sva-yuthena--by his own associates; trsarditena--who were afflicted by thirst; tat--that; sarovara-abhyasam--to the bank of the lake; atha--thus; agamat--went; drutam--very soon.

TRANSLATION

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

TEXT 25

TEXT

vigahya tasminn amrtambu nirmalam

hemaravindotpala-renu-rusitam
papau nikamam nija-puskaroddhrtam
atmanam adbhih snapayan gata-klamah

SYNONYMS

vigahya--entering; tasmin--into the lake; amrta-ambu--water as pure as nectar; nirmalam--crystal clear; hema--very cold; aravinda-utpala--from the lilies and lotuses; renu--with the dust; rusitam--which was mixed; papau--he drank; nikamam--until fully satisfied; nija--own; puskar-uddhrtam--drawing with his trunk; atmanam--himself; adbhih--with water; snapayan--bathing thoroughly; gata-klamah--was relieved of all fatigue.

TRANSLATION

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

TEXT 26

TEXT

sa puskaroddhrta-sikarambubhir
nipayayan samsnapayan yatha grhi
ghrni karenuh karabhams ca durmado
nacasta krcchram krpano 'ja-mayaya

SYNONYMS

sah--he (the leader of the elephants); puskarena--with his trunk; uddhrta--by drawing out; sikara-ambubhih--and sprinkling the water; nipayayan--causing them to drink; samsnapayan--and bathing them; yatha--as; grhi--a householder; ghrni--always kind (to the members of his family); karenuh--to his wives, the female elephants; karabhan--to the children; ca--as well as; durmadah--who is too attached to the members of his family; na--not; acasta--considered; krcchram--hardship; krpanah--being without spiritual knowledge; aja-mayaya--because of the influence of the external, illusory energy of the Supreme personality of Godhead.

TRANSLATION

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

TEXT 27

TEXT

tam tatra kascin nrpa daiva-codito
graho baliyams carane rusagrahit
yadrcchayaivam vyanam gato gajo
yatha-balam so 'tibalo vicakrame

SYNONYMS

tam--him (Gajendra); tatra--there (in the water); kascit--someone; nrpa--O King; daiva-coditah--inspired by providence; grahah--crocodile; baliyan--very powerful; carane--his foot; rusa--angrily; agrahit--captured; yadrcchaya--occurring due to providence; evam--such; vyasanam--a dangerous position; gatah--having obtained; gajah--the elephant; yatha-balam--according to his strength; sah--he; ati-balah--with great endeavor; vicakrame--tried to get out.

TRANSLATION

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

TEXT 28

TEXT

tathaturam yutha-patim karenavo
vikrsyamanam tarasa baliyasa
vicukrusur dina-dhiyo 'pare gajah
parsni-grahas tarayitum na casakan

SYNONYMS

tatha--then; aturam--that grave condition; yutha-patim--the leader of the elephants; karenavah--his wives; vikrsyamanam--being attacked; tarasa--by the strength; baliyasa--by the strength (of the crocodile); vicukrusuh--began to cry; dina-dhiyah--who were less intelligent; apare--the other; gajah--elephants; parsni-grahah--grasping him from behind; tarayitum--to free; na--not; ca--also; asakan--were able.

TRANSLATION

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

TEXT 29

TEXT

niyudhyator evam ibhendra-nakrayor
vikarsator antarato bahir mithah
samah sahasram vyagaman mahi-pate
sapranyos citram amamsatamarah

SYNONYMS

niyudhyatoh--fighting; evam--in this way; ibha-indra--of the elephant; nakrayoh--and the crocodile; vikarsatoh--pulling; antaratah--in the water; bahih--outside the water; mithah--one another; samah--years; sahasram--one thousand; vyagaman--passed; mahi-pate--O King; sa-pranayoh--

-both alive; citram--wonderful; amamsata--considered; amarah--the demigods.

TRANSLATION

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

TEXT 30

TEXT

tato gajendrasya mano-balaujasam
kalena dirghena mahan abhud vyayah
vikrsyamanasya jale 'vasidato
viparyayo 'bhut sakalam jalaukasah

SYNONYMS

tatah--thereafter; gaja-indrasya--of the King of the elephants; manah--of the strength of enthusiasm; bala--the physical strength; ojasam--and the strength of the senses; kalena--because of years of fighting; dirghena--prolonged; mahan--great; abhut--became; vyayah--the expenditure; vikrsyamanasya--who was being pulled (by the crocodile); jale--into the water (a foreign place); avasidatah--reduced (mental, physical and sensory strength); viparyayah--the opposite; abhut--became; sakalam--all of them; jala-okasah--the crocodile, whose home is the water.

TRANSLATION

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

PURPORT

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

brahmana, ksatriya, vaisya, sudra, brahmacarya, grhastha, vanaprastha and sannyasa. Especially in this age, Kali-yuga, it is advised that no one take sannyasa.

asvamedham gavalambham
sannyasam pala-paitrkam
devarena sutotpattim
kalau panca vivarjayet

(Brahma-vaivarta Purana)

From this we can understand that in this age the sannyasa-asrama is forbidden because people are not strong. Sri Caitanya Mahaprabhu showed us an example in taking sannyasa at the age of twenty-four years, but even Sarvabhauma Bhattacharya advised Sri Caitanya Mahaprabhu to be extremely careful because He had taken sannyasa at an early age. For preaching we give young boys sannyasa, but actually it is being experienced that they are not fit for sannyasa. There is no harm, however, if one thinks that he is unfit for sannyasa; if he is very much agitated sexually, he should go to the asrama where sex is allowed, namely the grhastha-asrama. That one has been found to be very weak in one place does not mean that he should stop fighting the crocodile of maya. One should take shelter of the lotus feet of Krsna, as we shall see Gajendra do, and at the same time one can be a grhastha if he is satisfied with sexual indulgence. There is no need to give up the fight. Sri Caitanya Mahaprabhu therefore recommended, sthane sthitah sruti-gatam tanu-van-manobhih. One may stay in whichever asrama is suitable for him; it is not essential that one take sannyasa. If one is sexually agitated, he can enter the grhastha-asrama. But one must continue fighting. For one who is not in a transcendental position, to take sannyasa artificially is not a very great credit. If sannyasa is not suitable, one may enter the grhastha-asrama and fight maya with great strength. But one should not give up the fighting and go away.

TEXT 31

TEXT

ittham gajendrah sa yadapa sankatam
pranasya dehi vivaso yadrcchaya
aparayann atma-vimoksane ciram
dadhyav imam buddhim athabhyapadyata

SYNONYMS

ittham--in this way; gaja-indrah--the King of the elephants; sah--he; yada--when; apa--obtained; sankatam--such a dangerous position; pranasya--of life; dehi--who is embodied; vivasah--circumstantially helpless; yadrcchaya--by the will of providence; aparayan--being unable; atma-vimoksane--to save himself; ciram--for a long time; dadhyau--began to think seriously; imam--this; buddhim--decision; atha--thereupon; abhyapadyata--reached.

TRANSLATION

When the King of the elephants saw that he was under the clutches of the crocodile by the will of providence and, being embodied and circumstantially helpless, could not save himself from danger, he was

extremely afraid of being killed. He consequently thought for a long time and finally reached the following decision.

PURPORT

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

catur-vidha bhajante mam
janah sukrtino 'rjuna
arto jijnasur artharthi
jnani ca bharatarsabha

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

TEXT 32

TEXT

na mam ime jnataya aturam gajah
kutah karinyah prabhavanti mocitum
grahena pasena vidhatur avrto
'py aham ca tam yami param parayanam

SYNONYMS

na--not; mam--me; ime--all these; jnatayah--friends and relatives (the other elephants); aturam--in my distress; gajah--the elephant; kutah--how; karinyah--my wives; prabhavanti--are able; mocitum--to deliver (from this dangerous position); grahena--by the crocodile; pasena--by the network of ropes; vidhatuh--of providence; avrtah--captured; api--although (I am in such a position); aham--I; ca--also; tam--that (Supreme Personality of Godhead); yami--take shelter of; param--who is transcendental; parayanam--and who is the shelter of even the exalted demigods like Brahma and Siva.

TRANSLATION

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

PURPORT

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

balasya neha saranam pitarau nrsimha
nartasya cagadam udanvati majjato nauh
taptasya tat-pratividhir ya ihanjasestas
tavad vibho tanu-bhrtam tvad-upeksitanam

(Bhag. 7.9.19)

We may invent so many ways to be happy or to counteract the dangers of this material world, but unless our attempts are sanctioned by the Supreme Personality of Godhead, they will never make us happy. Those who try to be happy without taking shelter of the Supreme Personality of Godhead are mudhas, rascals. Na mam duskrino mudahah prapadyante naradhamah. Those who are the lowest of men refuse to take to Krsna consciousness because they think that they will be able to protect themselves without Krsna's care. This is their mistake. The decision of the King of the elephants, Gajendra, was correct. In such a dangerous position, he sought shelter of the Supreme Personality of Godhead.

TEXT 33

TEXT

yah kascaneso balino 'ntakoragat
pracanda-vegad abhidhavato bhramam
bhitam prapannam paripati yad-bhayan
mrtyuh pradhavaty aranam tam imahi

SYNONYMS

yah--He who (the Supreme Personality of Godhead); kascana--someone; isah--the supreme controller; balinah--very powerful; antaka-uragat--from the great serpent of time, which brings death; pracanda-vegat--whose force is fearful; abhidhavatah--who is chasing; bhramam--endlessly (every hour and every minute); bhitam--one who is afraid of death; prapannam--who is surrendered (to the Supreme Personality of Godhead); paripati--He protects; yat-bhayat--from fear of the Lord; mrtyuh--death itself; pradhavati--runs away; aranam--the actual shelter of everyone; tam--unto Him; imahi--I surrender or take shelter.

TRANSLATION

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

PURPORT

One who is intelligent understands that there is a great and supreme authority above everything. That great authority appears in different incarnations to save the innocent from disturbances. As confirmed in Bhagavad-gita (4. 8), paritranya sadhunam vinasaya ca duskrtam: the Lord appears in His various incarnations for two purposes--to annihilate the duskrti, the sinful, and to protect His devotees. The King of the elephants decided to surrender unto Him. This is intelligent. One must know that great Supreme Personality of Godhead and surrender unto Him. The Lord comes personally to instruct us how to be happy, and only fools and rascals do not see by intelligence this supreme authority, the Supreme Person. In the sruti-mantra it is said:

bhisasmad vatah pavate
bhisodeti suryah
bhisasmad agnis candras ca
mrtyur dhavati pancamah

(Taittiriya Upanisad 2.8)

It is out of fear of the Supreme Personality of Godhead that the wind is blowing, that the sun is distributing heat and light, and that death is chasing everyone. Thus there is a supreme controller, as confirmed in Bhagavad-gita (9.10): mayadhyaksena prakrtih suyate sacaracaram. This material manifestation is working so well because of the supreme controller. Any intelligent person, therefore, can understand that there is a supreme controller. Furthermore, the supreme controller Himself appears as Lord Krsna, as Lord Caitanya Mahaprabhu and as Lord Ramacandra to give us instructions and to show us by example how to surrender unto the Supreme personality of Godhead. Yet those who are duskrti, the lowest of men, do not surrender (na mam duskrtino mudhah prapadyante naradhamah).

In Bhagavad-gita the Lord clearly says, mrtyuh sarva-haras caham: "I am all-devouring death." Thus mrtyu, or death, is the representative who takes everything away from the living entity who has accepted a material body. No one can say, "I do not fear death." This is a false proposition. Everyone fears death. However, one who seeks shelter of the Supreme Personality of Godhead can be saved from death. One may argue, "Does the devotee not die?" The answer is that a devotee certainly must give up his body, for the body is material. The difference is, however, that for one who surrenders to Krsna fully and who is protected by Krsna, the present body is his last; he will not again receive a material body to be subjected to death. This is assured in Bhagavad-gita (4.9). Tyaktva deham punar janma naiti mam eti so'rjuna: a devotee, after giving up his body, does not accept a material body, but returns home, back to Godhead. We are always in danger because at any moment death can take place. It is not that only Gajendra, the King of the elephants, was afraid of death. Everyone should fear death because everyone is caught by the crocodile of

eternal time and may die at any moment. The best course, therefore, is to seek shelter of Krsna, the Supreme Personality of Godhead, and be saved from the struggle for existence in this material world, in which one repeatedly takes birth and dies. To reach this understanding is the ultimate goal of life.

Thus end the Bhaktivedanta purports of the Eighth Canto, Second Chapter, of the Srimad-Bhagavatam, entitled "The Elephant Gajendra's Crisis."

Chapter Three

Gajendra's Prayers of Surrender

In this chapter, the prayers by Gajendra, the King of the elephants, are described. It appears that the King of the elephants was formerly a human being known as Indradyumna and that he learned a prayer to the Supreme Lord. Fortunately he remembered that prayer and began to chant it to himself. First he offered his respectful obeisances to the Supreme Personality of Godhead, and because of his awkward position in having been attacked by the crocodile, he expressed his inability to recite prayers nicely. Nonetheless, he tried to chant the mantra and expressed himself in appropriate words as follows.

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

"The self-effulgent material form of the Supreme Personality of Godhead is adored by nondevotees, His impersonal form is adored by those advanced in spiritual knowledge, and His feature as the localized Supersoul is appreciated by yogis. But His original form as a person is

understood only by devotees. That Supreme Personality of Godhead is competent to dissipate the darkness of the conditioned soul through His instructions in Bhagavad-gita. He is the ocean of transcendental qualities and can be understood only by liberated persons freed from the bodily concept of life. By His causeless mercy, the Lord can rescue the conditioned soul from the material clutches and enable him to return home, back to Godhead, to become His personal associate. Nonetheless, a pure devotee does not aspire to go back to Godhead; he is simply satisfied with executing his service in this material world. A pure devotee does not ask anything from the Supreme Personality of Godhead. His only prayer is to be freed from the material conception of life and to be engaged in the Lord's transcendental loving service."

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

TEXT 1

TEXT

sri-badarayanir uvaca
 evam vyavasito buddhya
 samadhaya mano hrđi
 jajapa paramam japyam
 prag-janmany anusiksitam

SYNONYMS

sri-badarayanir uvaca--Sri Sukadeva Gosvami said; evam--thus; vyavasitah--fixed; buddhya--by intelligence; samadhaya--for concentration; manah--the mind; hrđi--in consciousness or in the heart; jajapa--he chanted; paramam--a supreme; japyam--mantra he had learned from great devotees; prak-janmani--in his previous birth; anusiksitam--practiced.

TRANSLATION

Sri Sukadeva Gosvami continued: Thereafter, the King of the elephants, Gajendra, fixed his mind in his heart with perfect intelligence and chanted a mantra which he had learned in his previous birth as Indradyumna and which he remembered by the grace of Krsna.

PURPORT

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

tatra tam buddhi-samyogam
 labhate paurva-dehikam
 yatate ca tato bhuyah
 samsiddhau kuru-nandana

purvabhyasena tenaiva
 hriyate hy avaso 'pi sah

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

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

TEXT 2

TEXT

sri-gajendra uvaca
om namo bhagavate tasmai
yata etac cid-atmakam
purusayadi-bijaya
paresayabhidhimahi

SYNONYMS

sri-gajendrah uvaca--Gajendra, the King of elephants, said; om--O my Lord; namah--I offer my respectful obeisances unto You; bhagavate--unto the Supreme Personality of Godhead; tasmai--unto Him; yatah--from whom; etat--this body and the material manifestation; cit-atmakam--is moving due to consciousness (the spirit soul); purusaya--unto the Supreme Person; adi-bijaya--who is the origin or root cause of everything; para-isaya--who is supreme, transcendental and worshipable for such exalted persons as Brahma and Siva; abhidhimahi--let me meditate upon Him.

TRANSLATION

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

PURPORT

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

Omkara (*pranava*) is the symbolic sound representation of the Supreme Personality of Godhead. *Om tat sad iti nirdeso brahmanas tri-vidhah smrtah*: the three words *om tat sat* immediately invoke the Supreme Person. Therefore Krsna says that He is *omkara* in all the Vedic mantras (*pranavah sarva-vedesu*). The Vedic mantras are pronounced beginning with *omkara* to indicate immediately the Supreme Personality of Godhead. *Srimad-Bhagavatam*, for example, begins with the words *om namo bhagavate vasudevaya*. There is no difference between the Supreme Personality of Godhead, Vasudeva, and *omkara* (*pranava*). We should be careful to understand that *omkara* does not indicate anything *nirakara*, or formless. Indeed, this verse immediately says, *om namo bhagavate*. *Bhagavan* is a person. Thus *omkara* is the representation of the Supreme Person. *Omkara* is not meant to be impersonal, as the *Mayavadi* philosophers consider it to be. This is distinctly expressed here by the word *purusaya*. The supreme truth addressed by *omkara* is *purusa*, the Supreme Person; He is not impersonal. Unless He is a person, how can He control the great, stalwart controllers of this universe? Lord Visnu, Lord Brahma and Lord Siva are the supreme controllers of this universe, but Lord Visnu is offered obeisances even by Lord Siva and Lord Brahma. Therefore this verse uses the word *paresaya*, which indicates that the Supreme Personality of Godhead is worshiped by exalted demigods. *Paresaya* means *paramesvara*. Lord Brahma and Lord Siva are *isvaras*, great controllers, but Lord Visnu is *paramesvara*, the supreme controller.

TEXT

yasminn idam yatas cedam
yenedam ya idam svayam
yo 'smat parasmac ca paras
tam prapadye svayambhuvam

SYNONYMS

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

TRANSLATION

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

PURPORT

In Bhagavad-gita (9.4) the Lord says, maya tatam idam sarvam jagad avyakta-murtina: "I am the Supreme Personality of Godhead, but everything rests upon My energy, just as an earthen pot rests on the earth." The place where an earthen pot rests is also earth. Then again, the earthen pot is manufactured by a potter, whose body is a product of earth. The potter's wheel with which the pot is made is an expansion of earth, and the ingredients from which the pot are made are also earth. As confirmed in the sruti-mantra, yato va imani bhutani jayante. yena jatani jivanti yat prayanti abhisamvisanti. The original cause of everything is the Supreme Personality of Godhead, and after being annihilated, everything enters into Him (prakrtim yanti mamikam). Thus the Supreme Lord, the Personality of Godhead--Lord Ramacandra or Lord Krsna--is the original cause of everything.

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." (Brahma-samhita 5.1) The Lord is the cause for everything, but there is no cause for Him. Sarvam khalv idam brahma. Mat-sthani sarva-bhutani na caham tesv avasthitah. Although He is everything, His personality is different from the cosmic manifestation.

TEXT

yah svatmanidam nija-mayayarpitam
kvacid vibhatam kva ca tat tirohitam
aviddha-drk saksy ubhayam tad iksate
sa atma-mulo 'vatu mam parat-parah

SYNONYMS

yah--the Supreme Personality of Godhead who; sva-atmani--in Him; idam--this cosmic manifestation; nija-mayaya--by His own potency; arpitam--invested; kvacit--sometimes, at the beginning of a kalpa; vibhatam--it is manifested; kva ca--sometimes, during dissolution; tat--that (manifestation); tirohitam--not visible; aviddha-drk--He sees everything (in all these circumstances); saksi--the witness; ubhayam--both (manifestation and annihilation); tat iksate--sees everything, without loss of sight; sah--that Supreme Personality of Godhead; atma-mulah--self-sufficient, having no other cause; avatu--please give protection; mam--unto me; parat-parah--He is transcendental to transcendental, or above all transcendence.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead has multipotencies (parasya saktir vividhaiva sruyate). Therefore, as soon as He likes, He uses one of His potencies, and by that expansion He creates this cosmic manifestation. Again, when the cosmic manifestation is annihilated, it rests in Him. Nonetheless, He is infallibly the supreme observer. Under any circumstances, the Supreme Lord is changeless. He is simply a witness and is aloof from all creation and annihilation.

TEXT 5

TEXT

kalena pancatvam itesu krtsnaso
lokesu palesu ca sarva-hetusu
tamas tadasid gahanam gabhiram
yas tasya pare 'bhivirajate vibhuh

SYNONYMS

kalena--in due course of time (after millions and millions of years); pancatvam--when everything illusory is annihilated; itesu--all transformations; krtsnasah--with everything within this cosmic manifestation; lokesu--all the planets, or everything that exists; palesu--maintainers like Lord Brahma; ca--also; sarva-hetusu--all causative existences; tamah--great darkness; tada--then; asit--was; gahanam--very dense; gabhiram--very deep; yah--the Supreme Personality of

Godhead who; tasya--this dark situation; pare--over and above;
abhivirajate--exists or shines; vibhuh--the Supreme.

TRANSLATION

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

PURPORT

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

TEXT 6

TEXT

na yasya deva rsayah padam vidur
jantuh punah ko 'rhati gantum iritum
yatha natasyakrtibhir vicestato
duratyayanukramanah sa mavatu

SYNONYMS

na--neither; yasya--He of whom; devah--the demigods; rsayah--great sages; padam--position; viduh--can understand; jantuh--unintelligent living beings like animals; punah--again; kah--who; arhati--is able; gantum--to enter into the knowledge; iritum--or to express by words; yatha--as; natasya--of the artist; akrtibhih--by bodily features; vicestatah--dancing in different ways; duratyaya--very difficult; anukramanah--His movements; sah--that Supreme Personality of Godhead; ma--unto me; avatu--may give His protection.

TRANSLATION

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

PURPORT

A similar understanding was expressed by Kuntidevi. The Supreme Lord exists everywhere, within and without. He even exists within the heart. Sarvasya caham hr̥di sannivisto. Isvarah sarva-bhutanam hr̥d-dese 'rjuna tisthati. Thus it is indicated that one can find the Supreme Lord within one's heart. There are many, many yogis trying to find Him. Dhyānavasthita-tad-gatena manasa pasyanti yam yoginah. Nonetheless, even great yogis, demigods, saints and sages have been unable to understand the bodily features of that great artist, nor could they understand the meaning of His movements. What then is to be said of ordinary speculators like the so-called philosophers of this material world? For them He is impossible to understand. Therefore we must accept the statements given by the Supreme when He kindly incarnates to instruct us. We must simply accept the word of Lord Rāmacandra, Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu and follow in Their footsteps. Then it may be possible for us to know the purpose of Their incarnations.

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

(Bg. 4.9)

If by the Lord's grace one can understand Him, one will immediately be delivered, even within his material body. The material body will no longer have any function, and whatever activities take place with the body will be activities of Kṛṣṇa consciousness. In this way one may give up his body and return home, back to Godhead.

TEXT 7

TEXT

didrksavo yasya padam sumangalam
 vimukta-sanga munayah susadhavah
 caranty aloka-vratam avranam vane
 bhutatma-bhutih suhrdah sa me gatih

SYNONYMS

didrksavah--those who desire to see (the Supreme Personality of Godhead); yasya--of Him; padam--the lotus feet; su-mangalam--all-auspicious; vimukta-sangah--persons who are completely disinfected of material conditions; munayah--great sages; su-sadhavah--those who are highly elevated in spiritual consciousness; caranti--practice; aloka-vratam--vows of brahmacarya, vanaprastha or sannyasa; avranam--without any fault; vane--in the forest; bhuta-atma-bhutih--those who are equal to all living entities; suhrdah--those who are friends to everyone; sah--that same Supreme Personality of Godhead; me--my; gatih--destination.

TRANSLATION

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

PURPORT

This verse describes the qualifications for devotees or persons highly elevated in spiritual consciousness. Devotees are always equal to everyone, seeing no distinction between lower and higher classes. panditah sama-darsinah. They look upon everyone as a spirit soul who is part and parcel of the Supreme Lord. Thus they are competent to search for the Supreme Personality of Godhead. Understanding that the Supreme Personality of Godhead is the friend of everyone (suhrdam sarva-bhutanam), they act as friends of everyone on behalf of the Supreme Lord. Making no distinction between one nation and another or one community and another, they preach Krsna consciousness, the teachings of Bhagavad-gita, everywhere. Thus they are competent to see the lotus feet of the Lord. Such preachers in Krsna consciousness are called paramahamsas. As indicated by the word vimukta-sanga, they have nothing to do with material conditions. One must take shelter of such a devotee in order to see the Supreme Personality of Godhead.

TEXTS 8-9

TEXT

na vidyate yasya ca janma karma va
na nama-rupe guna-dosa eva va
tathapi lokapyaya-sambhavaya yah
sva-mayaya tany anukalam rcchati

tasmai namah paresaya
brahmane 'nanta-saktaye
arupayoru-rupaya
nama ascarya-karmane

SYNONYMS

na--not; vidyate--there is; yasya--of whom (the Supreme Personality of Godhead); ca--also; janma--birth; karma--activities; va--or; na--nor; nama-rupe--any material name or material form; guna--qualities; dosah--fault; eva--certainly; va--either; tathapi--still; loka--of this cosmic manifestation; apyaya--who is the destruction; sambhavaya--and creation; yah--He who; sva-mayaya--by His own potency; tani--activities; anukalam--eternally; rcchati--accepts; tasmai--unto Him; namah--I offer my obeisances; para--transcendental; isaya--who is the supreme controller; brahmane--who is the Supreme Brahman (Parabrahman); ananta-saktaye--with unlimited potency; arupaya--possessing no material form; uru-rupaya--possessing various forms as incarnations; namah--I offer my obeisances; ascarya-karmane--whose activities are wonderful.

TRANSLATION

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

PURPORT

In the Visnu Purana it is said, gunams ca dosams ca mune vyatita samasta-kalyana-gunatmako hi. The Supreme Personality of Godhead has no material form, qualities or faults. He is spiritual and is the only reservoir of all spiritual qualities. As stated in Bhagavad-gita (4.8) by the Supreme Personality of Godhead, paritranaya sadhunam vinasaya ca duskrtam. The Lord's activities of saving the devotees and annihilating the demons are transcendental. Anyone annihilated by the Supreme Personality of Godhead gets the same result as a devotee who is protected by the Lord; both of them are transcendently promoted. The only difference is that a devotee goes directly to the spiritual planets and becomes an associate of the Supreme Lord, whereas demons are promoted to brahmaloka, the impersonal effulgence of the Lord. Both of them, however, are transcendently promoted. The Lord's killing or annihilating of the demons is not exactly like the killing of this material world. Although He appears to act within the modes of material nature, He is nirguna, above the modes of nature. His name is not material; otherwise how could one get liberation by chanting Hare Krsna, Hare Rama? The names of the Lord like Rama and Krsna are nondifferent from the person Rama and Krsna. Thus by chanting the Hare Krsna mantra one constantly associates with Rama and Krsna, the Supreme Personality of Godhead, and therefore becomes liberated. A practical example is Ajamila, who always remained transcendental to his activities simply by chanting the name Narayana. If this was true of Ajamila, what is to be said of the Supreme Lord? When the Lord comes to this material world, He does not become a product of matter. This is confirmed throughout Bhagavad-gita (janma-karma ca me divyam, avajananti mam mudhah manusim tanum asritam). Therefore, when the Supreme Personality of Godhead--Rama or Krsna--descends to act transcendently for our benefit, we should not consider Him an ordinary human being. When the Lord comes, He does so on the basis of His spiritual potency (sambhavamy atma-mayaya). Because He is not forced to come by the material energy, He is always transcendental. One should not consider the Supreme Lord an ordinary human being. Material names and forms are contaminated, but spiritual name and spiritual form are transcendental.

TEXT 10

TEXT

nama atma-pradipaya
saksine paramatmane
namo giram viduraya
manasas cetasam api

SYNONYMS

namah--I offer my respectful obeisances; atma-pradipaya--unto He who is self-effulgent or who gives enlightenment to the living entities; saksine--who is situated in everyone's heart as a witness; parama-atmane--unto the Supreme Soul, the Supersoul; namah--I offer my respectful obeisances; giram--by words; viduraya--who is impossible to reach; manasah--by the mind; cetasam--or by consciousness; api--even.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, the self-effulgent Supersoul, who is the witness in everyone's

heart, who enlightens the individual soul and who cannot be reached by exercises of the mind, words or consciousness.

PURPORT

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

TEXT 11

TEXT

sattvena pratilabhyaya
naiskarmyena vipascita
namah kaivalya-nathaya
nirvana-sukha-samvide

SYNONYMS

sattvena--by pure devotional service; *prati-labhyaya*--unto the Supreme Personality of Godhead, who is achieved by such devotional activities; *naiskarmyena*--by transcendental activities; *vipascita*--by persons who are sufficiently learned; *namah*--I offer my respectful obeisances; *kaivalya-nathaya*--unto the master of the transcendental world; *nirvana*--for one completely freed from material activities; *sukha*--of happiness; *samvide*--who is the bestower.

TRANSLATION

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

PURPORT

As stated in *Bhagavad-gītā*, the Supreme Personality of Godhead can be understood only by devotional service. *Bhaktya mam abhijanati yavan yas casmi tattvatah*. If one wants to know the Supreme Personality of Godhead in truth, one must take to the activities of devotional service. These activities are called *sattva* or *suddha-sattva*. In the material world, activities of goodness, which are symptomatic of a pure brahmana, are appreciated. But the activities of devotional service are *suddha-sattva*; in other words, they are on the transcendental platform. Only by devotional service can one understand the Supreme.

Devotional service is called *naiskarmya*. Mere negation of material activity will not endure. *Naiskarmyam apy acyuta-bhava-varjitam*. Unless one performs activities with reference to Kṛṣṇa consciousness, cessation of material activities will not be helpful. In hopes of achieving *naiskarmya*, freedom from material action, many highly elevated *sannyasis* stopped their activities, yet they failed and returned to the material

platform to act as materialistic persons. But once one is engaged in the spiritual activities of bhakti-yoga, one does not fall down. Our Krsna consciousness movement is therefore an attempt to engage everyone always in spiritual activity, by which one becomes transcendental to material actions. The spiritual activities of bhakti-marga--sravanam kirtanam visnoh smaranam pada-sevanam--lead one to understand the Supreme Personality of Godhead. Therefore, as stated here, sattvena pratilabhyaya naiskarmyena vipascita: "The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of bhakti-yoga."

The Gopala-tapani Upanisad (15) says, bhaktir asya bhajanam tad ihamutropadhi-nairasyenaivamusmin manasah kalpanam etad eva ca naiskarmyam. This is a definition of naiskarmya. One acts in naiskarmya when he fully engages in Krsna conscious activities without material desires to enjoy, either here or in the upper planetary systems, in the present life or in a future life (iha-amutra). Anyabhilasita-sunyam. When one is freed from all contamination and he acts in devotional service under the direction of the spiritual master, one is on the platform of naiskarma. By such transcendental devotional service, the Lord is served. I offer my respectful obeisances unto Him.

TEXT 12

TEXT

namah santaya ghoraya
mudhaya guna-dharmine
nirvisesaya samyaya
namo jnana-ghanaya ca

SYNONYMS

namah--all obeisances; santaya--unto He who is above all material qualities and completely peaceful, or unto Vasudeva, the Supersoul in every living entity; ghoraya--unto the fierce forms of the Lord like Jamadagnya and Nrsimhadeva; mudhaya--the form of the Lord as an animal, such as the boar; guna-dharmine--who accepts different qualities within the material world; nirvisesaya--who is without material qualities, being fully spiritual; samyaya--Lord Buddha, the form of nirvana, wherein the material qualities stop; namah--I offer my respectful obeisances; jnana-ghanaya--who is knowledge or the impersonal Brahman; ca--also.

TRANSLATION

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

PURPORT

In the previous verses it has been described that although the Supreme Personality of Godhead has no material form, He accepts innumerable forms to favor His devotees and kill the demons. As stated in Srimad-Bhagavatam, there are so many incarnations of the Supreme Personality of

Godhead that they are like the waves of a river. The waves of a river flow incessantly, and no one can count how many waves there are. Similarly, no one can calculate when and how the different incarnations of the Lord appear according to the necessities of time, place and candidates. The Lord appears perpetually. As Kṛṣṇa says in Bhagavad-gītā (4.7):

yada yada hi dharmasya
glānir bhavati bhārata
abhyutthanam adharmasya
tadātmanam sṛjamy aham

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

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

TEXT 13

TEXT

kṣetra-jñāya namaḥ tubhyam
sarvadyakṣaya sakṣine
puruṣātmā-mūlaya
mūla-prakṛtaye namaḥ

SYNONYMS

kṣetra-jñāya--unto the one who knows everything of the external body; namaḥ--I offer my respectful obeisances; tubhyam--unto You; sarva--everything; adhyakṣaya--who are superintending, managing; sakṣine--who are the witness, Paramātmā, or antaryāmi; puruṣāya--the Supreme Person; ātmā-mūlaya--who are the original source of everything; mūla-prakṛtaye--unto the puruṣa-avatāra, the origin of prakṛti and pradhāna; namaḥ--I offer my respectful obeisances.

TRANSLATION

I beg to offer my respectful obeisances unto You, who are the Supersoul, the superintendent of everything, and the witness of all that

occurs. You are the Supreme Person, the origin of material nature and of the total material energy. You are also the owner of the material body. Therefore, You are the supreme complete. I offer my respectful obeisances unto You.

PURPORT

In Bhagavad-gita (13.3) the Lord says, ksetra jnam capi mam viddhi sarva-ksetresu bharata: "O scion of Bharata, you should understand that I am also the knower in all bodies." Every one of us is thinking, "I am this body" or "This is my body," but actually the truth is different. Our bodies are given to us by the supreme proprietor. The living entity, who is also ksetra jna, or the knower of the body, is not the body's only proprietor; the actual proprietor of the body is the Supreme Personality of Godhead, who is the supreme ksetra jna. For example, we may rent and occupy a house, but actually the owner of the house is the landlord. Similarly, we may be allotted a certain type of body as a facility with which to enjoy this material world, but the actual proprietor of the body is the Supreme Personality of Godhead. He is called sarvadyakṣa because everything in the material world works under His supervision. This is confirmed in Bhagavad-gita (9.10), wherein the Lord says, mayadyakṣena prakṛtiḥ suyate sacācāram: "This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings." From prakṛti, or material nature, come so many varieties of living entities, including aquatics, plants, trees, insects, birds, animals, human beings and demigods. prakṛti is the mother, and the Supreme Personality of Godhead is the father (aham bija-pradah pita).

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

sarva-yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad yonir
aham bija-pradah pita

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

TEXT 14

TEXT

sarvendriya-guna-draṣṭre

sarva-pratyaya-hetave
asata cchayayuktaya
sad-abhasaya te namah

SYNONYMS

sarva-indriya-guna-drastre--unto the seer of all objectives pursued by the senses; sarva-pratyaya-hetave--who is the solution to all doubts (and without whose help one cannot solve all doubts and inabilities); asata--with the manifestation of unreality or illusion; chayaya--because of the resemblance; uktaya--called; sat--of reality; abhasaya--unto the reflection; te--unto You; namah--I offer my respectful obeisances.

TRANSLATION

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

PURPORT

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

The word sarva-pratyaya-hetave is explained by Srila Visvanatha Cakravarti Thakura, who says that a result gives one a glimpse of its cause. For example, since an earthen pot is the result of the actions of a potter, by seeing the earthen pot one can guess at the existence of the potter. Similarly, this material world resembles the spiritual world, and any intelligent person can guess how it is acting. As explained in Bhagavad-gita, mayadhyaksena prakrtih suyate sa-caracaram. The activities of the material world suggest that behind them is the superintendence of the Lord.

TEXT 15

TEXT

namo namas te 'khila-karanaya
niskaranayadbhuta-karanaya
sarvagamamnaya-maharnavaya
namo 'pavargaya parayanaya

SYNONYMS

namah--I offer my respectful obeisances; namah--again I offer my respectful obeisances; te--unto You; akhila-karanaya--unto the supreme cause of everything; niskaranaya--unto You who are causeless; adbhuta-karanaya--the wonderful cause of everything; sarva--all; agama-amnaya--unto the source of the parampara system of all Vedic knowledge; maha-arnavaya--the great ocean of knowledge, or the great ocean wherein all the rivers of knowledge merge; namah--I offer my obeisances; apavargaya--unto You who can give deliverance or liberation; para-ayanaya--the shelter of all transcendentalists.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead is described herein as the wonderful cause. He is wonderful in the sense that although there may be unlimited emanations from the Supreme Personality of Godhead (janmady asya yatah), He always remains complete (purnasya purnam adaya purnam evavasisyate). In our experience in the material world, if we have a bank balance of one million dollars, as we withdraw money from the bank the balance gradually diminishes until it becomes nil. However, the Supreme Lord, the Personality of Godhead, is so complete that although innumerable Personalities of Godhead expand from Him, He remains the same Supreme Personality of Godhead. Purnasya purnam adaya purnam evavasisyate. Therefore He is the wonderful cause. Govindam adi-purusam tam aham bhajami.

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." (Brahma-samhita 5.1)

Even in this material world, we can understand that the sun has existed for millions of years and has given off heat and light since its creation, yet the sun still retains its power and never changes. What then is to be said of the supreme cause, param brahma, Krsna? Everything emanates from Him perpetually, yet He maintains His original form (sac-cid-ananda-vigraha). Krsna personally says in Bhagavad-gita (10.8),

mattah sarvam pravartate: "Everything emanates from Me." Everything emanates from Krsna eternally, yet He is the same Krsna and does not change. Therefore He is the shelter of all transcendentalists who are eager to get free from material bondage.

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

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Krsna, the Supreme Personality of Godhead, by rendering transcendental loving service." (Bhag. 2.3.10) Param brahma, the Supreme Lord, and param dhama, the supreme repose, is Krsna. Therefore anyone who desires anything--whether he be a karmi, a jnani or a yogi--should try to perceive the Supreme Personality of Godhead very seriously, and all of his desires will be fulfilled. The Lord says, ye yatha mam prapadyante tams tathaiva bhajamy aham: "As the living entities surrender unto Me, I reward them accordingly." Even the karmi who wants everything for his enjoyment can get it from Krsna. For Krsna, supplying what he wants is not at all difficult. Actually, however, one should worship Krsna, the Supreme Personality of Godhead, for the sake of getting liberation.

Vedais ca sarvair aham eva vedyah. By studying the Vedic literature, one should understand Krsna. As confirmed here, sarvagamamnaya-maharnavaya. He is the ocean, and all Vedic knowledge flows toward Him. Therefore, intelligent transcendentalists take shelter of the Supreme Personality of Godhead (sarva-dharman parityajya mam ekam saranam vraja). This is the ultimate goal.

TEXT 16

TEXT

gunarani-cchanna-cid-usmapaya
tat-ksobha-visphurjita-manasaya
naiskarmya-bhavena vivarjitagama-
svayam-prakasaya namas karomi

SYNONYMS

guna--by the three gunas, the modes of material nature (sattva, rajas and tamas); arani--by arani wood; channa--covered; cit--of knowledge; usmapaya--unto He whose fire; tat-ksobha--of the agitation of the modes of material nature; visphurjita--outside; manasaya--unto He whose mind; naiskarmya-bhavena--because of the stage of spiritual understanding; vivarjita--in those who give up; agama--Vedic principles; svayam--personally; prakasaya--unto He who is manifest; namas karomi--I offer my respectful obeisances.

TRANSLATION

My Lord, as the fire in arani wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the Vedic literatures. Because such advanced souls

are transcendental, You personally appear in their pure minds. Therefore I offer my respectful obeisances unto You.

PURPORT

In Bhagavad-gita (10.11) it is said:

tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhava stho
jnana-dipena bhasvata

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

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah

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

TEXT 17

TEXT

madrk prapanna-pasu-pasa-vimoksanaya
muktaya bhuri-karunaya namo 'layaya
svamsena sarva-tanu-bhrn-manasi pratita-
pratyag-drse bhagavate brhate namas te

SYNONYMS

madrk--like me; prapanna--surrendered; pasu--an animal; pasa--from entanglement; vimoksanaya--unto He who releases; muktaya--unto the Supreme, who is untouched by the contamination of material nature; bhuri-karunaya--who are unlimitedly merciful; namah--I offer my respectful obeisances; alayaya--who are never inattentive or idle (for the purpose of my deliverance); sva-amsena--by Your partial feature as Paramatma;

sarva--of all; tanu-bhrt--the living entities embodied in material nature; manasi--in the mind; pratita--who are acknowledged; pratyak-drse--as the direct observer (of all activities); bhagavate--unto the Supreme Personality of Godhead; brhate--who are unlimited; namah--I offer my respectful obeisances; te--unto You.

TRANSLATION

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

PURPORT

The words brhate namas te have been explained by Srila Visvanatha Cakravarti Thakura: brhate sri-krsnaya. The Supreme Personality of Godhead is Krsna. There are many tattvas, such as visnu-tattva, jiva-tattva and sakti-tattva, but above everything is the visnu-tattva, which is all-pervading. This all-pervading feature of the Supreme Personality of Godhead is explained in Bhagavad-gita (10.42), wherein the Lord says:

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." Thus Krsna says that the entire material world is maintained by His partial representation as Paramatma. The Lord enters every universe as Garbhodakasayi Visnu and then expands Himself as Ksirodakasayi Visnu to enter the hearts of all living entities and even enter the atoms. Andantara-stha-paramanu-cayantara-stham. Every universe is full of atoms, and the Lord is not only within the universe but also within the atoms. Thus within every atom the Supreme Lord exists in His Visnu feature as Paramatma, but all the visnu-tattvas emanate from Krsna. As confirmed in Bhagavad-gita (10.2), aham adir hi devanam: Krsna is the adi, or beginning, of the devas of this material world--Brahma, Visnu and Mahesvara. Therefore He is described here as bhagavate brhate. Everyone is bhagavan--everyone possesses opulence--but Krsna is brhan bhagavan, the possessor of unlimited opulence. Isvarah paramah krsnah. Krsna is the origin of everyone. Aham sarvasya prabhavah. Even Brahma, Visnu and Mahesvara come from Krsna. Mattah parataram nanyat kincid asti dhananjaya: there is no personality superior to Krsna. Therefore Visvanatha Cakravarti Thakura says that bhagavate brhate means "unto Sri Krsna."

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

yasyatma-buddhih kunape tri-dhatuke
sva-dhih kalatradisu bhauma ijya-dhih
yat tirtha-buddhih salile na karhicij
janeshv abhijnesu sa eva go-kharah

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

Only Krsna can deliver us from this material existence. Indeed, He is always trying to deliver us. Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati. He is within our hearts and is not at all inattentive. His only aim is to deliver us from material life. It is not that He becomes attentive to us only when we offer prayers to Him. Even before we offer our prayers, He incessantly tries to deliver us. He is never lazy in regard to our deliverance. Therefore this verse says, bhuri-karunaya namo 'layaya. It is the causeless mercy of the Supreme Lord that He always tries to bring us back home, back to Godhead. God is liberated, and He tries to make us liberated, but although He is constantly trying, we refuse to accept His instructions (sarva-dharman parityajya mam ekam saranam vraja). Nonetheless, He has not become angry. Therefore He is described here as bhuri-karunaya, unlimitedly merciful in delivering us from this miserable material condition of life and taking us back home, back to Godhead.

TEXT 18

TEXT

atmatma-japta-grha-vitta-janesu saktair
 dusprapanaya guna-sanga-vivarjitaya
 muktatmabhih sva-hrdaye paribhavitaya
 jnanatmane bhagavate nama isvaraya

SYNONYMS

atma--the mind and body; atma-ja--sons and daughters; apta--friends and relatives; grha--home, community, society and nation; vitta--wealth; janesu--to various servants and assistants; saktaih--by those who are too attached; dusprapanaya--unto You, who are very difficult to achieve; guna-sanga--by the three modes of material nature; vivarjitaya--who are not contaminated; mukta-atmabhih--by persons who are already liberated; sva-hrdaye--within the core of the heart; paribhavitaya--unto You, who are always meditated upon; jnana-atmane--the reservoir of all enlightenment; bhagavate--unto the Supreme Personality of Godhead; namah--I offer my respectful obeisances; isvaraya--unto the supreme controller.

TRANSLATION

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

PURPORT

Although the Supreme Personality of Godhead comes into the material world, He is unaffected by the modes of material nature. This is confirmed in Isopanisad. Apapa-viddham: He is not contaminated. This same fact is described here. Guna-sanga-vivarjitaya. Although the Supreme Personality of Godhead appears as an incarnation within this material world, He is unaffected by the modes of material nature. As stated in Bhagavad-gita (9.11), avajananti mam mudha manusim tanum asritam: foolish men with insufficient knowledge deride the Personality of Godhead because He appears just like a human being. Therefore the Supreme Personality of Godhead can be understood only by the muktatma, the liberated soul. Muktatmabhih sva-hrdaye paribhavitaya: only the liberated person can constantly think of Krsna. Such a person is the greatest of all yogis.

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." (Bg. 6.47)

TEXT 19

TEXT

yam dharma-kamartha-vimukti-kama
bhajanta istam gatim apnuvanti
kim casiso raty api deham avyayam
karotu me 'dabhra-dayo vimoksanam

SYNONYMS

yam--the Supreme Personality of Godhead who; dharma-kama-arthavimukti-kamah--persons who desire the four principles of religion, economic development, sense gratification and salvation; bhajantah--by worshiping; istam--the objective; gatim--destination; apnuvanti--can achieve; kim--what to speak of; ca--also; asisah--other benedictions; rati--He bestows; api--even; deham--a body; avyayam--spiritual; karotu--may He bestow benediction; me--unto me; adabhra-dayah--the Supreme Personality of Godhead, who is unlimitedly merciful; vimoksanam--liberation from the present danger and from the material world.

TRANSLATION

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

PURPORT

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

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

(Bhag. 2.3.10)

It is recommended that whatever one's position--whether one demands no material profit, all material profit or ultimately liberation--one should offer his obedient devotional service to the Lord, and one will get what he desires. Krsna is so kind. Ye yatha mam prapadyante tams tathaiva bhajamy aham. The Lord reciprocates. Whatever even an ordinary living entity wants, Krsna gives. Krsna is situated in everyone's heart, and He gives that which is desired by the living entity.

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." (Bg. 18.61) The Lord gives everyone an opportunity to fulfill his ambitions. Even such a devotee as Dhruva Maharaja wanted the material benediction of a kingdom greater than that of his father, and although he received a spiritual body, he also got the kingdom, for the Supreme Personality of Godhead does not disappoint anyone who takes shelter of His lotus feet. Therefore, since Gajendra, King of the elephants, had surrendered to the Supreme Personality of Godhead to get free from the present danger and, indirectly, from the present danger of materialistic life, why should the Supreme Personality of Godhead not fulfill his desire?

TEXTS 20-21

TEXT

ekantino yasya na kancanartham
vanchanti ye vai bhagavat-prapannah
aty-adbhutam tac-caritam sumangalam
gayanta ananda-samudra-magnah

tam aksaram brahma param paresam
avyaktam adhyatmika-yoga-gamyam
atindriyam suksmam ivatiduram
anantam adyam paripurnam ide

SYNONYMS

ekantinah--unalloyed devotees (who have no desire other than Krsna consciousness); yasya--the Lord, of whom; na--not; kancana--some; artham--benediction; vanchanti--desire; ye--those devotees who; vai--indeed; bhagavat-prapannah--fully surrendered unto the lotus feet of the Lord;

ati-adbhutam--which are wonderful; tat-caritam--the activities of the Lord; su-mangalam--and very auspicious (to hear); gayantah--by chanting and hearing; ananda--of transcendental bliss; samudra--in the ocean; magnah--who are immersed; tam--unto Him; aksaram--eternally existing; brahma--the Supreme; param--transcendental; para-isam--the Lord of the supreme personalities; avyaktam--invisible or not able to be realized by the mind and senses; adhyatmika--transcendental; yoga--by bhakti-yoga, devotional service; gamyam--obtainable (bhaktya mam abhijanati); ati-indriyam--beyond the perception of material senses; suksmam--minute; iva-like; ati-duram--very far away; anantam--unlimited; adyam--the original cause of everything; paripurnam--completely full; ide--I offer my obeisances.

TRANSLATION

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

PURPORT

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

(Bhakti-rasamrta-sindhu 1.1.11)

"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." Unalloyed devotees have nothing to ask from the Supreme Personality of Godhead, but Gajendra, the King of the elephants, was circumstantially asking for an immediate benediction because he had no other way to be rescued. Sometimes, when there is no alternative, a pure devotee, being fully dependent on the mercy of the Supreme Lord, prays for some benediction. But in such a prayer there is also regret. One who always hears and chants about the transcendental pastimes of the Lord is always situated on a platform on which he has nothing to ask in terms of material benefits. Unless one is a completely pure devotee, one cannot enjoy the transcendental bliss derived from chanting and dancing in the ecstasy of the sankirtana movement. Such ecstasy is not possible for an ordinary devotee. Lord Sri Caitanya Mahaprabhu showed us how one can enjoy transcendental bliss simply by chanting, hearing and dancing in ecstasy. This is bhakti-yoga. Therefore the King of the elephants, Gajendra, said, adhyatmika-yoga-gamyam, indicating that unless one is situated on this transcendental platform, one cannot approach the Supreme Lord. The benediction of being able to approach the Lord can be achieved after many, many births, yet Sri Caitanya Mahaprabhu has awarded this benediction to everyone, even to the fallen souls who have no heritage of

anything in spiritual life. That is actually being seen in the Krsna consciousness movement. Therefore the path of bhakti-yoga is the spotless process by which to approach the Supreme Personality of Godhead. Bhaktyaham ekaya grahyah: only through devotional service can one approach the Supreme Lord. The Lord says in Bhagavad-gita (7.1):

mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam
yatha jnasyasi tac chrnu

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

TEXTS 22-24

TEXT

yasya brahmadayo deva
veda lokas caracarah
nama-rupa-vibhedena
phalgvyā ca kalaya krtah

yatharciso 'gneh savitur gabhastayo
niryanti samyanty asakrt sva-rocisah
tatha yato 'yam guna-sampravaho
buddhir manah khani sarira-sargah

sa vai na devasura-martya-tiryan
na stri na sandho na puman na jantuh
nayam gunah karma na san na casan
nisedha-seso jayatad asesah

SYNONYMS

yasya--of the Supreme Personality of Godhead who; brahma-adayah--the great demigods, headed by Lord Brahma; devah--and other demigods; vedah--the Vedic knowledge; lokah--different personalities; cara-acarah--the moving and the nonmoving (like trees and plants); nama-rupa--of different names and different forms; vibhedena--by such divisions; phalgvyā--who are less important; ca--also; kalaya--by the parts; krtah--created; yatha--as; arcisah--the sparks; agneh--of fire; savituh--from the sun; gabhastayah--the shining particles; niryanti--emanate from; samyanti--and enter into; asakrt--again and again; sva-rocisah--as parts and parcels; tatha--similarly; yatah--the Personality of Godhead from whom; ayam--this; guna-sampravahah--continuous manifestation of the different modes of nature; buddhih manah--the intelligence and mind; khani--the senses; sarira--of the body (gross and subtle); sargah--the divisions; sah--that Supreme Personality of Godhead; vai--indeed; na--is not; deva--demigod; asura--demon; martya--human being; tiryak--bird or beast; na--neither; stri--woman; na--nor; sandhah--neuter; na--neither; puman--man; na--nor; jantuh--living being or animal; na ayam--nor is He; gunah--material quality; karma--fruitive activity; na--is not; sat--manifestation; na--nor; ca--also; asat--nonmanifestation; nisedha--of the discrimination of

neti neti ("not this, not this"); sesah--He is the end; jayatata--all glories unto Him; asesah--who is unlimited.

TRANSLATION

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

PURPORT

This is a summary description of the Supreme Personality of Godhead's unlimited potency. That supreme one is acting in different phases by manifesting His parts and parcels, which are all simultaneously differently situated by His different potencies (parasya saktir vividhaiva sruyate). Each and every potency is acting quite naturally (svabhaviki jnana-bala-kriya ca). Therefore the Lord is unlimited. Na tat-samas cabhyadhikas ca drsyate: nothing is equal to Him, nor is anything greater than Him. Although He manifests Himself in so many ways, personally He has nothing to do (na tasya karyam karanam ca vidyate), for everything is done by expansions of His unlimited energies.

TEXT 25

TEXT

jijivise naham ihamuya kim
antar bahis cavrtayebha-yonya
icchami kalena na yasya viplavas
tasyatma-lokavaranasya moksam

SYNONYMS

jijivise--wish to live long; na--not; aham--I; iha--in this life; amuya--or in the next life (I do not wish to live upon being saved from this dangerous position); kim--what is the value; antah--internally; bahih--externally; ca--and; avrtaya--covered by ignorance; ibha-yonya--in this birth as an elephant; icchami--I desire; kalena--because of the influence of time; na--there is not; yasya--of which; viplava--annihilation; tasya--that; atma-loka-avaranasya--from the covering of self-realization; moksam--liberation.

TRANSLATION

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

covering of ignorance. That covering is not destroyed by the influence of time.

PURPORT

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

om ajnana-timirandhasya
jnananjana-salakaya
caksur unmilitam yena
tasmai sri-gurave namah

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

TEXT 26

TEXT

so 'ham visva-srjam visvam
avisvam visva-vedasam
visvatmanam ajam brahma
pranato 'smi param padam

SYNONYMS

sah--that; aham--I (the person desiring release from material life); visva-srjam--unto He who has created this cosmic manifestation; visvam--who is Himself the whole cosmic presentation; avisvam--although He is transcendental to the cosmic manifestation; visva-vedasam--who is the knower or ingredient of this universal manifestation; visva-atmanam--the soul of the universe; ajam--who is never born, eternally existing; brahma--the Supreme; pranatah asmi--I offer my respectful obeisances; param--who is transcendental; padam--the shelter.

TRANSLATION

Now, fully desiring release from material life, I offer my respectful obeisances unto that Supreme Person who is the creator of the universe, who is Himself the form of the universe and who is nonetheless transcendental to this cosmic manifestation. He is the supreme knower of everything in this world, the Supersoul of the universe. He is the

unborn, supremely situated Lord. I offer my respectful obeisances unto Him.

PURPORT

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

TEXT 27

TEXT

yoga-randhita-karmano
hrdi yoga-vibhavite
yogino yam prapasyanti
yogesam tam nato 'smy aham

SYNONYMS

yoga-randhita-karmanah--persons whose reactions to fruitive activities have been burnt up by bhakti-yoga; hrdi--within the core of the heart; yoga-vibhavite--completely purified and clean; yoginah--mystics who are competent; yam--unto the Personality of Godhead who; prapasyanti--directly see; yoga-isam--unto that Supreme Personality of Godhead, the master of all mystic yoga; tam--unto Him; natah asmi--offering obeisances; aham--I.

TRANSLATION

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

PURPORT

The King of the elephants, Gajendra, simply accepted that there must be someone who has created this cosmic manifestation and has supplied its ingredients. This should be admitted by everyone, even the most determined atheists. Why, then, do the nondevotees and atheists not admit this? The reason is that they are polluted by the reactions of their fruitive activities. One must be freed from all the dirt accumulated within the heart due to fruitive activities performed one after another. One must wash off this dirt by practicing bhakti-yoga. Yoga-randhita-karmanah. As long as one is covered by material nature's modes of ignorance and passion, there is no possibility of understanding the Supreme Lord. Tada rajas-tamo-bhavah kama-lobhadayas ca ye. When one is freed from the modes of ignorance and passion, one becomes free from the lowest qualities--kama and lobha, lust and greed.

Nowadays there are so many yoga schools to encourage people in developing their lusty desires and greed through the practice of yoga.

People are therefore very much fond of so-called yoga practice. The actual practice of yoga, however, is described here. As authoritatively stated in the Srimad-Bhagavatam (12.13.1), dhyana-vasthita-tad-gatena manasa pasyanti yam yoginah: a yogi is one who always meditates on the lotus feet of the Supreme Personality of Godhead. This is also confirmed in the Brahma-samhita (5.38):

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

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

TEXT 28

TEXT

namo namas tubhyam asahya-vega-
sakti-trayayakhila-dhi-gunaya
prapanna-palaya duranta-saktaye
kad-indriyanam anavapya-vartmane

SYNONYMS

namah--I offer my respectful obeisances; namah--again I offer my respectful obeisances; tubhyam--unto You; asahya--formidable; vega--forces; sakti-trayaya--unto the Supreme Person, who has threefold potencies; akhila--of the universe; dhi--for the intelligence; gunaya--who appears as the sense objects; prapanna-palaya--unto the Supreme, who gives shelter to the surrendered; duranta-saktaye--who possesses energies very difficult to overcome; kat-indriyanam--by persons unable to control their senses; anavapya--who is unattainable; vartmane--on the path.

TRANSLATION

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

PURPORT

Attachment, greed and lust are three formidable forces that prevent one from concentrating upon the lotus feet of the Supreme Personality of

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

TEXT 29

TEXT

nayam veda svam atmanam
yac-chaktyaham-dhiya hatam
tam duratyaya-mahatmyam
bhagavantam ito 'smy aham

SYNONYMS

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

TRANSLATION

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

PURPORT

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

brahma-bhukah 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 toward all living entities. In that state he attains pure devotional service unto Me." (Bg. 18.54) Since a devotee is completely on the Brahman platform, he is not jealous of any other living entity (samah sarvesu bhutesu).

TEXT 30

TEXT

sri-suka uvaca
evam gajendram upavarnita-nirvisesam
brahmadayo vividha-linga-bhidabhimana
naite yadopasarpur nikhilatmakatvat
tatrakhilamara-mayo harir avirasit

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--in this way; gajendram--unto the King of the elephants, Gajendra; upavarnita--whose description; nirvisesam--not directed to any particular person (but to the Supreme, although he did not know who the Supreme is); brahma-adayah--the demigods, beginning with Brahma, Siva, Indra and Candra; vividha--varieties; linga-bhida--with separate forms; abhimanah--considering themselves separate authorities; na--not; ete--all of them; yada--when; upasarpuh--approached; nikhila-atmakatvat--because the Supreme Personality of Godhead is the Supersoul of everyone; tatra--there; akhila--of the universe; amara-mayah--consisting of the demigods (who are only external parts of the body); harih--the Supreme Personality of Godhead, who can take away everything; avirasit--appeared (before the elephant).

TRANSLATION

Sri Sukadeva Gosvami continued: When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahma, Lord Siva, Indra and Candra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Purusottama, the Personality of Godhead, He appeared before Gajendra.

PURPORT

From the description of Gajendra, he apparently was aiming at the supreme authority although he did not know who the supreme authority is. He conjectured, "There is a supreme authority who is above everything." Under the circumstances, the Lord's various expansions, such as Lord Brahma, Lord Siva, Candra and Indra, all thought, "Gajendra is not asking our help. He is asking the help of the Supreme, who is above all of us." As Gajendra has described, the Supreme Lord has various parts and parcels, including the demigods, human beings and animals, all covered by separate forms. Although the demigods are in charge of maintaining

different aspects of the universe, Gajendra thought that they were unable to rescue him. Harim vina naiva mrtim taranti: no one can rescue anyone from the dangers of birth, death, old age and disease. It is only the Supreme Personality of Godhead who can rescue one from the dangers of material existence. Therefore an intelligent person, to get free from this dangerous existence, approaches the Supreme Personality of Godhead, not any demigod. As confirmed in Bhagavad-gita (7.20), kamais tais tair hrta jnanah prapadyante 'nya-devatah: those who are unintelligent approach the various demigods for temporary material benefits. Actually, however, these demigods cannot rescue the living entity from the dangers of material existence. Like other living entities, the demigods are merely external parts of the Supreme Personality of Godhead's transcendental body. As stated in the Vedic mantras, sa atma-angany anya devatah. Within the body is the atma, the soul, whereas the various parts of the body like the hands and legs are external. Similarly, the atma of the entire cosmic manifestation is Narayana, Lord Visnu, and all the demigods, human beings and other living entities are parts of His body.

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

yatha taror mula-nisekanena
 trpyanti tat-skandha-bhujopasakhah
 pranopaharac ca yathendriyanam
 tathaiva sarvarhanam acyutejya

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

TEXT 31

TEXT

tam tadvad artam upalabhya jagan-nivasah
 stotram nisamya divijaih saha samstuvadbhih
 chandomayena garudena samuhyamanas
 cakrayudho 'bhyagamad asu yato gajendrah

SYNONYMS

tam--unto him (Gajendra); tadvat--in that way; artam--who was very depressed (because of being attacked by the crocodile); upalabhya--

understanding; jagat-nivasah--the Lord, who exists everywhere; stotram--the prayer; nisamya--hearing; divijaih--the denizens of the heavenly planets; saha--with; samstuvadbhiih--who were offering their prayers also; chandomayena--with the speed He desired; garudena--by Garuda; samuhyamanah--being carried; cakra--carrying His disc; ayudhah--and other weapons, like the club; abhyagamat--arrived; asu--immediately; yatah--where; gajendra--the King of the elephants, Gajendra, was situated.

TRANSLATION

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

PURPORT

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

TEXT 32

TEXT

so 'ntah-sarasy urubalena grhita arto
drstva garutmati harim kha upatta-cakram
utksipya sambuja-karam giram aha krcchran
narayanakhila-guro bhagavan namas te

SYNONYMS

sah--he (Gajendra); antah-sarasi--in the water; uru-balena--with great force; grhitah--who had been captured by the crocodile; artah--and severely suffering; drstva--upon seeing; garutmati--on the back of Garuda; harim--the Lord; khe--in the sky; upatta-cakram--wielding His disc; utksipya--raising; sa-ambuja-karam--his trunk, along with a lotus flower; giram-aha--uttered the words; krcchrat--with great difficulty (because of his precarious position); narayana--O my Lord Narayana; akhila-guro--O universal Lord; bhagavan--O Supreme Personality of Godhead; namah te--I offer my respectful obeisances unto You.

TRANSLATION

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

PURPORT

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

TEXT 33

TEXT

tam viksyā piditam ajah sahasavatirya
sa-graham asu sarasah krpayojjahara
grahad vipatita-mukhad arina gajendram
sampsyatam harir amumucad ucchriyanam

SYNONYMS

tam--him (Gajendra); viksyā--after seeing (in that condition); piditam--who was very aggrieved; ajah--the unborn, the Supreme Personality of Godhead; sahasa--all of a sudden; avatirya--getting down (from the back of Garuda); sa-graham--with the crocodile; asu--immediately; sarasah--from the water; krpaya--out of great mercy; ujjahara--took out; grahat--from the crocodile; vipatita--separated; mukhat--from the mouth; arina--with the disc; gajendram--Gajendra; sampsyatam--who were looking on; harih--the Supreme Personality of Godhead; amum--him (Gajendra); ucat--saved; ucchriyanam--in the presence of all the demigods.

TRANSLATION

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

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

Chapter Four

Gajendra Returns to the Spiritual World

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

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

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

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

TEXT 1

TEXT

sri-suka uvaca
tada devarsi-gandharva
brahmesana-purogamah
mumucuh kusumasaram
samsantah karma tad dhareh

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; tada--at that time (when Gajendra was delivered); deva-rsi-gandharvah--the demigods, sages and Gandharvas; brahma-isana-purogamah--headed by Lord Brahma and Lord Siva; mumucuh--showered; kusuma-asaram--a covering of flowers; samsantah--while praising; karma--transcendental activity; tat--that (gajendra-moksana); hareh--of the Supreme Personality of Godhead.

TRANSLATION

Sri Sukadeva Gosvami said: When the Lord delivered Gajendra, King of the elephants, all the demigods, sages and Gandharvas, headed by Brahma and Siva, praised this activity of the Supreme Personality of Godhead and showered flowers upon both the Lord and Gajendra.

PURPORT

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

TEXT 2

TEXT

nedur dundubhayo divya
gandharva nanrtur jaguh
rsayas caranah siddhas
tustuvuh purusottamam

SYNONYMS

neduh--vibrated; dundubhayah--kettledrums; divyah--in the sky of the higher planetary system; gandharvah--residents of Gandharvaloka; nanrtuh--danced; jaguh--and sang; rsayah--all the saintly sages; caranah--the inhabitants of the Carana planet; siddhah--the inhabitants of the Siddha planet; tustuvuh--offered prayers; purusa-uttamam--to the Supreme Personality of Godhead, Purusottama, the best of males.

TRANSLATION

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

TEXTS 3-4

TEXT

yo 'sau grahah sa vai sadyah
paramascarya-rupa-dhrk
mukto devala-sapena
huhur gandharva-sattamah

pranamyasirasadhisam
uttamaslokamavyayam
agayatayasodhama
kirtanyagunatsatham

SYNONYMS

yah--he who; asau--that; grahah--became a crocodile; sah--he; vai--indeed; sadyah--immediately; parama--very nice; ascarya--wonderful; rupa-dhrk--possessing the form (of his original Gandharva position); mukta--was delivered; devala-sapena--by the cursing of Devala Rsi; huhuh--whose name was formerly Huhu; gandharva-sattamah--the best of Gandharvaloka; pranamya--offering his obeisances; sirasa--by the head; adhisam--unto the supreme master; uttama-sloka--who is worshiped by the choicest verses; avyayam--who is the supreme eternal; agayata--he began to chant; yasah-dhama--the glories of the Lord; kirtanya-guna-sat-katham--whose transcendental pastimes and qualities are glorious.

TRANSLATION

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

PURPORT

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

TEXT 5

TEXT

so 'nukampita isena
parikramya pranamya tam
lokasya pasyato lokam
svam agan mukta-kilbisah

SYNONYMS

sah--he (King Huhu); anukampitah--being favored; isena--by the Supreme Lord; parikramya--circumambulating; pranamya--offering his obeisances; tam--unto Him; lokasya--all the demigods and men; pasyatah--while seeing; lokam--to the planet; svam--his own; agat--went back; mukta--being delivered; kilbisah--from the reactions of his sin.

TRANSLATION

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

TEXT 6

TEXT

gajendro bhagavat-sparsad
vimukto 'jnana-bandhanat
prapto bhagavato rupam
pita-vasas catur-bhujah

SYNONYMS

gajendrah--the King of the elephants, Gajendra; bhagavat-sparsat--because of being touched by the hand of the Supreme Personality of Godhead; vimuktah--was immediately freed; ajnana-bandhanat--from all kinds of ignorance, especially the bodily concept of life; praptah--achieved; bhagavatah--of the Supreme Personality of Godhead; rupam--the same bodily features; pita-vasah--wearing yellow garments; catuh-bhujah--and four-handed, with conchshell, disc, club and lotus.

TRANSLATION

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

PURPORT

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

TEXT 7

TEXT

sa vai purvam abhud raja
pandyo dravida-sattamah

indradyumna iti khyato
visnu-vrata-parayanah

SYNONYMS

sah--this elephant (Gajendra); vai--indeed; purvam--formerly; abhut--was; raja--a king; pandyah--of the country known as Pandya; dravida-sat-tamah--the best of those born in Dravida-desa, South India; indradyumnah--by the name Maharaja Indradyumna; iti--thus; khyatah--celebrated; visnu-vrata-parayanah--who was a first-class Vaisnava, always engaged in the service of the Lord.

TRANSLATION

This Gajendra had formerly been a Vaisnava and the king of the country known as Pandya, which is in the province of Dravida [South India]. In his previous life, he was known as Indradyumna Maharaja.

TEXT 8

TEXT

sa ekadaradhana-kala atmavan
grhita-mauna-vrata isvaram harim
jata-dharas tapasa apluto 'cyutam
samarcayam asa kulacalasramah

SYNONYMS

sah--that Indradyumna Maharaja; ekada--once upon a time; aradhana-kale--at the time of worshipping the Deity; atmavan--engaged in devotional service in meditation with great attention; grhita--taken; mauna-vratah--the vow of silence (not talking with anyone); isvaram--the supreme controller; harim--the Personality of Godhead; jata-dharah--with matted locks; tapasah--always engaged in austerity; aplutah--always merged in love for the Supreme Personality of Godhead; acyutam--the infallible Lord; samarcayam asa--was worshipping; kulacala-asramah--he made his asrama in Kulacala (the Malaya Hills).

TRANSLATION

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

TEXT 9

TEXT

yadrcchaya tatra maha-yasa munih
samagamac chisya-ganaih parisritah
tam viksyat tusnim akrtarhanadikam
rahasy upasinam rsis cukopa ha

SYNONYMS

yadrcchaya--out of his own will (without being invited); tatra--there; maha-yasah--very celebrated, well-known; munih--Agastya Muni; samagamat--arrived; sisya-ganaih--by his disciples; parisritah--surrounded; tam--him; viksyah--seeing; tusnim--silent; akrtah--arhata--adikam--without offering a respectful reception; rahasi--in a secluded place; upasinam--sitting in meditation; rsih--the great sage; cukopa--became very angry; ha--it so happened.

TRANSLATION

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

TEXT 10

TEXT

tasma imam sapam adad asadhur
ayam duratmakrta-buddhir adya
vipravamanta visatam tamisram
yatha gajah stabdha-matih sa eva

SYNONYMS

tasmai--unto Maharaja Indradyumna; imam--this; sapam--curse; adat--he gave; asadhuh--not at all gentle; ayam--this; duratma--degraded soul; akrtah--without education; buddhih--his intelligence; adya--now; vipra--of a brahmana; avamanta--insulter; visatam--let him enter; tamisram--darkness; yatha--as; gajah--an elephant; stabdha-matih--possessing blunt intelligence; sah--he; eva--indeed.

TRANSLATION

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

PURPORT

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

TEXTS 11-12

TEXT

sri-suka uvaca
evam saptva gato 'gastyo
bhagavan nrpa sanugah
indradyumno 'pi rajarsir
distam tad upadharayan

apannah kaunjarim yonim
atma-smrti-vinasinim
hary-arcanaanubhavana
yad-gajatve 'py anusmrtih

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus; saptva--after cursing; gatah--left that place; agastyah--Agastya Muni; bhagavan--so powerful; nrpa--O King; sa-anugah--with his associates; indradyumnah--King Indradyumna; api--also; rajarsih--although he was a rajarsi; distam--because of past deeds; tat--that curse; upadharayan--considering; apannah--got; kaunjarim--of an elephant; yonim--the species; atma-smrti--remembrance of one's identity; vinasinim--which destroys; hari--the Supreme Personality of Godhead; arcana-anubhavana--because of worshipping; yat--that; gajatve--in the body of an elephant; api--although; anusmrtih--the opportunity to remember his past devotional service.

TRANSLATION

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

PURPORT

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

program, depending on the Lord for everything. The word upadharayan, "considering," is very significant in this verse. This word indicates that a devotee knows what is what; he understands what is happening in material, conditional life.

TEXT 13

TEXT

evam vimoksya gaja-yutha-pam abja-nabhas
tenapi parsada-gatim gamitena yuktah
gandharva-siddha-vibudhair upagiyamana-
karmadbhutam sva-bhavanam garudasano 'gat

SYNONYMS

evam--thus; vimoksya--delivering; gaja-yutha-pam--the King of the elephants, Gajendra; abja-nabhah--the Supreme Personality of Godhead, from whose navel sprouts a lotus flower; tena--by him (Gajendra); api--also; parsada-gatim--the position of the Lord's associate; gamitena--who had already gotten; yuktah--accompanied; gandharva--by the denizens of Gandharvaloka; siddha--the denizens of Siddhaloka; vibudhair--and by all great learned sages; upagiyamana--were being glorified; karma--whose transcendental activities; adbhutam--all-wonderful; sva-bhavanam--to His own abode; garuda-asanah--sitting on the back of Garuda; agat--returned.

TRANSLATION

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

PURPORT

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

tat te 'nukampam susamiksamano
bhunjana evatma-krtam vipakam
hrd-vag-vapurbhir vidadhan namas te
jiveta yo mukti-pade sa daya-bhak

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You, is certainly a bona fide candidate for liberation." A devotee who tolerates everything in this material world and patiently executes his devotional service can become mukti-pade sa daya-bhak, a bona fide candidate for liberation. The word daya-bhak refers to a

hereditary right to the Lord's mercy. A devotee must simply engage in devotional service, not caring about material situations. Then he automatically becomes a rightful candidate for promotion to Vaikunthaloka. The devotee who renders unalloyed service to the Lord gets the right to be promoted to Vaikunthaloka, just as a son inherits the property of his father.

When a devotee gets liberation, he becomes free from material contamination and engages as a servant of the Lord. This is explained in Srimad-Bhagavatam (2.10.6): muktir hitvanyatha rupam svarupena vyavasthitih. The word svarupa refers to sarupya-mukti--going back home, back to Godhead, and remaining the Lord's eternal associate, having regained a spiritual body exactly resembling that of the Lord, with four hands, holding the sankha, cakra, gada and padma. The difference between the mukti of the impersonalist and that of the devotee is that the devotee is immediately appointed an eternal servant of the Lord, whereas the impersonalist, although merging in the effulgence of the brahmajyoti, is still insecure and therefore generally falls again to this material world. Aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anghrayah (Bhag. 10.2.32). Although the impersonalist rises to the Brahman effulgence and enters into that effulgence, he has no engagement in the service of the Lord, and therefore he is again attracted to materialistic philanthropic activities. Thus he comes down to open hospitals and educational institutions, feed poor men and perform similar materialistic activities, which the impersonalist thinks are more precious than serving the Supreme Personality of Godhead. Anadrta-yusmad-anghrayah. The impersonalists do not think that the service of the Lord is more valuable than serving the poor man or starting a school or hospital. Although they say brahma satyam jagan mithya--"Brahman is real, and the material world is false"--they are nonetheless very eager to serve the false material world and neglect the service of the lotus feet of the Supreme Personality of Godhead.

TEXT 14

TEXT

etan maha-raja taverito maya
krsnanubhavo gaja-raja-moksanam
svargyam yasasyam kali-kalmasapaham
duhsvapna-nasam kuru-varya sarnvatam

SYNONYMS

etat--this; maha-raja--O King Pariksit; tava--unto you; iritah--described; maya--by me; krsna-anubhavah--the unlimited potency of Lord Krsna (by which He can deliver a devotee); gaja-raja-moksanam--delivering the King of the elephants; svargyam--giving elevation to higher planetary systems; yasasyam--increasing one's reputation as a devotee; kali-kalmasa-apaham--diminishing the contamination of the Kali-yuga; duhsvapna-nasam--counteracting the causes of bad dreams; kuru-varya--O best among the Kurus; sarnvatam--of persons who hear this narration.

TRANSLATION

My dear King Pariksit, I have now described the wonderful power of Krsna, as displayed when the Lord delivered the King of the elephants. O best of the Kuru dynasty, those who hear this narration become fit to be promoted to the higher planetary systems. Simply because of hearing this

narration, they gain a reputation as devotees, they are unaffected by the contamination of Kali-yuga, and they never see bad dreams.

TEXT 15

TEXT

yathanukirtayanty etac
chreyas-kama dvijatayah
sucayah pratar utthaya
duhsvapnady-upasantaye

SYNONYMS

yatha--without deviation; anukirtayanti--they chant; etat--this narration of the deliverance of Gajendra; sreya-kamah--persons who desire their own auspiciousness; dvi-jatayah--the twice-born (brahmanas, ksatriyas and vaisyas); sucayah--especially the brahmanas, who are always clean; pratah--in the morning; utthaya--after getting up from sleep; duhsvapna-adi--beginning with sleeping badly at night; upasantaye--to counteract all troublesome positions.

TRANSLATION

Therefore, after getting up from bed in the morning, those who desire their own welfare--especially the brahmanas, ksatriyas, vaisyas and in particular the brahmana Vaisnavas--should chant this narration as it is, without deviation, to counteract the troubles of bad dreams.

PURPORT

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

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

TEXT 16

TEXT

idam aha harih prito
gajendram kuru-sattama
srnvatam sarva-bhutanam
sarva-bhuta-mayo vibhuh

SYNONYMS

idam--this; aha--said; harih--the Supreme Personality of Godhead;
pritah--being pleased; gajendram--unto Gajendra; kuru-sat-tama--O best of
the Kuru dynasty; srnvatam--hearing; sarva-bhutanam--in the presence of
everyone; sarva-bhuta-mayah--all-pervading Personality of Godhead;
vibhuh--the great.

TRANSLATION

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

TEXTS 17-24

TEXT

sri-bhagavan uvaca
ye mam tvam ca saras cedam
giri-kandara-kananam
vetra-kicaka-venunam
gulmani sura-padapan

srnganimani dhisnyani
brahmano me sivasya ca
ksirodam me priyam dhama
sveta-dvipam ca bhasvaram

srivatsam kaustubham malam
gadam kaumodakim mama
sudarsanam pancajanyam
suparnam patagesvaram

sesam ca mat-kalam suksmam
sriyam devim mad-asrayam
brahmanam naradam rsim
bhavam prahradam eva ca

matsya-kurma-varahadyair
avataraih krtani me
karmany ananta-punyani
suryam somam hutasanam

pranavam satyam avyaktam
go-vipran dharmam avyayam
daksayanir dharma-patnih
soma-kasyapayor api

gangam sarasvatim nandam
kalindim sita-varanam
dhruvam brahma-rsin sapta
punya-slokams ca manavan

utthayapara-ratrante
prayatah susamahitah
smaranti mama rupani
mucyante te 'mhaso 'khillat

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; ye--those who; mam--Me; tvam--you; ca--also; sarah--lake; ca--also; idam--this; giri--hill (Triakuta Mountain); kandara--caves; kananam--gardens; vetra--of cane; kicaka--hollow bamboo; venunam--and of another kind of bamboo; gulmani--clusters; sura-padapan--celestial trees; srngani--the peaks; imani--these; dhisnyani--abodes; brahmanah--of Lord Brahma; me--of Me; sivasya--of Lord Siva; ca--also; ksira-udam--the ocean of milk; me--My; priyam--very dear; dhama--place; sveta-dvipam--known as the white island; ca--also; bhasvaram--always brilliant with spiritual rays; srivatsam--the mark named Srivatsa; kaustubham--the Kaustubha gem; malam--garland; gadam--club; kaumodakim--known as Kaumodaki; mama--My; sudarsanam--Sudarsana disc; pancajanyam--conchshell named Pancajanya; suparnam--Garuda; pataga-isvaram--the king of all birds; sesam--the resting place Sesa Naga; ca--and; mat-kalam--My expanded part; suksmam--very subtle; sriyam devam--the goddess of fortune; mat-asrayam--all dependent upon Me; brahmanam--Lord Brahma; naradam rsim--the great saint Narada Muni; bhavam--Lord Siva; prahradam eva ca--as well as Prahlada; matsya--the Matsya incarnation; kurma--the Kurma incarnation; varaha--the boar incarnation; adyaih--and so on; avataraih--by different incarnations; krtani--done; me--My; karmani--activities; ananta--unlimited; punyani--auspicious, pious; suryam--the sun-god; somam--the moon-god; hutasanam--the fire-god; pranavam--the omkara mantra; satyam--the Absolute Truth; avyaktam--the total material energy; go-vipran--the cows and brahmanas; dharmam--devotional service; avyayam--never ending; daksayanih--the daughters of Daksa; dharna-patnih--bona fide wives; soma--of the moon-god; kasyapayoh--and of the great rsi Kasyapa; api--also; gangam--the River Ganges; sarasvatim--the River Sarasvati; nandam--the River Nanda; kalindim--the River Yamuna; sita-varanam--the elephant Airavata; dhruvam--Dhruva Maharaja; brahma-rsin--great rsis; sapta--seven; punya-slokan--extremely pious; ca--and; manavan--human beings; utthaya--getting up; apara-ratra-ante--at the end of the night; prayatah--being very careful; su-samahitah--with concentrated minds; smaranti--remember; mama--My; rupani--forms; mucyante--are delivered; te--such persons; amhasah--from sinful reactions; akhillat--of all kinds.

TRANSLATION

The Supreme Personality of Godhead said: Freed from all sinful reactions are those who rise from bed at the end of night, early in the morning, and fully concentrate their minds with great attention upon My form; your form; this lake; this mountain; the caves; the gardens; the cane plants; the bamboo plants; the celestial trees; the residential quarters of Me, Lord Brahma and Lord Siva; the three peaks of Triakuta Mountain, made of gold, silver and iron; My very pleasing abode [the ocean of milk]; the white island, Svetadvipa, which is always brilliant

with spiritual rays; My mark of Srivatsa; the Kaustubha gem; My Vaijayanti garland; My club, Kaumodaki; My Sudarsana disc and Pancajanya conchshell; My bearer, Garuda, the king of the birds; My bed, Sesa Naga; My expansion of energy the goddess of fortune; Lord Brahma; Narada Muni; Lord Siva; Prahlada; My incarnations like Matsya, Kurma and Varaha; My unlimited all-auspicious activities, which yield piety to he who hears them; the sun; the moon; fire; the mantra omkara; the Absolute Truth; the total material energy; the cows and brahmanas; devotional service; the wives of Soma and Kasyapa, who are all daughters of King Daksa; the Rivers Ganges, Sarasvati, Nanda and Yamuna [Kalindi]; the elephant Airavata; Dhruva Maharaja; the seven rsis; and the pious human beings.

TEXT 25

TEXT

ye mam stuvanty anenanga
pratibudhya nisatyaye
tesam pranatyaye caham
dadami vipulam gatim

SYNONYMS

ye--those who; mam--unto Me; stuvanti--offer prayers; anena--in this way; anga--O King; pratibudhya--getting up; nisa-atyaye--at the end of night; tesam--for them; prana-atyaye--at the time of death; ca--also; aham--I; dadami--give; vipulam--the eternal, unlimited; gatim--transferral to the spiritual world.

TRANSLATION

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

TEXT 26

TEXT

sri-suka uvaca
ity adisya hrsikesah
pradhmaya jalajottamam
harsayan vibudhanikam
aruroha khagadhipam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; adisya--advising; hrsikesah--the Supreme Personality of Godhead, known as Hrsikesa; pradhmaya--blowing; jala-ja-uttamam--the conchshell, the best of the aquatics; harsayan--pleasing; vibudha-anikam--the host of demigods, headed by Lord Brahma and Lord Siva; aruroha--got up; khaga-adhipam--on the back of Garuda.

TRANSLATION

Sri Sukadeva Gosvami continued: After giving this instruction, the Lord, who is known as Hrsikesa, bugled with His Pancajanya conchshell, in

this way pleasing all the demigods, headed by Lord Brahma. Then He mounted the back of His carrier, Garuda. Thus end the Bhaktivedanta purports of the Eighth Canto, Fourth Chapter, of the Srimad-Bhagavatam, entitled "Gajendra Returns to the Spiritual World."

Chapter Five
The Demigods Appeal to the Lord for Protection

This chapter describes the fifth and sixth Manus, and it also describes the prayers of the demigods and the curse of Durvasa Muni.

The brother of Tamasa, the fourth Manu, who has previously been described, was the fifth Manu, Raivata. The sons of Raivata included Arjuna, Bali and Vindhya. During the reign of this Manu, Indra, the King of heaven, was known as Vibhu. Among the demigods were the Bhutarayas, and among the seven rsis were Hiranyaroma, Vedasira and Urdhvabahu. The rsi known as Subhra, by his wife, Vikuntha, gave birth to the Supreme Personality of Godhead, Vaikuntha. This Supreme Personality of Godhead manifested a Vaikuntha planet at the request of Ramadevi. His power and activities are mentioned in the Third Canto.

The sixth Manu was Caksusa, the son of Caksu Manu. Among the sons of the sixth Manu were Puru, Purusa and Sudyumna. During the reign of this Manu, Mantradruma was Indra, the King of the heavenly planets. Among the demigods were the Apyas, and among the seven rsis were Havisman and Viraka. The wife of Vairaja, whose name was Devasambhuti, gave birth to Ajita, an incarnation of the Supreme Personality of Godhead. This Ajita, taking the shape of a tortoise and holding the mountain known as Mandara on His back, churned the ocean and produced nectar for the demigods.

Maharaja Pariksit was very eager to hear about the churning of the ocean, and therefore Sukadeva Gosvami began to explain to him how the demigods, having been cursed by Durvasa Muni, were defeated in battle by the asuras. When the demigods were deprived of their heavenly kingdom, they went to the assembly house of Lord Brahma and informed Lord Brahma of what had happened. Then Brahma, along with all the demigods, went to the shore of the ocean of milk and offered prayers to Ksirodakasayi Visnu.

TEXT 1

TEXT

sri-suka uvaca
rajann uditam etat te
hareh karmagha-nasanam
gajendra-moksanam punyam
raivatam tv antaram srnu

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; rajan--O King; uditam--already described; etat--this; te--unto you; hareh--of the Lord; karma--activity; agha-nasanam--by hearing which one can be freed from all misfortune; gajendra-moksanam--deliverance of Gajendra, the King of the elephants; punyam--very pious to hear and describe; raivatam--about Raivata Manu; tu--but; antaram--in this millennium; srnu--kindly hear from me.

TRANSLATION

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

TEXT 2

TEXT

pancamo raivato nama
manus tamasa-sodarah
bali-vindhyadayas tasya
suta harjuna-purvakah

SYNONYMS

pancamah--the fifth; raivatah--Raivata; nama--by the name; manuh--Manu; tamasa-sodarah--the brother of Tamasa Manu; bali--Bali; vindhya--Vindhya; adayah--and so on; tasya--his; sutah--sons; ha--certainly; arjuna--Arjuna; purvakah--heading all the sons.

TRANSLATION

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

TEXT 3

TEXT

vibhur indrah sura-gana
rajan bhutarayadayah
hiranyaroma vedasira
urdhvabahv-adayo dvijah

SYNONYMS

vibhuh--Vibhu; indrah--the King of heaven; sura-ganah--the demigods; rajan--O King; bhutaraya-adayah--headed by the Bhutarayas; hiranyaroma--Hiranyaroma; vedasira--Vedasira; urdhvabahu--Urdhvabahu; adayah--and others; dvijah--the brahmanas or rsis who occupied the seven planets.

TRANSLATION

O King, in the millennium of Raivata Manu the King of heaven was known as Vibhu, among the demigods were the Bhutarayas, and among the seven brahmanas who occupied the seven planets were Hiranyaroma, Vedasira and Urdhvabahu.

TEXT 4

TEXT

patni vikuntha subhrasya
vaikunthaih sura-sattamaih
tayoh sva-kalaya jajne
vaikuntho bhagavan svayam

SYNONYMS

patni--the wife; vikuntha--named Vikuntha; subhrasya--of Subhra; vaikunthaih--with the Vaikunthas; sura-sat-tamaih--demigods; tayoh--by Vikuntha and Subhra; sva-kalaya--with plenary expansions; jajne--appeared; vaikunthah--the Lord; bhagavan--the Supreme Personality of Godhead; svayam--personally.

TRANSLATION

From the combination of Subhra and his wife, Vikuntha, there appeared the Supreme Personality of Godhead, Vaikuntha, along with demigods who were His personal plenary expansions.

TEXT 5

TEXT

vaikunthah kalpito yena
loko loka-namaskrtah
ramaya prarthyanena
devya tat-priya-kamyaya

SYNONYMS

vaikunthah--a Vaikuntha planet; kalpita--was constructed; yena--by whom; lokah--planet; loka-namaskrtah--worshiped by all people; ramaya--by Rama, the goddess of fortune; prarthyanena--being so requested; devya--by the goddess; tat--her; priya-kamyaya--just to please.

TRANSLATION

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

PURPORT

Srila Visvanatha Cakravarti Thakura remarks here that this Vaikuntha planet, like Srimad-Bhagavatam, appears and is said to be born or created, but both Srimad-Bhagavatam and Vaikuntha eternally exist beyond the material universes, which are enveloped by eight kinds of coverings. As described in the Second Canto, Lord Brahma saw Vaikuntha before the creation of the universe. Viraraghava Acarya mentions that this Vaikuntha is within the universe. It is situated above the mountain known as Lokaloka. This planet is worshiped by everyone.

TEXT 6

TEXT

tasyanubhavah kathito
gunas ca paramodayah
bhauman renun sa vimame
yo visnor varnayed gunan

SYNONYMS

tasya--of the Supreme Personality of Godhead appearing as Vaikuntha; anubhavah--great activities; kathitah--were explained; gunah--transcendental qualities; ca--also; parama-udayah--greatly glorious; bhauman--earthly; renun--particles; sah--someone; vimame--can count; yah--such a person; visnoh--of Lord Visnu; varnayet--can count; gunan--the transcendental qualities.

TRANSLATION

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

PURPORT

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

TEXT 7

TEXT

sasthas ca caksusah putras
caksuso nama vai manuh
puru-purusa-sudyumna-
pramukhas caksusatmajah

SYNONYMS

sasthah--the sixth; ca--and; caksusah--of Caksu; putrah--the son; caksusah--Caksusa; nama--named; vai--indeed; manuh--Manu; puru--Puru; purusa--Purusa; sudyumna--Sudyumna; pramukhah--headed by; caksusa-atmajah--the sons of Caksusa.

TRANSLATION

The son of Caksu known as Caksusa was the sixth Manu. He had many sons, headed by Puru, Purusa and Sudyumna.

TEXT 8

TEXT

indro mantradrumas tatra
deva apyadayo ganah
munayas tatra vai rajan
havismad-virakadayah

SYNONYMS

indra--the King of heaven; mantradrumah--known as Mantradruma; tatra--in that sixth manvantara; devah--the demigods; apya-adayah--the Apyas and others; ganah--that assembly; munayah--the seven sages; tatra--there; vai--indeed; rajan--O King; havismat--of the name Havisman; virakadayah--Viraka and others.

TRANSLATION

During the reign of Caksusa Manu, the King of heaven was known as Mantradruma. Among the demigods were the Apyas, and among the great sages were Havisman and Viraka.

TEXT 9

TEXT

tatrapī devasambhutyam
vairajasyabhavat sutah
ajito nama bhagavan
amsena jagatah patih

SYNONYMS

tatra api--again in that sixth manvantara; devasambhutyam--by Devasambhuti; vairajasya--by her husband, Vairaja; abhavad--there was; sutah--a son; ajitah nama--by the name Ajita; bhagavan--the Supreme Personality of Godhead; amsena--partially; jagatah patih--the master of the universe.

TRANSLATION

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

TEXT 10

TEXT

payodhim yena nirmathya
suranam sadhita sudha
bhramamano 'mbhasi dhrtah
kurma-rupena mandarah

SYNONYMS

payodhim--the ocean of milk; yena--by whom; nirmathya--by churning; suranam--of the demigods; sadhita--produced; sudha--nectar; bhramamanah--moving here and there; ambhasi--within the water; dhrtah--was staying;

kurma-rupena--in the form of a tortoise; mandarrah--the mountain known as Mandara.

TRANSLATION

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

TEXTS 11-12

TEXT

sri-rajovaca
yatha bhagavata brahman
mathitah ksira-sagarah
yad-artham va yatas cadrim
dadharambucaratmana

yathamrtam suraih praptam
kim canyad abhavat tatah
etat bhagavatah karma
vadasva paramadbhutam

SYNONYMS

sri-raja uvaca--King Pariksit inquired; yatha--as; bhagavata--by the Supreme Personality of Godhead; brahman--O learned brahmana; mathitah--churned; ksira-sagarah--the ocean of milk; yat-artham--what was the purpose; va--either; yatah--wherefrom, for what reason; ca--and; adrim--the mountain (Mandara); dadhara--was staying; ambucara-atmana--in the form of a tortoise; yatha--as; amrtam--nectar; suraih--by the demigods; praptam--was achieved; kim--what; ca--and; anyat--other; abhavat--became; tatah--thereafter; etat--all these; bhagavatah--of the Supreme Personality of Godhead; karma--pastimes, activities; vadasva--kindly describe; parama-adbhutam--because they are so wonderful.

TRANSLATION

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

TEXT 13

TEXT

tvaya sankathyamanena
mahimna satvatam pateh
natitropyati me cittam
suciram tapa-tapitam

SYNONYMS

tvaya--by Your Holiness; sankathyamanena--being described; mahimna--by all the glories; satvatam pateh--of the Supreme Personality of Godhead, the master of the devotees; na--not; ati-trpyati--is sufficiently satisfied; me--my; cittam--heart; suciram--for such a long time; tapa--by miseries; tapitam--being distressed.

TRANSLATION

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

TEXT 14

TEXT

sri-suta uvaca
samprsto bhagavan evam
dvaipayana-suto dvijah
abhinandya harer viryam
abhyacastum pracakrame

SYNONYMS

sri-sutah uvaca--Sri Suta Gosvami said; samprstah--being questioned; bhagavan--Sukadeva Gosvami; evam--thus; dvaipayana-sutah--the son of Vyasadeva; dvi-jah--O brahmanas assembled here; abhinandya--congratulating Maharaja Pariksit; hareh viryam--the glories of the Supreme Personality of Godhead; abhyacastum--to describe; pracakrame--endeavored.

TRANSLATION

Sri Suta Gosvami said: O learned brahmanas assembled here at Naimisaranya, when Sukadeva Gosvami, the son of Dvaipayana, was thus questioned by the King, he congratulated the King and then endeavored to describe further the glories of the Supreme Personality of Godhead.

TEXTS 15-16

TEXT

sri-suka uvaca
yada yuddhe 'surair deva
badhyamanah sitayudhah
gatasavo nipatita
nottistheran sma bhurisah

yada durvasah sapena
sendra lokas trayo nrpa
nihsrikas cabhavams tatra
nesur ijjadayah kriyah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; yada--when; yuddhe--in the fighting; asuraih--by the demons; devah--the demigods; badhyamanah--

besieged; sita-ayudhaih--by serpent weapons; gata-asavah--almost dead; nipatitah--some of them having fallen; na--not; uttistheran--got up again; sma--so became; bhurisah--the majority of them; yada--when; durvasah--of Durvasa Muni; sapena--with the curse; sa-indrah--with Indra; lokah trayah--the three worlds; nrpa--O King; nihsrikah--without any material opulence; ca--also; abhavan--became; tatra--at that time; nesuh--could not be performed; ijya-adayah--sacrifices; kriyah--ritualistic ceremonies.

TRANSLATION

Sukadeva Gosvami said: When the asuras, with their serpent weapons, severely attacked the demigods in a fight, many of the demigods fell and lost their lives. Indeed, they could not be revived. At that time, O King, the demigods had been cursed by Durvasa Muni, the three worlds were poverty-stricken, and therefore ritualistic ceremonies could not be performed. The effects of this were very serious.

PURPORT

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

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

TEXTS 17-18

TEXT

nisamyaitat sura-gana
mahendra-varunadayah
nadyagacchan svayam mantrair
mantrayanto viniscitam

tato brahma-sabham jagmur
meror murdhani sarvasah
sarvam vijnapayam cakruh
pranatah paramesthine

SYNONYMS

nisamya--hearing; etat--this incident; sura-ganah--all the demigods; maha-indra--King Indra; varuna-adayah--Varuna and other demigods; na--not; adhyagacchan--reached; svayam--personally; mantraih--by deliberation; mantrayantah--discussing; viniscitam--a real conclusion; tatah--thereupon; brahma-sabham--to the assembly of Lord Brahma; jagmuh--they went; meroh--of Sumeru Mountain; murdhani--on the top; sarvasah--all of them; sarvam--everything; vijnapayam cakruh--they informed; pranatah--offered obeisances; paramesthine--unto Lord Brahma.

TRANSLATION

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

TEXTS 19-20

TEXT

sa vilokyendra-vayv-adin
nihsattvan vigata-prabhan
lokan amangala-prayan
asuran ayatha vibhuh

samahitena manasa
samsmaran purusam param
uvacotphulla-vadano
devan sa bhagavan parah

SYNONYMS

sah--Lord Brahma; vilokya--looking over; indra-vayu-adin--all the demigods, headed by Lord Indra and Vayu; nihsattvan--bereft of all spiritual potency; vigata-prabhan--bereft of all effulgence; lokan--all the three worlds; amangala-prayan--merged into misfortune; asuran--all the demons; ayatah--flourishing; vibhuh--Lord Brahma, the supreme within this material world; samahitena--by full adjustment; manasa--of the mind; samsmaran--remembering again and again; purusam--the Supreme Person; param--transcendental; uvaca--said; utphulla-vadanah--bright-faced; devan--unto the demigods; sah--he; bhagavan--the most powerful; parah--of the demigods.

TRANSLATION

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

PURPORT

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

TEXT 21

TEXT

aham bhavo yuyam atho 'suradayo
manusya-tiryag-druma-gharma-jatayah
yasyavataramsa-kala-visarjita
vrajama sarve saranam tam avyayam

SYNONYMS

aham--I; bhavah--Lord Siva; yuyam--all of you demigods; atho--as well as; asura-adayah--demons and others; manusya--the human beings; tiryak--the animals; druma--the trees and plants; gharma-jatayah--as well as the insects and germs born of perspiration; yasya--of whom (the Supreme Personality of Godhead); avatara--of the purusa incarnation; amsa--of His part and parcel, the guna-avatara, Brahma; kala--of Brahma's sons; visarjitah--produced by the generation; vrajama--we shall go; sarve--all of us; saranam--unto the shelter; tam--unto the Supreme; avyayam--the inexhaustible.

TRANSLATION

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

PURPORT

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

TEXT 22

TEXT

na yasya vadhyo na ca raksaniyo
nopeksaniyadaraniya-paksah
tathapi sarga-sthiti-samyamartham
dhatte rajah-sattva-tamamsi kale

SYNONYMS

na--not; yasya--by whom (the Lord); vadhyah--anyone is to be killed; na--nor; ca--also; raksaniyah--anyone is to be protected; na--nor; upeksaniya--to be neglected; adaraniya--to be worshiped; paksah--part; tathapi--still; sarga--creation; sthiti--maintenance; samyama--and annihilation; artham--for the sake of; dhatte--He accepts; rajah--passion; sattva--goodness; tamamsi--and ignorance; kale--in due course of time.

TRANSLATION

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

PURPORT

This verse explains that the Supreme Personality of Godhead is equal to everyone. This is confirmed by the Lord Himself 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." Although the Lord is impartial, He gives special attention to His devotees. Therefore the Lord says in Bhagavad-gita (4.8):

paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." The Lord has nothing to do with anyone's protection or destruction, but for the creation, maintenance and annihilation of this material world He apparently has to act either in goodness, in passion or in darkness. Actually, however, He is unaffected by these modes of material nature. He is the Supreme Lord of everyone. As a king sometimes punishes or rewards someone to maintain law and order, the Supreme Personality of Godhead, although having nothing to do with the activities of this material world, sometimes appears as various incarnations according to the time, place and object.

TEXT 23

TEXT

ayam ca tasya sthiti-palana-ksanah
sattvam jusanasya bhavaya dehinam
tasmad vrajamah saranam jagad-gurum
svanam sa no dhasyati sam sura-priyah

SYNONYMS

ayam--this period; ca--also; tasya--of the Supreme Personality of Godhead; sthiti-palana-ksanah--the time for maintenance, or for establishing His rule; sattvam--the mode of goodness; jusanasya--accepting (now, without waiting); bhavaya--for the increased development or establishment; dehinam--of all living entities who accept material bodies; tasmad--therefore; vrajamah--let us take; saranam--shelter; jagad-gurum--at the lotus feet of the Supreme Personality of Godhead, who is the universal teacher; svanam--His own persons; sah--He (the Supreme Personality of Godhead); nah--unto us; dhasyati--will give; sam--the good fortune we need; sura-priyah--because He is naturally very dear to the devotees.

TRANSLATION

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

PURPORT

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

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

Surrendering unto the lotus feet of Krsna means achieving complete purification. 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." Thus as soon as one surrenders unto the lotus feet of Krsna, one certainly becomes free from all contamination.

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

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

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

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

Chanting of the Hare Krsna maha-mantra is potent always, but it is especially potent in this age of Kali. Therefore Sukadeva Gosvami, while instructing Maharaja Pariksit, stressed this chanting of the Hare Krsna mantra.

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

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

Sri Caitanya Mahaprabhu's movement consists of spreading krsna-sankirtana. Param vijayate sri-krsna-sankirtanam: "All glories to the Sri Krsna sankirtana!" Why is it so glorious? This has also been explained by Sri Caitanya Mahaprabhu. Ceto-darpana-marjanam: by the chanting of the Hare Krsna maha-mantra, one's heart is cleansed. The whole difficulty is that in this age of Kali there is no sattva-guna and no clearance of the heart, and therefore people are making the mistake of identifying with their bodies. Even the big philosophers and scientists with whom we deal are practically all under the impression that they are their bodies. The other day we were discussing a prominent philosopher, Thomas Huxley, who

was proud of being an Englishman. This means that he was in the bodily conception of life. Everywhere we find this same misunderstanding. As soon as one is in the bodily conception of life, one is nothing but an animal like a cat or a dog (sa eva go-kharah). Thus the most dangerous of the dirty things within our hearts is this misidentification of the body as the self. Under the influence of this misunderstanding, one thinks, "I am this body. I am an Englishman. I am an Indian. I am an American. I am Hindu. I am Muslim." This misconception is the strongest impediment, and it must be removed. That is the instruction of Bhagavad-gita and of Sri Caitanya Mahaprabhu. Indeed, Bhagavad-gita begins with this instruction:

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." (Bg. 2.13) Although the soul is within the body, nevertheless, because of misunderstanding and animal propensities one accepts the body as the self. Caitanya Mahaprabhu therefore says, ceto-darpana-marjanam. To cleanse the core of the heart, which is full of misunderstanding, is possible only through sri-krsna-sankirtana. The leaders of the Krsna consciousness movement should very seriously take this opportunity to be kind to the fallen souls by delivering them from the misunderstanding of materialistic life.

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

abrahma-bhuvanal lokah
punar avartino 'rjuna

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

TEXT 24

TEXT

sri-suka uvaca
ity abhasya suran vedhah

saha devair arindama
ajitasya padam saksaj
jagama tamasah param

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; abhasya--
talking; suran--unto the demigods; vedhah--Lord Brahma, who is the head
of this universe and who gives everyone good sense in Vedic knowledge;
saha--with; devaih--the demigods; arim-dama--O Maharaja Pariksit, subduer
of all kinds of enemies (such as the senses); ajitasya--of the Supreme
Personality of Godhead; padam--to the place; saksat--directly; jagama--
went; tamasah--the world of darkness; param--transcendental to, beyond.

TRANSLATION

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

PURPORT

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

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

dvau bhuta-sargau loke 'smin
daiva asura eva ca
visnu-bhaktah smrto daiva
asuras tad-viparyayah

Anyone who is a devotee of Lord Krsna is called a deva, and others,
even though they may be devotees of demigods, are called asuras. Ravana,
for example, was a great devotee of Lord Siva, but he is described as an
asura. Similarly, Hiranyakasipu is described as a great devotee of Lord
Brahma, yet he was also an asura. Therefore, only the devotee of Lord
Visnu is called sura, not asura. Lord Krsna is very much pleased with His
devotees, even if they are not on the topmost stage of devotional
service. Even on the lower stages of devotional service one is
transcendental, and if one continues with devotional life, he continues

to be a deva or sura. If one continues in this way, Krsna will always be pleased with him and will give him all instructions so that he may very easily return home, back to Godhead.

Concerning ajitasya padam, the abode of the Supreme Personality of Godhead in the milk ocean of this material world, Srila Visvanatha Cakravarti Thakura says: padam ksirodadhi-stha-svetadvipam tamasah prakrteh param. The island known as Svetadvipa, which is in the ocean of milk, is transcendental. It has nothing to do with this material world. A city government may have a rest house where the governor and important government officers stay. Such a rest house is not an ordinary house. Similarly, although Svetadvipa, which is in the ocean of milk, is in this material world, it is param padam, transcendental.

TEXT 25

TEXT

tatradrsta-svarupaya
sruta-purvaya vai prabhuh
stutim abruta daivibhir
girbhis tv avahitendriyah

SYNONYMS

tatra--there (at the Lord's abode known as Svetadvipa); adrsta-svarupaya--unto the Supreme Personality of Godhead, who was not seen even by Lord Brahma; sruta-purvaya--but who was heard about from the Vedas; vai--indeed; prabhuh--Lord Brahma; stutim--prayers derived from Vedic literature; abruta--performed; daivibhir--by prayers mentioned in the Vedic literature or offered by persons strictly following Vedic principles; girbhir--by such sound vibrations or songs; tu--then; avahita-indriyah--fixed in mind, without deviation.

TRANSLATION

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

PURPORT

It is said that when Brahma and the other demigods go to see the Supreme Personality of Godhead in Svetadvipa, they cannot directly see Him, but their prayers are heard by the Lord, and the needful action is taken. This we have seen in many instances. The word sruta-purvaya is significant. We get experience by directly seeing or by hearing. If it is not possible to see someone directly, we can hear about him from authentic sources. Sometimes people ask whether we can show them God. This is ludicrous. It is not necessary for one to see God before he can accept God. Our sensory perception is always incomplete. Therefore, even if we see God, we may not be able to understand Him. When Krsna was on earth, many, many people saw Him but could not understand that He is the Supreme Personality of Godhead. Avajananti mam mudha manusim tanum asritam. Even though the rascals and fools saw Krsna personally, they could not understand that He is the Supreme Personality of Godhead. Even upon seeing God personally, one who is unfortunate cannot understand Him.

Therefore we have to hear about God, Krsna, from the authentic Vedic literature and from persons who understand the Vedic version properly. Even though Brahma had not seen the Supreme Personality of Godhead before, he was confident that the Lord was there in Svetadvipa. Thus he took the opportunity to go there and offer prayers to the Lord.

These prayers were not ordinary concocted prayers. Prayers must be approved by Vedic literature, as indicated in this verse by the words daivibhir girbhih. In our Krsna consciousness movement we do not allow any song that has not been approved or sung by bona fide devotees. We cannot allow cinema songs to be sung in the temple. We generally sing two songs. One is sri-krsna-caitanya prabhu nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. This is bona fide. It is always mentioned in the Caitanya-caritamrta, and it is accepted by the acaryas. The other, of course, is the maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare. We may also sing the songs of Narottama dasa Thakura, Bhaktivinoda Thakura and Locana dasa Thakura, but these two songs--"sri-krsna-caitanya" and the Hare Krsna maha-mantra--are sufficient to please the Supreme Personality of Godhead, although we cannot see Him. Seeing the Lord is not as important as appreciating Him from the authentic literature or the authentic statements of authorized persons.

TEXT 26

TEXT

sri-brahmovaca
avikriyam satyam anantam adyam
guha-sayam niskalam apratarkyam
mano-'grayanam vacasaniruktam
namamahe deva-varam varenyam

SYNONYMS

sri-brahma uvaca--Lord Brahma said; avikriyam--unto the Personality of Godhead, who never changes (as opposed to material existence); satyam--the eternal supreme truth; anantam--unlimited; adyam--the original cause of all causes; guha-sayam--present in everyone's heart; niskalam--without any decrease in potency; apratarkyam--inconceivable, not within the jurisdiction of material arguments; manah-agrayanam--more quick than the mind, inconceivable to mental speculation; vacasa--by jugglery of words; aniruktam--indescribable; namamahe--all of us demigods offer our respectful obeisances; deva-varam--unto the Supreme Lord, who is not equalled or surpassed by anyone; varenyam--the supreme worshipable, who is worshiped by the Gayatri mantra.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead is not anything of material creation. Everything material must change from one form to another--for example, from earth to earthen pot and from earthen pot to earth again. All our creations are temporary, impermanent. The Supreme Personality of Godhead, however, is eternal, and similarly the living entities, who are parts of Him, are also eternal (mamaivamso jiva-loke jiva-bhutah sanatanah). The Supreme Personality of Godhead is sanatana, eternal, and the individual living entities are also eternal. The difference is that Krsna, or God, is the supreme eternal, whereas the individual souls are minute, fragmental eternal. As stated in Bhagavad-gita (13.3), ksetrajnam capi mam viddhi sarva-ksetresu bharata. Although the Lord is a living being and the individual souls are living beings, the Supreme Lord, unlike the individual souls, is vibhu, all-pervading, and ananta, unlimited. The Lord is the cause of everything. The living entities are innumerable, but the Lord is one. No one is greater than Him, and no one is equal to Him. Thus the Lord is the supreme worshipable object, as understood from the Vedic mantras (na tat-samas cabhyadhikas ca drsyate). The Lord is supreme because no one can evaluate Him by mental speculation or jugglery of words. The Lord can travel more quickly than the mind. In the sruti-mantras of Isopanisad it is said:

anejad ekam manaso javiyo
nainad deva apnuvan purvam arsat
tad dhavato 'nyan atyeti tisthat
tasminn apo matarisva dadhati

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

Because the Lord is situated in everyone's heart and the individual living entity is not, never should the individual living entity be equated with the Supreme Lord. In Bhagavad-gita (15.15) the Lord says, sarvasya caham hrdis sannivistah: "I am situated in everyone's heart." This does not mean, however, that everyone is equal to the Lord. In the sruti-mantras it is also said, hrdis hy ayam atma pratisthitah. In the beginning of Srimad-Bhagavatam it is said, satyam param dhimahi. The Vedic mantras say, satyam jnanam anantam and niskalam niskriyam santam niravadyam. God is supreme. Although naturally He does not do anything, He is doing everything. As the Lord says in Bhagavad-gita:

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

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

mayadhyaksena prakrtih
suyate sacaracaram
hetunanena kaunteya
jagad viparivartate

"This material nature, working under My direction, O son of Kunti, is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10) Thus although the

Lord is silent in His abode, He is doing everything through His different energies (parasya saktir vividhaiva sruyate).

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

svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo
balir vaiyasakir vayam

(Bhag. 6.3.20)

We belong to the disciplic succession of Brahma, and therefore we are known as the Brahma-sampradaya. As the demigods follow Lord Brahma to understand the Supreme Personality of Godhead, we also have to follow the authorities of the parampara system to understand the Lord.

TEXT 27

TEXT

vipascitam prana-mano-dhiyatmanam
arthendriyabhasam anidram avranam
chayatapau yatra na grdhra-paksau
tam aksaram kham tri-yugam vrajamahe

SYNONYMS

vipascitam--unto the omniscient; prana--how the living force is working; manah--how the mind is working; dhiya--how the intelligence is working; atmanam--of all living entities; artha--the objects of the senses; indriya--the senses; abhasam--knowledge; anidram--always awake and free from ignorance; avranam--without a material body subject to pains and pleasures; chaya-atapau--the shelter for all who are suffering from ignorance; yatra--wherein; na--not; grdhra-paksau--partiality toward any living being; tam--unto Him; aksaram--infallible; kham--all-pervading like the sky; tri-yugam--appearing with six opulences in three yugas (Satya, Treta and Dvapara); vrajamahe--I take shelter.

TRANSLATION

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

PURPORT

In the beginning of Srimad-Bhagavatam the Supreme Personality of Godhead is described in this way: janmady asya yato'nvayad itaratas carthesv abhijnah. The Lord is the origin of all emanations, and He directly and indirectly knows everything about all the activities within His creation. Therefore the Lord is addressed here as vipascitam, one who is full of all knowledge or who knows everything. The Lord is the Supreme Soul, and He knows everything about the living entities and their senses.

The word anidram, meaning "always awake and free from ignorance," is very important in this verse. As stated in Bhagavad-gita (15.15), mattah smrtir jnanam apohanam ca: it is the Lord who gives intelligence to everyone and who causes everyone to forget. There are millions and millions of living entities, and the Lord gives them directions. Therefore He has no time to sleep, and He is never in ignorance of our activities. The Lord is the witness of everything; He sees what we are doing at every moment. The Lord is not covered by a body resulting from karma. Our bodies are formed as a result of our past deeds (karmana daiva-netrena), but the Supreme Personality of Godhead does not have a material body, and therefore He has no avidya, ignorance. He does not sleep, but is always alert and awake.

The Supreme Lord is described as tri-yuga because although He appeared variously in Satya-yuga, Treta-yuga and Dvapara-yuga, when He appeared in Kali-yuga He never declared Himself the Supreme Personality of Godhead.

krsna-varnam tvisakrsnam
sangopangastra-parsadam

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

yajnaih sankirtana-prayair
yajanti hi sumedhasah

Sri Caitanya Mahaprabhu, whose complexion is not black like that of Krsna but is golden (tvisakrsnam), is the Supreme Personality of Godhead. He is accompanied by associates like Nityananda, Advaita, Gadadhara and Srivasa. Those who are sufficiently intelligent worship this Supreme Personality of Godhead by performing sankirtana-yajna. In this incarnation, the Supreme Lord declares Himself not to be the Supreme Lord, and therefore He is known as Tri-yuga.

TEXT 28

TEXT

ajasya cakram tv ajayeryamanam
manomayam pancadasaram asu
tri-nabhi vidyuc-calam asta-nemi
yad-aksam ahus tam rtam prapadye

SYNONYMS

ajasya--of the living being; cakram--the wheel (the cycle of birth and death in this material world); tu--but; ajaya--by the external energy of the Supreme Lord; iryamanam--going around with great force; manah-mayam--which is nothing but a mental creation depending chiefly on the mind; pancadasa--fifteen; aram--possessing spokes; asu--very quick; tri-nabhi--having three naves (the three modes of material nature); vidyut--like

electricity; calam--moving; asta-nemi--made of eight fellies (the eight external energies of the Lord--bhumir apo 'nalo vayuh, etc.); yat--who; aksam--the hub; ahuh--they say; tam--unto Him; rtam--the fact; prapadye--let us offer our respectful obeisances.

TRANSLATION

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

PURPORT

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

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

The entire world is going on because the living entity, who is part and parcel of the Supreme Lord, is utilizing the material energy. Under the clutches of the material energy, the jivatma is revolving on the wheel of birth and death under the direction of the Supreme Personality of Godhead. The central point is the Supersoul. As explained in Bhagavad-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 material body of the living entity is a result of the conditioned soul's activities, and because the supporter is the Supersoul, the Supersoul is the true reality. Every one of us, therefore, should offer respectful obeisances to this central reality. One should not be misguided by the activities of this material world and forget the central point, the Absolute Truth. That is the instruction given here by Lord Brahma.

TEXT 29

TEXT

ya eka-varnam tamasah param tad
alokam avyaktam ananta-param
asam cakaropasuparnam enam

upasate yoga-rathena dhirah

SYNONYMS

yah--the Supreme Personality of Godhead who; eka-varnam--absolute, situated in pure goodness; tamasah--to the darkness of the material world; param--transcendental; tat--that; alokam--who cannot be seen; avyaktam--not manifested; ananta-param--unlimited, beyond the measurement of material time and space; asam cakara--situated; upa-suparnam--on the back of Garuda; enam--Him; upasate--worship; yoga-rathena--by the vehicle of mystic yoga; dhirah--persons who are sober, undisturbed by material agitation.

TRANSLATION

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

PURPORT

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

TEXT 30

TEXT

na yasya kascatititarti mayam
yaya jano muhyati veda nartham
tam nirjitatmatma-gunam paresam
namama bhutesu samam carantam

SYNONYMS

na--not; yasya--of whom (the Supreme Personality of Godhead); kasca--anyone; atititarti--is able to overcome; mayam--the illusory energy; yaya--by whom (by the illusory energy); janah--people in general; muhyati--become bewildered; veda--understand; na--not; artham--the aim of life; tam--unto Him (the Supreme Personality of Godhead); nirjita--completely controlling; atma--the living entities; atma-gunam--and His external energy; para-isam--the Lord, who is transcendently situated; namama--we offer our respectful obeisances; bhutesu--unto all living beings; samam--equally situated, or equipoised; carantam--controlling or ruling them.

TRANSLATION

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

PURPORT

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

TEXT 31

TEXT

ime vayam yat-priyayaiva tanva
sattvena srsta bahir-antar-aviih
gatim na suksmam rsayas ca vidmahe
kuto 'suradya itara-pradhanah

SYNONYMS

ime--these; vayam--we (the demigods); yat--to whom; priyaya--appearing very near and dear; eva--certainly; tanva--the material body; sattvena--

by the mode of goodness; srstah--created; bahih-antah-avih--although fully aware, internally and externally; gatim--destination; na--not; suksmam--very subtle; rsayah--great saintly persons; ca--also; vidmahe--understand; kutah--how; asura-adyah--the demons and atheists; itara--who are insignificant in their identities; pradhanah--although they are leaders of their own societies.

TRANSLATION

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

PURPORT

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

TEXT 32

TEXT

padau mahiyam sva-krtaiva yasya
catur-vidho yatra hi bhuta-sargah
sa vai maha-purusa atma-tantrah
prasidatam brahma maha-vibhutih

SYNONYMS

padau--His lotus feet; mahi--the earth; iyam--this; sva-krta--created by Himself; eva--indeed; yasya--of whom; catuh-vidhah--of four kinds of living entities; yatra--wherein; hi--indeed; bhuta-sargah--material

creation; sah--He; vai--indeed; maha-purusah--the Supreme Person; atma-tantrah--self-sufficient; prasidatam--may He be merciful to us; brahma--the greatest; maha-vibhutih--with unlimited potency.

TRANSLATION

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

PURPORT

The word mahi refers to the five material elements--earth, water, air, fire and sky--which rest upon the lotus feet of the Supreme Personality of Godhead. Mahat-padam punya-yaso murareh. The mahat-tattva, the total material energy, rests on His lotus feet, for the cosmic manifestation is but another opulence of the Lord. In this cosmic manifestation there are four kinds of living entities--jarayu ja (those born from embryos), anda ja (those born from eggs), sveda ja (those born from perspiration), and udbhijja (those born from seeds). Everything is generated from the Lord, as confirmed in the Vedanta-sutra (janmady asya yatah). No one is independent, but the Supreme Soul is completely independent. Janmady asya yato 'nvayad itaratas carthesv abhijnah sva-rat. The word sva-rat means "independent." We are dependent, whereas the Supreme Lord is completely independent. Therefore the Supreme Lord is the greatest of all. Even Lord Brahma, who created the cosmic manifestation, is but another opulence of the Supreme Personality of Godhead. The material creation is activated by the Lord, and therefore the Lord is not a part of the material creation. The Lord exists in His original, spiritual position. The universal form of the Lord, vairaja-murti, is another feature of the Supreme Personality of Godhead.

TEXT 33

TEXT

ambhas tu yad-reta udara-viryam
sidhyanti jivanty uta vardhamanah
loka yato 'thakhila-loka-palah
prasidatam nah sa maha-vibhutih

SYNONYMS

ambhah--the masses of water seen on this planet or on others; tu--but; yat-retah--His semen; udara-viryam--so powerful; sidhyanti--are generated; jivanti--live; uta--indeed; vardhamanah--flourish; lokah--all the three worlds; yatah--from which; atha--also; akhila-loka-palah--all the demigods throughout the universe; prasidatam--may be pleased; nah--upon us; sah--He; maha-vibhutih--a person with unlimited potency.

TRANSLATION

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

PURPORT

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

TEXT 34

TEXT

somam mano yasya samamananti
divaukasam yo balam andha ayuh
iso naganam prajanaḥ prajānam
prasīdatam naḥ sa maha-vibhūtiḥ

SYNONYMS

somam--the moon; manah--the mind; yasya--of whom (of the Supreme Personality of Godhead); samamananti--they say; divaukasam--of the denizens of the upper planetary systems; yah--who; balam--the strength; andhah--the food grains; ayuh--the duration of life; isah--the Supreme Lord; naganam--of the trees; prajanaḥ--the source of breeding; prajānam--of all living entities; prasīdatam--may He be pleased; naḥ--upon us; saḥ--that Supreme Personality of Godhead; maha-vibhūtiḥ--the source of all opulences.

TRANSLATION

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

PURPORT

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

TEXT 35

TEXT

agnir mukham yasya tu jāta-veda
jātaḥ kriyā-kānda-nimitta-janma

antah-samudre 'nupacan sva-dhatun
prasidatam nah sa maha-vibhutih

SYNONYMS

agnih--fire; mukham--the mouth through which the Supreme Personality of Godhead eats; yasya--of whom; tu--but; jata-vedah--the producer of wealth or of all necessities of life; jatah--produced; kriya-kanda--ritualistic ceremonies; nimitta--for the sake of; janma--formed for this reason; antah-samudre--within the depths of the ocean; anupacan--always digesting; sva-dhatun--all elements; prasidatam--may be pleased; nah--upon us; sah--He; maha-vibhutih--the supremely powerful.

TRANSLATION

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

"Srimad-Bhagavatam – Canto Eight" 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

yac-caksur asit taranir deva-yanam
trayimayo brahmana esa dhisnyam
dvaram ca mukter amrtam ca mrtyuh
prasidatam nah sa maha-vibhutih

SYNONYMS

yat--that which; caksuh--eye; asit--became; taranir--the sun-god; deva-yanam--the predominating deity for the path of deliverance for the demigods; trayi-mayah--for the sake of guidance in karma-kanda Vedic knowledge; brahmanah--of the supreme truth; esah--this; dhisnyam--the place for realization; dvaram ca--as well as the gateway; mukteh--for liberation; amrtam--the path of eternal life; ca--as well as; mrtyuh--the cause of death; prasidatam--may He be pleased; nah--upon us; sah--that Supreme Personality of Godhead; maha-vibhutih--the all-powerful.

TRANSLATION

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

PURPORT

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

yac-caksur esa savita sakala-grahanam
raja samasta-sura-murtir asesatejah
yasyajnyaya bhramati sambhrta-kalacakra
govindam adipurusam tam aham bhajami

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

TEXT 37

TEXT

pranad abhud yasya caracaranam
pranah saho balam ojas ca vayuh
anvasma samrajam ivanuga vayam
prasidatam nah sa maha-vibhutih

SYNONYMS

pranat--from the vital force; abhut--generated; yasya--of whom; cara-acaranam--of all living entities, moving and nonmoving; pranah--the vital force; sahad--the basic principle of life; balam--strength; ojah--the vital force; ca--and; vayuh--the air; anvasma--follow; samrajam--an emperor; iva--like; anugah--followers; vayam--all of us; prasidatam--may be pleased; nah--upon us; sah--He; maha-vibhutih--the supremely powerful.

TRANSLATION

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

TEXT 38

TEXT

srotrad diso yasya hrdas ca khani
prajajnire kham purusasya nabhyah
pranendriyatmasu-sarira-ketah
prasidatam nah sa maha-vibhutih

SYNONYMS

srotrat--from the ears; disah--different directions; yasya--of whom; hrdah--from the heart; ca--also; khani--the holes of the body; prajajnire--generated; kham--the sky; purusasya--of the Supreme Person; nabhyah--from the navel; prana--of the life force; indriya--senses; atma--mind; asu--vital force; sarira--and body; ketah--the shelter; prasidatam--may be pleased; nah--upon us; sah--He; maha-vibhutih--the supremely powerful.

TRANSLATION

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

PURPORT

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

TEXT 39

TEXT

balan mahendras tri-dasah prasadan

manyor giriso dhisanad virincah
khebhyas tu chandamsy rsayo medhratah kah
prasidatam nah sa maha-vibhutih

SYNONYMS

balat--by His strength; maha-indrah--King Indra became possible; tri-dasah--as well as the demigods; prasadat--by satisfaction; manyoh--by anger; giri-isah--Lord Siva; dhisanat--from sober intelligence; virincah--Lord Brahma; khebhyah--from the bodily holes; tu--as well as; chandamsi--Vedic mantras; rsayah--great saintly persons; medhratah--from the genitals; kah--the prajapatis; prasidatam--may be pleased; nah--upon us; sah--He; maha-vibhutih--the Supreme Personality of Godhead, who has extraordinary power.

TRANSLATION

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

TEXT 40

TEXT

srir vaksasah pitaras chayayasan
dharmah stanad itarah prsthato 'bhut
dyaur yasya sirsno 'psaraso viharat
prasidatam nah sa maha-vibhutih

SYNONYMS

srih--the goddess of fortune; vaksasah--from His chest; pitarah--the inhabitants of Pitrloka; chayaya--from His shadow; asan--became possible; dharmah--the principle of religion; stanat--from His bosom; itarah--irreligion (the opposite of dharma); prsthatah--from the back; abhut--became possible; dyauh--the heavenly planets; yasya--of whom; sirsnah--from the top of the head; apsarasah--the inhabitants of Apsaroloka; viharat--by His sense enjoyment; prasidatam--kindly be pleased; nah--upon us; sah--He (the Supreme Personality of Godhead); maha-vibhutih--the greatest in all prowess.

TRANSLATION

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

TEXT 41

TEXT

vipro mukhad brahma ca yasya guhyam

rajanya asid bhujayor balam ca
urvor vid ojo 'nghrir aveda-sudrau
prasidatam nah sa maha-vibhutih

SYNONYMS

viprah--the brahmanas; mukhat--from His mouth; brahma--the Vedic literatures; ca--also; yasya--of whom; guhyam--from His confidential knowledge; rajanyah--the ksatriyas; asit--became possible; bhujayoh--from His arms; balam ca--as well as bodily strength; urvoh--from the thighs; vit--vaisyas; ojah--and their expert productive knowledge; anghrih--from His feet; aveda--those who are beyond the jurisdiction of Vedic knowledge; sudrau--the worker class; prasidatam--may be pleased; nah--upon us; sah--He; maha-vibhutih--the supremely powerful Personality of Godhead.

TRANSLATION

The brahmanas and Vedic knowledge come from the mouth of the Supreme Personality of Godhead, the ksatriyas and bodily strength come from His arms, the vaisyas and their expert knowledge in productivity and wealth come from His thighs, and the sudras, who are outside of Vedic knowledge, come from His feet. May that Supreme Personality of Godhead, who is full in prowess, be pleased with us.

TEXT 42

TEXT

lobho 'dharat pritir upary abhud dyutir
nastah pasavyah sparsena kamah
bhruvor yamah paksma-bhavas tu kalah
prasidatam nah sa maha-vibhutih

SYNONYMS

lobhah--greed; adharat--from the lower lip; pritih--affection; upari--from the upper lip; abhut--became possible; dyutih--bodily luster; nastah--from the nose; pasavyah--fit for the animals; sparsena--by the touch; kamah--lustly desires; bhruvoh--from the eyebrows; yamah--Yamaraja became possible; paksma-bhavah--from the eyelashes; tu--but; kalah--eternal time, which brings death; prasidatam--be pleased; nah--upon us; sah--He; maha-vibhutih--the Supreme Personality of Godhead, who has great prowess.

TRANSLATION

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

TEXT 43

TEXT

dravyam vayah karma gunan visesam
yad-yogamaya-vihitan vadanti

yad durvibhavyam prabudhapabadham
prasidatam nah sa maha-vibhutih

SYNONYMS

dravyam--the five elements of the material world; vayah--time; karma--fruitive activities; gunan--the three modes of material nature; visesam--the varieties caused by combinations of the twenty-three elements; yat--that which; yoga-maya--by the Lord's creative potency; vihitan--all done; vadanti--all learned men say; yat durvibhavyam--which is actually extremely difficult to understand; prabudha-apabadham--rejected by the learned, by those who are fully aware; prasidatam--may be pleased; nah--upon us; sah--He; maha-vibhutih--the controller of everything.

TRANSLATION

All learned men say that the five elements, eternal time, fruitive activity, the three modes of material nature, and the varieties produced by these modes are all creations of yogamaya. This material world is therefore extremely difficult to understand, but those who are highly learned have rejected it. May the Supreme Personality of Godhead, who is the controller of everything, be pleased with us.

PURPORT

The word durvibhavyam is very important in this verse. No one can understand how everything is happening in this material world by the arrangement of the Supreme Personality of Godhead through His material energies. As stated in Bhagavad-gita (9.10), mayadhyaksena prakrtih suyate sacaracaram: everything is actually happening under the direction of the Supreme Personality of Godhead. This much we can learn, but how it is happening is extremely difficult to understand. We cannot even understand how the affairs within our body are systematically taking place. The body is a small universe, and since we cannot understand how things are happening in this small universe, how can we understand the affairs of the bigger universe? Actually this universe is very difficult to understand, yet learned sages have advised, as Krsna has also advised, that this material world is dukkhalayam asasvatam; in other words, it is a place of misery and temporality. One must give up this world and go back home, back to the Personality of Godhead. Materialists may argue, "If this material world and its affairs are impossible to understand, how can we reject it?" The answer is provided by the word prabudhapabadham. We have to reject this material world because it is rejected by those who are learned in Vedic wisdom. Even though we cannot understand what this material world is, we should be ready to reject it in accordance with the advice of learned persons, especially the advice of Krsna. Krsna says:

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." (Bg. 8.15) One has to return home, back to Godhead, for this is the highest perfection of life. To go back to Godhead means to reject this material world. Although we cannot understand the functions of this material world and whether it is good

for us or bad for us, in accordance with the advice of the supreme authority we must reject it and go back home, back to Godhead.

TEXT 44

TEXT

namo 'stu tasma upasanta-saktaye
svarajya-labha-pratipuritatmane
gunesu maya-racitesu vrttibhir
na sajjamanaya nabhasvad-utaye

SYNONYMS

namah--our respectful obeisances; astu--let there be; tasmai--unto Him; upasanta-saktaye--who does not endeavor to achieve anything else, who is free from restlessness; svarajya--completely independent; labha--of all gains; pratipurita--fully achieved; atmane--unto the Supreme Personality of Godhead; gunesu--of the material world, which is moving because of the three modes of nature; maya-racitesu--things created by the external energy; vrttibhir--by such activities of the senses; na sajjamanaya--one who does not become attached, or one who is above material pains and pleasures; nabhasvat--the air; utaye--unto the Lord, who has created this material world as His pastime.

TRANSLATION

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

PURPORT

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

TEXT 45

TEXT

sa tvam no darsayatmanam
asmat-karana-gocaram
prapannanam didrksunam
sasmitam te mukhambujam

SYNONYMS

sah--He (the Supreme Personality of Godhead); tvam--You are my Lord; nah--to us; darsaya--be visible; atmanam--in Your original form; asmat-karana-gocaram--appreciable by our direct senses, especially by our eyes; prapannanam--we are all surrendered unto You; didrksunam--yet we wish to see You; sasmitam--smiling; te--Your; mukha-ambujam--lotuslike face.

TRANSLATION

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

PURPORT

The devotees are always eager to see the Supreme Personality of Godhead in His original form, with His smiling lotuslike face. They are not interested in experiencing the impersonal form. The Lord has both impersonal and personal features. The impersonalists have no idea of the personal feature of the Lord, but Lord Brahma and the members of his disciplic succession want to see the Lord in His personal form. Without a personal form there can be no question of a smiling face, which is clearly indicated here by the words sasmitam te mukhambujam. Those who are in the Vaisnava sampradaya of Brahma always want to see the Supreme Personality of Godhead. They are eager to realize the Lord's personal feature, not the impersonal feature. As clearly stated here, asmat-karana-gocaram: the personal feature of the Lord can be directly perceived by our senses.

TEXT 46

TEXT

taih taih sveccha-bhutai rupaih
kale kale svayam vibho
karma durvisaham yan no
bhagavams tat karoti hi

SYNONYMS

taih--by such appearances; taih--by such incarnations; sva-iccha-bhutaih--all appearing by Your personal sweet will; rupaih--by factual forms; kale kale--in different millenniums; svayam--personally; vibho--O Supreme; karma--activities; durvisaham--uncommon (unable to be enacted by anyone else); yat--that which; nah--unto us; bhagavan--the Supreme Personality of Godhead; tat--that; karoti--executes; hi--indeed.

TRANSLATION

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

PURPORT

The Lord says in Bhagavad-gita (4.7):

yada yada hi dharmasya

glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself." Thus it is not imagination but a fact that the Supreme Personality of Godhead, by His sweet will, appears in different incarnations, such as Matsya, Kurma, Varaha, Nrsimha, Vamana, Parasurama, Ramacandra, Balarama, Buddha and many other forms. Devotees are always eager to see one of the Lord's innumerable forms. It is said that just as no one can count how many waves there are in the sea, no one can count the forms of the Lord. This does not mean, however, that anyone can claim to be a form of the Lord and be acceptable as an incarnation. The incarnation of the Supreme Personality of Godhead must be accepted in terms of the descriptions found in the sastras. Lord Brahma is eager to see the incarnation of the Lord, or the original source of all incarnations; he is not eager to see an imposter. The incarnation's activities are proof of His identity. All the incarnations described in the sastras act wonderfully (kesava dhrta-mina-sarira jaya jagadisa hare). It is only by the personal sweet will of the Supreme Personality of Godhead that He appears and disappears, and only fortunate devotees can expect to see Him face to face.

TEXT 47

TEXT

klesa-bhury-alpa-sarani
karmani viphalani va
dehinam visayartanam
na tathaivarpitam tvayi

SYNONYMS

klesa--hardship; bhuri--very much; alpa--very little; sarani--good result; karmani--activities; viphalani--frustration; va--either; dehinam--of persons; visaya-artanam--who are eager to enjoy the material world; na--not; tatha--like that; eva--indeed; arpitam--dedicated; tvayi--unto Your Lordship.

TRANSLATION

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

PURPORT

We can practically see how the devotees who have dedicated their lives for the service of the Lord in the Krsna consciousness movement are getting immense opportunities for the service of the Supreme Personality of Godhead without working very hard. The Krsna consciousness movement actually started with only forty rupees, but now it has more than forty

crores worth of property, and all this opulence has been achieved within eight or ten years. No karmi can expect to improve his business so swiftly, and besides that, whatever a karmi acquires is temporary and sometimes frustrating. In Kṛṣṇa consciousness, however, everything is encouraging and improving. The Kṛṣṇa consciousness movement is not very popular with the karmis because this movement recommends that one refrain from illicit sex, meat-eating, gambling and intoxication. These are restrictions that karmis very much dislike. Nonetheless, in the presence of so many enemies, this movement is progressing, going forward without impediments. If the devotees continue to spread this movement, dedicating life and soul to the lotus feet of Kṛṣṇa, no one will be able to check it. The movement will go forward without limits. Chant Hare Kṛṣṇa!

TEXT 48

TEXT

navamah karma-kalpo 'pi
viphalayesvararpitah
kalpate purusasyaiva
sa hy atma dayito hitah

SYNONYMS

na--not; avamah--very little, or insignificant; karma--activities; kalpah--rightly executed; api--even; viphalaya--go in vain; isvara-arpitah--because of being dedicated to the Supreme Personality of Godhead; kalpate--it is so accepted; purusasya--of all persons; eva--indeed; sah--the Supreme Personality of Godhead; hi--certainly; atma--the Supersoul, the supreme father; dayitah--extremely dear; hitah--beneficial.

TRANSLATION

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

PURPORT

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

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

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

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

TEXT 49

TEXT

yatha hi skandha-sakhanam
taror mulavasecanam
evam aradhanam visnoh
sarvesam atmanas ca hi

SYNONYMS

yatha--as; hi--indeed; skandha--of the trunk; sakhanam--and of the branches; taror--of a tree; mula--the root; avasecanam--watering; evam--in this way; aradhanam--worship; visnoh--of Lord Visnu; sarvesam--of everyone; atmanah--of the Supersoul; ca--also; hi--indeed.

TRANSLATION

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

PURPORT

As stated in the Padma Purana:

aradhananam sarvesam
visnor aradhanam param
tasmāt parataram devī
tādiyanam samarcanam

"Of all types of worship, worship of Lord Visnu is best, and better than the worship of Lord Visnu is the worship of His devotee, the Vaisnava." There are many demigods worshiped by people who are attached

to material desires (kamais tais tair hrta jnanah prapadyante'nya-devatah). Because people are embarrassed by so many material desires, they worship Lord Siva, Lord Brahma, the goddess Kali, Durga, Ganesa and Surya to achieve different results. However, one can achieve all these results simultaneously just by worshipping Lord Visnu. As stated elsewhere in the Bhagavatam (4.31.14):

yatha taror mula-nisecana
trpyanti tat-skandha-bhujopasakhah
pranopaharac ca yathendriyanam
tathaiva sarvarhanam acyutejya

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

TEXT 50

TEXT

namas tubhyam anantaya
durvitarkyatma-karmane
nirgunaya gunesaya
sattva-sthaya ca sampratam

SYNONYMS

namah--all obeisances; tubhyam--unto You, my Lord; anantaya--who are everlasting, transcending the three phases of time (past, present and future); durvitarkya-atma-karmane--unto You, who perform inconceivable activities; nirgunaya--which are all transcendental, free from the inebriety of material qualities; guna-isaya--unto You, who control the three modes of material nature; sattva-sthaya--who are in favor of the material quality of goodness; ca--also; sampratam--at present.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead controls the material activities manifested by the three modes of material nature. As stated in Bhagavad-gita, nirgunam guna-bhoktr ca: the Supreme Personality of Godhead is always transcendental to the material qualities (sattva-guna, rajo-guna

and tamo-guna), but nonetheless He is their controller. The Lord manifests Himself in three features--as Brahma, Visnu and Mahesvara--to control these three qualities. He personally takes charge of sattva-guna as Lord Visnu, and He entrusts the charge of rajo-guna and tamo-guna to Lord Brahma and Lord Siva. Ultimately, however, He is the controller of all three gunas. Lord Brahma, expressing his appreciation, said that because Lord Visnu had now taken charge of the activities of goodness, there was every hope that the demigods would be successful in fulfilling their desires. The demigods were harassed by the demons, who were infested with tamo-guna. However, as Lord Brahma has previously described, since the time of sattva-guna had now arrived, the demigods could naturally expect to fulfill their desires. The demigods are supposedly well advanced in knowledge, yet they could not understand the knowledge of the Supreme Personality of Godhead. Therefore the Lord is addressed here as anantaya. Although Lord Brahma knows past, present and future, he is unable to understand the unlimited knowledge of the Supreme Personality of Godhead.

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

Chapter Six The Demigods and Demons Declare a Truce

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

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

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

When offered prayers by Lord Siva and Lord Brahma, the Supreme Personality of Godhead was pleased. Thus He gave appropriate instructions to all the demigods. The Supreme Personality of Godhead, who is known as Ajita, unconquerable, advised the demigods to make a peace proposal to the demons, so that after formulating a truce, the demigods and demons could churn the ocean of milk. The rope would be the biggest serpent,

known as Vasuki, and the churning rod would be Mandara Mountain. Poison would also be produced from the churning, but it would be taken by Lord Siva, and so there would be no need to fear it. Many other attractive things would be generated by the churning, but the Lord warned the demigods not to be captivated by such things. Nor should the demigods be angry if there were some disturbances. After advising the demigods in this way, the Lord disappeared from the scene.

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

TEXT 1

TEXT

sri-suka uvaca
evam stutah sura-ganair
bhagavan harir isvarah
tesam avirabhud rajan
sahasrarkodaya-dyutih

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--in this way; stutah--being worshiped by prayers; sura-ganaih--by the demigods; bhagavan--the Supreme Personality of Godhead; harih--the vanquisher of all inauspiciousness; isvarah--the supreme controller; tesam--in front of Lord Brahma and all the demigods; avirabhut--appeared there; rajan--O King (Pariksit); sahasra--of thousands; arka--of suns; udaya--like the rising; dyutih--His effulgence.

TRANSLATION

Sri Sukadeva Gosvami said: O King Pariksit, the Supreme Personality of Godhead, Hari, being thus worshiped with prayers by the demigods and Lord Brahma, appeared before them. His bodily effulgence resembled the simultaneous rising of thousands of suns.

TEXT 2

TEXT

tenaiva sahasa sarve
devah pratihateksanah
napasyan kham disah ksaunim
atmanam ca kuto vibhum

SYNONYMS

tena eva--because of this; sahasa--all of a sudden; sarve--all; devah--the demigods; pratihata-iksanah--their vision being blocked; na--not; apasyan--could see; kham--the sky; disah--the directions; ksaunim--land; atmanam ca--also themselves; kutah--and where is the question of seeing; vibhum--the Supreme Lord.

TRANSLATION

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

TEXTS 3-7

TEXT

virinco bhagavan drstva
saha sarvena tam tanum
svaccham marakata-syamam
kanja-garbhharuneksanam

tapta-hemavadatena
lasat-kauseya-vasasa
prasanna-caru-sarvangim
sumukhim sundara-bhruvam

maha-mani-kiritena
keyurabhyam ca bhusitam
karnabharana-nirbhata-
kapola-sri-mukhambujam

kancikalapa-valaya-
hara-nupura-sobhitam
kaustubhabharanam laksmim
bibhratim vana-malinim

sudarsanadibhih svastrair
murtimadbhir upasitam
tustava deva-pravarah
sasarvah purusam param
sarvamara-ganaih sakam
sarvangair avanim gataih

SYNONYMS

virincah--Lord Brahma; bhagavan--who is also addressed as bhagavan because of his powerful position; drstva--by seeing; saha--with; sarvena--Lord Siva; tam--unto the Supreme Lord; tanum--His transcendental form; svaccham--without material contamination; marakata-syamam--with a bodily luster like the light of a blue gem; kanja-garbha-aruna-iksanam--with pinkish eyes like the womb of a lotus flower; tapta-hema-avadatena--with a luster like that of molten gold; lasat--shining; kauseya-vasasa--dressed in yellow silk garments; prasanna-caru-sarva-angim--all the parts of whose body were graceful and very beautiful; su-mukhim--with a smiling face; sundara-bhruvam--whose eyebrows were very beautifully situated; maha-mani-kiritena--with a helmet bedecked with valuable jewels;

keyurabhyam ca bhusitam--decorated with all kinds of ornaments; karna-abharana-nirbhata--illuminated by the rays of the jewels on His ears; kapola--with cheeks; sri-mukha-ambujam--whose beautiful lotuslike face; kanci-kalapa-valaya--ornaments like the belt on the waist and bangles on the hands; hara-nupura--with a necklace on the chest and ankle bells on the legs; sobhitam--all beautifully set; kaustubha-abharanam--whose chest was decorated with the Kaustubha gem; laksmin--the goddess of fortune; bibhratim--moving; vana-malinim--with flower garlands; sudarsana-adibhih--bearing the Sudarsana cakra and others; sva-astraih--with His weapons; murtimadbhih--in His original form; upasitam--being worshiped; tustava--satisfied; deva-pravarah--the chief of the demigods; sa-sarvah--with Lord Siva; purusam param--the Supreme Personality; sarva-amara-ganaih--accompanied by all the demigods; sakam--with; sarva-angaih--with all the parts of the body; avanim--on the ground; gataih--prostrated.

TRANSLATION

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

TEXT 8

TEXT

sri-brahmovaca
ajata-janma-sthiti-samyamaya-
gunaya nirvana-sukharnavaya
anor animne 'pariganya-dhamne
mahanubhavaya namo namas te

SYNONYMS

sri-brahma uvaca--Lord Brahma said; ajata-janma-sthiti-samyamaya--unto the Supreme Personality of Godhead, who is never born but whose appearance in different incarnations never ceases; agunaya--never affected by the material modes of nature (sattva-guna, rajo-guna and tamo-guna); nirvana-sukha-arnavaya--unto the ocean of eternal bliss, beyond material existence; anor animne--smaller than the atom; apariganya-dhamne--whose bodily features are never to be conceived by material speculation; maha-anubhavaya--whose existence is inconceivable; namah--offering our obeisances; namah--again offering our obeisances; te--unto You.

TRANSLATION

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

PURPORT

The Lord says in Bhagavad-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." In the following verse in Bhagavad-gita (4.7), the Lord says:

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam adharmasya
tadatmanam srujamy aham

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

TEXT 9

TEXT

rupam tavaitat purusarsabhejyam
sreyo 'rthibhir vaidika-tantrikena
yogena dhatah saha nas tri-lokan
pasyamy amusminn u ha visva-murtau

SYNONYMS

rupam--form; tava--Your; etat--this; purusa-rsabha--O best of all personalities; ijam--worshipable; sreyah--ultimate auspiciousness; arthibhih--by persons who desire; vaidika--under the direction of Vedic instructions; tantrikena--realized by followers of Tantras, like Narada-pancaratra; yogena--by practice of mystic yoga; dhatah--O supreme

director; saha--with; nah--us (the demigods); tri-lokan--controlling the three worlds; pasyami--we see directly; amusmin--in You; u--oh; ha--completely manifested; visva-murtau--in You, who have the universal form.

TRANSLATION

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

PURPORT

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

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." Lord Brahma is one of these self-realized authorities (svayambhur naradah sambhuh kumarah kapilo manuh). One must therefore accept the disciplic succession from Lord Brahma, and then one can understand the Supreme Personality of Godhead in fullness. Here the word visva-murtau indicates that everything exists in the form of the Supreme Personality of Godhead. One who is able to worship Him can see everything in Him and see Him in everything.

TEXT 10

TEXT

tvayy agra asit tvayi madhya asit
tvayy anta asid idam atma-tantre
tvam adir anto jagato 'sya madhyam
ghatasya mrtsneva parah parasmad

SYNONYMS

tvayi--unto You, the Supreme Personality of Godhead; agre--in the beginning; asit--there was; tvayi--unto You; madhye--in the middle; asit--there was; tvayi--unto You; ante--in the end; asit--there was; idam--all of this cosmic manifestation; atma-tantre--fully under Your control; tvam--Your Lordship; adih--beginning; antah--end; jagatah--of the cosmic manifestation; asya--of this; madhyam--middle; ghatasya--of an earthen pot; mrtsna iva--like the earth; parah--transcendental; parasmad--because of being the chief.

TRANSLATION

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

TEXT 11

TEXT

tvam mayayatmasrayaya svayedam
nirmaya visvam tad-anupravistah
pasyanti yukta manasa manisino
guna-vyavaye 'py agunam vipascitah

SYNONYMS

tvam--Your Lordship; mayaya--by Your eternal energy; atma-asrayaya--whose existence is under Your shelter; svaya--emanated from Yourself; idam--this; nirmaya--for the sake of creating; visvam--the entire universe; tat--into it; anupravistah--You enter; pasyanti--they see; yuktah--persons in touch with You; manasa--by an elevated mind; manisinah--people with advanced consciousness; guna--of material qualities; vyavaye--in the transformation; api--although; agunam--still untouched by the material qualities; vipascitah--those who are fully aware of the truth of sastra.

TRANSLATION

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

PURPORT

The Lord says in Bhagavad-gita (9.10):

mayadhyaksena prakrtih
suyate sacaracaram
hetunanena kaunteya
jagad viparivartate

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

TEXT 12

TEXT

yathagnim edhasy amrtam ca gosu
bhuvy annam ambudyamane ca vrttim
yogair manusya adhiyanti hi tvam
gunesu buddhya kavayo vadanti

SYNONYMS

yatha--as; agnim--fire; edhasi--in wood; amrtam--milk, which is like nectar; ca--and; gosu--from cows; bhuvy--on the ground; annam--food grains; ambu--water; udyamane--in enterprise; ca--also; vrttim--livelihood; yogaih--by practice of bhakti-yoga; manusyah--human beings; adhiyanti--achieve; hi--indeed; tvam--You; gunesu--in the material modes of nature; buddhya--by intelligence; kavayah--great personalities; vadanti--say.

TRANSLATION

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

PURPORT

Although the Supreme Personality of Godhead is nirguna, not to be found within this material world, the entire material world is pervaded by Him, as stated in Bhagavad-gita (maya tatam idam sarvam). The material world is nothing but an expansion of the Lord's material energy, and the entire cosmic manifestation rests upon Him (mat-sthani sarva-bhutani). Nonetheless, the Supreme Lord cannot be found here (na caham tesv avasthitah). A devotee, however, can see the Supreme Personality of Godhead through the practice of bhakti-yoga. One ordinarily does not begin to practice bhakti-yoga unless he has practiced it in previous births. Moreover, one can begin bhakti-yoga only by the mercy of the spiritual master and Krsna. Guru-krsna-prasade paya bhakti-lata-bija. The seed of devotional service is obtainable by the mercy of guru, the spiritual master, and Krsna, the Supreme Personality of Godhead.

Only by the practice of bhakti-yoga can one achieve the favor of the Supreme Personality of Godhead and see Him face to face (premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti). One cannot see the Lord by other methods, such as karma, jnana or yoga. Under the direction of the spiritual master, one must cultivate bhakti-yoga (sravanam kirtanam visnoh smaranam pada-sevanam). Then, even within this material world, although the Lord is not visible, a devotee can see Him. This is confirmed in Bhagavad-gita (bhaktya mam abhijanati yavan yas casmi tattvatah) and in Srimad-Bhagavatam (bhaktyaham ekaya grahyah). Thus by devotional service one can achieve the favor of the Supreme Personality of Godhead, although He is not visible or understandable to materialistic persons.

In this verse, the cultivation of bhakti-yoga is compared to many material activities. By friction one can get fire from wood, by digging the earth one can get food grains and water, and by agitating the milk bag of the cow one can get nectarean milk. Milk is compared to nectar,

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

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

Agriculture and cow protection are the way to become sinless and thus be attracted to devotional service. Those who are sinful cannot be attracted by devotional service. As stated in Bhagavad-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 majority of people in this age of Kali are sinful, short-living, unfortunate and disturbed (mandah sumanda-matayo manda-bhagya hy upadrutah). For them, Caitanya Mahaprabhu has advised:

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."

TEXT 13

TEXT

tam tvam vayam natha samujjihanam
saroja-nabhaticirepsitartham
drstva gata nirvrtam adya sarve
gaja davarta iva gangam ambhah

SYNONYMS

tam--O Lord; tvam--Your Lordship; vayam--all of us; natha--O master; samujjihanam--now appearing before us with all glories; saroja-nabha--O Lord, whose navel resembles a lotus flower, or from whose navel grows a lotus flower; ati-cira--for an extremely long time; ipsita--desiring; artham--for the ultimate goal of life; drstva--seeing; gatah--in our vision; nirvrtam--transcendental happiness; adya--today; sarve--all of us; gajah--elephants; dava-artah--being afflicted in a forest fire; iva--like; gangam ambhah--with water from the Ganges.

TRANSLATION

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

PURPORT

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

TEXT 14

TEXT

sa tvam vidhatsvakhila-loka-pala
vayam yad arthas tava pada-mulam
samagatas te bahir-antar-atman
kim vanya-vijnapyam asesasaksinah

SYNONYMS

sah--that; tvam--Your Lordship; vidhatsva--kindly do the needful; akhila-loka-palah--the demigods, directors of different departments of this universe; vayam--all of us; yat--that which; arthah--purpose; tava--at Your Lordship's; pada-mulam--lotus feet; samagatah--we have arrived; te--unto You; bahih-antah-atman--O Supersoul of everyone, O constant internal and external witness; kim--what; va--either; anya-vijnapyam--we have to inform You; asesa-saksinah--the witness and knower of everything.

TRANSLATION

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

PURPORT

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

TEXT 15

TEXT

aham giritras ca suradayo ye
daksadayo 'gner iva ketavas te
kim va vidamesa prthag-vibhata
vidhatsva sam no dvija-deva-mantram

SYNONYMS

aham--I (Lord Brahma); giritrah--Lord Siva; ca--also; sura-adayah--all the demigods; ye--as we are; daksa-adayah--headed by Maharaja Daksa; agneh--of fire; iva--like; ketavah--sparks; te--of You; kim--what; va--either; vidama--can we understand; isa--O my Lord; prthak-vibhatah--independently of You; vidhatsva--kindly bestow upon us; sam--good fortune; nah--our; dvija-deva-mantram--the means of deliverance suitable for the brahmanas and demigods.

TRANSLATION

I [Lord Brahma], Lord Siva and all the demigods, accompanied by the prajapatis like Daksa, are nothing but sparks illuminated by You, who are the original fire. Since we are particles of You, what can we understand about our welfare? O Supreme Lord, please give us the means of deliverance that is suitable for the brahmanas and demigods.

PURPORT

In this verse, the word dvija-deva-mantram is very important. The word mantra means "that which delivers one from the material world." Only the dvijas (the brahmanas) and the devas (the demigods) can be delivered from material existence by the instructions of the Supreme Personality of Godhead. Whatever is spoken by the Supreme Personality of Godhead is a mantra and is suitable for delivering the conditioned souls from mental speculation. The conditioned souls are engaged in a struggle for existence (manah sasthanindriyani prakrti-sthani karsati). Deliverance from this struggle constitutes the highest benefit, but unless one gets a mantra from the Supreme Personality of Godhead, deliverance is impossible. The beginning mantra is the Gayatri mantra. Therefore, after purification, when one is qualified to become a brahmana (dvija), he is offered the Gayatri mantra. Simply by chanting the Gayatri mantra, one can be delivered. This mantra, however, is suitable only for the brahmanas and demigods. In Kali-yuga, we are all in a very difficult position, in which we need a suitable mantra that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead, in His incarnation as Lord Caitanya, gives us the Hare Krsna mantra.

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." In His Siksastaka, Lord Caitanya says, param vijayate sri-krsna-sankirtanam: "All glories to the chanting of sri-krsna-sankirtana!" The maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--is directly chanted by the Lord Himself, who gives us this mantra for deliverance.

We cannot invent any means to be delivered from the dangers of material existence. Here, even the demigods, such as Lord Brahma and Lord Siva, and the prajapatis, such as Daksa, are said to be like illuminating sparks in the presence of the Supreme Lord, who is compared to a great fire. Sparks are beautiful as long as they are in the fire. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating. As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. When we living entities, who are like sparks of the original fire, the Supreme Lord, fall into a material condition, we must take the mantra from the Supreme Personality of Godhead as it is offered by Sri Caitanya Mahaprabhu. By chanting this Hare Krsna mantra, we shall be delivered from all the difficulties of this material world.

TEXT 16

TEXT

sri-suka uvaca
evam virincadibhir iditas tad
vijnaya tesam hrdayam yathaiva
jagada jimuta-gabhiraya gira

baddhanjalin samvrta-sarva-karakan

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus; virinca-adibhih--by all the demigods, headed by Lord Brahma; iditah--being worshiped; tat vijnaya--understanding the expectation; tesam--of all of them; hrdayam--the core of the heart; yatha--as; eva--indeed; jagada--replied; jimuta-gabhiraya--like the sound of clouds; gira--by words; baddha-anjalin--unto the demigods, who stood with folded hands; samvrta--restrained; sarva--all; karakan--senses.

TRANSLATION

Sukadeva Gosvami continued: When the Lord was thus offered prayers by the demigods, headed by Lord Brahma, He understood the purpose for which they had approached Him. Therefore, in a deep voice that resembled the rumbling of clouds, the Lord replied to the demigods, who all stood there attentively with folded hands.

TEXT 17

TEXT

eka evesvaras tasmin
sura-karye suresvarah
vihartu-kamas tan aha
samudronmathanadibhih

SYNONYMS

ekah--alone; eva--indeed; isvarah--the Supreme Personality of Godhead; tasmin--in that; sura-karye--the activities of the demigods; sura-isvarah--the Lord of the demigods, the Supreme Personality of Godhead; vihartu--to enjoy pastimes; kamah--desiring; tan--unto the demigods; aha--said; samudra-unmathana-adibhih--by activities of churning the ocean.

TRANSLATION

Although the Supreme Personality of Godhead, the master of the demigods, was capable of performing the activities of the demigods by Himself, He wanted to enjoy pastimes in churning the ocean. Therefore He spoke as follows.

TEXT 18

TEXT

sri-bhagavan uvaca
hanta brahmann aho sambho
he deva mama bhasitam
srnutavahitah sarve
sreyo vah syad yatha surah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; hanta--addressing them; brahman aho--O Lord Brahma; sambho--O Lord Siva; he--O;

devah--demigods; mama--My; bhasitam--statement; srnuta--hear; avahitah--with great attention; sarve--all of you; sreya--good fortune; vah--for all of you; syat--shall be; yatha--as; surah--for the demigods.

TRANSLATION

The Supreme Personality of Godhead said: O Lord Brahma, Lord Siva and other demigods, please hear Me with great attention, for what I say will bring good fortune for all of you.

TEXT 19

TEXT

yata danava-daiteyais
tavat sandhir vidhiyatam
kalenanugrhitais tair
yavad vo bhava atmanah

SYNONYMS

yata--just execute; danava--with the demons; daiteyaih--and the asuras; tavat--so long; sandhih--a truce; vidhiyatam--execute; kalena--by a favorable time (or kavyena--by Sukracarya); anugrhitaih--receiving benedictions; tair--with them; yavat--as long as; vah--of you; bhavah--good fortune; atmanah--of yourselves.

TRANSLATION

As long as you are not flourishing, you should make a truce with the demons and asuras, who are now being favored by time.

PURPORT

One word in this verse has two readings--kalena and kavyena. Kalena means "favored by time," and kavyena means "favored by Sukracarya," Sukracarya being the spiritual master of the Daityas. The demons and Daityas were favored in both ways, and therefore the demigods were advised by the Supreme Lord to execute a truce for the time being, until time favored them.

TEXT 20

TEXT

arayo 'pi hi sandheyah
sati karyartha-gaurave
ahi-musikavad deva
hy arthasya padavim gataih

SYNONYMS

arayah--enemies; api--although; hi--indeed; sandheyah--eligible for a truce; sati--being so; karya-artha-gaurave--in the matter of an important duty; ahi--snake; musika--mouse; vat--like; devah--O demigods; hi--indeed; arthasya--of interest; padavim--position; gataih--so being.

TRANSLATION

O demigods, fulfilling one's own interests is so important that one may even have to make a truce with one's enemies. For the sake of one's self-interest, one has to act according to the logic of the snake and the mouse.

PURPORT

A snake and a mouse were once caught in a basket. Now, since the mouse is food for the snake, this was a good opportunity for the snake. However, since both of them were caught in the basket, even if the snake ate the mouse, the snake would not be able to get out. Therefore, the snake thought it wise to make a truce with the mouse and ask the mouse to make a hole in the basket so that both of them could get out. The snake's intention was that after the mouse made the hole, the snake would eat the mouse and escape from the basket through the hole. This is called the logic of the snake and the mouse.

TEXT 21

TEXT

amrtotpadane yatnah
kriyatam avilambitam
yasya pitasya vai jantur
mrtyu-grasto 'maro bhavet

SYNONYMS

amrta-utpadane--in generating nectar; yatnah--endeavor; kriyatam--do; avilambitam--without delay; yasya--of which nectar; pitasya--anyone who drinks; vai--indeed; jantuh--living entity; mrtyu-grastah--although in imminent danger of death; amarah--immortal; bhavet--can become.

TRANSLATION

Immediately endeavor to produce nectar, which a person who is about to die may drink to become immortal.

TEXTS 22-23

TEXT

ksiptva ksirodadhau sarva
virut-trna-latausadhih
manthanam mandaram krtva
netram krtva tu vasukim

sahayena maya deva
nirmanthadvam atandritah
klesa-bhajo bhavisyanti
daitya yuyam phala-grahah

SYNONYMS

ksiptva--putting; ksira-udadhau--in the ocean of milk; sarvah--all kinds of; virut--creepers; trna--grass; lata--vegetables; ausadhih--and drugs; manthanam--the churning rod; mandaram--Mandara Mountain; krtva--

making; netram--the churning rope; krtva--making; tu--but; vasukim--the snake Vasuki; sahayena--with a helper; maya--by Me; devah--all the demigods; nirmanthadhvam--go on churning; atandritah--very carefully, without diversion; klesa-bhajah--sharetakers of sufferings; bhavisyanti--will be; daityah--the demons; yuyam--but all of you; phala-grahah--gainers of the actual result.

TRANSLATION

O demigods, cast into the ocean of milk all kinds of vegetables, grass, creepers and drugs. Then, with My help, making Mandara Mountain the churning rod and Vasuki the rope for churning, churn the ocean of milk with undiverted attention. Thus the demons will be engaged in labor, but you, the demigods, will gain the actual result, the nectar produced from the ocean.

PURPORT

It appears that when different kinds of drugs, creepers, grass and vegetables are put into this milk and the milk is churned, as milk is churned for butter, the active principles of the vegetables and drugs mix with the milk, and the result is nectar.

TEXT 24

TEXT

yuyam tad anumodadhvam
yad icchanty asurah surah
na samrambhena sidhyanti
sarvarthah santvaya yatha

SYNONYMS

yuyam--all of you; tat--that; anumodadhvam--should accept; yat--whatever; icchanti--they desire; asurah--the demons; surah--O demigods; na--not; samrambhena--by being agitated in anger; sidhyanti--are very successful; sarva-arthah--all desired ends; santvaya--by peaceful execution; yatha--as.

TRANSLATION

My dear demigods, with patience and peace everything can be done, but if one is agitated by anger, the goal is not achieved. Therefore, whatever the demons ask, agree to their proposal.

TEXT 25

TEXT

na bhetavyam kalakutad
visaj jaladhi-sambhavat
lobhah karyo na vo jatu
rosah kamas tu vastusu

SYNONYMS

na--not; bhetyam--should be afraid; kalakutat--of kalakuta; visat--from the poison; jaladhi--from the ocean of milk; sambhavat--which will appear; lobhah--greed; karyah--execution; na--not; vah--unto you; jatu--at any time; rosah--anger; kamah--lust; tu--and; vastusu--in the products.

TRANSLATION

A poison known as kalakuta will be generated from the ocean of milk, but you should not fear it. And when various products are churned from the ocean, you should not be greedy for them or anxious to obtain them, nor should you be angry.

PURPORT

It appears that by the churning process many things would be generated from the ocean of milk, including poison, valuable gems, nectar and many beautiful women. The demigods were advised, however, not to be greedy for the gems or beautiful women, but to wait patiently for the nectar. The real purpose was to get the nectar.

TEXT 26

TEXT

sri-suka uvaca
iti devan samadisya
bhagavan purusottamah
tesam antardadhe rajan
svacchanda-gatir isvarah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; devan--all the demigods; samadisya--advising; bhagavan--the Supreme Personality of Godhead; purusa-uttamah--the best of all persons; tesam--from them; antardadhe--disappeared; rajan--O King; svacchanda--free; gatih--whose movements; isvarah--the Personality of Godhead.

TRANSLATION

Sukadeva Gosvami continued: O King Pariksit, after advising the demigods in this way, the independent Supreme Personality of Godhead, the best of all living entities, disappeared from their presence.

TEXT 27

TEXT

atha tasmai bhagavate
namaskrtya pitamahah
bhavas ca jagmatuh svam svam
dhamopeyur balim surah

SYNONYMS

atha--after this; tasmai--unto Him; bhagavate--unto the Supreme Personality of Godhead; namaskrtya--offering obeisances; pita-mahah--Lord

Brahma; bhavah ca--as well as Lord Siva; jagmatuh--returned; svam svam--to their own; dhama--abodes; upeyuh--approached; balim--King Bali; surah--all the other demigods.

TRANSLATION

Then Lord Brahma and Lord Siva, after offering their respectful obeisances to the Lord, returned to their abodes. All the demigods then approached Maharaja Bali.

TEXT 28

TEXT

drstvarin apy asamyattan
jata-ksobhan sva-nayakan
nyasedhad daitya-rat slokyah
sandhi-vigraha-kalavit

SYNONYMS

drstva--observing; arin--the enemies; api--although; asamyattan--without any endeavor to fight; jata-ksobhan--who became agitated; sva-nayakan--his own captains and commanders; nyasedhat--prevented; daitya-rat--the Emperor of the Daityas, Maharaja Bali; slokyah--very respectable and prominent; sandhi--for making negotiations; vigraha--as well as for fighting; kala--the time; vit--completely aware of.

TRANSLATION

Maharaja Bali, a most celebrated king of the demons, knew very well when to make peace and when to fight. Thus although his commanders and captains were agitated and were about to kill the demigods, Maharaja Bali, seeing that the demigods were coming to him without a militant attitude, forbade his commanders to kill them.

PURPORT

Vedic etiquette enjoins: grhe satrum api praptam visvastam akutobhayam. When enemies come to their opponent's place, they should be received in such a way that they will forget that there is animosity between the two parties. Bali Maharaja was well conversant with the arts of peacemaking and fighting. Thus he received the demigods very well, although his commanders and captains were agitated. This kind of treatment was prevalent even during the fight between the Pandavas and the Kurus. During the day, the Pandavas and Kurus would fight with the utmost strength, and when the day was over they would go to each other's camps as friends and be received as such. During such friendly meetings, one enemy would offer anything the other enemy wanted. That was the system.

TEXT 29

TEXT

te vairocanim asinam
guptam casura-yutha-paih
sriya paramaya justam

jitasesam upagaman

SYNONYMS

te--all the demigods; vairocanim--unto Baliraja, the son of Virocana; asinam--sitting down; guptam--well protected; ca--and; asura-yutha-paih--by the commanders of the asuras; sriya--by opulence; paramaya--supreme; justam--blessed; jita-asesam--who became the proprietor of all the worlds; upagaman--approached.

TRANSLATION

The demigods approached Bali Maharaja, the son of Virocana, and sat down near him. Bali Maharaja was protected by the commanders of the demons and was most opulent, having conquered all the universes.

TEXT 30

TEXT

mahendrah slaksnaya vaca
santvayitva maha-matih
abhyabhasata tat sarvam
siksitam purusottamat

SYNONYMS

maha-indrah--the King of heaven, Indra; slaksnaya--very mild; vaca--by words; santvayitva--pleasing Bali Maharaja very much; maha-matih--the most intelligent person; abhyabhasata--addressed; tat--that; sarvam--everything; siksitam--that was learned; purusa-uttamat--from Lord Visnu.

TRANSLATION

After pleasing Bali Maharaja with mild words, Lord Indra, the King of the demigods, who was most intelligent, very politely submitted all the proposals he had learned from the Supreme Personality of Godhead, Lord Visnu.

TEXT 31

TEXT

tat tv arocata daityasya
tatranye ye 'suradhipah
sambaro 'ristanemis ca
ye ca tripura-vasinah

SYNONYMS

tat--all those words; tu--but; arocata--were very pleasing; daityasya--to Bali Maharaja; tatra--as well as; anye--others; ye--who were; asura-adhipah--the chiefs of the asuras; sambarah--Sambara; aristanemih--Aristanemi; ca--also; ye--others who; ca--and; tripura-vasinah--all the residents of Tripura.

TRANSLATION

The proposals submitted by King Indra were immediately accepted by Bali Maharaja and his assistants, headed by Sambara and Aristanemi, and by all the other residents of Tripura.

PURPORT

It appears from this verse that politics, diplomacy, the propensity to cheat, and everything that we find in this world in individual and social negotiations between two parties are also present in the upper planetary systems. The demigods went to Bali Maharaja with the proposal to manufacture nectar, and the Daityas, the demons, immediately accepted it, thinking that since the demigods were already weak, when the nectar was produced the demons would take it from them and use it for their own purposes. The demigods, of course, had similar intentions. The only difference is that the Supreme Personality of Godhead, Lord Visnu, was on the side of the demigods because the demigods were His devotees, whereas the demons did not care about Lord Visnu. All over the universe there are two parties--the Visnu party, or God-conscious party, and the godless party. The godless party is never happy or victorious, but the God-conscious party is always happy and victorious.

TEXT 32

TEXT

tato devasurah krtva
samvidam krta-sauhrdah
udyamam paramam cakrur
amrtarthe parantapa

SYNONYMS

tatah--thereafter; deva-asurah--both the demons and the demigods; krtva--executing; samvidam--indicating; krta-sauhrdah--an armistice between them; udyamam--enterprise; paramam--supreme; cakruh--they did; amrta-arthe--for the sake of nectar; parantapa--O Maharaja Pariksit, chastiser of enemies.

TRANSLATION

O Maharaja Pariksit, chastiser of enemies, the demigods and the demons thereafter made an armistice between them. Then, with great enterprise, they arranged to produce nectar, as proposed by Lord Indra.

PURPORT

The word samvidam is significant in this verse. The demigods and demons both agreed to stop fighting, at least for the time being, and endeavored to produce nectar. Srila Visvanatha Cakravarti Thakura notes in this connection:

samvid yuddhe pratijnayam
acare namni tosane
sambhasane kriyakare
sanketa-jnanayor api

The word samvit is variously used to mean "in fighting," "in promising," "for satisfying," "in addressing," "by practical action," "indication," and "knowledge."

TEXT 33

TEXT

tatas te mandara-girim
ojasotpatya durmadah
nadanta udadhim ninyuh
saktah parigha-bahavah

SYNONYMS

tatah--thereafter; te--all the demigods and demons; mandara-girim--Mandara Mountain; ojaso--with great strength; utpatya--extracting; durmadah--very powerful and competent; nadanta--cried very loudly; udadhim--toward the ocean; ninyuh--brought; saktah--very strong; parigha-bahavah--having long, strong arms.

TRANSLATION

Thereafter, with great strength, the demons and demigods, who were all very powerful and who had long, stout arms, uprooted Mandara Mountain. Crying very loudly, they brought it toward the ocean of milk.

TEXT 34

TEXT

dura-bharodvaha-srantah
sakra-vairocanadayah
aparayantas tam vodhum
vivasa vijahuh pathi

SYNONYMS

dura--for a great distance; bhara-udvaha--by carrying the great load; srantah--being fatigued; sakra--King Indra; vairocana-adayah--and Maharaja Bali (the son of Virocana) and others; aparayantah--being unable; tam--the mountain; vodhum--to bear; vivasah--being unable; vijahuh--gave up; pathi--on the way.

TRANSLATION

Because of conveying the great mountain for a long distance, King Indra, Maharaja Bali and the other demigods and demons became fatigued. Being unable to carry the mountain, they left it on the way.

TEXT 35

TEXT

nipatan sa giris tatra
bahun amara-danavan
curnayam asa mahata
bharena kanakacalah

SYNONYMS

nipatan--falling down; sah--that; girih--mountain; tatra--there; bahun--many; amara-danavan--demigods and demons; curnayam asa--were smashed; mahata--by great; bharena--weight; kanaka-acalah--the golden mountain known as Mandara.

TRANSLATION

The mountain known as Mandara, which was extremely heavy, being made of gold, fell and smashed many demigods and demons.

PURPORT

By constitution, gold is heavier than stone. Since Mandara Mountain was made of gold and was therefore heavier than stone, the demigods and demons could not properly carry it to the ocean of milk.

TEXT 36

TEXT

tams tatha bhagna-manaso
bhagna-bahuru-kandharan
vijnaya bhagavams tatra
babhuva garuda-dhvajah

SYNONYMS

tan--all the demigods and demons; tatha--thereafter; bhagna-manasah--being brokenhearted; bhagna-bahu--with broken arms; uru--thighs; kandharan--and shoulders; vijnaya--knowing; bhagavan--the Supreme Personality of Godhead, Visnu; tatra--there; babhuva--appeared; garuda-dhvajah--being carried on Garuda.

TRANSLATION

The demigods and demons were frustrated and disheartened, and their arms, thighs and shoulders were broken. Therefore the Supreme Personality of Godhead, who knows everything, appeared there on the back of His carrier, Garuda.

TEXT 37

TEXT

giri-pata-vinispistan
vilokyamara-danavan
iksaya jivayam asa
nirjaran nirvrnanan yatha

SYNONYMS

giri-pata--because of the falling of Mandara Mountain; vinispistan--crushed; vilokya--observing; amara--the demigods; danavan--and the demons; iksaya--simply by His glance; jivayam asa--brought back to life; nirjaran--without aggrievement; nirvrnanan--without bruises; yatha--as.

TRANSLATION

Observing that most of the demons and the demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies.

TEXT 38

TEXT

girim caropya garude
hastenaikena lilaya
aruhya prayayav abdhim
surasura-ganair vrtah

SYNONYMS

girim--the mountain; ca--also; aropya--placing; garude--on the back of Garuda; hastena--by the hand; ekena--one; lilaya--very easily as His pastime; aruhya--getting on; prayayau--He went; abdhim--to the ocean of milk; sura-asura-ganaih--by the demigods and asuras; vrtah--surrounded.

TRANSLATION

The Lord very easily lifted the mountain with one hand and placed it on the back of Garuda. Then, He too got on the back of Garuda and went to the ocean of milk, surrounded by the demigods and demons.

PURPORT

Here is proof of the omnipotence of the Supreme Personality of Godhead, who is above everyone. There are two classes of living entities--the demons and the demigods--and the Supreme Personality of Godhead is above them both. The demons believe in the "chance" theory of creation, whereas the demigods believe in creation by the hand of the Supreme Personality of Godhead. The omnipotence of the Supreme Lord is proved here, for simply with one hand He lifted Mandara Mountain, the demigods and the demons, placed them on the back of Garuda and brought them to the ocean of milk. Now, the demigods, the devotees, would immediately accept this incident, knowing that the Lord can lift anything, however heavy it might be. But although demons were also carried along with the demigods, demons, upon hearing of this incident, would say that it is mythological. But if God is all-powerful, why would it be difficult for Him to lift a mountain? Since He is floating innumerable planets with many hundreds and thousands of Mandara Mountains, why can't He lift one of them with His hand? This is not mythology, but the difference between the believers and the faithless is that the devotees accept the incidents mentioned in the Vedic literatures to be true, whereas the demons simply argue and label all these historical incidents mythology. Demons would prefer to explain that everything happening in the cosmic manifestation takes place by chance, but demigods, or devotees, never consider anything to be chance. Rather, they know that everything is an arrangement of the Supreme Personality of Godhead. That is the difference between the demigods and the demons.

TEXT 39

TEXT

avaropya girim skandhat
suparnah patatam varah
yayau jalanta utsrjya
harina sa visarjitah

SYNONYMS

avaropya--unloading; girim--the mountain; skandhat--from his shoulder; suparnah--Garuda; patatam--of all the birds; varah--the biggest or most powerful; yayau--went; jala-ante--where the water is; utsrjya--placing; harina--by the Supreme Personality of Godhead; sah--he (Garuda); visarjitah--discharged from that place.

TRANSLATION

Thereafter, Garuda, the chief of birds, unloaded Mandara Mountain from his shoulder and brought it near the water. Then he was asked by the Lord to leave that place, and he left.

PURPORT

Garuda was asked by the Lord to leave that place because the snake Vasuki, who was to be used as the rope for churning, could not go there in the presence of Garuda. Garuda, the carrier of Lord Visnu, is not a vegetarian. He eats big snakes. Vasuki, being a great snake, would be natural food for Garuda, the chief of birds. Lord Visnu therefore asked Garuda to leave so that Vasuki could be brought to churn the ocean with Mandara Mountain, which was to be used as the churning rod. These are the wonderful arrangements of the Supreme Personality of Godhead. Nothing takes place by accident. Carrying Mandara Mountain on the back of a bird and putting it in its right position might be difficult for anyone, whether demigod or demon, but for the Supreme Personality of Godhead everything is possible, as shown by this pastime. The Lord had no difficulty lifting the mountain with one hand, and Garuda, His carrier, carried all the demons and demigods together by the grace of the Supreme Lord. The Lord is known as Yogesvara, the master of all mystic power, because of His omnipotence. If He likes, He can make anything lighter than cotton or heavier than the universe. Those who do not believe in the activities of the Lord cannot explain how things happen. Using words like "accident," they take shelter of ideas that are unbelievable. Nothing is accidental. Everything is done by the Supreme Personality of Godhead, as the Lord Himself confirms in Bhagavad-gita (9.10). Mayadhyaksena prakrtih suyate sacracaram. Whatever actions and reactions occur within the cosmic manifestation all take place under the superintendence of the Supreme Personality of Godhead. However, because the demons do not understand the potency of the Lord, when wonderful things are done, the demons think that they are accidental. Thus end the Bhaktivedanta purports of the Eighth Canto, Sixth Chapter, of the Srimad-Bhagavatam, entitled "The Demigods and Demons Declare a Truce."

Chapter Seven

Lord Siva Saves the Universe by Drinking Poison

The summary of the Seventh Chapter is as follows. As described in this chapter, the Supreme Personality of Godhead, appearing in His incarnation

as a tortoise, dove deep into the ocean to carry Mandara Mountain on His back. At first the churning of the ocean produced kalakuta poison. Everyone feared this poison, but Lord Siva satisfied them by drinking it.

With the understanding that when the nectar was generated from the churning they would share it equally, the demigods and the demons brought Vasuki to be used as the rope for the churning rod. By the expert arrangement of the Supreme Personality of Godhead, the demons held the snake near the mouth, whereas the demigods held the tail of the great snake. Then, with great endeavor, they began pulling the snake in both directions. Because the churning rod, Mandara Mountain, was very heavy and was not held by any support in the water, it sank into the ocean, and in this way the prowess of both the demons and the demigods was vanquished. The Supreme Personality of Godhead then appeared in the form of a tortoise and supported Mandara Mountain on His back. Then the churning resumed with great force. As a result of the churning, a huge amount of poison was produced. The prajapatis, seeing no one else to save them, approached Lord Siva and offered him prayers full of truth. Lord Siva is called Asutosa because he is very pleased if one is a devotee. Therefore he easily agreed to drink all the poison generated by the churning. The goddess Durga, Bhavani, the wife of Lord Siva, was not at all disturbed when Lord Siva agreed to drink the poison, for she knew Lord Siva's prowess. Indeed, she expressed her pleasure at this agreement. Then Lord Siva gathered the devastating poison, which was everywhere. He took it in his hand and drank it. After he drank the poison, his neck became bluish. A small quantity of the poison dropped from his hands to the ground, and it is because of this poison that there are poisonous snakes, scorpions, toxic plants and other poisonous things in this world.

TEXT 1

TEXT

sri-suka uvaca
te naga-rajam amantrya
phala-bhagena vasukim
pariviya girau tasmin
netram abdhim mudanvitah
arebhire sura yatta
amrtarthe kurudvaha

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; te--all of them (the demigods and the demons); naga-rajam--the king of the Nagas, snakes; amantrya--inviting, or requesting; phala-bhagena--by promising a share of the nectar; vasukim--the snake Vasuki; pariviya--encircling; girau--Mandara Mountain; tasmin--unto it; netram--the churning rope; abdhim--the ocean of milk; muda anvitah--all surcharged with great pleasure; arebhire--began to act; surah--the demigods; yattah--with great endeavor; amrta-arthe--for gaining nectar; kuru-udvaha--O King Pariksit, best of the Kurus.

TRANSLATION

Sukadeva Gosvami said: O best of the Kurus, Maharaja Pariksit, the demigods and demons summoned Vasuki, king of the serpents, requesting him to come and promising to give him a share of the nectar. They coiled

Vasuki around Mandara Mountain as a churning rope, and with great pleasure they endeavored to produce nectar by churning the ocean of milk.

TEXT 2

TEXT

harīh purastaj jagrhe
purvam devas tato 'bhavan

SYNONYMS

harīh--the Supreme Personality of Godhead, Ajita; purastat--from the front; jagrhe--took; purvam--at first; devah--the demigods; tatah--thereafter; abhavan--took the front portion of Vasuki.

TRANSLATION

The Personality of Godhead, Ajita, grasped the front portion of the snake, and then the demigods followed.

TEXT 3

TEXT

tan naicchan daitya-patayo
maha-purusa-cestitam
na grhnimo vayam puccham
aher angam amangalam
svadhyaya-sruta-sampannah
prakhyata janma-karmabhih

SYNONYMS

tat--that arrangement; na aicchan--not liking; daitya-patayah--the leaders of the demons; maha-purusa--of the Supreme Personality of Godhead; cestitam--attempt; na--not; grhnamah--shall take; vayam--all of us (the Daityas); puccham--the tail; aheh--of the serpent; angam--part of the body; amangalam--inauspicious, inferior; svadhyaya--with Vedic study; sruta--and Vedic knowledge; sampannah--fully equipped; prakhyatah--prominent; janma-karmabhih--by birth and activities.

TRANSLATION

The leaders of the demons thought it unwise to hold the tail, the inauspicious portion of the snake. Instead, they wanted to hold the front, which had been taken by the Personality of Godhead and the demigods, because that portion was auspicious and glorious. Thus the demons, on the plea that they were all highly advanced students of Vedic knowledge and were all famous for their birth and activities, protested that they wanted to hold the front of the snake.

PURPORT

The demons thought that the front of the snake was auspicious and that catching hold of that portion would be more chivalrous. Moreover, Daityas must always do the opposite of the demigods. That is their nature. We have actually seen this in relation to our Kṛṣṇa consciousness movement.

We are advocating cow protection and encouraging people to drink more milk and eat palatable preparations made of milk, but the demons, just to protest such proposals, are claiming that they are advanced in scientific knowledge, as described here by the words svadhyaya-sruta-sampannah. They say that according to their scientific way, they have discovered that milk is dangerous and that the beef obtained by killing cows is very nutritious. This difference of opinion will always continue. Indeed, it has existed since days of yore. Millions of years ago, there was the same competition. The demons, as a result of their so-called Vedic study, preferred to hold the side of the snake near the mouth. The Supreme Personality of Godhead thought it wise to catch hold of the dangerous part of the snake and allow the demons to hold the tail, which was not dangerous, but because of a competitive desire, the demons thought it wise to hold the snake near the mouth. If the demigods were going to drink poison, the demons would resolve, "Why should we not share the poison and die gloriously by drinking it?"

In regard to the words svadhyaya-sruta-sampannah prakhyata janma-karmabhih, another question may be raised. If one is actually educated in Vedic knowledge, is famous for performing prescribed activities and has been born in a great aristocratic family, why should he be called a demon? The answer is that one may be highly educated and may have been born in an aristocratic family, but if he is godless, if he does not listen to the instructions of God, then he is a demon. There are many examples in history of men like Hiranyakasipu, Ravana and Kamsa who were well educated, who were born in aristocratic families and who were very powerful and chivalrous in fighting, but who, because of deriding the Supreme Personality of Godhead, were called Raksasas, or demons. One may be very well educated, but if he has no sense of Krsna consciousness, no obedience to the Supreme Lord, he is a demon. That is described by the Lord Himself 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." Asuram bhavam refers to not accepting the existence of God or the transcendental instructions of the Personality of Godhead. Bhagavad-gita clearly consists of transcendental instructions imparted directly by the Supreme Personality of Godhead. But asuras, instead of accepting these instructions directly, make commentaries according to their own whimsical ways and mislead everyone, without profit even for themselves. One should therefore be very careful of demoniac, godless persons. According to the words of Lord Krsna, even if a godless demon is very well educated, he must be considered a mudha, naradhama and mayayapahrta jnana.

TEXT 4

TEXT

iti tusnim sthitan daityan
 vilokya purusottamah
 smayamano visrjyagram
 puccham jagraha samarah

SYNONYMS

iti--thus; tusnim--silently; sthitan--staying; daityan--the demons; vilokya--seeing; purusa-uttamah--the Personality of Godhead; smayamanah--smiling; visrjya--giving up; agram--the front portion of the snake; puccham--the rear portion; jagraha--grasped; sa-amarah--with the demigods.

TRANSLATION

Thus the demons remained silent, opposing the desire of the demigods. Seeing the demons and understanding their motive, the Personality of Godhead smiled. Without discussion, He immediately accepted their proposal by grasping the tail of the snake, and the demigods followed Him.

TEXT 5

TEXT

krta-sthana-vibhagas ta
evam kasyapa-nandanah
mamanthuh paramam yatta
amrtartham payo-nidhim

SYNONYMS

krta--adjusting; sthana-vibhagah--the division of the places they were to hold; te--they; evam--in this way; kasyapa-nandanah--the sons of Kasyapa (both the demigods and the demons); mamanthuh--churned; paramam--with great; yattah--endeavor; amrta-artham--for getting nectar; paya-nidhim--the ocean of milk.

TRANSLATION

After thus adjusting how the snake was to be held, the sons of Kasyapa, both demigods and demons, began their activities, desiring to get nectar by churning the ocean of milk.

TEXT 6

TEXT

mathyamane 'rnave so 'drir
anadharo hy apo 'visat
dhriyamano 'pi balibhir
gauravat pandu-nandana

SYNONYMS

mathyamane--while the churning was going on; arnave--in the ocean of milk; sah--that; adrih--hill; anadharah--without being supported by anything; hi--indeed; apah--in the water; avisat--drowned; dhriyamanah--captured; api--although; balibhih--by the powerful demigods and demons; gauravat--from being very heavy; pandu-nandana--O son of Pandu (Maharaja Pariksit).

TRANSLATION

O son of the Pandu dynasty, when Mandara Mountain was thus being used as a churning rod in the ocean of milk, it had no support, and therefore although held by the strong hands of the demigods and demons, it sank into the water.

TEXT 7

TEXT

te sunirvinna-manasah
parimlana-mukha-sriyah
asan sva-pauruse naste
daivenatibaliyasa

SYNONYMS

te--all of them (the demigods and demons); sunirvinna-manasah--their minds being very disappointed; parimlana--dried up; mukha-sriyah--the beauty of their faces; asan--became; sva-pauruse--with their own prowess; naste--being lost; daivena--by a providential arrangement; ati-baliyasa--which is always stronger than anything else.

TRANSLATION

Because the mountain had been sunk by the strength of providence, the demigods and demons were disappointed, and their faces seemed to shrivel.

TEXT 8

TEXT

vilokya vighnesa-vidhim tadesvaro
duranta-viryō 'vitathabhisandhih
krtva vapuh kacchapam adbhutam mahat
pravisya toyam girim ujjahara

SYNONYMS

vilokya--observing; vighna--the obstruction (the sinking of the mountain); isa-vidhim--by the providential arrangement; tada--then; isvarah--the Supreme Personality of Godhead; duranta-viryah--inconceivably powerful; avitatha--infallible; abhisandhih--whose determination; krtva--expanding; vapuh--body; kacchapam--tortoise; adbhutam--wonderful; mahat--very great; pravisya--entering; toyam--the water; girim--the mountain (Mandara); ujjahara--lifted.

TRANSLATION

Seeing the situation that had been created by the will of the Supreme, the unlimitedly powerful Lord, whose determination is infallible, took the wonderful shape of a tortoise, entered the water, and lifted the great Mandara Mountain.

PURPORT

Here is evidence that the Supreme Personality of Godhead is the supreme controller of everything. As we have previously described, there

are two classes of men--the demons and the demigods--but neither of them are supremely powerful. Everyone has experienced that hindrances are imposed upon us by the supreme power. The demons regard these hindrances as mere accidents or chance, but devotees accept them to be acts of the supreme ruler. When faced with hindrances, therefore, devotees pray to the Lord. Tat te 'nukampam susamiksamano bhunjana evatma-krtam vipakam. Devotees endure hindrances, accepting them to be caused by the Supreme Personality of Godhead and regarding them as benedictions. Demons, however, being unable to understand the supreme controller, regard such hindrances as accidental. Here, of course, the Supreme Personality of Godhead was present personally. It was by His will that there were hindrances, and by His will those hindrances were removed. The Lord appeared as a tortoise to support the great mountain. Ksitir iha vipulatare tava tisthati prsthe. The Lord held the great mountain on His back. Kesava dhrtā-kurma-sarira jaya jagadisa hare. Dangers can be created by the Supreme Personality of Godhead, and they can also be removed by Him. This is known to devotees, but demons cannot understand it.

TEXT 9

TEXT

tam utthitam viksyā kulacalam punah
 samudyata nirmathitum surasurah
 dadhara prsthena sa lakṣa-yojana-
 prastarina dvīpa ivaparo mahan

SYNONYMS

tam--that mountain; utthitam--lifted; viksyā--observing; kulacalam--known as Mandara; punah--again; samudyatah--enlivened; nirmathitum--to churn the ocean of milk; sura-asurah--the demigods and the demons; dadhara--carried; prsthena--by the back; sah--the Supreme Lord; lakṣa-yojana--one hundred thousand yojanas (eight hundred thousand miles); prastarina--extending; dvīpah--a big island; iva--like; aparah--another; mahan--very big.

TRANSLATION

When the demigods and demons saw that Mandara Mountain had been lifted, they were enlivened and encouraged to begin churning again. The mountain rested on the back of the great tortoise, which extended for eight hundred thousand miles like a large island.

TEXT 10

TEXT

surasurendrair bhujā-viryā-vepitam
 paribhramantam girim anga prsthatah
 bibhrat tad-avartanam adi-kacchapo
 mene 'nga-kanduyanam aprameyah

SYNONYMS

sura-asura-indraih--by the leaders of the demons and the demigods; bhujā-viryā--by the strength of their arms; vepitam--moving;

paribhramantam--rotating; girim--the mountain; anga--O Maharaja Pariksit; prsthatah--on His back; bibhrat--bore; tat--of that; avartanam--the rotating; adi-kacchapah--as the supreme original tortoise; mene--considered; anga-kanduyanam--as pleasing scratching of the body; aprameyah--unlimited.

TRANSLATION

O King, when the demigods and demons, by the strength of their arms, rotated Mandara Mountain on the back of the extraordinary tortoise, the tortoise accepted the rolling of the mountain as a means of scratching His body, and thus He felt a pleasing sensation.

PURPORT

The Supreme Personality of Godhead is always the unlimited. Although the Supreme Personality of Godhead, in His body as a tortoise, held on His back the largest of mountains, Mandara-parvata, He did not feel any inconvenience. On the contrary, He apparently felt some itching, and thus the rotation of the mountain was certainly very pleasing.

TEXT 11

TEXT

tathasuran avisad asurena
rupena tesam bala-viryam irayan
uddipayan deva-ganams ca visnur
daivena nagendram abodha-rupah

SYNONYMS

tatha--thereafter; asuran--unto the demons; avisat--entered; asurena--by the quality of passion; rupena--in such a form; tesam--of them; bala-viryam--strength and energy; irayan--increasing; uddipayan--encouraging; deva-ganan--the demigods; ca--also; visnuh--Lord Visnu; daivena--by the feature of goodness; naga-indram--unto the King of the serpents, Vasuki; abodha-rupah--by the quality of ignorance.

TRANSLATION

Thereafter, Lord Visnu entered the demons as the quality of passion, the demigods as the quality of goodness, and Vasuki as the quality of ignorance to encourage them and increase their various types of strength and energy.

PURPORT

Everyone in this material world is under the different modes of material nature. There were three different parties in the churning of Mandara Mountain--the demigods, who were in the mode of goodness, the demons, who were in the mode of passion, and the snake Vasuki, who was in the mode of ignorance. Since they were all becoming tired (Vasuki so much so that he was almost going to die), Lord Visnu, to encourage them to continue the work of churning the ocean, entered into them according to their respective modes of nature--goodness, passion and ignorance.

TEXT 12

TEXT

upary agendram giri-rad ivanya
akramya hastena sahasra-bahuh
tasthau divi brahma-bhavendra-mukhyair
abhistuvadbhiih sumano-'bhivrstah

SYNONYMS

upari--on the top of; agendram--the big mountain; giri-rat--the king of mountains; iva--like; anyah--another; akramya--catching; hastena--by one hand; sahasra-bahuh--exhibiting thousands of hands; tasthau--situated; divi--in the sky; brahma--Lord Brahma; bhava--Lord Siva; indra--the King of heaven; mukhyaih--headed by; abhistuvadbhiih--offered prayers to the Lord; sumanah--by flowers; abhivrstah--being showered.

TRANSLATION

Manifesting Himself with thousands of hands, the Lord then appeared on the summit of Mandara Mountain, like another great mountain, and held Mandara Mountain with one hand. In the upper planetary systems, Lord Brahma and Lord Siva, along with Indra, King of heaven, and other demigods, offered prayers to the Lord and showered flowers upon Him.

PURPORT

To balance Mandara Mountain while it was being pulled from both sides, the Lord Himself appeared on its summit like another great mountain. Lord Brahma, Lord Siva and King Indra then expanded themselves and showered flowers on the Lord.

TEXT 13

TEXT

upary adhas catmani gotra-netrayoh
parena te pravisata samedhitah
mamanthur abdhim tarasa madotkata
mahadrina ksobhita-nakra-cakram

SYNONYMS

upari--upward; adhas ca--and downward; atmani--unto the demons and demigods; gotra-netrayoh--unto the mountain and Vasuki, who was used as a rope; parena--the Supreme Personality of Godhead; te--they; pravisata--entering them; samedhitah--sufficiently agitated; mamanthuh--churned; abdhim--the ocean of milk; tarasa--with great strength; mada-utkatah--being mad; maha-adrina--with the great Mandara Mountain; ksobhita--agitated; nakra-cakram--all the alligators in the water.

TRANSLATION

The demigods and demons worked almost madly for the nectar, encouraged by the Lord, who was above and below the mountain and who had entered the demigods, the demons, Vasuki and the mountain itself. Because of the strength of the demigods and demons, the ocean of milk was so powerfully

agitated that all the alligators in the water were very much perturbed. Nonetheless the churning of the ocean continued in this way.

TEXT 14

TEXT

ahindra-sahasra-kathora-drn-mukha-
svasagni-dhumahata-varcaso 'surah
pauloma-kaleya-balilvaladayo
davagni-dagdhah sarala ivabhavan

SYNONYMS

ahindra--of the King of serpents; sahasra--by thousands; kathora--very, very hard; drk--all directions; mukha--by the mouth; svasa--breathing; agni--fire coming out; dhuma--smoke; ahata--being affected; varcasah--by the rays; asurah--the demons; pauloma--Pauloma; kaleya--Kaleya; bali--Bali; ilvala--Ilvala; adayah--headed by; dava-agni--by a forest fire; dagdhah--burned; saralah--sarala trees; iva--like; abhavan--all of them became.

TRANSLATION

Vasuki had thousands of eyes and mouths. From his mouths he breathed smoke and blazing fire, which affected the demons, headed by Pauloma, Kaleya, Bali and Ilvala. Thus the demons, who appeared like sarala trees burned by a forest fire, gradually became powerless.

TEXT 15

TEXT

devams ca tac-chvasa-sikha-hata-prabhan
dhumrambara-srag-vara-kancukananan
samabhyavarsan bhagavad-vasa ghana
vavuh samudrormy-upagudha-vayavah

SYNONYMS

devan--all the demigods; ca--also; tat--of Vasuki; svasa--from the breathing; sikha--by the flames; hata--being affected; prabhan--their bodily luster; dhumra--smoky; ambara--dress; srak-vara--excellent garlands; kancuka--armaments; ananan--and faces; samabhyavarsan--sufficiently rained; bhagavat-vasah--under the control of the Supreme Personality of Godhead; ghanah--clouds; vavuh--blew; samudra--of the ocean of milk; urmi--from the waves; upagudha--bearing fragments of water; vayavah--breezes.

TRANSLATION

Because the demigods were also affected by the blazing breath of Vasuki, their bodily lusters diminished, and their garments, garlands, weapons and faces were blackened by smoke. However, by the grace of the Supreme Personality of Godhead, clouds appeared on the sea, pouring torrents of rain, and breezes blew, carrying particles of water from the sea waves, to give the demigods relief.

TEXT 16

TEXT

mathyamanat tatha sindhor
devasura-varutha-paih
yada sudha na jayeta
nirmamanthajitah svayam

SYNONYMS

mathyamanat--sufficiently being churned; tatha--in this way; sindhor--from the ocean of milk; deva--of the demigods; asura--and the demons; varutha-paih--by the best; yada--when; sudha--nectar; na jayeta--did not come out; nirmamantha--churned; ajitah--the Supreme Personality of Godhead, Ajita; svayam--personally.

TRANSLATION

When nectar did not come from the ocean of milk, despite so much endeavor by the best of the demigods and demons, the Supreme Personality of Godhead, Ajita, personally began to churn the ocean.

TEXT 17

TEXT

megha-syamah kanaka-paridhih karna-vidyota-vidyun
murdhni bhrajad-vilulita-kacah srag-dharo rakta-netrah
jaitrair dorbhir jagad-abhaya-dair dandasukam grhitva
mathnan mathna pratigirir ivasobhatatho dhrtadrih

SYNONYMS

megha-syamah--blackish like a cloud; kanaka-paridhih--wearing yellow garments; karna--on the ears; vidyota-vidyut--whose earrings shone like lightning; murdhni--on the head; bhrajat--gleaming; vilulita--disheveled; kacah--whose hair; srag-dharah--wearing a flower garland; rakta-netrah--with red eyes; jaitraih--with victorious; dorbhih--with arms; jagat--to the universe; abhaya-daih--which give fearlessness; dandasukam--the snake (Vasuki); grhitva--after taking; mathnan--churning; mathna--by the churning rod (Mandara Mountain); pratigirih--another mountain; iva--like; asobhata--He appeared; atho--then; dhrtadrih--having taken the mountain.

TRANSLATION

The Lord appeared like a blackish cloud. He was dressed with yellow garments, His earrings shone on His ears like lightning, and His hair spread over His shoulders. He wore a garland of flowers, and His eyes were pinkish. With His strong, glorious arms, which award fearlessness throughout the universe, He took hold of Vasuki and began churning the ocean, using Mandara Mountain as a churning rod. When engaged in this way, the Lord appeared like a beautifully situated mountain named Indranila.

TEXT 18

TEXT

nirmathyamanad udadher abhud visam
maholbanam halahalahvam agratah
sambhranta-minonmakarahi-kacchapat
timi-dvipa-graha-timingilakulat

SYNONYMS

nirmathyamanat--while the activities of churning were going on;
udadheh--from the ocean; abhut--there was; visam--poison; maha-ulbanam--
very fierce; halahala-ahvam--by the name halahala; agratah--at first;
sambhranta--agitated and going here and there; mina--various kinds of
fish; unmakara--sharks; ahi--different kinds of snakes; kacchapat--and
many kinds of tortoises; timi--whales; dvipa--water elephants; graha--
crocodiles; timingila--whales that can swallow whales; akulat--being very
much agitated.

TRANSLATION

The fish, sharks, tortoises and snakes were most agitated and
perturbed. The entire ocean became turbulent, and even the large aquatic
animals like whales, water elephants, crocodiles and timingila fish
[large whales that can swallow small whales] came to the surface. While
the ocean was being churned in this way, it first produced a fiercely
dangerous poison called halahala.

TEXT 19

TEXT

tad ugra-vegam disi disy upary adho
visarpat utsarpat asahyam aprati
bhitah praja dudruvur anga sesvara
araksyamanah saranam sadasivam

SYNONYMS

tat--that; ugra-vegam--very fierce and potent poison; disi disi--in
all directions; upari--upward; adhah--downward; visarpat--curling;
utsarpat--going upward; asahyam--unbearable; aprati--uncontrollable;
bhitah--being very much afraid; prajah--the residents of all the worlds;
dudruvuh--moved here and there; anga--O Maharaja Pariksit; sa-isvarah--
with the Supreme Lord; araksyamanah--not being protected; saranam--
shelter; sadasivam--unto the lotus feet of Lord Siva.

TRANSLATION

O King, when that uncontrollable poison was forcefully spreading up
and down in all directions, all the demigods, along with the Lord
Himself, approached Lord Siva [Sadasiva]. Feeling unsheltered and very
much afraid, they sought shelter of him.

PURPORT

One may question that since the Supreme Personality of Godhead was
personally present, why did He accompany all the demigods and people in

general to take shelter of Lord Sadasiva, instead of intervening Himself. In this connection Srila Madhvacarya warns:

rudrasya yasaso 'rthaya
svayam visnur visam vibhuh
na sanjahre samartho 'pi
vayum coce prasantaye

Lord Visnu was competent to rectify the situation, but in order to give credit to Lord Siva, who later drank all the poison and kept it in his neck, Lord Visnu did not take action.

TEXT 20

TEXT

vilokya tam deva-varam tri-lokya
bhavaya devyabhimatam muninam
asinam adrav apavarga-hetos
tapo jusanam stutibhih pranemuh

SYNONYMS

vilokya--observing; tam--him; deva-varam--the best of the demigods; tri-lokyah--of the three worlds; bhavaya--for the flourishing; devya--with his wife, Bhavani; abhimatam--accepted by; muninam--great saintly persons; asinam--sitting together; adrau--from the top of Kailasa Hill; apavarga-hetoh--desiring liberation; tapah--in austerity; jusanam--being served by them; stutibhih--by prayers; pranemuh--offered their respectful obeisances.

TRANSLATION

The demigods observed Lord Siva sitting on the summit of Kailasa Hill with his wife, Bhavani, for the auspicious development of the three worlds. He was being worshiped by great saintly persons desiring liberation. The demigods offered him their obeisances and prayers with great respect.

TEXT 21

TEXT

sri-prajapataya ucuh
deva-deva maha-deva
bhutatman bhuta-bhavana
trahi nah saranapannams
trailokya-dahanad visat

SYNONYMS

sri-prajapatayah ucuh--the prajapatitis said; deva-deva--O Lord Mahadeva, best of the demigods; maha-deva--O great demigod; bhuta-atman--O life and soul of everyone in this world; bhuta-bhavana--O the cause of the happiness and flourishing of all of them; trahi--deliver; nah--us; sarana-apannan--who have taken shelter at your lotus feet; trailokya--of the three worlds; dahanat--which is causing the burning; visat--from this poison.

TRANSLATION

The prajapatis said: O greatest of all demigods, Mahadeva, Supersoul of all living entities and cause of their happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds.

PURPORT

Since Lord Siva is in charge of annihilation, why should he be approached for protection, which is given by Lord Visnu? Lord Brahma creates, and Lord Siva annihilates, but both Lord Brahma and Lord Siva are incarnations of Lord Visnu and are known as saktyavesa-avatars. They are endowed with a special power like that of Lord Visnu, who is actually all-pervading in their activities. Therefore whenever prayers for protection are offered to Lord Siva, actually Lord Visnu is indicated, for otherwise Lord Siva is meant for destruction. Lord Siva is one of the isvaras, or the controllers known as saktyavesa-avatars. Therefore he can be addressed as having the qualities of Lord Visnu.

TEXT 22

TEXT

tvam ekah sarva-jagata
isvaro bandha-moksayoh
tam tvam arcanti kusalah
prapannarti-haram gurum

SYNONYMS

tvam ekah--Your Lordship is indeed; sarva-jagatah--of the three worlds; isvarah--the controller; bandha-moksayoh--of both bondage and liberation; tam--that controller; tvam arcanti--worship you; kusalah--persons who want good fortune; prapanna-arti-haram--who can mitigate all the distresses of a sheltered devotee; gurum--you who act as a good advisor to all fallen souls.

TRANSLATION

O lord, you are the cause of bondage and liberation of the entire universe because you are its ruler. Those who are advanced in spiritual consciousness surrender unto you, and therefore you are the cause of mitigating their distresses, and you are also the cause of their liberation. We therefore worship Your Lordship.

PURPORT

Actually Lord Visnu maintains and accomplishes all good fortune. If one has to take shelter of Lord Visnu, why should the demigods take shelter of Lord Siva? They did so because Lord Visnu acts through Lord Siva in the creation of the material world. Lord Siva acts on behalf of Lord Visnu. When the Lord says in Bhagavad-gita (14.4) that He is the father of all living entities (aham bija-pradah pita), this refers to actions performed by Lord Visnu through Lord Siva. Lord Visnu is always unattached to material activities, and when material activities are to be performed, Lord Visnu performs them through Lord Siva. Lord Siva is

therefore worshiped on the level of Lord Visnu. When Lord Visnu is untouched by the external energy He is Lord Visnu, but when He is in touch with the external energy, He appears in His feature as Lord Siva.

TEXT 23

TEXT

guna-mayya sva-saktyasya
sarga-sthity-apyayan vibho
dhatse yada sva-drk bhuman
brahma-visnu-sivabhidham

SYNONYMS

guna-mayya--acting in three modes of activity; sva-saktya--by the external energy of Your Lordship; asya--of this material world; sarga-sthiti-apyayan--creation, maintenance and annihilation; vibho--O lord; dhatse--you execute; yada--when; sva-drk--you manifest yourself; bhuman--O great one; brahma-visnu-siva-abhidham--as Lord Brahma, Lord Visnu or Lord Siva.

TRANSLATION

O lord, you are self-effulgent and supreme. You create this material world by your personal energy, and you assume the names Brahma, Visnu and Mahesvara when you act in creation, maintenance and annihilation.

PURPORT

This prayer is actually offered to Lord Visnu, the purusa, who in His incarnations as the guna-avatars assumes the names Brahma, Visnu and Mahesvara.

TEXT 24

TEXT

tvam brahma paramam guhyam
sad-asat-bhava-bhavanam
nana-saktibhir abhatah
tvam atma jagad-isvarah

SYNONYMS

tvam--Your Lordship; brahma--impersonal Brahman; paramam--supreme; guhyam--confidential; sat-asat-bhava-bhavanam--the cause of varieties of creation, its cause and effect; nana-saktibhir--with varieties of potencies; abhatah--manifest; tvam--you are; atma--the Supersoul; jagad-isvarah--the Supreme Personality of Godhead.

TRANSLATION

You are the cause of all causes, the self-effulgent, inconceivable, impersonal Brahman, which is originally Parabrahman. You manifest various potencies in this cosmic manifestation.

PURPORT

This prayer is offered to the impersonal Brahman, which consists of the effulgent rays of Parabrahman. Parabrahman is the Supreme Personality of Godhead (param brahma param dhama pavitram paramam bhavan). When Lord Siva is worshiped as Parabrahman, the worship is meant for Lord Visnu.

TEXT 25

TEXT

tvam sabda-yonir jagad-adir atma
pranendriya-dravya-gunah svabhavah
kalah kratuh satyam rtam ca dharmas
tvayy aksaram yat tri-vrd-amananti

SYNONYMS

tvam--Your Lordship; sabda-yonih--the origin and source of Vedic literature; jagat-adih--the original cause of material creation; atma--the soul; prana--the living force; indriya--the senses; dravya--the material elements; gunah--the three qualities; sva-bhavah--material nature; kalah--eternal time; kratuh--sacrifice; satyam--truth; rtam--truthfulness; ca--and; dharmah--two different types of religion; tvayi--unto you; aksaram--the original syllable, omkara; yat--that which; tri-vrt--consisting of the letters a, u and m; amananti--they say.

TRANSLATION

O lord, you are the original source of Vedic literature. You are the original cause of material creation, the life force, the senses, the five elements, the three modes and the mahat-tattva. You are eternal time, determination and the two religious systems called truth [satya] and truthfulness [rta]. You are the shelter of the syllable om, which consists of three letters a-u-m.

TEXT 26

TEXT

agnir mukham te 'khila-devatatma
ksitim vidur loka-bhavanghri-pankajam
kalam gatim te 'khila-devatatmano
disas ca karnau rasanam jalesam

SYNONYMS

agnih--fire; mukham--mouth; te--of Your Lordship; akhila-devata-atma--the origin of all demigods; ksitim--the surface of the globe; viduh--they know; loka-bhava--O origin of all planets; anghri-pankajam--your lotus feet; kalam--eternal time; gatim--progress; te--of Your Lordship; akhila-devata-atmanah--the total aggregate of all the demigods; disah--all directions; ca--and; karnau--your ears; rasanam--taste; jala-isam--the demigod controller of the water.

TRANSLATION

O father of all planets, learned scholars know that fire is your mouth, the surface of the globe is your lotus feet, eternal time is your

movement, all the directions are your ears, and Varuna, master of the waters, is your tongue.

PURPORT

In the sruti-mantras it is said, agnih sarva-devatah: "Fire is the aggregate of all demigods." Agni is the mouth of the Supreme Personality of Godhead. It is through Agni, or fire, that the Lord accepts all sacrificial oblations.

TEXT 27

TEXT

nabhir nabhas te svasanam nabhasvan
suryas ca caksumsi jalam sma retah
paravaratmasrayanam tavatma
somo mano dyaur bhagavan siras te

SYNONYMS

nabhih--navel; nabhah--the sky; te--of Your Lordship; svasanam--breathing; nabhasvan--the air; suryah ca--and the sun globe; caksumsi--your eyes; jalam--the water; sma--indeed; retah--semen; para-avara-atma-asrayanam--the shelter of all living entities, low and high; tava--your; atma--self; somah--the moon; manah--mind; dyauh--the higher planetary systems; bhagavan--O Your Lordship; sirah--head; te--of you.

TRANSLATION

O lord, the sky is your navel, the air is your breathing, the sun is your eyes, and the water is your semen. You are the shelter of all kinds of living entities, high and low. The god of the moon is your mind, and the upper planetary system is your head.

TEXT 28

TEXT

kuksih samudra girayo 'sthi-sangha
romani sarvausadhi-virudhas te
chandamsi saksat tava sapta dhatavas
trayi-mayatman hrdayam sarva-dharmah

SYNONYMS

kuksih--abdomen; samudrah--the oceans; girayah--the mountains; asthi--bones; sanghah--combination; romani--the hairs of the body; sarva--all; ausadhi--drugs; virudhah--plants and creepers; te--your; chandamsi--Vedic mantras; saksat--directly; tava--your; sapta--seven; dhatavah--layers of the body; trayi-maya-atman--O three Vedas personified; hrdayam--core of the heart; sarva-dharmah--all kinds of religion.

TRANSLATION

O lord, you are the three Vedas personified. The seven seas are your abdomen, and the mountains are your bones. All drugs, creepers and vegetables are the hairs on your body, the Vedic mantras like Gayatri are

the seven layers of your body, and the Vedic religious system is the core of your heart.

TEXT 29

TEXT

mukhani pancopanisadas tavesa
yais trimsad-astottara-mantra-vargah
yat tac chivakhyam paramatma-tattvam
deva svayam-jyotir avasthitis te

SYNONYMS

mukhani--faces; panca--five; upanisadah--Vedic literatures; tava--your; isa--O lord; yaih--by which; trimsat-asta-uttara-mantra-vargah--in the category of thirty-eight important Vedic mantras; yat--that; tat--as it is; siva-akhyam--celebrated by the name Siva; paramatma-tattvam--which ascertain the truth about Paramatma; deva--O lord; svayam-jyotih--self-illuminated; avasthiti--situation; te--of Your Lordship.

TRANSLATION

O lord, the five important Vedic mantras are represented by your five faces, from which the thirty-eight most celebrated Vedic mantras have been generated. Your Lordship, being celebrated as Lord Siva, is self-illuminated. You are directly situated as the supreme truth, known as Paramatma.

PURPORT

The five mantras mentioned in this connection are as follows: (1) Purusa, (2) Aghora, (3) Sadyojata, (4) Vamadeva, and (5) Isana. These five mantras are within the category of thirty-eight special Vedic mantras chanted by Lord Siva, who is therefore celebrated as Siva or Mahadeva. Another reason why Lord Siva is called Siva, which means "all-auspicious," is that he is self-illuminated, exactly like Lord Visnu, who is the Paramatma. Because Lord Siva is directly an incarnation of Lord Visnu, he is situated as Lord Visnu's direct representative. This fact is corroborated by a Vedic mantra: patim visvasyatmesvaram sasvatam. sivam acyutam. The Supersoul is called by many names, of which Mahesvara, Siva and Acyuta are especially mentioned.

TEXT 30

TEXT

chaya tv adharmormisu yair visargo
netra-trayam sattva-rajah-tamamsi
sankhyatmanah sastra-krtas taveksa
chandomayo deva rsih puranah

SYNONYMS

chaya--shadow; tu--but; adharma-urmisu--in the waves of irreligion, like kama, krodha, lobha and moha; yaih--by which; visargah--so many varieties of creation; netra-trayam--three eyes; sattva--goodness; rajah--passion; tamamsi--and darkness; sankhya-atmanah--the origin of all Vedic

literatures; sastra--scriptures; krtah--made; tava--by you; iksha--simply by glancing; chandah--mayah--full of Vedic verses; deva--O lord; rsih--all Vedic literatures; puranah--and the puranas, the supplementary Vedas.

TRANSLATION

O lord, your shadow is seen in irreligion, which brings about varieties of irreligious creations. The three modes of nature--goodness, passion and ignorance--are your three eyes. All the Vedic literatures, which are full of verses, are emanations from you because their compilers wrote the various scriptures after receiving your glance.

TEXT 31

TEXT

na te giri-trakhila-loka-pala-
virinca-vaikuntha-surendra-gamyam
jyotih param yatra rajah tamah ca
sattvam na yad brahma nirasta-bhedam

SYNONYMS

na--not; te--of Your Lordship; giri-tra--O King of the mountains; akhila-loka-pala--all the directors of departments of material activities; virinca--Lord Brahma; vaikuntha--Lord Visnu; sura-indra--the King of heaven; gamyam--they can understand; jyotih--effulgence; param--transcendental; yatra--wherein; rajah--the mode of passion; tamah ca--and the mode of ignorance; sattvam--the mode of goodness; na--not; yat brahma--which is impersonal Brahman; nirasta-bhedam--without distinction between demigods and human beings.

TRANSLATION

O Lord Girisa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion and ignorance, the various directors of this material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahma, Lord Visnu or the King of heaven, Mahendra.

PURPORT

The brahmajyoti is actually the effulgence of the Supreme Personality of Godhead. As stated in Brahma-samhita (5.40):

yasya prabha prabhavato jagad-anda-koti-
kotisv asesa-vasudhadi-vibhuti-bhinna-
tad brahma niskalam anantam asesa-bhutam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." Although the impersonal feature of the Absolute is an expansion of the rays of the Supreme Personality of Godhead, He does not need to take care of the impersonalists who enter the brahmajyoti. Krsna says in Bhagavad-gita

(9.4), maya tatam idam sarvam jagad avyakta-murtina: "In My impersonal feature I pervade this entire universe." Thus the avyakta-murti, the impersonal feature, is certainly an expansion of Krsna's energy. Mayavadis, who prefer to merge into this Brahman effulgence, worship Lord Siva. The mantras referred to in text 29 are called mukhani pancopanisadas tavesa. Mayavadis take all these mantras seriously in worshipping Lord Siva. These mantras are as follows: (1) tat purusaya vidmahe santyai, (2) maha-devaya dhimahi vidyayai, (3) tan no rudrah pratisthayai, (4) pracodayat dhrtyai, (5) aghorebhyas tama. . ., (6) atha ghorebhyo moha. . ., (7) aghorebhyo raksa. . ., (8) aghoratarebhyo nidra. . ., (9) sarvebhyah sarva-vyadhyai, (10) sarva-sarvebhyo mrtyave, (11) namas te 'stu ksudha. . ., (12) rudra-rupebhyas trsna. . ., (13) vamadevaya raja. . ., (14) jyesthaya svaha. . ., (15) sresthaya ratyai, (16) rudraya kalyanyai, (17) kalaya kama. . ., (18) kala-vikaranaya sandhinyai, (19) bala-vikaranaya kriya. . ., (20) balaya vrddhyai, (21) balacchaya. . ., (22) pramathanaya dhatriyai, (23) sarva-bhuta-damanaya bhramanyai, (24) manah-sosinyai, (25) unmanaya jvara. . ., (26) sadyojatam prapadyami siddhyai, (27) sadyojataya vai namah rddhyai, (28) bhava dityai, (29) abhave laksmyai, (30) natibhave medha. . ., (31) bhajasva mam kanyai, (32) bhava svadha. . ., (33) udbhavaya prabha. . ., (34) isanah sarva-vidyanam sasinyai, (35) isvarah sarva-bhutanam abhaya-da. . ., (36) brahmahipatir brahmanodhipatir brahman brahmesta-da. . ., (37) sivo me astu maricyai, (38) sadasivah jvalinyai.

The impersonal Brahman is unknown even to the other directors of the material creation, including Lord Brahma, Lord Indra and even Lord Visnu. This does not mean, however, that Lord Visnu is not omniscient. Lord Visnu is omniscient, but He does not need to understand what is going on in His all-pervading expansion. Therefore in Bhagavad-gita the Lord says that although everything is an expansion of Him (maya tatam idam sarvam), He does not need to take care of everything (na caham tesv avasthitah), since there are various directors like Lord Brahma, Lord Siva and Indra.

TEXT 32

TEXT

kamadhvara-tripura-kalagarady-aneka-
bhuta-druhah ksapayatah stutaye na tat te
yas tv anta-kala idam atma-krtam sva-netra-
vahni-sphulinga-sikhaya bhasitam na veda

SYNONYMS

kama-adhvara--sacrifices for sense gratification (like Daksa-yajna, the sacrifices performed by Daksa); tripura--the demon named Tripurasura; kalagara--Kalagara; adi--and others; aneka--many; bhuta-druhah--who are meant for giving trouble to the living entities; ksapayatah--being engaged in their destruction; stutaye--your prayer; na--not; tat--that; te--speaking to you; yah tu--because; anta-kale--at the time of annihilation; idam--in this material world; atma-krtam--done by yourself; sva-netra--by your eyes; vahni-sphulinga-sikhaya--by the sparks of fire; bhasitam--burned to ashes; na veda--I do not know how it is happening.

TRANSLATION

When annihilation is performed by the flames and sparks emanating from your eyes, the entire creation is burned to ashes. Nonetheless, you do not know how this happens. What then is to be said of your destroying the

Daksa-yajna, Tripurasura and the kalakuta poison? Such activities cannot be subject matters for prayers offered to you.

PURPORT

Since Lord Siva considers the great acts he performs to be very unimportant, what was to be said of counteracting the strong poison produced by the churning? The demigods indirectly prayed that Lord Siva counteract the kalakuta poison, which was spreading throughout the universe.

TEXT 33

TEXT

ye tv atma-rama-gurubhir hr̥di cintitanghri-
dvandvam carantam umaya tapasabhitaptam
katthanta ugra-parusam niratam smasane
te nunam utim avidams tava hata-lajjah

SYNONYMS

ye--persons who; tu--indeed; atma-rama-gurubhih--by those who are self-satisfied and who are considered to be spiritual masters of the world; hr̥di--within the heart; cintita-anghri-dvandvam--thinking of your two lotus feet; carantam--moving; umaya--with your consort, Uma; tapasa abhitaptam--highly advanced through practice of austerity and penance; katthante--criticize your acts; ugra-parusam--not a gentle person; niratam--always; smasane--in the crematorium; te--such persons; nunam--indeed; utim--such activities; avidan--not knowing; tava--your activities; hata-lajjah--shameless.

TRANSLATION

Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However, when persons who do not know your austerity see you moving with Uma, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They cannot understand your activities.

PURPORT

Lord Siva is the topmost Vaisnava (vaisnavanam yatha sambhuh). It is therefore said, vaisnavera kriya-mudra vijne na bujhaya. Even the most intelligent person cannot understand what a Vaisnava like Lord Siva is doing or how he is acting. Those who are conquered by lusty desires and anger cannot estimate the glories of Lord Siva, whose position is always transcendental. In all the activities associated with lusty desires, Lord Siva is an implement of atma-rama. Ordinary persons, therefore, should not try to understand Lord Siva and his activities. One who tries to criticize the activities of Lord Siva is shameless.

TEXT 34

TEXT

tat tasya te sad-asatoh paratah parasya

nanjah svarupa-gamane prabhavanti bhumnah
brahmadayah kim uta samstavane vayam tu
tat-sarga-sarga-visaya api sakti-matram

SYNONYMS

tat--therefore; tasya--of that; te--of Your Lordship; sat-asatoh--of the living entities, moving and not moving; paratah--transcendentally situated; parasya--very difficult to understand; na--nor; anjah--as it is; svarupa-gamane--to approach your reality; prabhavanti--it is possible; bhumnah--O great one; brahma-adayah--even such persons as Lord Brahma; kim uta--what to speak of others; samstavane--in offering prayers; vayam tu--as far as we are concerned; tat--of you; sarga-sarga-visayah--creations of the creation; api--although; sakti-matram--to our ability.

TRANSLATION

Even personalities like Lord Brahma and other demigods cannot understand your position, for you are beyond the moving and nonmoving creation. Since no one can understand you in truth, how can one offer you prayers? It is impossible. As far as we are concerned, we are creatures of Lord Brahma's creation. Under the circumstances, therefore, we cannot offer you adequate prayers, but as far as our ability allows, we have expressed our feelings.

TEXT 35

TEXT

etat param prapasyamo
na param te mahesvara
mrdanaya hi lokasya
vyaktis te 'vyakta-karmanah

SYNONYMS

etat--all these things; param--transcendental; prapasyamah--we can see; na--not; param--the actual transcendental position; te--of Your Lordship; maha-isvara--O great ruler; mrdanaya--for the happiness; hi--indeed; lokasya--of all the world; vyaktih--manifested; te--of Your Lordship; avyakta-karmanah--whose activities are unknown to everyone.

TRANSLATION

O greatest of all rulers, your actual identity is impossible for us to understand. As far as we can see, your presence brings flourishing happiness to everyone. Beyond this, no one can appreciate your activities. We can see this much, and nothing more.

PURPORT

When the demigods offered these prayers to Lord Siva, their inner purpose was to please him so that he would rectify the disturbing situation created by the halahala poison. As stated in Bhagavad-gita (7.20), kamais tais tair hrta jnanah prapadyante 'nya-devatah: when one worships demigods, this is certainly because of deep-rooted desires he

wants fulfilled by the mercy of those demigods. People are generally attached to the worship of demigods for some motive.

TEXT 36

TEXT

sri-suka uvaca
tad-viksya vyasanam tasam
krpaya bhrsa-piditah
sarva-bhuta-suhrd deva
idam aha satim priyam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; tat--this situation; viksyā--seeing; vyasanam--dangerous; tasam--of all the demigods; krpaya--out of compassion; bhrsa-piditah--greatly aggrieved; sarva-bhuta-suhrt--the friend of all living entities; devah--Mahadeva; idam--this; aha--said; satim--unto Satidevi; priyam--his very dear wife.

TRANSLATION

Srila Sukadeva Gosvami continued: Lord Siva is always benevolent toward all living entities. When he saw that the living entities were very much disturbed by the poison, which was spreading everywhere, he was very compassionate. Thus he spoke to his eternal consort, Sati, as follows.

TEXT 37

TEXT

sri-siva uvaca
aho bata bhavany etat
prajanam pasya vaisasam
ksiroda-mathanodbhutah
kalakutad upasthitam

SYNONYMS

sri-sivah uvaca--Sri Siva said; aho bata--how pitiable; bhavani--my dear wife, Bhavani; etat--this situation; prajanam--of all living entities; pasya--just see; vaisasam--very dangerous; ksira-uda--of the ocean of milk; mathana-udbhutah--produced by the churning; kalakutah--because of the production of poison; upasthitam--the present situation.

TRANSLATION

Lord Siva said: My dear Bhavani, just see how all these living entities have been placed in danger because of the poison produced from the churning of the ocean of milk.

TEXT 38

TEXT

asam prana-paripsumam

vidheyam abhayam hi me
etavan hi prabhor artho
yad dina-paripalanam

SYNONYMS

asam--all of these living entities; prana-paripsunam--very strongly desiring to protect their lives; vidheyam--something must be done; abhayam--safety; hi--indeed; me--by me; etavan--this much; hi--indeed; prabhoh--of the master; arthah--duty; yat--that which; dina-paripalanam--to give protection to suffering humanity.

TRANSLATION

It is my duty to give protection and safety to all living entities struggling for existence. Certainly it is the duty of the master to protect his suffering dependents.

TEXT 39

TEXT

pranaih svaih praninah panti
sadhavah ksana-bhanguraih
baddha-vairesu bhutesu
mohitesv atma-mayaya

SYNONYMS

pranaih--by lives; svaih--their own; praninah--other living entities; panti--protect; sadhavah--devotees; ksana-bhanguraih--temporary; baddha-vairesu--unnecessarily engaged in animosity; bhutesu--unto living entities; mohitesu--bewildered; atma-mayaya--by the external energy of the Lord.

TRANSLATION

People in general, being bewildered by the illusory energy of the Supreme Personality of Godhead, are always engaged in animosity toward one another. But devotees, even at the risk of their own temporary lives, try to save them.

PURPORT

This is the characteristic of a Vaisnava. Para-duhkha-duhkhi: a Vaisnava is always unhappy to see the conditioned souls unhappy. Otherwise, he would have no business teaching them how to become happy. In materialistic life, people must certainly engage in activities of animosity. Materialistic life is therefore compared to samsara-davanala, a blazing forest fire that automatically takes place. Lord Siva and his followers in the parampara system try to save people from this dangerous condition of materialistic life. This is the duty of devotees following the principles of Lord Siva and belonging to the Rudra-sampradaya. There are four Vaisnava sampradayas, and the Rudra-sampradaya is one of them because Lord Siva (Rudra) is the best of the Vaisnavas (vaisnavanam yatha sambhuh). Indeed, as we shall see, Lord Siva drank all the poison for the benefit of humanity.

TEXT 40

TEXT

pumsah krpayato bhadre
sarvatma priyate harih
prite harau bhagavati
priye 'ham sacaracarah
tasmad idam garam bhunje
prajanam svastir astu me

SYNONYMS

pumsah--with a person; krpayatah--engaged in benevolent activities; bhadre--O most gentle Bhavani; sarva-atma--the Supersoul; priyate--becomes pleased; harih--the Supreme Personality of Godhead; prite--because of His pleasure; harau--the Supreme Lord, Hari; bhagavati--the Personality of Godhead; priye--also become pleased; aham--I; sa-cara-acarah--with all others, moving and nonmoving; tasmad--therefore; idam--this; garam--poison; bhunje--let me drink; prajanam--of the living entities; svastih--welfare; astu--let there be; me--by me.

TRANSLATION

My dear gentle wife Bhavani, when one performs benevolent activities for others, the Supreme Personality of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other living creatures. Therefore, let me drink this poison, for all the living entities may thus become happy because of me.

TEXT 41

TEXT

sri-suka uvaca
evam amantrya bhagavan
bhavanim visva-bhavanah
tad visam jagdhum arebhe
prabhava-jnanvamodata

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--in this way; amantrya--addressing; bhagavan--Lord Siva; bhavanim--Bhavani; visva-bhavanah--the well-wisher of all the universe; tad visam--that poison; jagdhum--to drink; arebhe--began; prabhava-jna--mother Bhavani, who perfectly knew the capability of Lord Siva; anvamodata--gave her permission.

TRANSLATION

Srila Sukadeva Gosvami continued: After informing Bhavani in this way, Lord Siva began to drink the poison, and Bhavani, who knew perfectly well the capabilities of Lord Siva, gave him her permission to do so.

TEXT 42

TEXT

tatah karatali-krtya
vyapi halahalam visam
abhaksayan maha-devah
krpaya bhuta-bhavanah

SYNONYMS

tatah--thereafter; karatali-krtya--taking in his hand; vyapi--widespread; halahalam--called halahala; visam--poison; abhaksayat--drank; maha-devah--Lord Siva; krpaya--out of compassion; bhuta-bhavanah--for the welfare of all living entities.

TRANSLATION

Thereafter, Lord Siva, who is dedicated to auspicious, benevolent work for humanity, compassionately took the whole quantity of poison in his palm and drank it.

PURPORT

Although there was such a great quantity of poison that it spread all over the universe, Lord Siva had such great power that he reduced the poison to a small quantity so that he could hold it in his palm. One should not try to imitate Lord Siva. Lord Siva can do whatever he likes, but those who try to imitate Lord Siva by smoking ganja and other poisonous things will certainly be killed because of such activities.

TEXT 43

TEXT

tasyapi darsayam asa
sva-viryam jala-kalmasah
yac cakara gale nilam
tac ca sadhor vibhusanam

SYNONYMS

tasya--of Lord Siva; api--also; darsayam asa--exhibited; sva-viryam--its own potency; jala-kalmasah--that poison born of the water; yat--which; cakara--made; gale--on the neck; nilam--bluish line; tat--that; ca--also; sadhoh--of the saintly person; vibhusanam--ornament.

TRANSLATION

As if in defamation, the poison born from the ocean of milk manifested its potency by marking Lord Siva's neck with a bluish line. That line, however, is now accepted as an ornament of the Lord.

TEXT 44

TEXT

tapyante loka-tapena
sadhavah prayaso janah
paramaradhanam tad dhi
purusasyakhilatmanah

SYNONYMS

tapyante--voluntarily suffer; loka-tapena--because of the suffering of people in general; sadhavah--saintly persons; prayasah--almost always; janah--such persons; parama-aradhanam--the topmost method of worshipping; tat--that activity; hi--indeed; purusasya--of the Supreme Person; akhila-atmanah--who is the Supersoul of everyone.

TRANSLATION

It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshipping the Supreme Personality of Godhead, who is present in everyone's heart.

PURPORT

Here is an explanation of how those engaged in activities for the welfare of others are very quickly recognized by the Supreme Personality of Godhead. The Lord says in Bhagavad-gita (18.68-69), ya idam paramam guhyam mad-bhaktesu abhidhasyati. .. na ca tasman manusyesu kascin me priya-krttamah: "One who preaches the message of Bhagavad-gita to My devotees is most dear to Me. No one can excel him in satisfying Me by worship." There are different kinds of welfare activities in this material world, but the supreme welfare activity is the spreading of Krsna consciousness. Other welfare activities cannot be effective, for the laws of nature and the results of karma cannot be checked. It is by destiny, or the laws of karma, that one must suffer or enjoy. For instance, if one is given a court order, he must accept it, whether it brings suffering or profit. Similarly, everyone is under obligations to karma and its reactions. No one can change this. Therefore the sastra says:

tasyaiva hetoh prayateta kovido
na labhyate yad bhramatam upary adhah

(Bhag. 1.5.18)

One should endeavor for that which is never obtained by wandering up and down the universe as a result of the reactions of karma. What is that? One should endeavor to become Krsna conscious. If one tries to spread Krsna consciousness all over the world, he should be understood to be performing the best welfare activity. The Lord is automatically very pleased with him. If the Lord is pleased with him, what is left for him to achieve? If one has been recognized by the Lord, even if he does not ask the Lord for anything, the Lord, who is within everyone, supplies him whatever he wants. This is also confirmed in Bhagavad-gita (tesam nityabhiyuktanam yoga-ksemam vahamy aham). Again, as stated here, tapyante loka-tapena sadhavah prayaso janah. The best welfare activity is raising people to the platform of Krsna consciousness, since the conditioned souls are suffering only for want of Krsna consciousness. The Lord Himself also comes to mitigate the suffering of humanity.

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam adharmasya
tadatmanam srijamy aham

paritranaya sadhunam
vinasaya ca duskrta
dharma-samsthapanarthaya
sambhavami yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself. To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium." (Bg. 4.7-8) All the sastras conclude, therefore, that spreading the Krsna consciousness movement is the best welfare activity in the world. Because of the ultimate benefit this bestows upon people in general, the Lord very quickly recognizes such service performed by a devotee.

TEXT 45

TEXT

nisamya karma tac chambhor
deva-devasya midhusah
praja daksayani brahma
vaikunthas ca sasamsire

SYNONYMS

nisamya--after hearing; karma--the act; tat--that; sambhoh--of Lord Siva; deva-devasya--who is worshipable even for the demigods; midhusah--he who bestows great benedictions upon people in general; prajah--the people in general; daksayani--Bhavani, the daughter of Daksa; brahma--Lord Brahma; vaikunthah ca--Lord Visnu also; sasamsire--praised very much.

TRANSLATION

Upon hearing of this act, everyone, including Bhavani [the daughter of Maharaja Daksa], Lord Brahma, Lord Visnu, and the people in general, very highly praised this deed performed by Lord Siva, who is worshiped by the demigods and who bestows benedictions upon the people.

TEXT 46

TEXT

praskannam pibatah paner
yat kincij jagrhuh sma tat
vrscikahi-visausadhyo
dandasukas ca ye 'pare

SYNONYMS

praskannam--scattered here and there; pibatah--of Lord Siva while drinking; paneh--from the palm; yat--which; kincit--very little; jagrhuh--took the opportunity to drink; sma--indeed; tat--that; vrscika--the scorpions; ahi--the cobras; visa-ausadhyah--poisonous drugs; dandasukah ca--and animals whose bites are poisonous; ye--who; apare--other living entities.

TRANSLATION

Scorpions, cobras, poisonous drugs and other animals whose bites are poisonous took the opportunity to drink whatever little poison had fallen and scattered from Lord Siva's hand while he was drinking.

PURPORT

Mosquitoes, jackals, dogs and other varieties of dandasuka, or animals whose bites are poisonous, drank the poison of the samudra-manthana, the churned ocean, since it was available after it fell from the palms of Lord Siva.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled "Lord Siva Saves the Universe by Drinking Poison."

Chapter Eight The Churning of the Milk Ocean

This chapter describes how the goddess of fortune appeared during the churning of the ocean of milk and how she accepted Lord Visnu as her husband. As described later in the chapter, when Dhanvantari appeared with a pot of nectar the demons immediately snatched it from him, but Lord Visnu appeared as the incarnation Mohini, the most beautiful woman in the world, just to captivate the demons and save the nectar for the demigods.

After Lord Siva drank all the poison, both the demigods and demons took courage and resumed their activities of churning. Because of this churning, first a surabhi cow was produced. Great saintly persons accepted this cow to derive clarified butter from its milk and offer this clarified butter in oblations for great sacrifices. Thereafter, a horse named Uccaihsrava was generated. This horse was taken by Bali Maharaja. Then there appeared Airavata and other elephants that could go anywhere in any direction, and she-elephants also appeared. The gem known as Kaustubha was also generated, and Lord Visnu took that gem and placed it on His chest. Thereafter, a parijata flower and the Apsaras, the most beautiful women in the universe, were generated. Then the goddess of fortune, Laksmi, appeared. The demigods, great sages, Gandharvas and others offered her their respectful worship. The goddess of fortune could not find anyone to accept as her husband. At last she selected Lord Visnu to be her master. Lord Visnu gave her a place to stay everlastingly at His chest. Because of this combination of Laksmi and Narayana, all who were present, including the demigods and people in general, were very pleased. The demons, however, being neglected by the goddess of fortune, were very depressed. Then Varuni, the goddess of drinking, was generated, and by the order of Lord Visnu the demons accepted her. Then the demons and demigods, with renewed energy, began to churn again. This time a partial incarnation of Lord Visnu called Dhanvantari appeared. He was very beautiful, and he carried a jug containing nectar. The demons immediately snatched the jug from Dhanvantari's hand and began to run away, and the demigods, being very morose, took shelter of Visnu. After the demons snatched the jug from Dhanvantari, they began to fight among themselves. Lord Visnu solaced the demigods, who therefore did not fight, but remained silent. While the fighting was going on among the demons, the Lord Himself appeared as the incarnation Mohini, the most beautiful woman in the universe.

TEXT

sri-suka uvaca
pite gare vrsankena
pritas te 'mara-danavah
mamanthus tarasa sindhum
havirdhani tato 'bhavat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; pite--was drunk; gare--when the poison; vrsa-ankena--by Lord Siva, who sits on a bull; pritah--being pleased; te--all of them; amara--the demigods; danavah--and the demons; mamanthuh--again began to churn; tarasa--with great force; sindhum--the ocean of milk; havirdhani--the surabhi cow, who is the source of clarified butter; tatah--from that churning; abhavat--was generated.

TRANSLATION

Sukadeva Gosvami continued: Upon Lord Siva's drinking the poison, both the demigods and the demons, being very pleased, began to churn the ocean with renewed vigor. As a result of this, there appeared a cow known as surabhi.

PURPORT

The surabhi cow is described as havirdhani, the source of butter. Butter, when clarified by melting, produces ghee, or clarified butter, which is inevitably necessary for performing great ritualistic sacrifices. As stated in Bhagavad-gita (18. 5), yajna-dana-tapah-karma na tyajyam karyam eva tat: sacrifice, charity and austerity are essential to keep human society perfect in peace and prosperity. Yajna, the performance of sacrifice, is essential; to perform yajna, clarified butter is absolutely necessary; and to get clarified butter, milk is necessary. Milk is produced when there are sufficient cows. Therefore in Bhagavad-gita (18.44), cow protection is recommended (krsi-go-raksya-vanijyam vaisya-karma svabhava jam).

TEXT 2

TEXT

tam agni-hotrim rsayo
jagrhur brahma-vadinah
yajnasya deva-yanasya
medhyaya havise nrpa

SYNONYMS

tam--that cow; agni-hotrim--absolutely necessary for the production of yogurt, milk and ghee to offer as oblations in the fire; rsayah--sages who perform such sacrifices; jagrhu--took in charge; brahma-vadinah--because such sages know the Vedic ritualistic ceremonies; yajnasya--of sacrifice; deva-yanasya--which fulfills the desire to be elevated to the higher planetary systems and to Brahmaloaka; medhyaya--fit for offering oblations; havise--for the sake of pure clarified butter; nrpa--O King.

TRANSLATION

O King Pariksit, great sages who were completely aware of the Vedic ritualistic ceremonies took charge of that surabhi cow, which produced all the yogurt, milk and ghee absolutely necessary for offering oblations into the fire. They did this just for the sake of pure ghee, which they wanted for the performance of sacrifices to elevate themselves to the higher planetary systems, up to Brahmaloaka.

PURPORT

Surabhi cows are generally found on the Vaikuntha planets. As described in Brahma-samhita, Lord Krsna, on His planet, Goloka Vrndavana, engages in tending the surabhi cows (surabhir abhipalayantam). These cows are the Lord's pet animals. From the surabhi cows one can take as much milk as one needs, and one may milk these cows as many times as he desires. In other words, the surabhi cow can yield milk unlimitedly. Milk is necessary for the performance of yajna. Sages know how to use milk to elevate human society to the perfection of life. Since cow protection is recommended everywhere in the sastras, the brahma vadis took charge of the surabhi cow, in which the demons were not very interested.

TEXT 3

TEXT

tata uccaihsrava nama
hayo 'bhuc candra-pandurah
tasmin balih sprham cakre
nendra isvara-siksaya

SYNONYMS

tatah--thereafter; uccaihsravah nama--by the name Uccaihsrava; hayah--a horse; abhut--was generated; candra-pandurah--being as white as the moon; tasmin--unto it; balih--Maharaja Bali; sprham cakre--desired to possess; na--not; indrah--the King of the demigods; isvara-siksaya--by the previous advice of the Lord.

TRANSLATION

Thereafter, a horse named Uccaihsrava, which was as white as the moon, was generated. Bali Maharaja desired to possess this horse, and Indra, the King of heaven, did not protest, for he had previously been so advised by the Supreme Personality of Godhead.

TEXT 4

TEXT

tata airavato nama
varanendro vinirgatah
dantais caturbhih svetadrer
haran bhagavato mahim

SYNONYMS

tatah--thereafter; airavatah nama--of the name Airavata; varana-
indrah--the king of elephants; vinirgatah--was generated; dantaih--with
its tusks; caturbhih--four; sveta--white; adreh--of the mountain; haran--
defying; bhagavatah--of Lord Siva; mahim--the glories.

TRANSLATION

As the next result of the churning, the king of elephants, named
Airavata, was generated. This elephant was white, and with its four tusks
it defied the glories of Kailasa Mountain, the glorious abode of Lord
Siva.

TEXT 5

TEXT

airavanadayas tv astau
dig-gaja abhavams tatah
abhramu-prabhrtayo 'stau ca
karinyas tv abhavan nrpa

SYNONYMS

airavana-adayah--headed by Airavana; tu--but; astau--eight; dik-gajah-
-elephants that could go in any direction; abhavan--were generated;
tatah--thereafter; abhramu-prabhrtayah--headed by the she-elephant named
Abhramu; astau--eight; ca--also; karinyah--female elephants; tu--indeed;
abhavan--also generated; nrpa--O King.

TRANSLATION

Thereafter, O King, eight great elephants, which could go in any
direction, were generated. They were headed by Airavana. Eight she-
elephants, headed by Abhramu, were also generated.

PURPORT

The names of the eight elephants were Airavana, Pundarika, Vamana,
Kumuda, Anjana, Puspadanta, Sarvabhauma and Supratika.

TEXT 6

TEXT

kaustubhakhyam abhud ratnam
padmarago mahodadheh
tasmin manau sprham cakre
vakso-'lankarane harih
tato 'bhavat parijatah
sura-loka-vibhusanam
purayaty arthino yo 'rthaih
sasvad bhuvih yatha bhavan

SYNONYMS

kaustubha-akhyam--known as Kaustubha; abhut--was generated; ratnam--a
valuable gem; padmaragah--another gem, named Padmaraga; maha-udadheh--
from that great ocean of milk; tasmin--that; manau--jewel; sprham cakre--

desired to possess; vaksah-alankarane--to decorate His chest; harih--the Lord, the Supreme Personality of Godhead; tatah--thereafter; abhavad--was generated; parijatah--the celestial flower named parijata; sura-loka-vibhusanam--which decorates the heavenly planets; purayati--fulfills; arthinah--giving persons desiring material wealth; yah--that which; arthaih--by what is desired; sasvat--always; bhuvi--on this planet; yatha--as; bhavan--Your Lordship (Maharaja Pariksit).

TRANSLATION

Generated thereafter from the great ocean were the celebrated gems Kaustubha-mani and Padmaraga-mani. Lord Visnu, to decorate His chest, desired to possess them. Generated next was the parijata flower, which decorates the celestial planets. O King, as you fulfill the desires of everyone on this planet by fulfilling all ambitions, the parijata fulfills the desires of everyone.

TEXT 7

TEXT

tatas capsaraso jata
niska-kanthyah suvasasah
ramanyah svarginam valgu-
gati-lilavalokanaih

SYNONYMS

tatah--thereafter; ca--also; apsarasah--the residents of Apsaroloka; jatah--were generated; niska-kanthyah--decorated with golden necklaces; su-vasasah--dressed with fine clothing; ramanyah--extremely beautiful and attractive; svarginam--of the inhabitants of the heavenly planets; valgu-gati-lila-avalokanaih--moving very softly, they attract everyone's heart.

TRANSLATION

Next there appeared the Apsaras [who are used as prostitutes on the heavenly planets]. They were fully decorated with golden ornaments and lockets and were dressed in fine and attractive clothing. The Apsaras move very slowly in an attractive style that bewilders the inhabitants of the heavenly planets.

TEXT 8

TEXT

tatas cavarabhut saksac
chri rama bhagavat-para
ranjayanti disah kantya
vidyut saudamani yatha

SYNONYMS

tatah--thereafter; ca--and; avirabhut--manifested; saksat--directly; sri--the goddess of fortune; rama--known as Rama; bhagavat-para--absolutely inclined to be possessed by the Supreme Personality of Godhead; ranjayanti--illuminating; disah--all directions; kantya--by luster; vidyut--lightning; saudamani--Saudamani; yatha--as.

TRANSLATION

Then there appeared the goddess of fortune, Rama, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.

PURPORT

Sri means opulence. Krsna is the owner of all opulences.

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

This peace formula for the world is given in Bhagavad-gita (5.29). When people know that the Supreme Lord, Krsna, is the supreme enjoyer, the supreme proprietor and the most intimate well-wishing friend of all living entities, peace and prosperity will ensue all over the world. Unfortunately, the conditioned souls, being placed into illusion by the external energy of the Lord, want to fight with one another, and therefore peace is disturbed. The first prerequisite for peace is that all the wealth presented by Sri, the goddess of fortune, be offered to the Supreme Personality of Godhead. Everyone should give up his false proprietorship over worldly possessions and offer everything to Krsna. This is the teaching of the Krsna consciousness movement.

TEXT 9

TEXT

tasyam cakruh sprham sarve
sasurasura-manavah
rupaudarya-vayo-varna-
mahimaksipta-cetasah

SYNONYMS

tasyam--unto her; cakruh--did; sprham--desire; sarve--everyone; sasurasura-asura-manavah--the demigods, the demons and the human beings; rupaudarya--by the exquisite beauty and bodily features; vayah--youth; varna--complexion; mahima--glories; aksipta--agitated; cetasah--their minds.

TRANSLATION

Because of her exquisite beauty, her bodily features, her youth, her complexion and her glories, everyone, including the demigods, the demons and the human beings, desired her. They were attracted because she is the source of all opulences.

PURPORT

Who in this world does not want to possess wealth, beauty and the social respectability that come from these opulences? People generally desire material enjoyment, material opulence and the association of

aristocratic family members (bhogaisvarya-prasaktanam). Material enjoyment entails money, beauty and the reputation they bring, which can all be achieved by the mercy of the goddess of fortune. The goddess of fortune, however, never remains alone. As indicated in the previous verse by the word bhagavat-para, she is the property of the Supreme Personality of Godhead and is enjoyable only by Him. If one wants the favor of the goddess of fortune, mother Laksmi, because she is by nature bhagavat-para one must keep her with Narayana. The devotees who always engage in the service of Narayana (narayana-parayana) can easily achieve the favor of the goddess of fortune without a doubt, but materialists who try to get the favor of the goddess of fortune only to possess her for personal enjoyment are frustrated. Theirs is not a good policy. The celebrated demon Ravana, for example, wanted to deprive Ramacandra of Laksmi, Sita, and thus be victorious, but the result was just the opposite. Sita, of course, was taken by force by Lord Ramacandra, and Ravana and his entire material empire were vanquished. The goddess of fortune is desirable for everyone, including human beings, but one should understand that the goddess of fortune is the exclusive property of the Supreme Personality of Godhead. One cannot achieve the mercy of the goddess of fortune unless one prays both to her and to the supreme enjoyer, the Personality of Godhead.

TEXT 10

TEXT

tasya asanam aninye
mahendro mahad-adbhutam
murtimatyah saric-chrestha
hema-kumbhair jalam suci

SYNONYMS

tasyah--for her; asanam--a sitting place; aninye--brought; mahendro--the King of heaven, Indra; mahat--glorious; adbhutam--wonderful; murti-matyah--accepting forms; sarit-sresthah--the best of various sacred waters; hema--golden; kumbhair--with waterpots; jalam--water; suci--pure.

TRANSLATION

The King of heaven, Indra, brought a suitable sitting place for the goddess of fortune. All the rivers of sacred water, such as the Ganges and Yamuna, personified themselves, and each of them brought pure water in golden waterpots for mother Laksmi, the goddess of fortune.

TEXT 11

TEXT

abhisecanika bhumir
aharat sakalausadhih
gavah panca pavitrani
vasanto madhu-madhavau

SYNONYMS

abhisecanikah--paraphernalia required for installing the Deity; bhumih--the land; aharat--collected; sakala--all kinds of; ausadhih--

drugs and herbs; gavah--the cows; panca--five different varieties of products from the cow, namely milk, yogurt, clarified butter, cow dung and cow urine; pavitrani--uncontaminated; vasantah--personified springtime; madhu-madhavau--flowers and fruits produced during spring, or in the months of Caitra and Vaisakha.

TRANSLATION

The land became a person and collected all the drugs and herbs needed for installing the Deity. The cows delivered five products, namely milk, yogurt, ghee, urine and cow dung, and spring personified collected everything produced in spring, during the months of Caitra and Vaisakha [April and May].

PURPORT

Panca-gavya, the five products received from the cow, namely milk, yogurt, ghee, cow dung and cow urine, are required in all ritualistic ceremonies performed according to the Vedic directions. Cow urine and cow dung are uncontaminated, and since even the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization. Therefore the Supreme Personality of Godhead, Krsna, directly advocates go-raksya, the protection of cows. Civilized men who follow the system of varnasrama, especially those of the vaisya class, who engage in agriculture and trade, must give protection to the cows. Unfortunately, because people in Kali-yuga are mandah, all bad, and sumanda-matayah, misled by false conceptions of life, they are killing cows in the thousands. Therefore they are unfortunate in spiritual consciousness, and nature disturbs them in so many ways, especially through incurable diseases like cancer and through frequent wars and among nations. As long as human society continues to allow cows to be regularly killed in slaughterhouses, there cannot be any question of peace and prosperity.

TEXT 12

TEXT

rsayah kalpayam cakrur
abhisekam yatha-vidhi
jagur bhadrani gandharva
natyas ca nanrtur jaguh

SYNONYMS

rsayah--the great sages; kalpayam cakruh--executed; abhisekam--the abhiseka ceremony, which is required during the installation of the Deity; yatha-vidhi--as directed in the authorized scriptures; jaguh--chanted Vedic mantras; bhadrani--all good fortune; gandharvah--and the inhabitants of Gandharvaloka; natyah--the women who were professional dancers; ca--also; nanrtuh--very nicely danced on the occasion; jaguh--and sang authorized songs prescribed in the Vedas.

TRANSLATION

The great sages performed the bathing ceremony of the goddess of fortune as directed in the authorized scriptures, the Gandharvas chanted

all-auspicious Vedic mantras, and the professional women dancers very nicely danced and sang authorized songs prescribed in the Vedas.

TEXT 13

TEXT

megha mrdanga-panava-
murajanaka-gomukhan
vyanadayan sankha-venu-
vinas tumula-nihsvanan

SYNONYMS

meghah--personified clouds; mrdanga--drums; panava--kettledrums; muraja--another kind of drum; anaka--another type of drum; gomukhan--a type of bugle; vyanadayan--vibrated; sankha--conchshells; venu--flutes; vinah--stringed instruments; tumula--tumultuous; nihsvanan--vibration.

TRANSLATION

The clouds in personified form beat various types of drums, known as mrdangas, panavas, murajas and anakas. They also blew conchshells and bugles known as gomukhas and played flutes and stringed instruments. The combined sound of these instruments was tumultuous.

TEXT 14

TEXT

tato 'bhisicur devim
sriyam padma-karam satim
digibhah purna-kalasaih
sukta-vakyair dvijeritaih

SYNONYMS

tatah--thereafter; abhisicuh--poured all-auspicious water on the body; devim--the goddess of fortune; sriyam--very beautiful; padma-karam--with a lotus in her hand; satim--she who is most chaste, not knowing anyone but the Supreme Personality of Godhead; digibhah--the great elephants; purna-kalasaih--by completely full water jugs; sukta-vakyaih--with Vedic mantras; dvi-ja--by brahmanas; iritaih--chanted.

TRANSLATION

Thereafter, the great elephants from all the directions carried big water jugs full of Ganges water and bathed the goddess of fortune, to the accompaniment of Vedic mantras chanted by learned brahmanas. While thus being bathed, the goddess of fortune maintained her original style, with a lotus flower in her hand, and she appeared very beautiful. The goddess of fortune is the most chaste, for she does not know anyone but the Supreme Personality of Godhead.

PURPORT

The goddess of fortune, Laksmi, is described in this verse as sriyam, which means that she has six opulences--wealth, strength, influence,

beauty, knowledge and renunciation. These opulences are received from the goddess of fortune. Laksmi is addressed here as devi, the goddess, because in Vaikuntha she supplies all opulences to the Supreme Personality of Godhead and His devotees, who in this way enjoy natural life in the Vaikuntha planets. The Supreme Personality of Godhead is pleased with His consort, the goddess of fortune, who carries a lotus flower in her hand. Mother Laksmi is described in this verse as sati, the supremely chaste, because she never diverts her attention from the Supreme Personality of Godhead to anyone else.

TEXT 15

TEXT

samudrah pita-kauseya-
vasasi samupaharat
varunah srajam vaijayantim
madhuna matta-satpadam

SYNONYMS

samudrah--the ocean; pita-kauseya--yellow silk; vasasi--both the upper and lower portions of a garment; samupaharat--presented; varunah--the predominating deity of the water; srajam--garland; vaijayantim--the most decorated and the biggest; madhuna--with honey; matta--drunken; satpadam--bumblebees, which have six legs.

TRANSLATION

The ocean, which is the source of all valuable jewels, supplied the upper and lower portions of a yellow silken garment. The predominating deity of the water, Varuna, presented flower garlands surrounded by six-legged bumblebees, drunken with honey.

PURPORT

When bathing the Deity in the abhiseka ceremony with various liquids, such as milk, honey, yogurt, ghee, cow dung and cow urine, it is customary to supply yellow garments. In this way the abhiseka ceremony for the goddess of fortune was performed according to the regular Vedic principles.

TEXT 16

TEXT

bhusanani vicitrani
visvakarma prajapatih
haram sarasvati padmam
ajo nagas ca kundale

SYNONYMS

bhusanani--varieties of ornaments; vicitrani--all very nicely decorated; visvakarma prajapatih--Visvakarma, one of the prajapatis, the sons of Lord Brahma who generate progeny; haram--garland or necklace; sarasvati--the goddess of education; padmam--a lotus flower; ajah--Lord Brahma; nagas ca--the inhabitants of Nagaloka; kundale--two earrings.

TRANSLATION

Visvakarma, one of the prajapatis, supplied varieties of decorated ornaments. The goddess of learning, Sarasvati, supplied a necklace, Lord Brahma supplied a lotus flower, and the inhabitants of Nagaloka supplied earrings.

TEXT 17

TEXT

tatah krta-svastyayanotpala-srajam
nadad-dvirepham parigrhya panina
cacala vaktram sukapola-kundalam
savrida-hasam dadhati susobhanam

SYNONYMS

tatah--thereafter; krta-svastyayana--being worshiped regularly by all-
auspicious ritualistic ceremonies; utpala-srajam--a garland of lotuses;
nadat--humming; dvirepham--surrounded by bumblebees; parigrhya--
capturing; panina--by the hand; cacala--went on; vaktram--face; su-
kapola-kundalam--her cheeks decorated with earrings; sa-vrida-hasam--
smiling with shyness; dadhati--expanding; su-sobhanam--her natural
beauty.

TRANSLATION

Thereafter, mother Laksmi, the goddess of fortune, having been properly celebrated with an auspicious ritualistic ceremony, began moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful.

PURPORT

The goddess of fortune, mother Laksmiji, accepted the ocean of milk as her father, but she perpetually rests on the bosom of Narayana. She offers benedictions even to Lord Brahma and other living entities in this material world, yet she is transcendental to all material qualities. Although she appeared to have been born of the ocean of milk, she immediately resorted to her eternal place on the bosom of Narayana.

TEXT 18

TEXT

stana-dvayam catikrsodari samam
nirantaram candana-kunkumoksitam
tatas tato nupura-valgu sinjitair
visarpati hema-lateva sa babhau

SYNONYMS

stana-dvayam--her two breasts; ca--also; ati-krsa-udari--the middle
portion of her body being very thin; samam--equally; nirantaram--
constantly; candana-kunkuma--with sandalwood pulp and kunkuma, a reddish

powder; uksitam--smearred; tatah tatah--here and there; nupura--of ankle bells; valgu--very beautiful; sinjitaih--with the light resounding; visarpati--walking; hema-lata--a golden creeper; iva--exactly like; sa--the goddess of fortune; babhau--appeared.

TRANSLATION

Her two breasts, which were symmetrical and nicely situated, were covered with sandalwood pulp and kunkuma powder, and her waist was very thin. As she walked here and there, her ankle bells jingling softly, she appeared like a creeper of gold.

TEXT 19

TEXT

vilokayanti niravadyam atmanah
padam dhruvam cavyabhicari-sad-gunam
gandharva-siddhasura-yaksa-carana-
traipistapeyadisu nanvavindata

SYNONYMS

vilokayanti--observing, examining; niravadyam--without any fault; atmanah--for herself; padam--position; dhruvam--eternal; ca--also; avyabhicari-sat-gunam--without any change of qualities; gandharva--among the inhabitants of Gandharvaloka; siddha--the inhabitants of Siddhaloka; asura--the demons; yaksa--the Yaksas; carana--the inhabitants of Caranaloka; traipistapeya-adisu--and among the demigods; na--not; anvavindata--could accept any one of them.

TRANSLATION

While walking among the Gandharvas, Yaksas, asuras, Siddhas, Caranas and denizens of heaven, Laksmidevi, the goddess of fortune, was scrutinizingly examining them, but she could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them.

PURPORT

The goddess of fortune, Laksmidevi, having been generated from the ocean of milk, was the daughter of the ocean. Thus she was allowed to select her own husband in a svayamvara ceremony. She examined every one of the candidates, but she could not find anyone suitably qualified to be her shelter. In other words, Narayana, the natural husband of Laksmi, cannot be superseded by anyone in this material world.

TEXT 20

TEXT

nunam tapo yasya na manyu-nirjayo
jnanam kvacit tac ca na sanga-varjitam
kascin mahams tasya na kama-nirjayah
sa isvarah kim parato vyapasrayah

SYNONYMS

nunam--certainly; tapah--austerity; yasya--of someone; na--not; manyu-
-anger; nirjayah--conquered; jnanam--knowledge; kvacit--in some saintly
person; tat--that; ca--also; na--not; sanga-varjitam--without the
contamination of association; kascit--someone; mahan--a very great
exalted person; tasya--his; na--not; kama--material desires; nirjayah--
conquered; sah--such a person; isvarah--controller; kim--how can he be;
paratah--of others; vyapasrayah--under the control.

TRANSLATION

The goddess of fortune, examining the assembly, thought in this way:
Someone who has undergone great austerity has not yet conquered anger.
Someone possesses knowledge, but he has not conquered material desires.
Someone is a very great personality, but he cannot conquer lusty desires.
Even a great personality depends on something else. How, then, can he be
the supreme controller?

PURPORT

Here is an attempt to find the supreme controller, or isvara. Everyone
may be accepted as an isvara, or controller, but still such controllers
are controlled by others. For example, one may have undergone severe
austerities but still be under the control of anger. By a scrutinizing
analysis, we find that everyone is controlled by something else. No one,
therefore, can be the true controller but the Supreme Personality of
Godhead, Krsna. This is supported by the sastras. Isvarah paramah krsnah:
the supreme controller is Krsna. Krsna is never controlled by anyone, for
He is the controller of everyone (sarva-karana-karanam).

TEXT 21

TEXT

dharmah kvacit tatra na bhuta-sauhrdam
tyagah kvacit tatra na mukti-karanam
viryam na pumso 'sty aja-vega-niskrtam
na hi dvitiyo guna-sanga-varjitah

SYNONYMS

dharmah--religion; kvacit--one may have full knowledge of; tatra--
therein; na--not; bhuta-sauhrdam--friendship with other living entities;
tyagah--renunciation; kvacit--one may possess; tatra--therein; na--not;
mukti-karanam--the cause of liberation; viryam--power; na--not; pumso--
of any person; asti--there may be; aja-vega-niskrtam--no release from the
power of time; na--nor; hi--indeed; dvitayah--the second one; guna-sanga-
varjitah--completely freed from the contamination of the modes of nature.

TRANSLATION

Someone may possess full knowledge of religion but still not be kind
to all living entities. In someone, whether human or demigod, there may
be renunciation, but that is not the cause of liberation. Someone may
possess great power and yet be unable to check the power of eternal time.
Someone else may have renounced attachment to the material world, yet he
cannot compare to the Supreme Personality of Godhead. Therefore, no one
is completely freed from the influence of the material modes of nature.

PURPORT

The statement dharmah kvacit tatra na bhuta-sauhrdam is very important in this verse. We actually see that there are many Hindus, Muslims, Christians, Buddhists and religionists of other cults who adhere to their religious principles very nicely but are not equal to all living entities. Indeed, although they profess to be very religious, they kill poor animals. Such religion has no meaning. Srimad-Bhagavatam (1.2.8) says:

dharmah svanusthitah pumsam
visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam

One may be very expert in following the religious principles of his own sect, but if he has no tendency to love the Supreme Personality of Godhead, his observance of religious principles is simply a waste of time. One must develop a sense of loving Vasudeva (vasudevah sarvam iti sa mahatma sudurlabhah). The sign of a devotee is that he is a friend to everyone (suhrdam sarva-bhutanam). A devotee will never allow a poor animal to be killed in the name of religion. This is the difference between a superficially religious person and a devotee of the Supreme Personality of Godhead.

We find that there have been many great heroes in history, but they could not escape from the cruel hands of death. Even the greatest hero cannot escape from the ruling power of the Supreme Personality of Godhead when Krsna comes as death. That is described by Krsna Himself: mrtyuh sarva-haras caham. The Lord, appearing as death, takes away a hero's so-called power. Even Hiranyakasipu could not be saved when Nrsimhadeva appeared before him as death. One's material strength is nothing before the strength of the Supreme personality of Godhead.

TEXT 22

TEXT

kvacic cirayur na hi sila-mangalam
kvacit tad apy asti na vedyam ayusah
yatrobhayam kutra ca so 'py amangalah
sumangalah kasca na kanksate hi mam

SYNONYMS

kvacit--someone; cira-ayuh--has a long duration of life; na--not; hi--indeed; sila-mangalam--good behavior or auspiciousness; kvacit--someone; tat api--although possessing good behavior; asti--is; na--not; vedyam ayusah--aware of the duration of life; yatra ubhayam--if there are both (behavior and auspiciousness); kutra--somewhere; ca--also; sah--that person; api--although; amangalah--a little inauspicious in some other detail; su-mangalah--auspicious in every respect; kasca--someone; na--not; kanksate--desires; hi--indeed; mam--me.

TRANSLATION

Someone may have longevity but not have auspiciousness or good behavior. Someone may have both auspiciousness and good behavior, but the

duration of his life is not fixed. Although such demigods as Lord Siva have eternal life, they have inauspicious habits like living in crematoriums. And even if others are well qualified in all respects, they are not devotees of the Supreme Personality of Godhead.

TEXT 23

TEXT

evam vimrsyavyabhicari-sad-gunair
varam nijaikasrayatayagunasrayam
vavre varam sarva-gunair apeksitam
rama mukundam nirapeksam ipsitam

SYNONYMS

evam--in this way; vimrsya--after full deliberation; avyabhicari-sat-gunaih--with extraordinary transcendental qualities; varam--superior; nija-eka-asrayataya--because of possessing all good qualities without depending on others; aguna-asrayam--the reservoir of all transcendental qualities; vavre--accepted; varam--as a bridegroom; sarva-gunaih--with all transcendental qualities; apeksitam--qualified; rama--the goddess of fortune; mukundam--unto Mukunda; nirapeksam--although He did not wait for her; ipsitam--the most desirable.

TRANSLATION

Sukadeva Gosvami continued: In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable.

PURPORT

The Supreme Personality of Godhead, Mukunda, is self-sufficient. Since He is fully independent, He was not in want of the support or association of Laksmidevi. Nonetheless, Laksmidevi, the goddess of fortune, accepted Him as her husband.

TEXT 24

TEXT

tasyamsa-desa usatim nava-kanja-malam
madyan-madhuvrata-varutha-giropaghustam
tasthau nidhaya nikate tad-urah sva-dhama
savrida-hasa-vikasan-nayanena yata

SYNONYMS

tasya--of Him (the Supreme Personality of Godhead); amsa-dese--on the shoulders; usatim--very beautiful; nava--new; kanja-malam--garland of lotus flowers; madyat--maddened; madhuvrata-varutha--of bumblebees; gira--with the vibrating; upaghustam--surrounded by their humming; tasthau--remained; nidhaya--after placing the garland; nikate--nearby; tat-urah--the bosom of the Lord; sva-dhama--her real resort; sa-vrida-hasa--smiling with shyness; vikasat--glittering; nayanena--with the eyes; yata--so situated.

TRANSLATION

Approaching the Supreme Personality of Godhead, the goddess of fortune placed upon His shoulders the garland of newly grown lotus flowers, which was surrounded by humming bumblebees searching for honey. Then, expecting to get a place on the bosom of the Lord, she remained standing by His side, her face smiling in shyness.

TEXT 25

TEXT

tasyah sriyas tri-jagato janako jananya
vakso nivasam akarot paramam vibhuteh
srih svah prajah sakarunena niriksanena
yatra sthitaidhayata sadhipatims tri-lokan

SYNONYMS

tasyah--of her; sriyah--the goddess of fortune; tri-jagatah--of the three worlds; janakah--the father; jananyah--of the mother; vaksah--bosom; nivasam--residence; akarot--made; paramam--supreme; vibhuteh--of the opulent; srih--the goddess of fortune; svah--own; prajah--descendants; sa-karunena--with favorable mercy; niriksanena--by glancing over; yatra--wherein; sthita--staying; aidhayata--increased; sa-adhipatin--with the great directors and leaders; tri-lokan--the three worlds.

TRANSLATION

The Supreme Personality of Godhead is the father of the three worlds, and His bosom is the residence of mother Laksmi, the goddess of fortune, the proprietor of all opulences. The goddess of fortune, by her favorable and merciful glance, can increase the opulence of the three worlds, along with their inhabitants and their directors, the demigods.

PURPORT

According to the desire of Laksmidevi, the goddess of fortune, the Supreme Personality of Godhead made His bosom her residence so that by her glance she could favor everyone, including the demigods and ordinary human beings. In other words, since the goddess of fortune stays on the bosom of Narayana, she naturally sees any devotee who worships Narayana. When the goddess of fortune understands that a devotee is in favor of devotional service to Narayana, she is naturally inclined to bless the devotee with all opulences. The karmis try to receive the favor and mercy of Laksmi, but because they are not devotees of Narayana, their opulence is flickering. The opulence of devotees who are attached to the service of Narayana is not like the opulence of karmis. The opulence of devotees is as permanent as the opulence of Narayana Himself.

TEXT 26

TEXT

sankha-turya-mrdanganam
vaditranam prthuh svanah

devanuganam sastrinam
nrtyatam gayatam abhut

SYNONYMS

sankha--conchshells; turya--bugles; mrdanganam--and of different types of drums; vaditranam--of the musical instruments; prthuh--very great; svanah--sound; deva-anuganam--the inhabitants of the upper planets like the Gandharvas and Caranas, who follow the demigods; sa-strinam--as along with their own wives; nrtyatam--engaged in dancing; gayatam--singing; abhut--became.

TRANSLATION

The inhabitants of Gandharvaloka and Caranaloka then took the opportunity to play their musical instruments, such as conchshells, bugles and drums. They began dancing and singing along with their wives.

TEXT 27

TEXT

brahma-rudrangiro-mukhyah
sarve visva-srjo vibhum
idire 'vitathair mantrais
tal-lingaih puspa-varsinah

SYNONYMS

brahma--Lord Brahma; rudra--Lord Siva; angirah--the great sage Angira Muni; mukhyah--headed by; sarve--all of them; visva-srjah--the directors of universal management; vibhum--the very great personality; idire--worshiped; avitathaih--real; mantraih--by chanting; tat-lingaih--worshiping the Supreme Personality of Godhead; puspa-varsinah--throwing flowers like showers.

TRANSLATION

Lord Brahma, Lord Siva, the great sage Angira, and similar directors of universal management showered flowers and chanted mantras indicating the transcendental glories of the Supreme Personality of Godhead.

TEXT 28

TEXT

sriyavalokita devah
saprajapatayah prajah
siladi-guna-sampanna
lebhire nirvrtim param

SYNONYMS

sriya--by the goddess of fortune, Laksmi; avalokitah--being seen favorably with mercy; devah--all the demigods; sa-prajapatayah--with all the prajapatis; prajah--and their generations; sila-adi-guna-sampannah--all blessed with good behavior and good characteristics; lebhire--achieved; nirvrtim--satisfaction; param--the ultimate.

TRANSLATION

All the demigods, along with the prajapatis and their descendants, being blessed by Laksmiji's glance upon them, were immediately enriched with good behavior and transcendental qualities. Thus they were very much satisfied.

TEXT 29

TEXT

nihsattva lolupa rajan
nirudyoga gata-trapah
yada copeksita laksmya
babhuvur daitya-danavah

SYNONYMS

nihsattvah--without strength; lolupah--very greedy; rajan--O King; nirudyogah--frustrated; gata-trapah--shameless; yada--when; ca--also; upeksitah--neglected; laksmya--by the goddess of fortune; babhuvuh--they became; daitya-danavah--the demons and Raksasas.

TRANSLATION

O King, because of being neglected by the goddess of fortune, the demons and Raksasas were depressed, bewildered and frustrated, and thus they became shameless.

TEXT 30

TEXT

athasid varuni devi
kanya kamala-locana
asura jagrhus tam vai
harer anumatena te

SYNONYMS

atha--thereafter (after the appearance of the goddess of fortune); asit--there was; varuni--Varuni; devi--the demigoddess who controls drunkards; kanya--a young girl; kamala-locana--lotus-eyed; asurah--the demons; jagrhus--accepted; tam--her; vai--indeed; hareh--of the Supreme Personality of Godhead; anumatena--by the order; te--they (the demons).

TRANSLATION

Next appeared Varuni, the lotus-eyed goddess who controls drunkards. With the permission of the Supreme Personality of Godhead, Krsna, the demons, headed by Bali Maharaja, took possession of this young girl.

TEXT 31

TEXT

athodadher mathyamanat

kasyapair amrtarthibhih
udatisthan maharaja
purusah paramadbhutih

SYNONYMS

atha--thereafter; udadheh--from the ocean of milk; mathyamanat--while being churned; kasyapaih--by the sons of Kasyapa, namely the demigods and the demons; amrta-arthibhih--anxious to get nectar from the churning; udatisthat--there appeared; maharaja--O King; purusah--a male person; parama--highly; adbhutih--wonderful.

TRANSLATION

O King, thereafter, while the sons of Kasyapa, both demons and demigods, were engaged in churning the ocean of milk, a very wonderful male person appeared.

TEXT 32

TEXT

dirgha-pivara-dor-dandah
kambu-grivo 'runeksanah
syamalas tarunah sragvi
sarvabharana-bhusitah

SYNONYMS

dirgha--long; pivara--stout and strong; doh-dandah--the arms; kambu--like a conchshell; grivah--the neck; aruna-iksanah--reddish eyes; syamalah--blackish complexion; tarunah--very young; sragvi--wearing a flower garland; sarva--all; abharana--with ornaments; bhusitah--decorated.

TRANSLATION

He was strongly built; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments.

TEXT 33

TEXT

pita-vasa mahoraskah
sumrsta-mani-kundalah
snigdha-kuncita-kesanta-
subhagah simha-vikramah
amrtapurna-kalasang
bibhrad valaya-bhusitah

SYNONYMS

pita-vasah--wearing yellow garments; maha-uraskah--his chest very broad; su-mrsta-mani-kundalah--whose earrings were well polished and made

of pearls; snigdha--polished; kuncita-kesa--curling hair; anta--at the end; su-bhagah--separated and beautiful; simha-vikramah--strong like a lion; amrta--with nectar; apurna--filled to the top; kalasam--a jar; bibhrat--moving; valaya--with bangles; bhusitah--decorated.

TRANSLATION

He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with nectar.

TEXT 34

TEXT

sa vai bhagavatah saksad
visnor amsamsa-sambhavah
dhanvantarir iti khyata
ayur-veda-drug ijya-bhak

SYNONYMS

sah--he; vai--indeed; bhagavatah--of the Supreme Personality of Godhead; saksat--directly; visnor--of Lord Visnu; amsa-amsa-sambhavah--incarnation of the plenary portion of a plenary portion; dhanvantarih--Dhanvantari; iti--thus; khyatah--celebrated; ayur-veda-drug--fully conversant in the medical science; ijya-bhak--one of the demigods eligible to share the benefits of sacrifices.

TRANSLATION

This person was Dhanvantari, a plenary portion of a plenary portion of Lord Visnu. He was very conversant with the science of medicine, and as one of the demigods he was permitted to take a share in sacrifices.

PURPORT

Srila Madhvacarya remarks:

tesam satyac calanartham
harir dhanvantarir vibhuh
samartho 'py asuranam tu
sva-hastad amucat sudham

Dhanvantari, who was carrying the jug containing nectar, was a plenary incarnation of the Supreme Personality of Godhead, but although he was very strong, the asuras were able to take the jug of nectar from his hands.

TEXT 35

TEXT

tam alokyasurah sarve
kalasam camrtabhrtam
lipsantah sarva-vastuni

kalasam tarasaharan

SYNONYMS

tam--him; alokya--seeing; asurah--the demons; sarve--all of them; kalasam--the container of nectar; ca--also; amrta-abhrtam--filled with nectar; lipsantah--desiring strongly; sarva-vastuni--all objects; kalasam--the jug; tarasa--immediately; aharan--snatched away.

TRANSLATION

Upon seeing Dhanvantari carrying the jug of nectar, the demons, desiring the jug and its contents, immediately snatched it away by force.

TEXT 36

TEXT

niyamane 'surais tasmin
kalase 'mrta-bhajane
visanna-manaso deva
harim saranam ayayuh

SYNONYMS

niyamane--being carried; asuraih--by the demons; tasmin--that; kalase--jug; amrta-bhajane--containing nectar; visanna-manasah--aggrieved in mind; devah--all the demigods; harim--unto the Supreme Lord; saranam--to take shelter; ayayuh--went.

TRANSLATION

When the jug of nectar was carried off by the demons, the demigods were morose. Thus they sought shelter at the lotus feet of the Supreme Personality of Godhead, Hari.

TEXT 37

TEXT

iti tad-dainyam alokya
bhagavan bhrtya-kama-krt
ma khidyata mitho 'rtham vah
sadhayisye sva-mayaya

SYNONYMS

iti--in this way; tat--of the demigods; dainyam--moroseness; alokya--seeing; bhagavan--the Supreme Personality of Godhead; bhrtya-kama-krt--who is always ready to fulfill the desires of His servants; ma khidyata--do not be aggrieved; mithah--by a quarrel; artham--to get nectar; vah--for all of you; sadhayisye--I shall execute; sva-mayaya--by My own energy.

TRANSLATION

When the Supreme Personality of Godhead, who always desires to fulfill the ambitions of His devotees, saw that the demigods were morose, He said

to them, "Do not be aggrieved. By My own energy I shall bewilder the demons by creating a quarrel among them. In this way I shall fulfill your desire to have the nectar."

TEXT 38

TEXT

mithah kalir abhut tesam
tad-arthe tarsa-cetasam
aham purvam aham purvam
na tvam na tvam iti prabho

SYNONYMS

mithah--among themselves; kalih--disagreement and quarrel; abhut--there was; tesam--of all of them; tad-arthe--for the sake of nectar; tarsa-cetasam--bewildered in heart and soul by the illusory energy of Visnu; aham--I; purvam--first; aham--I; purvam--first; na--not; tvam--you; na--not; tvam--you; iti--thus; prabho--O King.

TRANSLATION

O King, a quarrel then arose among the demons over who would get the nectar first. Each of them said, "You cannot drink it first. I must drink it first. Me first, not you!"

PURPORT

This is the symptom of demons. The first concern of a nondevotee is how to enjoy his personal sense gratification at once, whereas the devotee's first concern is to satisfy the Lord. This is the distinction between the nondevotee and the devotee. In this material world, since most people are nondevotees, they regularly compete, fight, disagree and war among themselves, for everyone wants to enjoy and satisfy his own senses. Therefore, unless such demons become Krsna conscious and are trained to satisfy the senses of the Lord, there can be no question of peace in human society or any society, even that of the demigods. The demigods and devotees, however, always surrender to the lotus feet of the Lord, and thus the Lord is always anxious to satisfy their ambitions. While the demons fight to satisfy their own senses, devotees engage in devotional service to satisfy the senses of the Lord. The members of the Krsna consciousness movement must be alert in regard to this point, and then their preaching of the Krsna consciousness movement will be successful.

TEXTS 39-40

TEXT

devah svam bhagam arhanti
ye tulyayasa-hetavah
satra-yaga ivaitasminn
esa dharmah sanatanah

iti svan pratyasedhan vai
daiteya jata-matsarah
durbalah prabalan rajan

grhita-kalasan muhuh

SYNONYMS

devah--the demigods; svam bhagam--their own share; arhanti--deserve to take; ye--all of them who; tulya-ayasa-hetavah--who made an equal endeavor; satra-yage--in the performance of sacrifices; iva--similarly; etasmin--in this matter; esah--this; dharmah--religion; sanatanah--eternal; iti--thus; svan--among themselves; pratyasedhan--forbade one another; vai--indeed; daiteyah--the sons of Diti; jata-matsarah--envious; durbalah--weak; prabalan--by force; rajan--O King; grhita--possessing; kalasan--the jug containing nectar; muhuh--constantly.

TRANSLATION

Some of the demons said, "All the demigods have taken part in churning the ocean of milk. Now, as everyone has an equal right to partake in any public sacrifice, according to the eternal religious system it is befitting that the demigods now have a share of the nectar." O King, in this way the weaker demons forbade the stronger demons to take the nectar.

PURPORT

Desiring to take the nectar, those among the demons who were less strong spoke in favor of the demigods. The weaker Daityas naturally pleaded on behalf of the demigods to stop the stronger Daityas from drinking the nectar without sharing it. In this way, disagreement and trouble arose as they forbade one another to drink the nectar.

TEXTS 41-46

TEXT

etasminn antare visnuh
sarvopaya-vid isvarah
yosid-rupam anirdesyam
dadhara-paramadbhutam

preksaniyotpala-syamam
sarvavayava-sundaram
samana-karnabharanam
sukapolonnanasanam

nava-yauvana-nirvrtta-
stana-bhara-krsodaram
mukhamodanuraktali-
jhankarodvigna-locanam

bibhrat sukesa-bharena
malam utphulla-mallikam
sugriva-kanthabharanam
su-bhujangada-bhusitam

virajambara-samvita-
nitamba-dvipa-sobhaya
kancya pravilasad-valgu-
calac-carana-nupuram

savrida-smita-viksipta-
bhru-vilasavalokanaih
daitya-yutha-pa-cetahsu
kamam uddipayan muhuh

SYNONYMS

etasmin antare--after this incident; visnuh--Lord Visnu; sarva-upaya-
vit--one who knows how to deal with different situations; isvarah--the
supreme controller; yosit-rupam--the form of a beautiful woman;
anirdesyam--no one could ascertain who She was; dadhara--assumed; parama-
-supremely; adbhutam--wonderful; preksaniya--pleasing to look at; utpala-
syamam--blackish like a newly grown lotus; sarva--all; avayava--parts of
the body; sundaram--very beautiful; samana--equally adjusted; karna-
abharanam--ornaments on the ears; su-kapola--very beautiful cheeks;
unnasa-ananam--a raised nose on Her face; nava-yauvana--newly youthful;
nirvrtta-stana--breasts not agitated; bhara--weight; krsa--very lean and
thin; udaram--waist; mukha--face; amoda--creating pleasure; anurakta--
attracted; ali--bumblebees; jhankara--making a humming sound; udvigna--
from anxiety; locanam--Her eyes; bibhrat--moving; su-kesa-bharena--by the
weight of beautiful hair; malam--with a flower garland; utphulla-
mallikam--made of fully grown mallika flowers; su-griva--a nice neck;
kantha-abharanam--ornamented with beautiful jewelry; su-bhuja--very
beautiful arms; angada-bhusitam--decorated with bangles; viraja-ambara--
very clean cloth; samvita--spread; nitamba--breast; dvipa--appearing like
an island; sobhaya--by such beauty; kancya--the belt on the waist;
pravilasat--spreading over; valgu--very beautiful; calat-carana-nupuram--
moving ankle bells; sa-vrida-smita--smiling with shyness; viksipta--
glancing; bhru-vilasa--activities of the eyebrows; avalokanaih--glancing
over; daitya-yutha-pa--the leaders of the demons; cetahsu--in the core of
the heart; kamam--lusty desire; uddipayat--awakening; muhuh--constantly.

TRANSLATION

The Supreme Personality of Godhead, Visnu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohini-murti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallika flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.

PURPORT

Because of the Supreme Lord's assuming the form of a beautiful woman to arouse the lusty desires of the demons, a description of Her complete beauty is given here.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighth Chapter, of the Srimad-Bhagavatam, entitled "The Churning of the Milk Ocean."

Chapter Nine

The Lord Incarnates as Mohini-Murti

This chapter describes how the demons, being enchanted by the beauty of the Mohini form, agreed to hand over the container of nectar to Mohinidevi, who tactfully delivered it to the demigods.

When the demons got possession of the container of nectar, an extraordinarily beautiful young woman appeared before them. All the demons became captivated by the young woman's beauty and became attached to Her. Now, because the demons were fighting among themselves to possess the nectar, they selected this beautiful woman as a mediator to settle their quarrel. Taking advantage of their weakness in this regard, Mohini, the incarnation of the Supreme Personality of Godhead, got the demons to promise that whatever decision She might give, they would not refuse to accept it. When the demons made this promise, the beautiful woman, Mohini-murti, had the demigods and demons sit in different lines so that She could distribute the nectar. She knew that the demons were quite unfit to drink the nectar. Therefore, by cheating them She distributed all the nectar to the demigods. When the demons saw this cheating of Mohini-murti, they remained silent. But one demon, named Rahu, dressed himself like a demigod and sat down in the line of the demigods. He sat beside the sun and the moon. When the Supreme Personality of Godhead understood how Rahu was cheating, He immediately cut off the demon's head. Rahu, however, had already tasted the nectar, and therefore although his head was severed, he remained alive. After the demigods finished drinking the nectar, the Supreme Personality of Godhead assumed His own form. Sukadeva Gosvami ends this chapter by describing how powerful is the chanting of the holy names, pastimes and paraphernalia of the Supreme Personality of Godhead.

TEXT 1

TEXT

sri-suka uvaca
te 'nyonyato 'surah patram
harantas tyakta-sauhrdah
ksipanto dasyu-dharmana
ayantim dadrsuh striyam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; te--the demons; anyonyatah--among themselves; asurah--the demons; patram--the container of nectar; harantah--snatching from one another; tyakta-sauhrdah--became inimical toward one another; ksipantah--sometimes throwing; dasyu-dharmanah--sometimes snatching like robbers; ayantim--coming forward; dadrsuh--saw; striyam--a very beautiful and attractive woman.

TRANSLATION

Sukadeva Gosvami said: Thereafter, the demons became inimical toward one another. Throwing and snatching the container of nectar, they gave up their friendly relationship. Meanwhile, they saw a very beautiful young woman coming forward toward them.

TEXT 2

TEXT

aho rupam aho dhama
aho asya navam vayah
iti te tam abhidrutya
papracchur jata-hrc-chayah

SYNONYMS

aho--how wonderful; rupam--Her beauty; aho--how wonderful; dhama--Her bodily luster; aho--how wonderful; asyah--of Her; navam--new; vayah--beautiful age; iti--in this way; te--those demons; tam--unto the beautiful woman; abhidrutya--going before Her hastily; papracchuh--inquired from Her; jata-hrt-sayah--their hearts being filled with lust to enjoy Her.

TRANSLATION

Upon seeing the beautiful woman, the demons said, "Alas, how wonderful is Her beauty, how wonderful the luster of Her body, and how wonderful the beauty of Her youthful age!" Speaking in this way, they quickly approached Her, full of lusty desires to enjoy Her, and began to inquire from Her in many ways.

TEXT 3

TEXT

ka tvam kanja-palasaksi
kuto va kim cikirsasi
kasyasi vada vamoru
mathnativa manamsi nah

SYNONYMS

ka--who; tvam--are You; kanja-palasa-aksi--having eyes like the petals of a lotus; kutah--from where; va--either; kim cikirsasi--what is the purpose for which You have come here; kasya--of whom; asi--do You belong; vada--kindly tell us; vama-uru--O You whose thighs are extraordinarily beautiful; mathnati--agitating; iva--like; manamsi--within our minds; nah--our.

TRANSLATION

O wonderfully beautiful girl, You have such nice eyes, resembling the petals of a lotus flower. Who are You? Where do You come from? What is Your purpose in coming here, and to whom do You belong? O You whose thighs are extraordinarily beautiful, our minds are becoming agitated simply because of seeing You.

PURPORT

The demons inquired from the wonderfully beautiful girl, "To whom do You belong?" A woman is supposed to belong to her father before her marriage, to her husband after her marriage, and to her grown sons in her old age. In regard to this inquiry, Srila Visvanatha Cakravarti Thakura

says that the question "To whom do You belong?" means "Whose daughter are You?" Since the demons could understand that the beautiful girl was still unmarried, every one of them desired to marry Her. Thus they inquired, "Whose daughter are You?"

TEXT 4

TEXT

na vayam tvamarair daityaih
siddha-gandharva-caranaih
nasprsta-purvam janimo
lokesais ca kuto nrbhiih

SYNONYMS

na--it is not; vayam--we; tva--unto You; amaraih--by the demigods; daityaih--by the demons; siddha--by the Siddhas; gandharva--by the Gandharvas; caranaih--and by the Caranas; na--not; asprsta-purvam--never enjoyed or touched by anyone; janimah--know exactly; loka-isaih--by the various directors of the universe; ca--also; kutah--what to speak of; nrbhiih--by human society.

TRANSLATION

What to speak of human beings, even the demigods, demons, Siddhas, Gandharvas, Caranas and the various directors of the universe, the Prajapatis, have never touched You before. It is not that we are unable to understand Your identity.

PURPORT

Even the asuras observed the etiquette that no one should address a married woman with lust. The great analyst Canakya Pandita says, *matrvat para-daresu*: one should consider another's wife to be one's mother. The asuras, the demons, took it for granted that the beautiful young woman, Mohini-murti, who had arrived before them, was certainly not married. Therefore they assumed that no one in the world, including the demigods, the Gandharvas, the Caranas and the Siddhas, had ever touched Her. The demons knew that the young girl was unmarried, and therefore they dared to address Her. They supposed that the young girl, Mohini-murti, had come there to find a husband among all those present (the Daityas, the demigods, the Gandharvas and so on).

TEXT 5

TEXT

nunam tvam vidhina subhruh
presitasi saririnam
sarvendriya-manah-pritim
vidhatum saghrnena kim

SYNONYMS

nunam--indeed; tvam--You; vidhina--by Providence; su-bhruh--O You with the beautiful eyebrows; presita--sent; asi--certainly You are so; saririnam--of all embodied living entities; sarva--all; indriya--of the

senses; manah--and of the mind; pritim--what is pleasing; vidhatum--to administer; sa-ghrvena--by Your causeless mercy; kim--whether.

TRANSLATION

O beautiful girl with beautiful eyebrows, certainly Providence, by His causeless mercy, has sent You to please the senses and minds of all of us. Is this not a fact?

TEXT 6

TEXT

sa tvam nah spardhamananam
eka-vastuni manini
jnatinam baddha-vairanam
sam vidhatsva sumadhyame

SYNONYMS

sa--as such You are; tvam--Your good self; nah--of all of us demons; spardhamananam--of those who are becoming increasingly inimical; eka-vastuni--in one subject matter (the container of nectar); manini--O You who are most beautiful in Your prestigious position; jnatinam--among our family members; baddha-vairanam--increasingly becoming enemies; sam--auspiciousness; vidhatsva--must execute; su-madhyame--O beautiful thin-waisted woman.

TRANSLATION

We are now all engaged in enmity among ourselves because of this one subject matter--the container of nectar. Although we have been born in the same family, we are becoming increasingly inimical. O thin-waisted woman, who are so beautiful in Your prestigious position, we therefore request You to favor us by settling our dispute.

PURPORT

The demons understood that the beautiful woman had attracted the attention of them all. Therefore they unanimously requested Her to become the arbiter to settle their dispute.

TEXT 7

TEXT

vayam kasyapa-dayada
bhratarah krta-paurusah
vibhajasva yatha-nyayam
naiva bhedo yatha bhavet

SYNONYMS

vayam--all of us; kasyapa-dayadah--descendants of Kasyapa Muni; bhratarah--we are all brothers; krta-paurusah--who are all able and competent; vibhajasva--just divide; yatha-nyayam--according to law; na--not; eva--certainly; bhedah--partiality; yatha--as; bhavet--should so become.

TRANSLATION

All of us, both demons and demigods, have been born of the same father, Kasyapa, and thus we are related as brothers. But now we are exhibiting our personal prowess in dissension. Therefore we request You to settle our dispute and divide the nectar equally among us.

TEXT 8

TEXT

ity upamantrito daityair
maya-yosid-vapur harih
prahasya rucirapangair
niriksann idam abavit

SYNONYMS

iti--thus; upamantritah--being fervently requested; daityaih--by the demons; maya-yosit--the illusory woman; vapuh harih--the incarnation of the Supreme Personality of Godhead; prahasya--smiling; rucira--beautiful; apangaih--by exhibiting attractive feminine features; niriksan--looking at them; idam--these words; abavit--said.

TRANSLATION

Having thus been requested by the demons, the Supreme Personality of Godhead, who had assumed the form of a beautiful woman, began to smile. Looking at them with attractive feminine gestures, She spoke as follows.

TEXT 9

TEXT

sri-bhagavan uvaca
katham kasyapa-dayadah
pumscalyam mayi sangatah
visvasam pandito jatu
kaminisu na yati hi

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead in the form of Mohini-murti said; katham--how is it so; kasyapa-dayadah--you are all descendants of Kasyapa Muni; pumscalyam--unto a prostitute who agitates the minds of men; mayi--unto Me; sangatah--you come in My association; visvasam--faith; panditah--those who are learned; jatu--at any time; kaminisu--unto a woman; na--never; yati--takes place; hi--indeed.

TRANSLATION

The Supreme Personality of Godhead, in the form of Mohini, told the demons: O sons of Kasyapa Muni, I am only a prostitute. How is it that you have so much faith in Me? A learned person never puts his faith in a woman.

PURPORT

Canakya Pandita, the great politician and moral instructor, said, visvaso naiva kartavyah strisu raja-kulesu ca: "Never put your faith in a woman or a politician." Thus the Supreme Personality of Godhead, who was pretending to be a woman, warned the demons against putting so much faith in Her, for She had appeared as an attractive woman ultimately to cheat them. Indirectly disclosing the purpose for which She had appeared before them, She said to the sons of Kasyapa, "How is this? You were all born of a great rsi, yet you are putting your faith in a woman who is loitering here and there like a prostitute, unprotected by father or husband. Women in general should not be trusted, and what to speak of a woman loitering like a prostitute?" The word kamini is significant in this connection. Women, especially beautiful young women, invoke the dormant lusty desires of a man. Therefore, according to Manu-samhita, every woman should be protected, either by her husband, by her father or by her grown sons. Without such protection, a woman will be exploited. Indeed, women like to be exploited by men. As soon as a woman is exploited by a man, she becomes a common prostitute. This is explained by Mohini-murti, the Supreme Personality of Godhead.

TEXT 10

TEXT

salavrkanam strinam ca
svairininam sura-dvisah
sakhyany ahur anityani
nutnam nutnam vicinvatam

SYNONYMS

salavrkanam--of monkeys, jackals and dogs; strinam ca--and of women; svairininam--especially women who are independent; sura-dvisah--O demons; sakhyani--friendship; ahuh--it is said; anityani--temporary; nutnam--new friends; nutnam--new friends; vicinvatam--all of whom are thinking.

TRANSLATION

O demons, as monkeys, jackals and dogs are unsteady in their sexual relationships and want newer and newer friends every day, women who live independently seek new friends daily. Friendship with such a woman is never permanent. This is the opinion of learned scholars.

TEXT 11

TEXT

sri-suka uvaca
iti te ksvelitais tasya
asvasta-manaso 'surah
jahasur bhava-gambhiram
dadus camrta-bhajanam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; te--those demons; ksvelitaih--by speaking as if jokingly; tasyah--of Mohini-murti; asvasta--grateful, with faith; manasah--their minds; asurah--all the

demons; jahasuh--laughed; bhava-gambhiram--although Mohini-murti was full of gravity; daduh--delivered; ca--also; amrta-bhajanam--the container of nectar.

TRANSLATION

Sri Sukadeva Gosvami continued: After the demons heard the words of Mohini-murti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into Her hands.

PURPORT

The Personality of Godhead in His form of Mohini was certainly not joking but talking seriously, with gravity. The demons, however, being captivated by Mohini-murti's bodily features, took Her words as a joke and confidently delivered the container of nectar into Her hands. Thus Mohini-murti resembles Lord Buddha, who appeared sammohaya sura-dvisam--to cheat the asuras. The word sura-dvisam refers to those who are envious of the demigods or devotees. Sometimes an incarnation of the Supreme Personality of Godhead cheats the atheists. Thus we see here that although Mohini-murti was speaking factually to the asuras, the asuras took Her words to be facetious. Indeed, they were so confident of Mohini-murti's honesty that they immediately delivered the container of nectar into Her hands, as if they would allow Her to do with the nectar whatever She liked, whether She distributed it, threw it away or drank it Herself without giving it to them.

TEXT 12

TEXT

tato grhitvamrta-bhajanam harir
babhasa isat-smita-sobhaya gira
yady abhyupetam kva ca sadhv asadhu va
krtam maya vo vibhaje sudham imam

SYNONYMS

tatah--thereafter; grhitva--taking possession of; amrta-bhajanam--the pot containing the nectar; harih--the Supreme Personality of Godhead, Hari, in the form of Mohini; babhasa--spoke; isat--slightly; smita-sobhaya gira--with smiling beauty and by words; yadi--if; abhyupetam--promised to be accepted; kva ca--whatever it may be; sadhu asadhu va--whether honest or dishonest; krtam maya--is done by Me; vah--unto you; vibhaje--I shall give you the proper share; sudham--nectar; imam--this.

TRANSLATION

Thereafter, the Supreme Personality of Godhead, having taken possession of the container of nectar, smiled slightly and spoke in attractive words. She said: My dear demons, if you accept whatever I may do, whether honest or dishonest, then I can take responsibility for dividing the nectar among you.

PURPORT

The Supreme Personality of Godhead cannot abide by anyone's dictation. Whatever He does is absolute. The demons, of course, were deluded by the illusory potency of the Supreme Personality of Godhead, and thus Mohini-murti got them to promise that whatever She would do they would accept.

TEXT 13

TEXT

ity abhivyahrtam tasya
akarnyasura-pungavah
apramana-vidas tasyas
tat tathety anvamamsata

SYNONYMS

iti--thus; abhivyahrtam--the words that were spoken; tasyah--Her; akarnya--after hearing; asura-pungavah--the chiefs of the demons; apramana-vidah--because they were all foolish; tasyah--of Her; tat--those words; tatha--let it be so; iti--thus; anvamamsata--agreed to accept.

TRANSLATION

The chiefs of the demons were not very expert in deciding things. Upon hearing the sweet words of Mohini-murti, they immediately assented. "Yes," they answered. "What You have said is all right." Thus the demons agreed to accept Her decision.

TEXTS 14-15

TEXT

athoposya krta-snana
hutva ca havisanalam
dattva go-vipra-bhutebhyah
krta-svastyayana dvijaih

yathopajosam vasamsi
paridhayahatani te
kusesu pravisan sarve
prag-agresv abhibhusitah

SYNONYMS

atha--thereafter; uposya--observing a fast; krta-snanah--performing bathing; hutva--offering oblations; ca--also; havisa--with clarified butter; analam--into the fire; dattva--giving in charity; go-vipra-bhutebhyah--unto the cows, brahmanas and living beings in general; krta-svastyayanah--performing ritualistic ceremonies; dvijaih--as dictated by the brahmanas; yatha-upajosam--according to one's taste; vasamsi--garments; paridhaya--putting on; ahatani--first-class and new; te--all of them; kusesu--on seats made of kusa grass; pravisan--sitting on them; sarve--all of them; prak-agresu--facing east; abhibhusitah--properly decorated with ornaments.

TRANSLATION

The demigods and demons then observed a fast. After bathing, they offered clarified butter and oblations into the fire and gave charity to the cows and to the brahmanas and members of the other orders of society, namely the ksatriyas, vaisyas and sudras, who were all rewarded as they deserved. Thereafter, the demigods and demons performed ritualistic ceremonies under the directions of the brahmanas. Then they dressed themselves with new garments according to their own choice, decorated their bodies with ornaments, and sat facing east on seats made of kusa grass.

PURPORT

The Vedas enjoin that for every ritualistic ceremony one must first become clean by bathing either in the water of the Ganges or Yamuna or in the sea. Then one may perform the ritualistic ceremony and offer clarified butter into the fire. In this verse the words paridhaya ahatani are especially significant. A sannyasi or a person about to perform a ritualistic ceremony should not dress himself in clothing sewn with a needle.

TEXTS 16-17

TEXT

pran-mukhesupavistesu
suresu ditijesu ca
dhupamodita-salayam
justayam malya-dipakaih

tasyam narendra karabhorur usad-dukula-
sroni-tatalasa-gatir mada-vihvalaksi
sa kujati kanaka-nupura-sinjitena
kumbha-stani kalasa-panir athavivesa

SYNONYMS

prak-mukhesu--facing east; upavistesu--were sitting on their respective seats; suresu--all the demigods; diti-jesu--the demons; ca--also; dhupa-amodita-salayam--in the arena, which was full of the smoke of incense; justayam--fully decorated; malya-dipakaih--with flower garlands and lamps; tasyam--in that arena; nara-indra--O King; karabha-uruh--having thighs resembling the trunks of elephants; usat-dukula--dressed with a very beautiful sari; sroni-tata--because of big hips; alasa-gatih--stepping very slowly; mada-vihvala-aksi--whose eyes were restless because of youthful pride; sa--She; kujati--tinkling; kanaka-nupura--of golden ankle bells; sinjitena--with the sound; kumbha-stani--a woman whose breasts were like water jugs; kalasa-panih--holding a waterpot in Her hand; atha--thus; avivesa--entered the arena.

TRANSLATION

O King, as the demigods and demons sat facing east in an arena fully decorated with flower garlands and lamps and fragrant with the smoke of incense, that woman, dressed in a most beautiful sari, Her ankle bells tinkling, entered the arena, walking very slowly because of Her big, low hips. Her eyes were restless due to youthful pride, Her breasts were like water jugs, Her thighs resembled the trunks of elephants, and She carried a waterpot in Her hand.

TEXT 18

TEXT

tam sri-sakhim kanaka-kundala-caru-karna-
nasa-kapola-vadanam para-devatakhyam
samviksya sammumuhur utsmitta-viksanena
devasura vigalita-stana-pattikantam

SYNONYMS

tam--unto Her; sri-sakhim--appearing like a personal associate of the goddess of fortune; kanaka-kundala--with golden earrings; caru--very beautiful; karna--ears; nasa--nose; kapola--cheeks; vadanam--face; para-devata-akhyam--the Supreme Lord, the Personality of Godhead, appearing in that form; samviksya--looking at Her; sammumuhuh--all of them became enchanted; utsmitta--slightly smiling; viksanena--glancing over them; deva-asurah--all the demigods and demons; vigalita-stana-pattika-antam--the border of the sari on the breasts moved slightly.

TRANSLATION

Her attractive nose and cheeks and Her ears, adorned with golden earrings, made Her face very beautiful. As She moved, Her sari's border on Her breasts moved slightly aside. When the demigods and demons saw these beautiful features of Mohini-murti, who was glancing at them and slightly smiling, they were all completely enchanted.

PURPORT

Srila Visvanatha Cakravarti Thakura remarks here that Mohini-murti is the Supreme Personality of Godhead in a feminine form and that the goddess of fortune is Her associate. This form assumed by the Personality of Godhead challenged the goddess of fortune. The goddess of fortune is beautiful, but if the Lord accepts the form of a woman, He surpasses the goddess of fortune in beauty. It is not that the goddess of fortune, being female, is the most beautiful. The Lord is so beautiful that He can excel any beautiful goddess of fortune by assuming a female form.

TEXT 19

TEXT

asuranam sudha-danam
sarpanam iva durnayam
matva jati-nrsamsanam
na tam vyabhajat acyutah

SYNONYMS

asuranam--of the demons; sudha-danam--giving of the nectar; sarpanam--of snakes; iva--like; durnayam--miscalculation; matva--thinking like that; jati-nrsamsanam--of those who are by nature very envious; na--not; tam--the nectar; vyabhajat--delivered the share; acyutah--the Supreme Personality of Godhead, who never falls down.

TRANSLATION

Demons are by nature crooked like snakes. Therefore, to distribute a share of the nectar to them was not at all feasible, since this would be as dangerous as supplying milk to a snake. Considering this, the Supreme Personality of Godhead, who never falls down, did not deliver a share of nectar to the demons.

PURPORT

It is said, sarpah krurah khalah krurah sarpah kruratarah khalah: "The snake is very crooked and envious, and so also is a person like a demon." Mantrausadhi-vasah sarpah khalah kena nivaryate: "One can bring a snake under control with mantras, herbs and drugs, but an envious and crooked person cannot be brought under control by any means." Considering this logic, the Supreme Personality of Godhead thought it unwise to distribute nectar to the demons.

TEXT 20

TEXT

kalpayitva prthak panktir
ubhayesam jagat-patih
tams copavesayam asa
svesu svesu ca panktisu

SYNONYMS

kalpayitva--after arranging; prthak panktih--different seats;
ubhayesam--of both the demigods and the demons; jagat-patih--the master of the universe; tan--all of them; ca--and; upavesayam asa--seated; svesu svesu--in their own places; ca--also; panktisu--all in order.

TRANSLATION

The Supreme Personality of Godhead as Mohini-murti, the master of the universe, arranged separate lines of sitting places and seated the demigods and demons according to their positions.

TEXT 21

TEXT

daityan grhita-kalaso
vancayann upasancaraih
dura-sthan payayam asa
jara-mrtyu-haram sudham

SYNONYMS

daityan--the demons; grhita-kalasa--the Lord, who bore the container of nectar; vancayan--by cheating; upasancaraih--with sweet words; dura-sthan--the demigods, who were sitting at a distant place; payayam asa--made them drink; jara-mrtyu-haram--which can counteract invalidity, old age and death; sudham--such nectar.

TRANSLATION

Taking the container of nectar in Her hands, She first approached the demons, satisfied them with sweet words and thus cheated them of their share of the nectar. Then She administered the nectar to the demigods, who were sitting at a distant place, to make them free from invalidity, old age and death.

PURPORT

Mohini-murti, the Personality of Godhead, gave the demigods seats at a distance. Then She approached the demons and spoke with them very graciously, so that they thought themselves very fortunate to talk with Her. Since Mohini-murti had seated the demigods at a distant place, the demons thought that the demigods would get only a little of the nectar and that Mohini-murti was so pleased with the demons that She would give the demons all the nectar. The words *vancayann upasancaraih* indicate that the Lord's whole policy was to cheat the demons simply by speaking sweet words. The Lord's intention was to distribute the nectar only to the demigods.

TEXT 22

TEXT

te palayantah samayam
asurah sva-krtam nrpa
tusnim asan krta-snehah
stri-vivada-jugupsaya

SYNONYMS

te--the demons; palayantah--keeping in order; samayam--equilibrium; asurah--the demons; sva-krtam--made by them; nrpa--O King; tusnim asan--remained silent; krta-snehah--because of having developed attachment to Mohini-murti; stri-vivada--disagreeing with a woman; jugupsaya--because of thinking such an action as abominable.

TRANSLATION

O King, since the demons had promised to accept whatever the woman did, whether just or unjust, now, to keep this promise, to show their equilibrium and to save themselves from fighting with a woman, they remained silent.

TEXT 23

TEXT

tasyam krtatipranayah
pranayapaya-katarah
bahu-manena cabaddha
nocuh kincana vipriyam

SYNONYMS

tasyam--of Mohini-murti; krta-ati-pranayah--because of staunch friendship; pranaya-apaya-katarah--being afraid that their friendship with Her would be broken; bahu-manena--by great respect and honor; ca--also; abaddhah--being too attached to Her; na--not; ucuh--they said;

kincana--even the slightest thing; vipriyam--by which Mohini-murti might be displeased with them.

TRANSLATION

The demons had developed affection for Mohini-murti and a kind of faith in Her, and they were afraid of disturbing their relationship. Therefore they showed respect and honor to Her words and did not say anything that might disturb their friendship with Her.

PURPORT

The demons were so captivated by the tricks and friendly words of Mohini-murti that although the demigods were served first, the demons were pacified merely by sweet words. The Lord said to the demons, "The demigods are very miserly and are excessively anxious to take the nectar first. So let them have it first. Since you are not like them you can wait a little longer. You are all heroes and are so pleased with Me. It is better for you to wait until after the demigods drink."

TEXT 24

TEXT

deva-linga-praticchannah
svarbhanur deva-samsadi
pravistah somam apibac
candrarkabhyam ca sucitah

SYNONYMS

deva-linga-praticchannah--covering himself with the dress of a demigod; svarbhanuh--Rahu (who attacks and eclipses the sun and moon); deva-samsadi--in the group of the demigods; pravistah--having entered; somam--the nectar; apibat--drank; candra-arkabhyam--by both the moon and the sun; ca--and; sucitah--was pointed out.

TRANSLATION

Rahu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rahu, understood the situation. Thus Rahu was detected.

PURPORT

The Supreme Personality of Godhead, Mohini-murti, was able to bewilder all the demons, but Rahu was so clever that he was not bewildered. Rahu could understand that Mohini-murti was cheating the demons, and therefore he changed his dress, disguised himself as a demigod, and sat down in the assembly of the demigods. Here one may ask why the Supreme Personality of Godhead could not detect Rahu. The reason is that the Lord wanted to show the effects of drinking nectar. This will be revealed in the following verses. The moon and sun, however, were always alert in regard to Rahu. Thus when Rahu entered the assembly of the demigods, the moon and sun

immediately detected him, and then the Supreme Personality of Godhead also became aware of him.

TEXT 25

TEXT

cakrena ksura-dharena
jahara pibatah sirah
haris tasya kabandhas tu
sudhayaplavito 'patat

SYNONYMS

cakrena--by the disc; ksura-dharena--which was sharp like a razor; jahara--cut off; pibatah--while drinking nectar; sirah--the head; harih--the Supreme Personality of Godhead; tasya--of that Rahu; kabandhah tu--but the headless body; sudhaya--by the nectar; aplavitah--without being touched; apatat--immediately fell dead.

TRANSLATION

The Supreme Personality of Godhead, Hari, using His disc, which was sharp like a razor, at once cut off Rahu's head. When Rahu's head was severed from his body, the body, being untouched by the nectar, could not survive.

PURPORT

When the Personality of Godhead, Mohini-murti, severed Rahu's head from his body, the head remained alive although the body died. Rahu had been drinking nectar through his mouth, and before the nectar entered his body, his head was cut off. Thus Rahu's head remained alive whereas the body died. This wonderful act performed by the Lord was meant to show that nectar is miraculous ambrosia.

TEXT 26

TEXT

siras tv amaratam nitam
ajo graham aciklpat
yas tu parvani candrarkav
abhidhavati vaira-dhih

SYNONYMS

sirah--the head; tu--of course; amaratam--immortality; nitam--having obtained; ajah--Lord Brahma; graham--as one of the planets; aciklpat--recognized; yah--the same Rahu; tu--indeed; parvani--during the periods of the full moon and dark moon; candra-arkau--both the moon and the sun; abhidhavati--chases; vaira-dhih--because of animosity.

TRANSLATION

Rahu's head, however, having been touched by the nectar, became immortal. Thus Lord Brahma accepted Rahu's head as one of the planets.

Since Rahu is an eternal enemy of the moon and the sun, he always tries to attack them on the nights of the full moon and the dark moon.

PURPORT

Since Rahu had become immortal, Lord Brahma accepted him as one of the grahas, or planets, like the moon and the sun. Rahu, however, being an eternal enemy of the moon and sun, attacks them periodically during the nights of the full moon and the dark moon.

TEXT 27

TEXT

pita-praye 'mrte devair
bhagavan loka-bhavanah
pasyatam asurendranam
svam rupam jagrhe harih

SYNONYMS

pita-praye--when almost finished being drunk; amrte--the nectar; devaih--by the demigods; bhagavan--the Supreme Personality of Godhead as Mohini-murti; loka-bhavanah--the maintainer and well-wisher of the three worlds; pasyatam--in the presence of; asura-indranam--all the demons, with their chiefs; svam--own; rupam--form; jagrhe--manifested; harih--the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead is the best friend and well-wisher of the three worlds. Thus when the demigods had almost finished drinking the nectar, the Lord, in the presence of all the demons, disclosed His original form.

TEXT 28

TEXT

evam surasura-ganah sama-desa-kala-
hetv-artha-karma-matayo 'pi phale vikalpah
tatramrtam sura-ganah phalam anjasapur
yat-pada-pankaja-rajah-srayanan na daityah

SYNONYMS

evam--thus; sura--the demigods; asura-ganah--and the demons; sama--equal; desa--place; kala--time; hetu--cause; artha--objective; karma--activities; matayah--ambition; api--although one; phale--in the result; vikalpah--not equal; tatra--thereupon; amrtam--nectar; sura-ganah--the demigods; phalam--the result; anjasa--easily, totally or directly; apuh--achieved; yat--because of; pada-pankaja--of the lotus feet of the Supreme Personality of Godhead; rajah--of the saffron dust; srayanat--because of receiving benedictions or taking shelter; na--not; daityah--the demons.

TRANSLATION

The place, the time, the cause, the purpose, the activity and the ambition were all the same for both the demigods and the demons, but the demigods achieved one result and the demons another. Because the demigods are always under the shelter of the dust of the Lord's lotus feet, they could very easily drink the nectar and get its result. The demons, however, not having sought shelter at the lotus feet of the Lord, were unable to achieve the result they desired.

PURPORT

In Bhagavad-gita (4.11) it is said, ye yatha mam prapadyante tams tathaiva bhajamy aham: the Supreme Personality of Godhead is the supreme judge who rewards or punishes different persons according to their surrender unto His lotus feet. Therefore it can actually be seen that although karmis and bhaktas may work in the same place, at the same time, with the same energy and with the same ambition, they achieve different results. The karmis transmigrate through different bodies in the cycle of birth and death, sometimes going upward and sometimes downward, thus suffering the results of their actions in the karma-cakra, the cycle of birth and death. The devotees, however, because of fully surrendering at the lotus feet of the Lord, are never baffled in their attempts. Although externally they work almost like the karmis, the devotees go back home, back to Godhead, and achieve success in every effort. The demons or atheists have faith in their own endeavors, but although they work very hard day and night, they cannot get any more than their destiny. The devotees, however, can surpass the reactions of karma and achieve wonderful results, even without effort. It is also said, phalena pariciyate: one's success or defeat in any activity is understood by its result. There are many karmis in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmis want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord's property for God's service. Therefore a devotee is always distinct from the karmis, although the karmis may dress like devotees. As confirmed in Bhagavad-gita (3.9), yajnarthat karmano 'nyatra loko 'yam karma-bandhanah. One who works for Lord Visnu is free from this material world, and after giving up his body he goes back home, back to Godhead. A karmi, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence. Thus from the results achieved by the karmis and devotees, one can understand the presence of the Supreme Personality of Godhead, who acts differently for the karmis and jnanis than for the devotees. The author of Sri Caitanya-caritamrta therefore says:

krsna-bhakta----niskama, ataeva 'santa'
bhukti-mukti-siddhi-kami----sakali 'asanta'

The karmis who desire sense gratification, the jnanis who aspire for the liberation of merging into the existence of the Supreme, and the yogis who seek material success in mystic power are all restless, and ultimately they are baffled. But the devotee, who does not expect any personal benefit and whose only ambition is to spread the glories of the Supreme Personality of Godhead, is blessed with all the auspicious results of bhakti-yoga, without hard labor.

TEXT 29

TEXT

yad yujyate 'su-vasu-karma-mano-vacobhir
dehatmajadisu nrbhis tad asat prthaktvat
tair eva sad bhavati yat kriyate 'prthaktvat
sarvasya tad bhavati mula-nisecanam yat

SYNONYMS

yat--whatever; yujyate--is performed; asu--for the protection of one's life; vasu--protection of wealth; karma--activities; manah--by the acts of the mind; vacobhir--by the acts of words; deha-atma-ja-adisu--for the sake of one's personal body or family, etc., with reference to the body; nrbhis--by the human beings; tat--that; asat--impermanent, transient; prthaktvat--because of separation from the Supreme Personality of Godhead; tair--by the same activities; eva--indeed; sat bhavati--becomes factual and permanent; yat--which; kriyate--is performed; aprthaktvat--because of nonseparation; sarvasya--for everyone; tad bhavati--becomes beneficial; mula-nisecanam--exactly like pouring water on the root of a tree; yat--which.

TRANSLATION

In human society there are various activities performed for the protection of one's wealth and life by one's words, one's mind and one's actions, but they are all performed for one's personal or extended sense gratification with reference to the body. All these activities are baffled because of being separate from devotional service. But when the same activities are performed for the satisfaction of the Lord, the beneficial results are distributed to everyone, just as water poured on the root of a tree is distributed throughout the entire tree.

PURPORT

This is the distinction between materialistic activities and activities performed in Krsna consciousness. The entire world is active, and this includes the karmis, the jnanis, the yogis and the bhaktas. However, all activities except those of the bhaktas, the devotees, end in bafflement and a waste of time and energy. Moghasa mogha-karmano mogha jnana vicetasah: if one is not a devotee, his hopes, his activities and his knowledge are all baffled. A nondevotee works for his personal sense gratification or for the sense gratification of his family, society, community or nation, but because all such activities are separate from the Supreme Personality of Godhead, they are considered asat. The word asat means bad or temporary, and sat means permanent and good. Activities performed for the satisfaction of Krsna are permanent and good, but asat activity, although sometimes celebrated as philanthropy, altruism, nationalism, this "ism" or that "ism," will never produce any permanent result and is therefore all bad. Even a little work done in Krsna consciousness is a permanent asset and is all-good because it is done for Krsna, the all-good Supreme Personality of Godhead, who is everyone's friend (suhrdam sarva-bhutanam). The Supreme personality of Godhead is the only enjoyer and proprietor of everything (bhoktaram yajna-tapasam sarva-loka-mahesvaram). Therefore any activity performed for the Supreme Lord is permanent. As a result of such activities, the performer is immediately recognized. Na ca tasman manusyesu kascin me priya-krttamah. Such a devotee, because of full knowledge of the Supreme Personality of Godhead, is immediately transcendental, although he may superficially appear to be engaged in materialistic activities. The only distinction

between materialistic activity and spiritual activity is that material activity is performed only to satisfy one's own senses whereas spiritual activity is meant to satisfy the transcendental senses of the Supreme Personality of Godhead. By spiritual activity everyone factually benefits, whereas by materialistic activity no one benefits and instead one becomes entangled in the laws of karma.

Thus ends the Bhaktivedanta purports of the Eighth Canto, Ninth Chapter, of the Srimad-Bhagavatam, entitled "The Lord Incarnates as Mohini-murti."

Chapter Ten

The Battle Between the Demigods and the Demons

The summary of Chapter Ten is as follows. Because of envy, the fight between the demons and the demigods continued. When the demigods were almost defeated by demoniac maneuvers and became morose, Lord Visnu appeared among them.

Both the demigods and the demons are expert in activities involving the material energy, but the demigods are devotees of the Lord, whereas the demons are just the opposite. The demigods and demons churned the ocean of milk to get nectar from it, but the demons, not being devotees of the Lord, could derive no profit. After feeding nectar to the demigods, Lord Visnu returned to His abode on the back of Garuda, but the demons, being most aggrieved, again declared war against the demigods. Bali Maharaja, the son of Virocana, became the commander in chief of the demons. In the beginning of the battle, the demigods prepared to defeat the demons. Indra, King of heaven, fought with Bali, and other demigods, like Vayu, Agni and Varuna, fought against other leaders of the demons. In this fight the demons were defeated, and to save themselves from death they began to manifest many illusions through material maneuvers, killing many soldiers on the side of the demigods. The demigods, finding no other recourse, surrendered again to the Supreme Personality of Godhead, Visnu, who then appeared and counteracted all the illusions presented by the jugglery of the demons. Heroes among the demons such as Kalanemi, Mali, Sumali and Malyavan fought the Supreme Personality of Godhead and were all killed by the Lord. The demigods were thus freed from all dangers.

TEXT 1

TEXT

sri-suka uvaca
iti danava-daiteya
navindann amrtam nrpa
yuktah karmani yattas ca
vasudeva-paranmukhah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; danava-daiteyah--the asuras and the demons; na--not; avindan--achieved (the desired result); amrtam--nectar; nrpa--O King; yuktah--all being combined; karmani--in the churning; yattah--engaged with full attention and effort; ca--and; vasudeva--of the Supreme personality of Godhead, Krsna; paranmukhah--because of being nondevotees.

TRANSLATION

Sukadeva Gosvami said: O King, the demons and Daityas all engaged with full attention and effort in churning the ocean, but because they were

not devotees of Vasudeva, the Supreme Personality of Godhead, Krsna, they were not able to drink the nectar.

TEXT 2

TEXT

sadhayitvamrtam rajan
payayitva svakan suran
pasyatam sarva-bhutanam
yayau garuda-vahanah

SYNONYMS

sadhayitva--after executing; amrtam--generation of the nectar; rajan--O King; payayitva--and feeding; svakan--to His own devotees; suran--to the demigods; pasyatam--in the presence of; sarva-bhutanam--all living entities; yayau--went away; garuda-vahanah--the Supreme personality of Godhead, carried by Garuda.

TRANSLATION

O King, after the Supreme Personality of Godhead had brought to completion the affairs of churning the ocean and feeding the nectar to the demigods, who are His dear devotees, He left the presence of them all and was carried by Garuda to His own abode.

TEXT 3

TEXT

sapatnanam param rddhim
drstva te diti-nandanah
amrsyamana utpetur
devan pratyudyatayudhah

SYNONYMS

sapatnanam--of their rivals, the demigods; param--the best; rddhim--opulence; drstva--observing; te--all of them; diti-nandanah--the sons of Diti, the Daityas; amrsyamana--being intolerant; utpetuh--ran toward (just to create a disturbance); devan--the demigods; pratyudyata-ayudhah--their weapons raised.

TRANSLATION

Seeing the victory of the demigods, the demons became intolerant of their superior opulence. Thus they began to march toward the demigods with raised weapons.

TEXT 4

TEXT

tatah sura-ganah sarve
suhaya pitayaidhitah
pratisamyuyudhuh sastrair
narayana-padasrayah

SYNONYMS

tatah--thereafter; sura-ganah--the demigods; sarve--all of them; sudhaya--by the nectar; pitaya--which had been drunk; edhitah--being enlivened by such drinking; pratisamyuyudhuh--they counterattacked the demons; sastraih--by regular weapons; narayana-pada-asrayah--their real weapon being shelter at the lotus feet of Narayana.

TRANSLATION

Thereafter, being enlivened because of drinking the nectar, the demigods, who are always at the shelter of the lotus feet of Narayana, used their various weapons to counterattack the demons in a fighting spirit.

TEXT 5

TEXT

tatra daivasuro nama
ranah parama-darunah
rodhasy udanvato rajams
tumulo roma-harsanah

SYNONYMS

tatra--there (at the beach of the ocean of milk); daiva--the demigods; asurah--the demons; nama--as they are celebrated; ranah--fighting; parama--very much; darunah--fierce; rodhasi--on the beach of the sea; udanvatah--of the ocean of milk; rajan--O King; tumulah--tumultuous; roma-harsanah--hair standing on the body.

TRANSLATION

O King, a fierce battle on the beach of the ocean of milk ensued between the demigods and the demons. The fighting was so terrible that simply hearing about it would make the hair on one's body stand on end.

TEXT 6

TEXT

tatranyonyam sapatnas te
samrabdha-manaso rane
samasadyasibhir banair
nijaghnur vividhayudhaih

SYNONYMS

tatra--thereupon; anyonyam--one another; sapatnah--all of them becoming fighters; te--they; samrabdha--very angry; manasah--within their minds; rane--in that battle; samasadya--getting the opportunity to fight between themselves; asibhih--with swords; banaih--with arrows; nijaghnuh--began to beat one another; vividha-ayudhaih--with varieties of weapons.

TRANSLATION

Both parties in that fight were extremely angry at heart, and in enmity they beat one another with swords, arrows and varieties of other weapons.

PURPORT

There are always two kinds of men in this universe, not only on this planet but also in higher planetary systems. All the kings dominating planets like the sun and moon also have enemies like Rahu. It is because of occasional attacks upon the sun and moon by Rahu that eclipses take place. The fighting between the demons and demigods is perpetual; it cannot be stopped unless intelligent persons from both sides take to Krsna consciousness.

TEXT 7

TEXT

sankha-turya-mrdanganam
bheri-damarinam mahan
hasty-asva-ratha-pattinam
nadatam nisvano 'bhavat

SYNONYMS

sankha--of conchshells; turya--of big bugles; mrdanganam--and of drums; bheri--of bugles; damarinam--of kettledrums; mahan--great and tumultuous; hasti--of elephants; asva--of horses; ratha-pattinam--of fighters on chariots or on the ground; nadatam--all of them making sounds together; nisvanah--a tumultuous sound; abhavat--so became.

TRANSLATION

The sounds of the conchshells, bugles, drums, bheris and damaris [kettledrums], as well as the sounds made by the elephants, horses and soldiers, who were both on chariots and on foot, were tumultuous.

TEXT 8

TEXT

rathino rathibhis tatra
pattibhih saha pattayah
haya hayair ibhas cebhaih
samasajjanta samyuge

SYNONYMS

rathinah--fighters on chariots; rathibhih--with the charioteers of the enemy; tatra--in the battlefield; pattibhih--with the infantry soldiers; saha--with; pattayah--the infantry of the enemy soldiers; hayah--the horses; hayaih--with the enemy's soldiers; ibhah--the soldiers fighting on the backs of elephants; ca--and; ibhaih--with the enemy's soldiers on the backs of elephants; samasajjanta--began to fight together on an equal level; samyuge--on the battlefield.

TRANSLATION

On that battlefield, the charioteers fought with the opposing charioteers, the infantry soldiers with the opposing infantry, the soldiers on horseback with the opposing soldiers on horseback, and the soldiers on the backs of elephants with the enemy soldiers on elephants. In this way, the fighting took place between equals.

TEXT 9

TEXT

ustraih kecid ibhah kecid
apare yuyudhuh kharaih
kecid gaura-mukhair rksair
dvipibhir haribhir bhatah

SYNONYMS

ustraih--on the backs of camels; kecid--some persons; ibhah--on the backs of elephants; kecid--some persons; apare--others; yuyudhuh--engaged in fighting; kharaih--on the backs of asses; kecid--some persons; gaura-mukhair--on white-faced monkeys; rksair--on red-faced monkeys; dvipibhir--on the backs of tigers; haribhir--on the backs of lions; bhatah--all the soldiers engaged in this way.

TRANSLATION

Some soldiers fought on the backs of camels, some on the backs of elephants, some on asses, some on white-faced and red-faced monkeys, some on tigers and some on lions. In this way, they all engaged in fighting.

TEXTS 10-12

TEXT

grdhraih kankair bakair anye
syena-bhasais timingilaih
sarabhair mahisaih khadgair
go-vrsair gavayarunaih

sivabhir akhubhah kecid
krkalasaih sasair naraih
bastair eke krsna-sarair
hamsair anye ca sukaraih

anye jala-sthala-khagaih
sattvair vikrta-vidraih
senayor ubhayo rajan
vivisus te 'grato 'gratah

SYNONYMS

grdhraih--on the backs of vultures; kankair--on the backs of eagles; bakair--on the backs of ducks; anye--others; syena--on the backs of hawks; bhasair--on the backs of bhasas; timingilaih--on the backs of big fish known as timingilas; sarabhair--on the backs of sarabhas; mahisair--on the backs of buffalo; khadgair--on the backs of rhinoceroses; go--on the backs of cows; vrsair--on the backs of bulls; gavaya-arunaih--on the backs of gavayas and arunas; sivabhir--on the backs of jackals; akhubhah--

-on the backs of big rats; kecit--some persons; krkalasaih--on the backs of big lizards; sasaih--on the backs of big rabbits; naraih--on the backs of human beings; bastaih--on the backs of goats; eke--some; krsna-saraih--on the backs of black deer; hamsaih--on the backs of swans; anye--others; ca--also; sukaraih--on the backs of boars; anye--others; jala-sthala-khagaih--animals moving on the water, on land and in the sky; sattvaih--by creatures being used as vehicles; vikrta--are deformed; vighrahaih--by such animals whose bodies; senayoh--of the two parties of soldiers; ubhayoh--of both; rajan--O King; vivisuh--entered; te--all of them; agratah agratah--going forward face to face.

TRANSLATION

O King, some soldiers fought on the backs of vultures, eagles, ducks, hawks and bhasa birds. Some fought on the backs of timingilas, which can devour huge whales, some on the backs of sarabhas, and some on buffalo, rhinoceroses, cows, bulls, jungle cows and arunas. Others fought on the backs of jackals, rats, lizards, rabbits, human beings, goats, black deer, swans and boars. In this way, mounted on animals of the water, land and sky, including animals with deformed bodies, both armies faced each other and went forward.

TEXTS 13-15

TEXT

citra-dhvaja-patai rajann
 atapatraih sitamalah
 maha-dhanair vajra-dandair
 vyajanair barha-camaraih

vatoddhutottarosnisair
 arcirbhir varma-bhusanaih
 sphuradbhir visadaih sastraih
 sutaram surya-rasmibhih

deva-danava-viranam
 dhvajinyau pandu-nandana
 rejatur vira-malabhir
 yadasam iva sagarau

SYNONYMS

citra-dhvaja-pataih--with very nicely decorated flags and canopies; rajan--O King; atapatraih--with umbrellas for protection from the sunshine; sita-amalah--most of them very clean and white; maha-dhanaih--by very valuable; vajra-dandaih--with rods made of valuable jewels and pearls; vyajanaih--with fans; barha-camaraih--with other fans made of peacock feathers; vata-uddhuta--flapping with the breeze; uttara-usnisaih--with upper and lower garments; arcirbhih--by the effulgence; varma-bhusanaih--with ornaments and shields; sphuradbhih--shining; visadaih--sharp and clean; sastraih--with weapons; sutaram--excessively; surya-rasmibhih--with the dazzling illumination of the sunshine; deva-danava-viranam--of all the heroes of the parties of both the demons and the demigods; dhvajinyau--the two parties of soldiers, each one bearing his own flag; pandu-nandana--O descendant of Maharaja Pandu; rejatur--distinctly recognized; vira-malabhih--with garlands used by heroes; yadasam--of aquatics; iva--just like; sagarau--two oceans.

TRANSLATION

O King, O descendant of Maharaja Pandu, the soldiers of both the demigods and demons were decorated by canopies, colorful flags, and umbrellas with handles made of valuable jewels and pearls. They were further decorated by fans made of peacock feathers and by other fans also. The soldiers, their upper and lower garments waving in the breeze, naturally looked very beautiful, and in the light of the glittering sunshine their shields, ornaments and sharp, clean weapons appeared dazzling. Thus the ranks of soldiers seemed like two oceans with bands of aquatics.

TEXTS 16-18

TEXT

vairocano balih sankhye
so 'suranam camu-patih
yanam vaihayasam nama
kama-gam maya-nirmitam

sarva-sangramikopetam
sarvascaryamayam prabho
apratarkyam anirdesyam
drsyamanam adarsanam

asthitas tad vimanagryam
sarvanikadhipair vrtah
bala-vyajana-chatragryai
reje candra ivodaye

SYNONYMS

vairocanah--the son of Virocana; balih--Maharaja Bali; sankhye--in the battle; sah--he, so celebrated; asuranam--of the demons; camu-patih--commander in chief; yanam--airplane; vaihayasam--called Vaihayasa; nama--by the name; kama-gam--able to fly anywhere he desired; maya-nirmitam--made by the demon Maya; sarva--all; sangramika-upetam--equipped with all kinds of weapons required for fighting with all different types of enemies; sarva-ascarya-mayam--wonderful in every respect; prabho--O King; apratarkyam--inexplicable; anirdesyam--indescribable; drsyamanam--sometimes visible; adarsanam--sometimes not visible; asthitah--being seated on such; tat--that; vimana-agryam--excellent airplane; sarva--all; anika-adhipaih--by the commanders of soldiers; vrtah--surrounded; bala-vyajana-chatra-agryaih--protected by beautifully decorated umbrellas and the best of camaras; reje--brilliantly situated; candrah--the moon; iva--like; udaye--at the time of rising in the evening.

TRANSLATION

For that battle the most celebrated commander in chief, Maharaja Bali, son of Virocana, was seated on a wonderful airplane named Vaihayasa. O King, this beautifully decorated airplane had been manufactured by the demon Maya and was equipped with weapons for all types of combat. It was inconceivable and indescribable. Indeed, it was sometimes visible and sometimes not. Seated in this airplane under a beautiful protective umbrella and being fanned by the best of camaras, Maharaja Bali,

surrounded by his captains and commanders, appeared just like the moon rising in the evening, illuminating all directions.

TEXTS 19-24

TEXT

tasyasan sarvato yanair
yuthanam patayo 'surah
namucih sambaro bano
vipracittir ayomukhah

dvimurdha kalanabho 'tha
prahetir hetir ilvalah
sakunir bhutasantapo
vajradamstro virocanah

hayagrivah sankusirah
kapilo meghadundubhih
tarakas cakradrk sumbho
nisumbho jambha utkalah

aristo 'ristanemis ca
mayas ca tripuradhipah
anye pauloma-kaleya
nivatakavacadayah

alabdha-bhagah somasya
kevalam klesa-bhaginah
sarva ete rana-mukhe
bahuso nirjitamarah

simha-nadan vimuncantah
sankhan dadhmur maha-ravan
drstva sapatnan utsiktan
balabhit kupito bhramam

SYNONYMS

tasya--of him (Maharaja Bali); asan--situated; sarvatah--all around; yanaih--by different vehicles; yuthanam--of the soldiers; patayah--the commanders; asurah--demons; namucih--Namuci; sambarah--Sambara; banah--Bana; vipracittih--Vipracitti; ayomukhah--Ayomukha; dvimurdha--Dvimurdha; kalanabhah--Kalanabha; atha--also; prahetih--Praheti; hetih--Heti; ilvalah--Ilvala; sakunih--Sakuni; bhutasantapah--Bhutasantapa; vajradamstrah--Vajradamstra; virocanah--Virocana; hayagrivah--Hayagriva; sankusirah--Sankusira; kapilah--Kapila; megha-undubhih--Meghadundubhi; tarakah--Taraka; cakradrk--Cakradrk; sumbah--Sumbha; nisumbah--Nisumbha; jambah--Jambha; utkalah--Utkala; aristah--Arista; aristanemih--Aristanemi; ca--and; mayah ca--and Maya; tripuradhipah--Tripuradhipa; anye--others; pauloma-kaleyah--the sons of Puloma and the Kaleyas; nivatakavaca-adayah--Nivatakavaca and other demons; alabdha-bhagah--all unable to take a share; somasya--of the nectar; kevalam--merely; klesa-bhaginah--the demons took a share of the labor; sarve--all of them; ete--the demons; rana-mukhe--in the front of the battle; bahusah--by excessive strength; nirjita-amarah--being very troublesome to the demigods; simha-nadan--vibrations like those of lions; vimuncantah--uttering; sankhan--conchshells; dadhmuh--blew; maha-ravan--making a tumultuous sound;

drstva--after seeing; sapatnan--their rivals; utsiktan--ferocious; balabhit--(Lord Indra) being afraid of the strength; kupitah--having become angry; bhram--extremely.

TRANSLATION

Surrounding Maharaja Bali on all sides were the commanders and captains of the demons, sitting on their respective chariots. Among them were the following demons: Namuci, Sambara, Bana, Vipracitti, Ayomukha, Dvimurda, Kalanabha, Praheti, Heti, Ilvala, Sakuni, Bhutasantapa, Vajradamstra, Virocana, Hayagriva, Sankusira, Kapila, Meghadundubhi, Taraka, Cakradrak, Sumbha, Nisumbha, Jambha, Utkala, Arista, Aristanemi, Tripuradhipa, Maya, the sons of Puloma, the Kaleyas and Nivatakavaca. All of these demons had been deprived of their share of the nectar and had shared merely in the labor of churning the ocean. Now, they fought against the demigods, and to encourage their armies, they made a tumultuous sound like the roaring of lions and blew loudly on conchshells. Balabhit, Lord Indra, upon seeing this situation of his ferocious rivals, became extremely angry.

TEXT 25

TEXT

airavatam dik-karinam
arudhah susubhe sva-rat
yatha sravat-prasravanam
udayadrim ahah-patih

SYNONYMS

airavatam--Airavata; dik-karinam--the great elephant who could go everywhere; arudhah--mounted on; susubhe--became very beautiful to see; sva-rat--Indra; yatha--just as; sravat--flowing; prasravanam--waves of wine; udaya-adrim--on Udayagiri; ahah-patih--the sun.

TRANSLATION

Sitting on Airavata, an elephant who can go anywhere and who holds water and wine in reserve for showering, Lord Indra looked just like the sun rising from Udayagiri, where there are reservoirs of water.

PURPORT

On the top of the mountain called Udayagiri are large lakes from which water continuously pours in waterfalls. Similarly, Indra's carrier, Airavata, holds water and wine in reserve and showers it in the direction of Lord Indra. Thus Indra, King of heaven, sitting on the back of Airavata, appeared like the brilliant sun rising above Udayagiri.

TEXT 26

TEXT

tasyasan sarvato deva
nana-vaha-dhvajayudhah
lokapalah saha-ganair
vayv-agni-varunadayah

SYNONYMS

tasya--of Lord Indra; asan--situated; sarvatah--all around; devah--all the demigods; nana-vaha--with varieties of carriers; dhvaja-ayudhah--and with flags and weapons; loka-palah--all the chiefs of various higher planetary systems; saha--with; ganaih--their associates; vayu--the demigod controlling air; agni--the demigod controlling fire; varuna--the demigod controlling water; adayah--all of them surrounding Lord Indra.

TRANSLATION

Surrounding Lord Indra, King of heaven, were the demigods, seated on various types of vehicles and decorated with flags and weapons. Present among them were Vayu, Agni, Varuna and other rulers of various planets, along with their associates.

TEXT 27

TEXT

te 'nyonyam abhisamsrtya
ksipanto marmabhir mithah
ahvayanto visanto 'gre
yuyudhur dvandva-yodhinah

SYNONYMS

te--all of them (the demigods and the demons); anyonyam--one another; abhisamsrtya--having come forward face to face; ksipantah--chastising one another; marmabhir mithah--with much pain to the cores of the hearts of one another; ahvayantah--addressing one another; visantah--having entered the battlefield; agre--in front; yuyudhuh--fought; dvandva-yodhinah--two combatants chose each other.

TRANSLATION

The demigods and demons came before each other and reproached one another with words piercing to the heart. Then they drew near and began fighting face to face in pairs.

TEXT 28

TEXT

yuyodha balir indrena
tarakena guho 'syata
varuno hetinayudhyan
mitro rajan prahetina

SYNONYMS

yuyodha--fought; balih--Maharaja Bali; indrena--with King Indra; tarakena--with Taraka; guhah--Karttikeya; asyata--engaged in fighting; varunah--the demigod Varuna; hetina--with Heti; ayudhyat--fought one another; mitrah--the demigod Mitra; rajan--O King; prahetina--with Praheti.

TRANSLATION

O King, Maharaja Bali fought with Indra, Karttikeya with Taraka, Varuna with Heti, and Mitra with Praheti.

TEXT 29

TEXT

yamas tu kalanabhena
visvakarma mayena vai
sambaro yuyudhe tvastra
savitra tu virocanah

SYNONYMS

yamah--Yamaraja; tu--indeed; kalanabhena--with Kalanabha; visvakarma--Visvakarma; mayena--with Maya; vai--indeed; sambarah--Sambara; yuyudhe--fought; tvastra--with Tvasta; savitra--with the sun-god; tu--indeed; virocanah--the demon Virocana.

TRANSLATION

Yamaraja fought with Kalanabha, Visvakarma with Maya Danava, Tvasta with Sambara, and the sun-god with Virocana.

TEXTS 30-31

TEXT

aparajitena namucir
asvinau vrsaparvana
suryo bali-sutair devo
bana-jyesthaih satena ca

rahuna ca tatha somah
pulumna yuyudhe 'nilah
nisumbha-sumbhayor devi
bhadrakali tarasvini

SYNONYMS

aparajitena--with the demigod Aparajita; namucih--the demon Namuci; asvinau--the Asvini brothers; vrsaparvana--with the demon Vrsaparva; suryah--the sun-god; bali-sutaih--with the sons of Bali; devah--the god; bana-jyesthaih--the chief of whom is Bana; satena--numbering one hundred; ca--and; rahuna--by Rahu; ca--also; tatha--as well as; somah--the moon-god; pulomna--Puloma; yuyudhe--fought; anilah--the demigod Anila, who controls air; nisumbha--the demon Nisumbha; sumbhayoh--with Sumbha; devi--the goddess Durga; bhadrakali--Bhadra Kali; tarasvini--extremely powerful.

TRANSLATION

The demigod Aparajita fought with Namuci, and the two Asvini-kumara brothers fought with Vrsaparva. The sun-god fought with the one hundred sons of Maharaja Bali, headed by Bana, and the moon-god fought with Rahu. The demigod controlling air fought with Puloma, and Sumbha and Nisumbha

fought the supremely powerful material energy, Durgadevi, who is called Bhadra Kali.

TEXTS 32-34

TEXT

vrsakapis tu jambhena
mahisena vibhavasuh
ilvalah saha vatapir
brahma-putrair arindama

kamadevena durmarsa
utkalo matrbbih saha
brhaspatis cosanasa
narakena sanaiscarah

maruto nivatakavacaih
kaleyair vasavo 'marah
visvedevas tu paulomai
rudrah krodhavasaih saha

SYNONYMS

vrsakapih--Lord Siva; tu--indeed; jambhena--with Jambha; mahisena--with Mahisasura; vibhavasuh--the fire-god; ilvalah--the demon Ilvala; saha vatapir--with his brother, Vatapi; brahma-putraih--with the sons of Brahma, such as Vasistha; arim-dama--O Maharaja Pariksit, suppressor of enemies; kamadevena--with Kamadeva; durmarsah--Durmarsa; utkalah--the demon Utkala; matrbbih saha--with the demigoddesses known as the Matrkas; brhaspatih--the demigod Brhaspati; ca--and; usanasa--with Sukracarya; narakena--with the demon known as Naraka; sanaiscarah--the demigod Sani, or Saturn; marutah--the demigods of air; nivatakavacaih--with the demon Nivatakavaca; kaleyaih--with the Kalakeyas; vasavah amarah--the Vasus fought; visvedevah--the Visvedeva demigods; tu--indeed; paulomaih--with the Paulomas; rudrah--the eleven Rudras; krodhavasaih saha--with the Krodhavasa demons.

TRANSLATION

O Maharaja Pariksit, suppressor of enemies [Arindama], Lord Siva fought with Jambha, and Vibhavasuh fought with Mahisasura. Ilvala, along with his brother Vatapi, fought the sons of Lord Brahma. Durmarsa fought with Cupid, the demon Utkala with the Matrka demigoddesses, Brhaspati with Sukracarya, and Sanaiscara [Saturn] with Narakasura. The Maruts fought Nivatakavaca, the Vasus fought the Kalakeya demons, the Visvedeva demigods fought the Pauloma demons, and the Rudras fought the Krodhavasa demons, who were victims of anger.

TEXT 35

TEXT

ta evam ajav asurah surendra
dvandvena samhatya ca yudhyamanah
anyonyam asadya nijagnur ojasa
jigisavas tiksna-sarasi-tomaraih

SYNONYMS

te--all of them; evam--in this way; ajau--on the battlefield; asurah--the demons; sura-indrah--and the demigods; dvandvena--two by two; samhatya--mixing together; ca--and; yudhyamanah--engaged in fighting; anyonyam--with one another; asadya--approaching; nijaghnuh--slashed with weapons and killed; ojasa--with great strength; jigisavah--everyone desiring victory; tiksna--sharp; sara--with arrows; asi--with swords; tomaraih--with lances.

TRANSLATION

All of these demigods and demons assembled on the battlefield with a fighting spirit and attacked one another with great strength. All of them desiring victory, they fought in pairs, hitting one another severely with sharpened arrows, swords and lances.

TEXT 36

TEXT

bhusundibhis cakra-gadarsti-pattisaih
sakty-ulumkaih prasa-parasvadhair api
nistrimsa-bhallaih parighaih samudgaraih
sabhindipalais ca siramsi cicchiduh

SYNONYMS

bhusundibhih--with weapons called bhusundi; cakra--with discs; gada--with clubs; rsti--with the weapons called rsti; pattisaih--with the weapons called pattisa; sakti--with the sakti weapons; ulmukaih--with the weapons called ulmukas; prasa--with the prasa weapons; parasvadhaih--with the weapons called parasvadhah; api--also; nistrimsa--with nistrimsas; bhallaih--with lances; parighaih--with the weapons named parighas; samudgaraih--with the weapons known as mudgara; sa-bhindipalaih--with the bhindipala weapons; ca--also; siramsi--heads; cicchiduh--cut off.

TRANSLATION

They severed one another's heads, using weapons like bhusundis, cakras, clubs, rstis, pattisas, saktis, ulmukas, prasas, parasvadhah, nistrimsas, lances, parighas, mudgaras and bhindipalas.

TEXT 37

TEXT

gajas turangah sarathah padatayah
saroha-vaha vividha vikhanditah
nikrtta-bahuru-sirodharanghrayas
chinna-dhvajesvasa-tanutra-bhusanah

SYNONYMS

gajah--elephants; turangah--horses; sa-rathah--with chariots; padatayah--infantry soldiers; saroha-vahah--carriers with the riders; vividhah--varieties; vikhanditah--cut to pieces; nikrtta-bahu--cut off

arms; uru--thighs; sirodhara--necks; anghrayah--legs; chinna--cut up; dhvaja--flags; isvasa--bows; tanutra--armor; bhusanah--ornaments.

TRANSLATION

The elephants, horses, chariots, charioteers, infantry soldiers and various kinds of carriers, along with their riders, were slashed to pieces. The arms, thighs, necks and legs of the soldiers were severed, and their flags, bows, armor and ornaments were torn apart.

TEXT 38

TEXT

tesam padaghata-rathanga-curnitad
ayodhanad ulbana utthitas tada
renur disah kham dyumanim ca chadayan
nyavartatasrk-srutibhih paripltat

SYNONYMS

tesam--of all the people engaged on the battlefield; padaghata--because of beating on the ground by the legs of the demons and demigods; ratha-anga--and by the wheels of the chariots; curnitat--which was made into pieces of dust; ayodhanat--from the battlefield; ulbanah--very forceful; utthitah--rising; tada--at that time; renuh--the dust particles; disah--all directions; kham--outer space; dyumanim--up to the sun; ca--also; chadayan--covering all of space up to that; nyavartata--dropped floating in the air; asrk--of blood; srutibhih--by particles; paripltat--because of being widely sprinkled.

TRANSLATION

Because of the impact on the ground of the legs of the demons and demigods and the wheels of the chariots, particles of dust flew violently into the sky and made a dust cloud that covered all directions of outer space, as far as the sun. But when the particles of dust were followed by drops of blood being sprinkled all over space, the dust cloud could no longer float in the sky.

PURPORT

The cloud of dust covered the entire horizon, but when drops of blood sprayed up as far as the sun, the dust cloud could no longer float in the sky. A point to be observed here is that although the blood is stated to have reached the sun, it is not said to have reached the moon. Apparently, therefore, as stated elsewhere in Srimad-Bhagavatam, the sun, not the moon, is the planet nearest the earth. We have already discussed this point in many places. The sun is first, then the moon, then Mars, Jupiter and so on. The sun is supposed to be 93,000,000 miles above the surface of the earth, and from the Srimad-Bhagavatam we understand that the moon is 1,600,000 miles above the sun. Therefore the distance between the earth and the moon would be about 95,000,000 miles. So if a space capsule were traveling at the speed of 18,000 miles per hour, how could it reach the moon in four days? At that speed, going to the moon would take at least seven months. That a space capsule on a moon excursion has reached the moon in four days is therefore impossible.

TEXT 39

TEXT

sirobhir uddhuta-kirita-kundalaih
samrambha-drgbhih paridasta-dacchadaih
maha-bhujaih sabharanaih sahayudhaih
sa prastrta bhuh karabhorubhir babhau

SYNONYMS

sirobhih--by the heads; uddhuta--separated, scattered from; kirita--having their helmets; kundalaih--and earrings; samrambha-drgbhih--eyes staring in anger (although the heads were severed from their bodies); paridasta--having been bitten by the teeth; dacchadaih--the lips; maha-bhujaih--with big arms; sa-abharanaih--decorated with ornaments; sahayudhaih--and with weapons in their hands, although the hands were severed; sa--that battlefield; prastrta--scattered; bhuh--the warfield; karabha-urubhih--and with thighs and legs resembling the trunks of elephants; babhau--it so became.

TRANSLATION

In the course of the battle, the warfield became strewn with the severed heads of heroes, their eyes still staring and their teeth still pressed against their lips in anger. Helmets and earrings were scattered from these severed heads. Similarly, many arms, decorated with ornaments and clutching various weapons, were strewn here and there, as were many legs and thighs, which resembled the trunks of elephants.

TEXT 40

TEXT

kabandhas tatra cotpetuh
patita-sva-siro-'ksibhih
udyatayudha-dordandair
adhavanto bhatan mrdhe

SYNONYMS

kabandhah--trunks (bodies without heads); tatra--there (on the battlefield); ca--also; utpetuh--generated; patita--fallen; sva-sirah-aksibhih--by the eyes in one's head; udyata--raised; ayudha--equipped with weapons; dordandaih--the arms of whom; adhavantah--rushing toward; bhatan--the soldiers; mrdhe--on the battlefield.

TRANSLATION

Many headless trunks were generated on that battlefield. With weapons in their arms, those ghostly trunks, which could see with the eyes in the fallen heads, attacked the enemy soldiers.

PURPORT

It appears that the heroes who died on the battlefield immediately became ghosts, and although their heads had been severed from their bodies, new trunks were generated, and these new trunks, seeing with the

eyes in the severed heads, began to attack the enemy. In other words, many ghosts were generated to join the fight, and thus new trunks appeared on the battlefield.

TEXT 41

TEXT

balir mahendram dasabhis
tribhir airavatam saraih
caturbhis caturo vahan
ekenaroham arcchayat

SYNONYMS

balih--Maharaja Bali; maha-indram--the King of heaven; dasabhih--with ten; tribhih--with three; airavatam--Airavata, carrying Indra; saraih--by arrows; caturbhih--by four arrows; caturah--the four; vahan--mounted soldiers; ekena--by one; aroham--the driver of the elephants; arcchayat--attacked.

TRANSLATION

Maharaja Bali then attacked Indra with ten arrows and attacked Airavata, Indra's carrier elephant, with three arrows. With four arrows he attacked the four horsemen guarding Airavata's legs, and with one arrow he attacked the driver of the elephant.

PURPORT

The word vahan refers to the soldiers on horseback who protected the legs of the carrier elephants. According to the system of military arrangement, the legs of the elephant bearing the commander were also protected.

TEXT 42

TEXT

sa tan apatatah sakras
tavadbhih sighra-vikramah
ciccheda nisitair bhallair
asampraptan hasann iva

SYNONYMS

sah--he (Indra); tan--arrows; apatatah--while moving toward him and falling down; sakrah--Indra; tavadbhih--immediately; sighra-vikramah--was practiced to oppress very soon; ciccheda--cut to pieces; nisitaih--very sharp; bhallaih--with another type of arrow; asampraptan--the enemy's arrows not being received; hasan iva--as if smiling.

TRANSLATION

Before Bali Maharaja's arrows could reach him, Indra, King of heaven, who is expert in dealing with arrows, smiled and counteracted the arrows with arrows of another type, known as bhalla, which were extremely sharp.

TEXT 43

TEXT

tasya karmottamam viksyā
durmarsah saktim adade
tam jvalantim maholkabham
hasta-stham acchinad dharih

SYNONYMS

tasya--of King Indra; karma-uttamam--the very expert service in military art; viksyā--after observing; durmarsah--being in a very angry mood; saktim--the sakti weapon; adade--took up; tam--that weapon; jvalantim--blazing fire; maha-ulka-abham--appearing like a great firebrand; hasta-stham--while still in the hand of Bali; acchinat--cut to pieces; harih--Indra.

TRANSLATION

When Bali Maharaja saw the expert military activities of Indra, he could not restrain his anger. Thus he took up another weapon, known as sakti, which blazed like a great firebrand. But Indra cut that weapon to pieces while it was still in Bali's hand.

TEXT 44

TEXT

tatah sulam tatah prasam
tatas tomaram rstayah
yad yac chastram samadadyat
sarvam tad acchinad vibhuh

SYNONYMS

tatah--thereafter; sulam--lance; tatah--thereafter; prasam--the prasa weapon; tatah--thereafter; tomaram--the tomara weapon; rstayah--the rsti weapons; yat yat--whatever and whichever; sastram--weapon; samadadyat--Bali Maharaja tried to use; sarvam--all of them; tat--those same weapons; acchinat--cut to pieces; vibhuh--the great Indra.

TRANSLATION

Thereafter, one by one, Bali Maharaja used a lance, prasa, tomara, rstis and other weapons, but whatever weapons he took up, Indra immediately cut them to pieces.

TEXT 45

TEXT

sasarjathasurim mayam
antardhana-gato 'surah
tatah pradurabhuc chailah
suranikopari prabho

SYNONYMS

sasarja--released; atha--now; asurim--demoniac; mayam--illusion;
antardhana--out of vision; gatah--having gone; asurah--Bali Maharaja;
tatah--thereafter; pradurabhut--there appeared; sailah--a big mountain;
sura-anika-upari--above the heads of the soldiers of the demigods;
prabho--O my lord.

TRANSLATION

My dear King, Bali Maharaja then disappeared and resorted to demoniac illusions. A giant mountain, generated from illusion, then appeared above the heads of the demigod soldiers.

TEXT 46

TEXT

tato nipetus taravo
dahyamana davagnina
silah satanka-sikharas
curnayantyo dvisad-balam

SYNONYMS

tatah--from that great mountain; nipetuh--began to fall; taravah--large trees; dahyamanah--blazing in fire; dava-agnina--by the forest fire; silah--and stones; sa-tanka-sikharah--having edges with points as sharp as stone picks; curnayantyah--smashing; dvisat-balam--the strength of the enemies.

TRANSLATION

From that mountain fell trees blazing in a forest fire. Chips of stone, with sharp edges like picks, also fell and smashed the heads of the demigod soldiers.

TEXT 47

TEXT

mahoragah samutpetur
dandasukah savrscikah
simha-vyaghra-varahas ca
mardayanto maha-gajah

SYNONYMS

maha-uragah--big serpents; samutpetuh--fell upon them; dandasukah--other poisonous animals and insects; sa-vrscikah--with scorpions; simha--lions; vyaghra--tigers; varahah ca--and forest boars; mardayantah--smashing; maha-gajah--great elephants.

TRANSLATION

Scorpions, large snakes and many other poisonous animals, as well as lions, tigers, boars and great elephants, all began falling upon the demigod soldiers, crushing everything.

TEXT 48

TEXT

yatudhanyas ca satasah
sula-hasta vivasasah
chindhi bhindhiti vadinyas
tatha rakso-ganah prabho

SYNONYMS

yatudhanyah--carnivorous female demons; ca--and; satasah--hundreds upon hundreds; sula-hastah--every one of them with a trident in hand; vivasasah--completely naked; chindhi--cut to pieces; bhindhiti--pierce; iti--thus; vadinyah--talking; tatha--in that way; raksah-ganah--a band of Raksasas (a type of demon); prabho--O my King.

TRANSLATION

O my King, many hundreds of male and female carnivorous demons, completely naked and carrying tridents in their hands, then appeared, crying the slogans "Cut them to pieces! Pierce them!"

TEXT 49

TEXT

tato maha-ghana vyomni
gambhira-parusa-svanah
angaran mumucur vatair
ahatah stanayitnavah

SYNONYMS

tatah--thereafter; maha-ghanah--big clouds; vyomni--in the sky; gambhira-parusa-svanah--making very deep rumbling sounds; angaran--embers; mumucuh--released; vatair--by the strong winds; ahatah--harassed; stanayitnavah--with the sound of thunder.

TRANSLATION

Fierce clouds, harassed by strong winds, then appeared in the sky. Rumbling very gravely with the sound of thunder, they began to shower live coals.

TEXT 50

TEXT

srsto daityena sumahan
vahnih svasana-sarathih
samvartaka ivatyugro
vibudha-dhvajinim adhak

SYNONYMS

srstah--created; daityena--by the demon (Bali Maharaja); su-mahan--very great, devastating; vahnih--a fire; svasana-sarathih--being carried

by the blasting wind; samvartakah--the fire named Samvartaka, which appears during the time of dissolution; iva--just like; ati--very much; ugrah--terrible; vibudha--of the demigods; dhvajinim--the soldiers; adhak--burned to ashes.

TRANSLATION

A great devastating fire created by Bali Maharaja began burning all the soldiers of the demigods. This fire, accompanied by blasting winds, seemed as terrible as the Samvartaka fire, which appears at the time of dissolution.

TEXT 51

TEXT

tatah samudra udvelah
sarvatah pratyadrsyata
pracanda-vatair uddhuta-
tarangavarta-bhisnah

SYNONYMS

tatah--thereafter; samudrah--the sea; udvelah--being agitated; sarvatah--everywhere; pratyadrsyata--appeared before everyone's vision; pracanda--fierce; vataih--by the winds; uddhuta--agitated; taranga--of the waves; avarta--whirling water; bhisnah--ferocious.

TRANSLATION

Thereafter, whirlpools and sea waves, agitated by fierce blasts of wind, appeared everywhere, before everyone's vision, in a furious flood.

TEXT 52

TEXT

evam daityair maha-mayair
alaksya-gatibhi rane
srjyamanasu mayasu
viseduh sura-sainikah

SYNONYMS

evam--thus; daityaih--by the demons; maha-mayaih--who were expert in creating illusions; alaksya-gatibhih--but invisible; rane--in the fight; srjyamanasu mayasu--because of the creation of such an illusory atmosphere; viseduh--became morose; sura-sainikah--the soldiers of the demigods.

TRANSLATION

While this magical atmosphere in the fight was being created by the invisible demons, who were expert in such illusions, the soldiers of the demigods became morose.

TEXT 53

TEXT

na tat-pratividhim yatra
vidur indradayo nrpa
dhyatah pradurabhut tatra
bhagavan visva-bhavanah

SYNONYMS

na--not; tat-pratividhim--the counteraction of such an illusory atmosphere; yatra--wherein; viduh--could understand; indra-adayah--the demigods, headed by Indra; nrpa--O King; dhyatah--being meditated upon; pradurabhut--appeared there; tatra--in that place; bhagavan--the Supreme Personality of Godhead; visva-bhavanah--the creator of the universe.

TRANSLATION

O King, when the demigods could find no way to counteract the activities of the demons, they wholeheartedly meditated upon the Supreme Personality of Godhead, the creator of the universe, who then immediately appeared.

TEXT 54

TEXT

tatah suparnamsa-krtanghri-pallavah
pisanga-vasa nava-kanja-locanah
adrsyatastayudha-bahur ullasac-
chri-kaustubhanarghya-kirita-kundalah

SYNONYMS

tatah--thereafter; suparna-amsa-krtanghri-pallavah--the Supreme Personality of Godhead, whose lotus feet spread over the two shoulders of Garuda; pisanga-vasah--whose dress is yellow; nava-kanja-locanah--and whose eyes are just like the petals of a newly blossomed lotus; adrsyata--became visible (in the presence of the demigods); asta-ayudha--equipped with eight kinds of weapons; bahur--arms; ullasat--brilliantly exhibiting; sri--the goddess of fortune; kaustubha--the Kaustubha gem; anarghya--of incalculable value; kirita--helmet; kundalah--having earrings.

TRANSLATION

The Supreme Personality of Godhead, whose eyes resemble the petals of a newly blossomed lotus, sat on the back of Garuda, spreading His lotus feet over Garuda's shoulders. Dressed in yellow, decorated by the Kaustubha gem and the goddess of fortune, and wearing an invaluable helmet and earrings, the Supreme Lord, holding various weapons in His eight hands, became visible to the demigods.

TEXT 55

TEXT

tasmin praviste 'sura-kuta-karmaja
maya vinesur mahina mahiyasah

svapno yatha hi pratibodha agate
hari-smrtih sarva-vipad-vimoksanam

SYNONYMS

tasmin praviste--upon the entrance of the Supreme Personality of Godhead; asura--of the demons; kuta-karma-ja--because of the illusory, magical activities; maya--the false manifestations; vinesuh--were immediately curbed; mahina--by the superior power; mahiyasah--of the Supreme Personality of Godhead, who is greater than the greatest; svapnah--dreams; yatha--as; hi--indeed; pratibodhe--when awakening; agate--has arrived; hari-smrtih--remembrance of the Supreme Personality of Godhead; sarva-vipat--of all kinds of dangerous situations; vimoksanam--immediately vanquishes.

TRANSLATION

As the dangers of a dream cease when the dreamer awakens, the illusions created by the jugglery of the demons were vanquished by the transcendental prowess of the Supreme Personality of Godhead as soon as He entered the battlefield. Indeed, simply by remembrance of the Supreme Personality of Godhead, one becomes free from all dangers.

TEXT 56

TEXT

drstva mrdhe garuda-vaham ibhari-vaha
avidhya sulam ahinod atha kalanemih
tal lilaya garuda-murdhni patad grhitva
tenahanan nrpa savaham arim tryadhisah

SYNONYMS

drstva--seeing; mrdhe--on the battlefield; garuda-vaham--the Supreme Personality of Godhead, carried by Garuda; ibhari-vahah--the demon, who was carried by a big lion; avidhya--whirling around; sulam--trident; ahinot--discharged at him; atha--thus; kalanemih--the demon Kalanemi; tat--such an attack by the demon against the Supreme Lord; lilaya--very easily; garuda-murdhni--on the head of His carrier, Garuda; patat--while falling down; grhitva--after taking it immediately, without difficulty; tena--and by the same weapon; ahanat--killed; nrpa--O King; sa-vaham--with his carrier; arim--the enemy; tri-adhisah--the Supreme Personality of Godhead, the proprietor of the three worlds.

TRANSLATION

O King, when the demon Kalanemi, who was carried by a lion, saw that the Supreme Personality of Godhead, carried by Garuda, was on the battlefield, the demon immediately took his trident, whirled it and discharged it at Garuda's head. The Supreme Personality of Godhead, Hari, the master of the three worlds, immediately caught the trident, and with the very same weapon he killed the enemy Kalanemi, along with his carrier, the lion.

PURPORT

In this regard, Srila Madhvacarya says:

kalanemy-adayah sarve
karina nihata api
sukrenojjivatah santah
punas tenaiva patitah

"Kalanemi and all the other demons were killed by the Supreme Personality of Godhead, Hari, and when Sukracarya, their spiritual master, brought them back to life, they were again killed by the Supreme Personality of Godhead."

TEXT 57

TEXT

mali sumaly atibalau yudhi petatur yac-
cakrena krta-sirasav atha malyavams tam
ahatya tigma-gadayaanad andajendram
tavac chiro 'cchinad arer nadato 'rinadyah

SYNONYMS

mali sumali--two demons named Mali and Sumali; ati-balau--very powerful; yudhi--on the battlefield; petatuh--fell down; yat-cakrena--by whose disc; krta-sirasau--their heads having been cut off; atha--thereupon; malyavan--Malyavan; tam--the Supreme Personality of Godhead; ahatya--attacking; tigma-gadaya--with a very sharp club; ahanat--attempted to attack, kill; anda-ja-indram--Garuda, the king of all the birds, who are born from eggs; tavat--at that time; sirah--the head; acchinat--cut off; areh--of the enemy; nadatah--roaring like a lion; arina--by the disc; adyah--the original Personality of Godhead.

TRANSLATION

Thereafter, two very powerful demons named Mali and Sumali were killed by the Supreme Lord, who severed their heads with His disc. Then Malyavan, another demon, attacked the Lord. With his sharp club, the demon, who was roaring like a lion, attacked Garuda, the lord of the birds, who are born from eggs. But the Supreme Personality of Godhead, the original person, used His disc to cut off the head of that enemy also.

Thus end the Bhaktivedanta purports of the Eighth Canto, Tenth Chapter, of the Srimad-Bhagavatam, entitled "The Battle Between the Demigods and the Demons."

Chapter Eleven
King Indra Annihilates the Demons

As described in this chapter, the great saint Narada Muni, being very compassionate to the demons who had been killed by the demigods, forbade the demigods to continue killing. Then Sukracarya, by his mystic power, renewed the lives of all the demons.

Having been graced by the Supreme Personality of Godhead, the demigods began fighting the demons again, with renewed energy. King Indra released his thunderbolt against Bali, and when Bali fell, his friend Jambhasura attacked Indra, who then cut off Jambhasura's head with his thunderbolt. When Narada Muni learned that Jambhasura had been killed, he informed Jambhasura's relatives Namuci, Bala and Paka, who then went to the battlefield and attacked the demigods. Indra, King of heaven, severed the

heads of Bala and Paka and released the weapon known as kulisa, the thunderbolt, against Namuci's shoulder. The thunderbolt, however, returned unsuccessful, and thus Indra became morose. At that time, an unseen voice came from the sky. The voice declared, "A dry or wet weapon cannot kill Namuci." Hearing this voice, Indra began to think of how Namuci could be killed. He then thought of foam, which is neither moist nor dry. Using a weapon of foam, he was able to kill Namuci. Thus Indra and the other demigods killed many demons. Then, at the request of Lord Brahma, Narada went to the demigods and forbade them to kill the demons any longer. All the demigods then returned to their abodes. Following the instructions of Narada, whatever demons remained alive on the battlefield took Bali Maharaja to Asta Mountain. There, by the touch of Sukracarya's hand, Bali Maharaja regained his senses and consciousness, and those demons whose heads and bodies had not been completely lost were brought back to life by the mystic power of Sukracarya.

TEXT 1

TEXT

sri-suka uvaca
 atho surah pratyupalabdha-cetasah
 parasya pumsah parayanukampaya
 jaghnur bhram sakra-samiranadayas
 tams tan rane yair abhisamhatah pura

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; atho--thereafter; surah--all the demigods; pratyupalabdha-cetasah--being enlivened again by revival of their consciousness; parasya--of the Supreme; pumsah--of the Personality of Godhead; paraya--supreme; anukampaya--by the mercy; jaghnuh--began to beat; bhram--again and again; sakra--Indra; samirana--Vayu; adayah--and others; tan tan--to those demons; rane--in the fight; yair--by whom; abhisamhatah--they were beaten; pura--before.

TRANSLATION

Sukadeva Gosvami said: Thereafter, by the supreme grace of the Supreme Personality of Godhead, Sri Hari, all the demigods, headed by Indra and Vayu, were brought back to life. Being enlivened, the demigods began severely beating the very same demons who had defeated them before.

TEXT 2

TEXT

vairocanaya samrabdho
 bhagavan paka-sasanah
 udayacchad yada vajram
 praja ha heti cukrusuh

SYNONYMS

vairocanaya--unto Bali Maharaja (just to kill him); samrabdhah--being very angry; bhagavan--the most powerful; paka-sasanah--Indra; udayacchat--took in his hand; yada--at which time; vajram--the thunderbolt; prajah--all the demons; ha ha--alas, alas; iti--thus; cukrusuh--began to resound.

TRANSLATION

When the most powerful Indra became angry and took his thunderbolt in hand to kill Maharaja Bali, the demons began lamenting, "Alas, alas!"

TEXT 3

TEXT

vajra-panis tam ahedam
tiraskrtya purah-sthitam
manasvinam susampannam
vicarantam maha-mrdhe

SYNONYMS

vajra-panih--Indra, who always carries in his hand the thunderbolt; tam--unto Bali Maharaja; aha--addressed; idam--in this way; tiraskrtya--chastising him; purah-sthitam--standing before him; manasvinam--very sober and tolerant; su-sampannam--well equipped with paraphernalia for fighting; vicarantam--moving; maha-mrdhe--on the great battlefield.

TRANSLATION

Sober and tolerant and well equipped with paraphernalia for fighting, Bali Maharaja moved before Indra on the great battlefield. King Indra, who always carries the thunderbolt in his hand, rebuked Bali Maharaja as follows.

TEXT 4

TEXT

natavan mudha mayabhir
mayesan no jigisasi
jitva balan nibaddhaksan
nato harati tad-dhanam

SYNONYMS

nata-vat--like a cheater or rogue; mudha--you rascal; mayabhir--by exhibiting illusions; maya-isan--unto the demigods, who can control all such illusory manifestations; nah--unto us; jigisasi--you are trying to become victorious; jitva--conquering; balan--small children; nibaddhaksan--by binding the eyes; natah--a cheater; harati--takes away; tat-dhanam--the property in the possession of a child.

TRANSLATION

Indra said: O rascal, as a cheater sometimes binds the eyes of a child and takes away his possessions, you are trying to defeat us by displaying some mystic power, although you know that we are the masters of all such mystic powers.

TEXT 5

TEXT

aruruksanti mayabhir
utsisrpsanti ye divam
tan dasyun vidhunomy ajnan
purvasmac ca padad adhah

SYNONYMS

aruruksanti--persons who desire to come to the upper planetary systems; mayabhih--by so-called mystic power or material advancement of science; utsisrpsanti--or want to be liberated by such false attempts; ye--such persons who; divam--the higher planetary system known as Svargaloka; tan--such rogues and ruffians; dasyun--such thieves; vidhunomi--I force to go down; ajnan--rascals; purvasmat--previous; ca--also; padat--from the position; adhah--downward.

TRANSLATION

Those fools and rascals who want to ascend to the upper planetary system by mystic power or mechanical means, or who endeavor to cross even the upper planets and achieve the spiritual world or liberation, I cause to be sent to the lowest region of the universe.

PURPORT

There are undoubtedly different planetary systems for different persons. As stated in Bhagavad-gita (14.18), urdhvam gacchanti sattva-sthah: persons in the mode of goodness can go to the upper planets. Those in the modes of darkness and passion, however, are not allowed to enter the higher planets. The word divam refers to the higher planetary system known as Svargaloka. Indra, King of the higher planetary system, has the power to push down any conditioned soul attempting to go from the lower to the higher planets without proper qualifications. The modern attempt to go to the moon is also an attempt by inferior men to go to Svargaloka by artificial, mechanical means. This attempt cannot be successful. From this statement of Indra it appears that anyone attempting to go to the higher planetary systems by mechanical means, which are here called maya, is condemned to go the hellish planets in the lower portion of the universe. To go to the higher planetary system, one needs sufficient good qualities. A sinful person situated in the mode of ignorance and addicted to drinking, meat-eating and illicit sex will never enter the higher planets by mechanical means.

TEXT 6

TEXT

so 'ham durmayinas te 'dya
vajrena sata-parvana
siro harisye mandatman
ghatasva jnatibhih saha

SYNONYMS

sah--I am the same powerful person; aham--I; durmayinah--of you, who can perform so much jugglery with illusions; te--of you; adya--today; vajrena--by the thunderbolt; sata-parvana--which has hundreds of sharp edges; sirah--the head; harisye--I shall separate; manda-atman--O you

with a poor fund of knowledge; ghatasva--just try to exist on this battlefield; jnatibhih saha--with your relatives and assistants.

TRANSLATION

Today, with my thunderbolt, which has hundreds of sharp edges, I, the same powerful person, shall sever your head from your body. Although you can produce so much jugglery through illusion, you are endowed with a poor fund of knowledge. Now, try to exist on this battlefield with your relatives and friends.

TEXT 7

TEXT

sri-balir uvaca
sangrame vartamanam
kala-codita-karmanam
kirtir jayo 'jayo mrtyuh
sarvesam syur anukramat

SYNONYMS

sri-balih uvaca--Bali Maharaja said; sangrame--in the battlefield; vartamanam--of all persons present here; kala-codita--influenced by the course of time; karmanam--for persons engaged in fighting or any other activities; kirtih--reputation; jayah--victory; ajayah--defeat; mrtyuh--death; sarvesam--of all of them; syuh--must be done; anukramat--one after another.

TRANSLATION

Bali Maharaja replied: All those present on this battlefield are certainly under the influence of eternal time, and according to their prescribed activities, they are destined to receive fame, victory, defeat and death, one after another.

PURPORT

If one is victorious on the battlefield, he becomes famous; and if one is not victorious but is defeated, he may die. Both victory and defeat are possible, whether on such a battlefield as this or on the battlefield of the struggle for existence. Everything takes place according to the laws of nature (prakrteh kriyamanani gunaih karmani sarvasah). Since everyone, without exception, is subject to the modes of material nature, whether one is victorious or defeated he is not independent, but is under the control of material nature. Bali Maharaja, therefore, was very sensible. He knew that the fighting was arranged by eternal time and that under time's influence one must accept the results of one's own activities. Therefore even though Indra threatened that he would now kill Bali Maharaja by releasing the thunderbolt, Bali Maharaja was not at all afraid. This is the spirit of a ksatriya: yuddhe capy apalayanam (Bg. 18.43). A ksatriya must be tolerant in all circumstances, especially on the battlefield. Thus Bali Maharaja asserted that he was not at all afraid of death, although he was threatened by such a great personality as the King of heaven.

TEXT 8

TEXT

tad idam kala-rasanam
jagat pasyanti surayah
na hrsyanti na socanti
tatra yuyam apanditah

SYNONYMS

tat--therefore; idam--this whole material world; kala-rasanam--is moving because of time eternal; jagat--moving forward (this whole universe); pasyanti--observe; surayah--those who are intelligent by admission of the truth; na--not; hrsyanti--become jubilant; na--nor; socanti--lament; tatra--in such; yuyam--all of you demigods; apanditah--not very learned (having forgotten that you are working under eternal time).

TRANSLATION

Seeing the movements of time, those who are cognizant of the real truth neither rejoice nor lament for different circumstances. Therefore, because you are jubilant due to your victory, you should be considered not very learned.

PURPORT

Bali Maharaja knew that Indra, King of heaven, was extremely powerful, certainly more powerful than he himself. Nonetheless, Bali Maharaja challenged Indra by saying that Indra was not a very learned person. In Bhagavad-gita (2.11) Krsna rebuked Arjuna by saying:

asocyan anvasocas tvam
prajna-vadams ca bhasase
gatasun agatasums ca
nanusocanti panditah

"While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead." Thus as Krsna challenged Arjuna by saying that he was not a pandita, or a learned person, Bali Maharaja also challenged King Indra and his associates. In this material world, everything happens under the influence of time. Consequently, for a learned person who sees how things are taking place, there is no question of being sorry or happy because of the waves of material nature. After all, since we are being carried away by these waves, what is the meaning of being jubilant or morose? One who is fully conversant with the laws of nature is never jubilant or morose because of nature's activities. In Bhagavad-gita (2.14), Krsna advises that one be tolerant: tams titikshasva bhārata. Following this advice of Krsna's, one should not be morose or unhappy because of circumstantial changes. This is the symptom of a devotee. A devotee carries out his duty in Krsna consciousness and is never unhappy in awkward circumstances. He has full faith that in such circumstances, Krsna protects His devotee. Therefore a devotee never deviates from his prescribed duty of devotional service. The material qualities of jubilation and moroseness are present even in the demigods, who are very highly situated in the upper planetary system. Therefore, when one is undisturbed by the so-called favorable and unfavorable circumstances of this material world, he should be understood

to be brahma-bhuta, or self-realized. As stated in Bhagavad-gita (18.54), brahma-bhuta prasannatma na socati na kanksati: "One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful." When one is undisturbed by material circumstances, he should be understood to be on the transcendental stage, above the reactions of the three modes of material nature.

TEXT 9

TEXT

na vayam manyamananam
atmanam tatra sadhanam
giro vah sadhu-socyanam
grhnimo marma-tadanah

SYNONYMS

na--not; vayam--we; manyamananam--who are considering; atmanam--the self; tatra--in victory or defeat; sadhanam--the cause; girah--the words; vah--of you; sadhu-socyanam--who are to be pitied by the saintly persons; grhnimah--accept; marma-tadanah--which afflict the heart.

TRANSLATION

You demigods think that your own selves are the cause of your attaining fame and victory. Because of your ignorance, saintly persons feel sorry for you. Therefore, although your words afflict the heart, we do not accept them.

TEXT 10

TEXT

sri-suka uvaca
ity aksipya vibhum viro
naracair vira-mardanah
akarna-purnairahanad
aksepair aha tam punah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; aksipya--chastising; vibhum--unto King Indra; virah--the valiant Bali Maharaja; naracaih--by the arrows named naracas; vira-mardanah--Bali Maharaja, who could subdue even great heros; akarna-purnaih--drawn up to his ear; ahanat--attacked; aksepaih--by words of chastisement; aha--said; tam--unto him; punah--again.

TRANSLATION

Sukadeva Gosvami said: After thus rebuking Indra, King of heaven, with sharp words, Bali Maharaja, who could subdue any other hero, drew back to his ear the arrows known as naracas and attacked Indra with these arrows. Then he again chastised Indra with strong words.

TEXT 11

TEXT

evam nirakrto devo
vairina tathya-vadina
namrsyat tad-adhiksepam
totrahata iva dvipah

SYNONYMS

evam--thus; nirakrtah--being defeated; devah--King Indra; vairina--by his enemy; tathya-vadina--who was competent to speak the truth; na--not; amrsyat--lamented; tat--of him (Bali); adhiksepam--the chastisement; totra--by the scepter or rod; ahatah--being beaten; iva--just like; dvipah--an elephant.

TRANSLATION

Since Maharaja Bali's rebukes were truthful, King Indra did not at all become sorry, just as an elephant beaten by its driver's rod does not become agitated.

TEXT 12

TEXT

praharat kulisam tasma
amogham para-mardanah
sayano nyapatad bhumau
chinna-paksa ivacalah

SYNONYMS

praharat--inflicted; kulisam--thunderbolt scepter; tasmai--unto him (Bali Maharaja); amogham--infallible; para-mardanah--Indra, who is expert in defeating the enemy; sa-yanah--with his airplane; nyapatat--fell down; bhumau--on the ground; chinna-paksah--whose wings have been taken away; iva--like; acalah--a mountain.

TRANSLATION

When Indra, the defeater of enemies, released his infallible thunderbolt scepter at Bali Maharaja with a desire to kill him, Bali Maharaja indeed fell to the ground with his airplane, like a mountain with its wings cut off.

PURPORT

In many descriptions in Vedic literature it is found that mountains also fly in the sky with wings. When such mountains are dead, they fall to the ground, where they stay as very large dead bodies.

TEXT 13

TEXT

sakhayam patitam drstva
jambho bali-sakhah suhrt
abhyayat sauhrdam sakhyur

hatasyapi samacaran

SYNONYMS

sakhayam--his intimate friend; patitam--having fallen; drstva--after seeing; jambhah--the demon Jambha; bali-sakhah--a very intimate friend of Bali Maharaja; suhrt--and constant well-wisher; abhyayat--appeared on the scene; saurdam--very compassionate friendship; sakhyuh--of his friend; hatasya--who was injured and fallen; api--although; samacaran--just to perform friendly duties.

TRANSLATION

When the demon Jambhasura saw that his friend Bali had fallen, he appeared before Indra, the enemy, just to serve Bali Maharaja with friendly behavior.

TEXT 14

TEXT

sa simha-vaha asadya
gadam udyamya ramhasa
jatrav atadayac chakram
gajam ca sumaha-balah

SYNONYMS

sah--Jambhasura; simha-vahah--being carried by a lion; asadya--coming before King Indra; gadam--his club; udyamya--taking up; ramhasa--with great force; jatrau--on the base of the neck; atadayat--hit; sakram--Indra; gajam ca--as well as his elephant; su-maha-balah--the greatly powerful Jambhasura.

TRANSLATION

The greatly powerful Jambhasura, carried by a lion, approached Indra and forcefully struck him on the shoulder with his club. He also struck Indra's elephant.

TEXT 15

TEXT

gada-prahara-vyathito
bhram vihvalito gajah
janubhyam dharanim sprstva
kasmalam paramam yayau

SYNONYMS

gada-prahara-vyathitah--being aggrieved because of the blow from Jambhasura's club; bhram--very much; vihvalitah--upset; gajah--the elephant; janubhyam--with its two knees; dharanim--the earth; sprstva--touching; kasmalam--unconsciousness; paramam--ultimate; yayau--entered.

TRANSLATION

Being beaten by Jambhasura's club, Indra's elephant was confused and aggrieved. Thus it touched its knees to the ground and fell unconscious.

TEXT 16

TEXT

tato ratho matalina
haribhir dasa-satair vrtah
anito dvipam utsrjya
ratham aruruhe vibhuh

SYNONYMS

tatah--thereafter; rathah--chariot; matalina--by his chariot driver named Matali; haribhir--with horses; dasa-sataih--by ten times one hundred (one thousand); vrtah--yoked; anitah--being brought in; dvipam--the elephant; utsrjya--keeping aside; ratham--the chariot; aruruhe--got up; vibhuh--the great Indra.

TRANSLATION

Thereafter, Matali, Indra's chariot driver, brought Indra's chariot, which was drawn by one thousand horses. Indra then left his elephant and got onto the chariot.

TEXT 17

TEXT

tasya tat pujayan karma
yantur danava-sattamah
sulena jvalata tam tu
smayamano 'hanan mrdhe

SYNONYMS

tasya--of Matali; tat--that service (bringing the chariot before Indra); pujayan--appreciating; karma--such service to the master; yantur--of the chariot driver; danava-sat-tamah--the best of the demons, namely Jambhasura; sulena--by his trident; jvalata--which was blazing fire; tam--Matali; tu--indeed; smayamano--smiling; ahanat--struck; mrdhe--in the battle.

TRANSLATION

Appreciating Matali's service, Jambhasura, the best of the demons, smiled. Nonetheless, he struck Matali in the battle with a trident of blazing fire.

"Srimad-Bhagavatam – Canto Eight" 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 18

TEXT

sehe rujam sudurmarsam
sattvam alambya matalih
indro jambhasya sankruddho
vajrenapaharac chirah

SYNONYMS

sehe--tolerated; rujam--the pain; su-durmarsam--intolerable; sattvam--patience; alambya--taking shelter of; matalih--the charioteer Matali; indrah--King Indra; jambhasya--of the great demon Jambha; sankruddhah--being very angry at him; vajrena--with his thunderbolt; apaharat--separated; sirah--the head.

TRANSLATION

Although the pain was extremely severe, Matali tolerated it with great patience. Indra, however, became extremely angry at Jambhasura. He struck Jambhasura with his thunderbolt and thus severed his head from his body.

TEXT 19

TEXT

jambham srutva hatam tasya
jnatayo naradad rseh
namucis ca balah pakas
tatrapetus tvaranvitah

SYNONYMS

jambham--Jambhasura; srutva--after hearing; hatam--had been killed; tasya--his; jnatayah--friends and relatives; naradat--from the source Narada; rseh--from the great saint; namucih--the demon Namuci; ca--also; balah--the demon Bala; pakah--the demon Paka; tatra--there; apetuh--immediately arrived; tvara-anvitah--with great haste.

TRANSLATION

When Narada Rsi informed Jambhasura's friends and relatives that Jambhasura had been killed, the three demons named Namuci, Bala and Paka arrived on the battlefield in great haste.

TEXT 20

TEXT

vacobhiih parusair indram
ardayanto 'sya marmasu
sarair avakiran megha
dharabhir iva parvatam

SYNONYMS

vacobhiih--with harsh words; parusaih--very rough and cruel; indram--King Indra; ardayantah--chastising, piercing; asya--of Indra; marmasu--in the heart, etc.; saraih--with arrows; avakiran--covered all around; meghah--clouds; dharabhih--with showers of rain; iva--just as; parvatam--a mountain.

TRANSLATION

Rebuking Indra with harsh, cruel words that were piercing to the heart, these demons showered him with arrows, just as torrents of rain wash a great mountain.

TEXT 21

TEXT

harin dasa-satany ajau
haryasvasya balah saraih
tavadbhir ardayam asa
yugapal laghu-hastavan

SYNONYMS

harin--horses; dasa-satani--ten times one hundred (one thousand); ajau--on the battlefield; haryasvasya--of King Indra; balah--the demon Bala; saraih--with arrows; tavadbhih--with so many; ardayam asa--put into tribulation; yugapat--simultaneously; laghu-hastavan--with quick handling.

TRANSLATION

Quickly handling the situation on the battlefield, the demon Bala put all of Indra's one thousand horses into tribulation by simultaneously piercing them all with an equal number of arrows.

TEXT 22

TEXT

satabhyam matalim pako
ratham savayavam prthak
sakrt sandhana-moksena
tad adbhutam abhud rane

SYNONYMS

satabhyam--with two hundred arrows; matalim--unto the chariot driver Matali; pakah--the demon named Paka; ratham--the chariot; sa-avayavam--with all paraphernalia; prthak--separately; sakrt--once, at one time; sandhana--by yoking the arrows to the bow; moksena--and releasing; tat--such an action; adbhutam--wonderful; abhut--so became; rane--on the battlefield.

TRANSLATION

Paka, another demon, attacked both the chariot, with all its paraphernalia, and the chariot driver, Matali, by fitting two hundred arrows to his bow and releasing them all simultaneously. This was indeed a wonderful act on the battlefield.

TEXT 23

TEXT

namucih panca-dasabhih
svarna-punkhair mahesubhih
ahatya vyanadat sankhye
satoya iva toyadah

SYNONYMS

namucih--the demon named Namuci; panca-dasabhih--with fifteen; svarna-punkhaih--with golden feathers attached; maha-isubhih--very powerful arrows; ahatya--piercing; vyanadat--resounded; sankhye--on the battlefield; sa-toyah--bearing water; iva--like; toya-dah--a cloud that delivers rain.

TRANSLATION

Then Namuci, another demon, attacked Indra and injured him with fifteen very powerful golden-feathered arrows, which roared like a cloud full of water.

TEXT 24

TEXT

sarvatah sara-kutena
sakram saratha-sarathim

chadayam asur asurah
pravrt-suryam ivambudah

SYNONYMS

sarvatah--all around; sara-kutena--by a dense shower of arrows; sakram--Indra; sa-ratha--with his chariot; sarathim--and with his chariot driver; chadayam asuh--covered; asurah--all the demons; pravrt--in the rainy season; suryam--the sun; iva--like; ambu-dah--clouds.

TRANSLATION

Other demons covered Indra, along with his chariot and chariot driver, with incessant showers of arrows, just as clouds cover the sun in the rainy season.

TEXT 25

TEXT

alaksyantas tam ativa vihvala
vicukrusur deva-ganah sahanugah
anayakah satru-balena nirjita
vanik-patha bhinna-navo yatharnave

SYNONYMS

alaksyantah--being unable to see; tam--King Indra; ativa--fiercely; vihvalah--bewildered; vicukrusuh--began to lament; deva-ganah--all the demigods; saha-anugah--with their followers; anayakah--without any captain or leader; satru-balena--by the superior power of their enemies; nirjitah--oppressed severely; vanik-pathah--traders; bhinna-navah--whose ship is wrecked; yatha arnave--as in the middle of the ocean.

TRANSLATION

The demigods, being severely oppressed by their enemies and being unable to see Indra on the battlefield, were very anxious. Having no captain or leader, they began lamenting like traders in a wrecked vessel in the midst of the ocean.

PURPORT

From this statement it appears that in the upper planetary system there is shipping and that traders there engage in navigation as their occupational duty. Sometimes, as on this planet, these traders are shipwrecked in the middle of the ocean. It appears that even in the upper planetary system, such calamities occasionally take place. The upper planetary system in the creation of the Lord is certainly not vacant or devoid of living entities. From Srimad-Bhagavatam we understand that every planet is full of living entities, just as earth is. There is no reason to accept that on other planetary systems there are no living beings.

TEXT 26

TEXT

tatas turasad isu-baddha-panjarad
vinirgatah sasva-ratha-dhvajagranih
babhau disah kham prthivim ca rocayan
sva-tejasa surya iva ksapatyaye

SYNONYMS

tatah--thereafter; turasad--another name of Indra; isu-baddha-panjarat--from the cage of the network of arrows; vinirgatah--being released; sa--with; asva--horses; ratha--chariot; dhvaja--flag; agranih--and chariot driver; babhau--became; disah--all directions; kham--the sky; prthivim--the earth; ca--and; rocayan--pleasing everywhere; sva-tejasa--by his personal effulgence; suryah--the sun; iva--like; ksapa-atyaye--at the end of night.

TRANSLATION

Thereafter, Indra released himself from the cage of the network of arrows. Appearing with his chariot, flag, horses and chariot driver and thus pleasing the sky, the earth and all directions, he shone effulgently like the sun at the end of night. Indra was bright and beautiful in the vision of everyone.

TEXT 27

TEXT

niriksyā prtānam devah
parair abhyarditam rane
udayacchad ripum hantum
vajram vajra-dharo rusa

SYNONYMS

niriksyā--after observing; prtānam--his own soldiers; devah--the demigod Indra; parair--by the enemies; abhyarditam--put into great difficulties or oppressed; rane--in the battlefield; udayacchat--took up; ripum--the enemies; hantum--to kill; vajram--the thunderbolt; vajra-dharah--the carrier of the thunderbolt; rusa--in great anger.

TRANSLATION

When Indra, who is known as Vajra-dhara, the carrier of the thunderbolt, saw his own soldiers so oppressed by the enemies on the battlefield, he became very angry. Thus he took up his thunderbolt to kill the enemies.

TEXT 28

TEXT

sa tenaivasta-dharena
sirasi bala-pakayoh
jnatinam pasyatam rajan
jahara janayan bhayam

SYNONYMS

sah--he (Indra); tena--by that; eva--indeed; asta-dharena--by the thunderbolt; sirasi--the two heads; bala-pakayoh--of the two demons known as Bala and Paka; jnatinam pasyatam--while their relatives and soldiers were watching; rajan--O King; jahara--(Indra) cut off; janayan--creating; bhayam--fear (among them).

TRANSLATION

O King Pariksit, King Indra used his thunderbolt to cut off the heads of both Bala and Paka in the presence of all their relatives and followers. In this way he created a very fearful atmosphere on the battlefield.

TEXT 29

TEXT

namucis tad-vadham drstva
sokamarsa-rusanvitah
jighamsur indram nrpate
cakara paramodyamam

SYNONYMS

namucih--the demon Namuci; tat--of those two demons; vadham--the massacre; drstva--after seeing; soka-amarsa--lamentation and grief; rusanvitah--being very angry at this; jighamsuh--wanted to kill; indram--King Indra; nr-pate--O Maharaja Pariksit; cakara--made; parama--a great; udyamam--endeavor.

TRANSLATION

O King, when Namuci, another demon, saw the killing of both Bala and Paka, he was full of grief and lamentation. Thus he angrily made a great attempt to kill Indra.

TEXT 30

TEXT

asmasaramayam sulam
ghantavad dhema-bhusanam
pragrhyabhyadravat kruddho
hato 'siti vitarjayan
prahinod deva-rajaya
ninadan mrga-rad iva

SYNONYMS

asmasara-mayam--made of steel; sulam--a spear; ghanta-vat--bound with bells; hema-bhusanam--decorated with ornaments of gold; pragrhya--taking in his hand; abhyadravat--forcefully went; kruddhah--in an angry mood; hatah asi iti--now you are killed; vitarjayan--roaring like that; prahinot--struck; deva-rajaya--unto King Indra; ninadan--resounding; mrga-rat--a lion; iva--like.

TRANSLATION

Being angry and roaring like a lion, the demon Namuci took up a steel spear, which was bound with bells and decorated with ornaments of gold. He loudly cried, "Now you are killed!" Thus coming before Indra to kill him, Namuci released his weapon.

TEXT 31

TEXT

tadapatad gagana-tale maha-javam
vicicchide harir isubhih sahasradha
tam ahanan nrpa kulisena kandhare
rusanvitas tridasa-patih siro haran

SYNONYMS

tada--at that time; apatat--falling like a meteor; gagana-tale--beneath the sky or on the ground; maha-javam--extremely powerful; vicicchide--cut to pieces; harih--Indra; isubhih--by his arrows; sahasradha--into thousands of pieces; tam--that Namuci; ahanat--struck; nrpa--O King; kulisena--with his thunderbolt; kandhare--on the shoulder; rusa-anvitah--being very angry; tridasa-patih--Indra, the King of the demigods; sirah--the head; haran--to separate.

TRANSLATION

O King, when Indra, King of heaven, saw this very powerful spear falling toward the ground like a blazing meteor, he immediately cut it to pieces with his arrows. Then, being very angry, he struck Namuci's shoulder with his thunderbolt to cut off Namuci's head.

TEXT 32

TEXT

na tasya hi tvacam api vajra urjito
bibheda yah sura-patinaujaseritah
tad adbhutam param ativirya-vrtra-bhit
tiraskrto namuci-sirodhara-tvaca

SYNONYMS

na--not; tasya--of him (Namuci); hi--indeed; tvacam api--even the skin; vajrah--the thunderbolt; urjitah--very powerful; bibheda--could pierce; yah--the weapon which; sura-patina--by the king of the demigods; ojasa--very forcefully; iritah--had been released; tat--therefore; adbhutam param--it was extraordinarily wonderful; ativirya-vrtra-bhit--so powerful that it could pierce the body of the very powerful Vrtrasura; tiraskrtah--(now in the future) which had been repelled; namuci-sirodhara-tvaca--by the skin of Namuci's neck.

TRANSLATION

Although King Indra hurled his thunderbolt at Namuci with great force, it could not even pierce his skin. It is very wonderful that the famed thunderbolt that had pierced the body of Vrtrasura could not even slightly injure the skin of Namuci's neck.

TEXT 33

TEXT

tasmad indro 'bibhec chatror
vajrah pratihato yatah
kim idam daiva-yogena
bhutam loka-vimohanam

SYNONYMS

tasmat--therefore; indrah--the King of heaven; abibhet--became very fearful; satroh--from the enemy (Namuci); vajrah--the thunderbolt; pratihatah--was unable to hit and returned; yatah--because; kim idam--what is this; daiva-yogena--by some superior force; bhutam--it has happened; loka-vimohanam--so wonderful to the people in general.

TRANSLATION

When Indra saw the thunderbolt return from the enemy, he was very much afraid. He began to wonder whether this had happened because of some miraculous superior power.

PURPORT

Indra's thunderbolt is invincible, and therefore when Indra saw that it had returned without doing any injury to Namuci, he was certainly very much afraid.

TEXT 34

TEXT

yena me purvam adrinam
paksa-cchedah prajatyaye
krto nivisatam bharaiah
patattraih patatam bhuvi

SYNONYMS

yena--by the same thunderbolt; me--by me; purvam--formerly; adrinam--of the mountains; paksa-cchedah--the cutting of the wings; praja-atyaye--when there was killing of the people in general; krtah--was done; nivisatam--of those mountains which entered; bharaiah--by the great weight; patattraih--by wings; patatam--falling; bhuvi--on the ground.

TRANSLATION

Indra thought: Formerly, when many mountains flying in the sky with wings would fall to the ground and kill people, I cut their wings with this same thunderbolt.

TEXT 35

TEXT

tapah-samayam tvastram
vrtro yena vipatitah

anye capi balopetah
sarvastrair aksata-tvacah

SYNONYMS

tapah--austerities; sara-mayam--greatly powerful; tvastram--performed by Tvasta; vrtrah--Vrtrasura; yena--by which; vipatitah--was killed; anye--others; ca--also; api--indeed; bala-upetah--very powerful persons; sarva--all kinds; astraih--by weapons; aksata--without being injured; tvacah--their skin.

TRANSLATION

Vrtrasura was the essence of the austerities undergone by Tvasta, yet the thunderbolt killed him. Indeed, not only he but also many other stalwart heroes, whose very skin could not be injured even by all kinds of weapons, were killed by the same thunderbolt.

TEXT 36

TEXT

so 'yam pratihato vajro
maya mukto 'sure 'lpake
naham tad adade dandam
brahma-tejo 'py akaranam

SYNONYMS

sah ayam--therefore, this thunderbolt; pratihatah--repelled; vajrah--thunderbolt; maya--by me; muktah--released; asure--unto that demon; alpake--less important; na--not; aham--I; tat--that; adade--hold; dandam--it is now just like a rod; brahma-tejah--as powerful as a brahmastra; api--although; akaranam--now it is useless.

TRANSLATION

But now, although the same thunderbolt has been released against a less important demon, it has been ineffectual. Therefore, although it was as good as a brahmastra, it has now become useless like an ordinary rod. I shall therefore hold it no longer.

TEXT 37

TEXT

iti sakram visidantam
aha vag asaririni
nayam suskair atho nardrair
vadham arhati danavah

SYNONYMS

iti--in this way; sakram--unto Indra; visidantam--lamenting; aha--spoke; vak--a voice; asaririni--without any body, or from the sky; na--not; ayam--this; suskaih--by anything dry; atho--also; na--nor; ardraih--by anything moist; vadham--annihilation; arhati--is befitting; danavah--this demon (Namuci).

TRANSLATION

Sukadeva Gosvami continued: While the morose Indra was lamenting in this way, an ominous, unembodied voice said from the sky, "This demon Namuci is not to be annihilated by anything dry or moist."

TEXT 38

TEXT

mayasmai yad varo datto
mrtyur naivardra-suskayoh
ato 'nyas cintanias te
upayo maghavan ripoh

SYNONYMS

maya--by me; asma--unto him; yat--because; varah--a benediction; dattah--has been granted; mrtyuh--death; na--not; eva--indeed; ardra--by either a moist; suskayoh--or by a dry medium; atah--therefore; anyah--something else, another; cintanias--has to be thought of; te--by you; upayah--means; maghavan--O Indra; ripoh--of your enemy.

TRANSLATION

The voice also said, "O Indra, because I have given this demon the benediction that he will never be killed by any weapon that is dry or moist, you have to think of another way to kill him."

TEXT 39

TEXT

tam daivim giram akarnya
maghavan susamahitah
dhyayan phenam athapasyad
upayam ubhayatmakam

SYNONYMS

tam--that; daivim--ominous; giram--voice; akarnya--after hearing; maghavan--Lord Indra; su-samahitah--becoming very careful; dhyayan--meditating; phenam--appearance of foam; atha--thereafter; apasyat--he saw; upayam--the means; ubhaya-atmakam--simultaneously dry and moist.

TRANSLATION

After hearing the ominous voice, Indra, with great attention, began to meditate on how to kill the demon. He then saw that foam would be the means, for it is neither moist nor dry.

TEXT 40

TEXT

na suskena na cardrena
jahara namuceh sirah

tam tustuvur muni-gana
malyais cavakiran vibhum

SYNONYMS

na--neither; suskena--by dry means; na--nor; ca--also; ardrena--by a moist weapon; jahara--he separated; namuceh--of Namuci; sirah--the head; tam--him (Indra); tustuvuh--satisfied; muni-ganah--all the sages; malyaih--with flower garlands; ca--also; avakiran--covered; vibhum--that great personality.

TRANSLATION

Thus Indra, King of heaven, severed Namuci's head with a weapon of foam, which was neither dry nor moist. Then all the sages satisfied Indra, the exalted personality, by showering flowers and garlands upon him, almost covering him.

PURPORT

In this regard, the sruti-mantras say, apam phenena namuceh sira indro 'darayat: Indra killed Namuci with watery foam, which is neither moist nor dry.

TEXT 41

TEXT

gandharva-mukhyau jagatur
visvvasu-paravasu
deva- Dundubhayo nedur
nartakyo nanrtur muda

SYNONYMS

gandharva-mukhyau--the two chiefs of the Gandharvas; jagatuh--began to sing nice songs; visvvasu--named Visvvasu; paravasu--named Paravasu; deva- Dundubhayah--the kettledrums beaten by the demigods; neduh--made their sound; nartakyah--the dancers known as Apsaras; nanrtuh--began to dance; muda--in great happiness.

TRANSLATION

Visvvasu and Paravasu, the two chiefs of the Gandharvas, sang in great happiness. The kettledrums of the demigods sounded, and the Apsaras danced in jubilation.

TEXT 42

TEXT

anye 'py evam pratidvandvan
vayv-agni-varunadayah
sudayam asur asuran
mrgan kesarino yatha

SYNONYMS

anye--others; api--also; evam--in this way; pratidvandvan--the opposing party of belligerents; vayu--the demigod known as Vayu; agni--the demigod known as Agni; varuna-adayah--the demigod known as Varuna and others; sudayam asuh--began to kill vigorously; asuran--all the demons; mrgan--deer; kesarinah--lions; yatha--just as.

TRANSLATION

Vayu, Agni, Varuna and other demigods began killing the demons who opposed them, just as lions kill deer in a forest.

TEXT 43

TEXT

brahmana presito devan
devarsir narado nrpa
varayam asa vibudhan
drstva danava-sanksayam

SYNONYMS

brahmana--by Lord Brahma; presitah--sent; devan--unto the demigods; deva-rsih--the great sage of the heavenly planets; naradah--Narada Muni; nrpa--O King; varayam asa--forbade; vibudhan--all the demigods; drstva--after seeing; danava-sanksayam--the total annihilation of the demons.

TRANSLATION

O King, when Lord Brahma saw the imminent total annihilation of the demons, he sent a message with Narada, who went before the demigods to make them stop fighting.

TEXT 44

TEXT

sri-narada uvaca
bhavadbhir amrtam praptam
narayana-bhujasrayaih
sriya samedhitah sarva
uparamata vighrahata

SYNONYMS

sri-naradah uvaca--Narada Muni prayed to the demigods; bhavadbhir--by all of you; amrtam--nectar; praptam--has been obtained; narayana--of the Supreme Personality of Godhead; bhujasrayaih--being protected by the arms; sriya--by all fortune; samedhitah--have flourished; sarve--all of you; uparamata--now cease; vighrahata--from this fighting.

TRANSLATION

The great sage Narada said: All of you demigods are protected by the arms of Narayana, the Supreme Personality of Godhead, and by His grace you have gotten the nectar. By the grace of the goddess of fortune, you are glorious in every way. Therefore, please stop this fighting.

TEXT 45

TEXT

sri-suka uvaca
samyamya manyu-samrambham
manayanto muner vacah
upagiyamananucarair
yayuh sarve trivistapam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; samyamyamya--controlling; manyu--of anger; samrambham--the aggravation; manayantah--accepting; muneh vacah--the words of Narada Muni; upagiyamana--being praised; anucaraih--by their followers; yayuh--returned; sarve--all of the demigods; trivistapam--to the heavenly planets.

TRANSLATION

Sri Sukadeva Gosvami said: Accepting the words of Narada, the demigods gave up their anger and stopped fighting. Being praised by their followers, they returned to their heavenly planets.

TEXT 46

TEXT

ye 'vasista rane tasmin
naradanumatena te
balim vipannam adaya
astam girim upagaman

SYNONYMS

ye--some of the demons who; avasistah--remained; rane--in the fight; tasmin--in that; narada-anumatena--by the order of Narada; te--all of them; balim--Maharaja Bali; vipannam--in reverses; adaya--taking; astam--named Asta; girim--to the mountain; upagaman--went.

TRANSLATION

Following the order of Narada Muni, whatever demons remained on the battlefield took Bali Maharaja, who was in a precarious condition, to the hill known as Astagiri.

TEXT 47

TEXT

tatravinastavayavan
vidyamana-sirodharan
usana jivayam asa
samjivanya sva-vidyaya

SYNONYMS

tatra--on that hill; avinasta-avayavan--the demons who had been killed but whose bodily parts had not been lost; vidyamana-sirodharan--whose heads were still existing on their bodies; usannah--Sukracarya; jivayam asa--brought to life; samjivanya--by the Samjivani mantra; sva-vidyaya--by his own achievement.

TRANSLATION

There, on that hill, Sukracarya brought to life all the dead demoniac soldiers who had not lost their heads, trunks and limbs. He achieved this by his own mantra, known as Samjivani.

TEXT 48

TEXT

balis cosanasa sprstah
pratyapannendriya-smrtih
parajito 'pi nakhidyal
loka-tattva-vicaksanah

SYNONYMS

balih--Maharaja Bali; ca--also; usanasa--by Sukracarya; sprstah--being touched; pratyapanna--was brought back; indriya-smrtih--realization of the actions of the senses and memory; parajitah--he was defeated; api--although; na akhidyat--he did not lament; loka-tattva-vicaksanah--because he was very experienced in universal affairs.

TRANSLATION

Bali Maharaja was very experienced in universal affairs. When he regained his senses and memory by the grace of Sukracarya, he could understand everything that had happened. Therefore, although he had been defeated, he did not lament.

PURPORT

It is significant that Bali Maharaja is here said to be very experienced. Although defeated, he was not at all sorry, for he knew that nothing can take place without the sanction of the Supreme Personality of Godhead. Since he was a devotee, he accepted his defeat without lamentation. As stated by the Supreme Personality of Godhead in Bhagavad-gita (2.47), karmany evadhikaras te ma phalesu kadacana. Everyone in Krsna consciousness should execute his duty, without regard for victory or defeat. One must execute his duty as ordered by Krsna or His representative, the spiritual master. Anukulyena krsnanusilanam bhaktir uttama. In first-class devotional service, one always abides by the orders and will of Krsna. Thus end the Bhaktivedanta purports of the Eighth Canto, Eleventh Chapter, of the Srimad-Bhagavatam, entitled "King Indra Annihilates the Demons."

Chapter Twelve

The Mohini-murti Incarnation Bewilders Lord Siva

This chapter describes how Lord Siva was bewildered upon seeing the beautiful Mohini-murti incarnation of the Supreme Personality of Godhead and how he later came to his senses. When Lord Siva heard about the

pastimes performed by the Supreme Personality of Godhead, Hari, in the form of an attractive woman, he mounted his bull and went to see the Lord. Accompanied by his wife, Uma, and his servants, the bhuta-gana, or ghosts, he approached the lotus feet of the Lord. Lord Siva offered obeisances to the Supreme Lord as the all-pervading Lord, the universal form, the supreme controller of creation, the Supersoul, the resting place for everyone, and the completely independent cause of all causes. Thus he offered prayers giving truthful descriptions of the Lord. Then he expressed his desire. The Supreme Personality of Godhead is very kind to His devotees. Therefore, to fulfill the desire of His devotee Lord Siva, He expanded His energy and manifested Himself in the form of a very beautiful and attractive woman. Upon seeing this form, even Lord Siva was captivated. Later, by the grace of the Lord, he controlled himself. This demonstrates that by the power of the Lord's external energy, everyone is captivated by the form of woman in this material world. Again, however, by the grace of the Supreme Personality of Godhead, one can overcome the influence of maya. This was evinced by Lord Siva, the topmost devotee of the Lord. First he was captivated, but later, by the grace of the Lord, he restrained himself. It is declared in this connection that only a pure devotee can restrain himself from the attractive feature of maya. Otherwise, once a living entity is trapped by the external feature of maya, he cannot overcome it. After Lord Siva was graced by the Supreme Lord, he circumambulated the Lord along with his wife, Bhavani, and his companions, the ghosts. Then he left for his own abode. Sukadeva Gosvami concludes this chapter by describing the transcendental qualities of Uttamasloka, the Supreme Personality of Godhead, and by declaring that one can glorify the Lord by nine kinds of devotional service, beginning with sravanam kirtanam

TEXTS 1-2

TEXT

sri-badarayanir uvaca
 vrsa-dhvajo nisamyedam
 yosid-rupena danavan
 mohayitva sura-ganan
 harih somam apayayat

vrsam aruhya girisah
 sarva-bhuta-ganair vrtah
 saha devya yayau drastum
 yatraste madhusudanah

SYNONYMS

sri-badarayanir uvaca--Sri Sukadeva Gosvami said; vrsa-dhvajah--Lord Siva, who is carried by a bull; nisamya--hearing; idam--this (news); yosit-rupena--by assuming the form of a woman; danavan--the demons; mohayitva--enchanting; sura-ganan--unto the demigods; harih--the Supreme Personality of Godhead; somam--nectar; apayayat--caused to drink; vrsam--the bull; aruhya--mounting; girisah--Lord Siva; sarva--all; bhuta-ganaih--by the ghosts; vrtah--surrounded; saha devya--with Uma; yayau--went; drastum--to see; yatra--where; aste--stays; madhusudanah--Lord Visnu.

TRANSLATION

Sukadeva Gosvami said: The Supreme Personality of Godhead, Hari, in the form of a woman, captivated the demons and enabled the demigods to drink the nectar. After hearing of these pastimes, Lord Siva, who is carried by a bull, went to the place where Madhusudana, the Lord, resides. Accompanied by his wife, Uma, and surrounded by his companions, the ghosts, Lord Siva went there to see the Lord's form as a woman.

TEXT 3

TEXT

sabhajito bhagavata
sadaram somaya bhavah
supavista uvacedam
pratipujya smayan harim

SYNONYMS

sabhajitah--well received; bhagavata--by the Supreme Personality of Godhead, Visnu; sa-adaram--with great respect (as befitting Lord Siva); sa-umaya--with Uma; bhavah--Lord Sambhu (Lord Siva); su-upavistah--being comfortably situated; uvaca--said; idam--this; pratipujya--offering respect; smayan--smiling; harim--unto the Lord.

TRANSLATION

The Supreme Personality of Godhead welcomed Lord Siva and Uma with great respect, and after being seated comfortably, Lord Siva duly worshiped the Lord and smilingly spoke as follows.

TEXT 4

TEXT

sri-mahadeva uvaca
deva-deva jagad-vyapin
jagad-isa jagan-maya
sarvesam api bhavanam
tvam atma hetur isvarah

SYNONYMS

sri-mahadevah uvaca--Lord Siva (Mahadeva) said; deva-deva--O best demigod among the demigods; jagat-vyapin--O all-pervading Lord; jagad-isa--O master of the universe; jagat-maya--O my Lord, who are transformed by Your energy into this creation; sarvesam api--all kinds of; bhavanam--situations; tvam--You; atma--the moving force; hetuh--because of this; isvarah--the Supreme Lord, Paramesvara.

TRANSLATION

Lord Mahadeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of everything. You are not material. Indeed, You are the Supersoul or supreme living force of everything. Therefore, You are Paramesvara, the supreme controller of all controllers.

PURPORT

The Supreme Personality of Godhead, Visnu, resides within the material world as the sattva-guna-avatara. Lord Siva is the tamo-guna-avatara, and Lord Brahma is the rajo-guna-avatara, but although Lord Visnu is among them, He is not in the same category. Lord Visnu is deva-deva, the chief of all the demigods. Since Lord Siva is in this material world, the energy of the Supreme Lord, Visnu, includes Lord Siva. Lord Visnu is therefore called jagad-vyapi, "the all-pervading Lord." Lord Siva is sometimes called Mahesvara, and so people think that Lord Siva is everything. But here Lord Siva addresses Lord Visnu as Jagad-isa, "the master of the universe." Lord Siva is sometimes called Visvesvara, but here he addresses Lord Visnu as Jagan-maya, indicating that even Visvesvara is under Lord Visnu's control. Lord Visnu is the master of the spiritual world, yet He controls the material world also, as stated in Bhagavad-gita (mayadhyaksena prakrtih suyate sacaracaram). Lord Brahma and Lord Siva are also sometimes called isvara, but the supreme isvara is Lord Visnu, Lord Krsna. As stated in Brahma-samhita, isvarah paramah krsnah: the Supreme Lord is Krsna, Lord Visnu. Everything in existence works in proper order because of Lord Visnu. Andantara-stha-paramanucayantara-stham. Even paramanu, the small atoms, work because of Lord Visnu's presence within them.

TEXT 5

TEXT

ady-antav asya yan madhyam
idam anyad aham bahih
yato 'vyayasya naitani
tat satyam brahma cid bhavan

SYNONYMS

adi--the beginning; antau--and the end; asya--of this manifested cosmos or of anything material or visible; yat--that which; madhyam--between the beginning and the end, the sustenance; idam--this cosmic manifestation; anyat--anything other than You; aham--the wrong mental conception; bahih--outside of You; yatah--because of; avyayasya--the inexhaustible; na--not; etani--all these differences; tat--that; satyam--the Absolute Truth; brahma--the Supreme; cit--spiritual; bhavan--Your Lordship.

TRANSLATION

The manifest, the unmanifest, false ego and the beginning, maintenance and annihilation of this cosmic manifestation all come from You, the Supreme Personality of Godhead. But because You are the Absolute Truth, the supreme absolute spirit soul, the Supreme Brahman, such changes as birth, death and sustenance do not exist in You.

PURPORT

According to the Vedic mantras, yato va imani bhutani jayante: everything is an emanation of the Supreme Personality of Godhead. As stated by the Lord Himself in Bhagavad-gita (7.4):

bhumir apo 'nalo vayuh

kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies." In other words, the ingredients of the cosmic manifestation also consist of the energy of the Supreme Personality of Godhead. This does not mean, however, that because the ingredients come from Him, He is no longer complete. purnasya purnam adaya purnam evavasisyate: "Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." Thus the Lord is called avyaya, inexhaustible. Unless we accept the Absolute Truth as acintya-bhedabheda, simultaneously one and different, we cannot have a clear conception of the Absolute Truth. The Lord is the root of everything. Aham adir hi devanam: He is the original cause of all the devas, or demigods. Aham sarvasya prabhavah: everything emanates from Him. In all cases--nominative, objective, positive, negative and so on--whatever we may conceive of in this entire cosmic manifestation is in fact the Supreme Lord. For Him there are no such distinctions as "this is mine, and this belongs to someone else," because He is everything. He is therefore called avyaya--changeless and inexhaustible. Because the Supreme Lord is avyaya, He is the Absolute Truth, the fully spiritual Supreme Brahman.

TEXT 6

TEXT

tavaiva caranambhojam
sreyas-kama nirasisah
visrjyobhayatah sangam
munayah samupasate

SYNONYMS

tava--Your; eva--indeed; carana-ambhojam--lotus feet; sreyah-kamah--persons desiring the ultimate auspiciousness, the ultimate goal of life; nirasisah--without material desire; visrjya--giving up; ubhayatah--in this life and the next; sangam--attachment; munayah--great sages; samupasate--worship.

TRANSLATION

Pure devotees or great saintly persons who desire to achieve the highest goal in life and who are completely free from all material desires for sense gratification engage constantly in the transcendental service of Your lotus feet.

PURPORT

One is in the material world when he thinks, "I am this body, and everything with reference to my body is mine." Ato grha-ksetra-sutapta-vittair janasya moho 'yam aham mameti. This is the symptom of material life. In the materialistic conception of life, one thinks, "This is my house, this is my land, this is my family, this is my state," and so on. But those who are munayah, saintly persons following in the footsteps of Narada Muni, simply engage in the transcendental loving service of the Lord without any personal desire for sense gratification. Anyabhilasita-

sunyam jnana-karmady-anavrtam. Either in this life or in the next, the only concern of such saintly devotees is to serve the Supreme Personality of Godhead. Thus they are also absolute because they have no other desires. Being freed from the dualities of material desire, they are called sreyas-kamah. In other words, they are not concerned with dharma (religiosity), artha (economic development), or kama (sense gratification). The only concern of such devotees is moksa, liberation. This moksa does not refer to becoming one with the Supreme like the Mayavadi philosophers. Caitanya Mahaprabhu explained that real moksa means taking shelter of the lotus feet of the Personality of Godhead. The Lord clearly explained this fact while instructing Sarvabhauma Bhattacarya. Sarvabhauma Bhattacarya wanted to correct the word mukti-pade in Srimad-Bhagavatam, but Caitanya Mahaprabhu informed him that there is no need to correct any word in Srimad-Bhagavatam. He explained that mukti-pade refers to the lotus feet of the Supreme Personality of Godhead, Visnu, who offers mukti and is therefore called Mukunda. A pure devotee is not concerned with material things. He is not concerned with religiosity, economic development or sense gratification. He is interested only in serving the lotus feet of the Lord.

TEXT 7

TEXT

tvam brahma purnam amrtam vigunam visokam
 ananda-matram avikaram ananyad anyat
 visvasya hetur udaya-sthiti-samyamanam
 atmesvaras ca tad-apeksatayanapeksah

SYNONYMS

tvam--Your Lordship; brahma--the all-pervading Absolute Truth; purnam--fully complete; amrtam--never to be vanquished; vigunam--spiritually situated, free from the material modes of nature; visokam--without lamentation; ananda-matram--always in transcendental bliss; avikaram--changeless; ananyat--separated from everything; anyat--yet You are everything; visvasya--of the cosmic manifestation; hetuh--the cause; udaya--of the beginning; sthiti--maintenance; samyamanam--and of all the directors controlling the various departments of the cosmic manifestation; atma-isvarah--the Supersoul giving direction to everyone; ca--also; tat-apeksataya--everyone depends upon You; anapeksah--always fully independent.

TRANSLATION

My Lord, You are the Supreme Brahman, complete in everything. Being completely spiritual, You are eternal, free from the material modes of nature, and full of transcendental bliss. Indeed, for You there is no question of lamentation. Since You are the supreme cause, the cause of all causes, nothing can exist without You. Yet we are different from You in a relationship of cause and effect, for in one sense the cause and effect are different. You are the original cause of creation, manifestation and annihilation, and You bestow benedictions upon all living entities. Everyone depends upon You for the results of his activities, but You are always independent.

PURPORT

The Supreme Personality of Godhead says in Bhagavad-gita (9.4):

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." This explains the philosophy of simultaneous oneness and difference, known as acintya-bhedabheda. Everything is the Supreme Brahman, the Personality of Godhead, yet the Supreme Person is differently situated from everything. Indeed, because the Lord is differently situated from everything material, He is the Supreme Brahman, the supreme cause, the supreme controller. Isvarah paramah krsnah sac-cid-ananda-vigraha. The Lord is the supreme cause, and His form has nothing to do with the material modes of nature. The devotee prays: "As Your devotee is completely free from all desires, Your Lordship is also completely free from desires. You are fully independent. Although all living entities engage in Your service, You do not depend on the service of anyone. Although this material world is created complete by You, everything depends on Your sanction. As stated in Bhagavad-gita, mattah smrtir jnanam apohanam ca: remembrance, knowledge and forgetfulness come from You. Nothing can be done independently, yet You act independently of the service rendered by Your servants. The living entities depend on Your mercy for liberation, but when You want to give them liberation, You do not depend on anyone else. Indeed, by Your causeless mercy, You can give liberation to anyone. Those who receive Your mercy are called krpasiddha. To reach the platform of perfection takes many, many lives (bahunam janmanam ante jnanavan mam prapadyate). Nonetheless, even without undergoing severe austerities, one can attain perfection by Your mercy. Devotional service should be unmotivated and free from impediments (ahaituky apratihata yayatma suprasidati). This is the position of nirasisah, or freedom from expectations for results. A pure devotee continuously offers transcendental loving service to You, but You may nonetheless offer mercy to anyone, without depending on his service."

TEXT 8

TEXT

ekas tvam eva sad asad dvayam advayam ca
svarnam krtakrtam iveha na vastu-bhedah
ajnanatas tvayi janair vihito vikalpo
yasmad guna-vyatikaro nirupadhikasya

SYNONYMS

ekah--the only one; tvam--Your Lordship; eva--indeed; sat--which is existing, as the effect; asat--which is nonexistent, as the cause; dvayam--both of them; advayam--without duality; ca--and; svarnam--gold; krtakrtam--manufactured into different forms; akrtam--the original source of gold (the gold mine); iva--like; iha--in this world; na--not; vastu-bhedah--difference in the substance; ajnanatah--only because of ignorance; tvayi--unto You; janair--by the general mass of people; vihitah--it should be done; vikalpah--differentiation; yasmad--because of; guna-vyatikarah--free from the differences created by the material modes of nature; nirupadhikasya--without any material designation.

TRANSLATION

My dear Lord, Your Lordship alone is the cause and the effect. Therefore, although You appear to be two, You are the absolute one. As there is no difference between the gold of a golden ornament and the gold in a mine, there is no difference between cause and effect; both of them are the same. Only because of ignorance do people concoct differences and dualities. You are free from material contamination, and since the entire cosmos is caused by You and cannot exist without You, it is an effect of Your transcendental qualities. Thus the conception that Brahman is true and the world false cannot be maintained.

PURPORT

Srila Visvanatha Cakravarti Thakura says that the living entities are representations of the Supreme Personality of Godhead's marginal potency whereas the various bodies accepted by the living entities are products of the material energy. Thus the body is considered material, and the soul is considered spiritual. The origin of them both, however, is the same Supreme Personality of Godhead. As the Lord explains in Bhagavad-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. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." Thus both matter and the living entities are manifestations of energy of the Supreme Lord. Since the energy and the energetic are not different and since the material and marginal energies are both energies of the supreme energetic, the Supreme Lord, ultimately the Supreme Personality of Godhead is everything. In this regard, the example may be given of gold that has not been molded and gold that has been molded into various ornaments. A gold earring and the gold in a mine are different only as cause and effect; otherwise they are the same. The Vedanta-sutra describes that Brahman is the cause of everything. Janmady asya yatah. Everything is born of the Supreme Brahman, from which everything emanates as different energies. None of these energies, therefore, should be considered false. The Mayavadis' differentiation between Brahman and maya is only due to ignorance.

Srimad Viraraghava Acarya, in his Bhagavata-candra-candrika, describes the Vaisnava philosophy as follows. The cosmic manifestation is described as sat and asat, as cit and acit. Matter is acit, and the living force is cit, but their origin is the Supreme Personality of Godhead, in whom there is no difference between matter and spirit. According to this conception, the cosmic manifestation, consisting of both matter and spirit, is not different from the Supreme Personality of Godhead. Idam hi

visvam bhagavan ivetarah: "This cosmic manifestation is also the Supreme Personality of Godhead, although it appears different from Him." In Bhagavad-gita (9.4) the Lord says:

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Thus although someone may say that the Supreme Person is different from the cosmic manifestation, actually He is not. The Lord says, maya tatam idam sarvam: "In My impersonal feature I am spread throughout the world." Therefore, this world is not different from Him. The difference is a difference in names. For example, whether we speak of gold earrings, gold bangles or gold necklaces, ultimately they are all gold. In a similar way, all the different manifestations of matter and spirit are ultimately one in the Supreme Personality of Godhead. ekam evadvitiam brahma. This is the Vedic version (Chandogya Upanisad 6.2.1). There is oneness because everything emanates from the Supreme Brahman. The example already given is that there is no difference between a golden earring and the gold mine as it is. The Vaisesika philosophers, however, because of their Mayavada conception, create differences. They say, brahma satyam jagan mithya: "The Absolute Truth is real, and the cosmic manifestation is false." But why should the jagat be considered mithya? The jagat is an emanation from Brahman. Therefore the jagat is also truth.

Vaisnavas, therefore, do not consider the jagat to be mithya; rather, they regard everything as reality in connection with the Supreme Personality of Godhead.

anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhih parityago
vairagyam phalgu kathyate

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Krsna, one's renunciation is called yuktam vairagyam. Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." (Bhakti-rasamrta-sindhu 1.2.255-256) The jagat should not be rejected as mithya. It is truth, and the truth is realized when everything is engaged in the service of the Lord. A flower accepted for one's sense gratification is material, but when the same flower is offered to the Supreme personality of Godhead by a devotee, it is spiritual. Food taken and cooked for oneself is material, but food cooked for the Supreme Lord is spiritual prasada. This is a question of realization. Actually, everything is given by the Supreme Personality of Godhead, and therefore everything is spiritual, but those who are not advanced in proper knowledge make distinctions because of the interactions of the three modes of material nature. In this regard, Srila Jiva Gosvami says that although the sun is the only light, the sunshine,

which is exhibited in seven colors, and darkness, which is the absence of sunshine, are not different from the sun, for without the existence of the sun such differentiations cannot exist. There may be varied nomenclature because of different conditions, but they are all the sun. The puranas therefore say:

eka-desa-sthityagner
jyotsna vistarini yatha
parasya brahmanah saktis
tathedam akhilam jagat

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe." (Visnu Purana 1.22.53) Materially, we can directly perceive the sunshine spreading itself according to different names and activities, but ultimately the sun is one. Similarly, sarvam khalv idam brahma: everything is an expansion of the Supreme Brahman. Therefore, the Supreme Lord is everything, and He is one without differentiation. There is no existence separate from the Supreme Personality of Godhead.

TEXT 9

TEXT

tvam brahma kecid avayanty uta dharmam eke
eke param sad-asatoh purusam paresam
anye 'vayanti nava-sakti-yutam param tvam
kecin maha-purusam avyayam atma-tantram

SYNONYMS

tvam--You; brahma--the supreme truth, the Absolute Truth, Brahman; kecit--some people, namely the group of Mayavadis known as the Vedantists; avayanti--consider; uta--certainly; dharmam--religion; eke--some others; eke--some others; param--transcendental; sat-asatoh--to both cause and effect; purusam--the Supreme person; paresam--the supreme controller; anye--others; avayanti--describe; nava-sakti-yutam--endowed with nine potencies; param--transcendental; tvam--unto You; kecit--some; maha-purusam--the Supreme Personality of Godhead; avyayam--without loss of energy; atma-tantram--supremely independent.

TRANSLATION

Those who are known as the impersonalist Vedantists regard You as the impersonal Brahman. Others, known as the Mimamsaka philosophers, regard You as religion. The Sankhya philosophers regard You as the transcendental person who is beyond prakrti and purusa and who is the controller of even the demigods. The followers of the codes of devotional service known as the Pancaratras regard You as being endowed with nine different potencies. And the Patanjala philosophers, the followers of Patanjali Muni, regard You as the supreme independent Personality of Godhead, who has no equal or superior.

TEXT 10

TEXT

naham parayur rsayo na marici-mukhya
jananti yad-viracitam khalu sattva-sargah
yan-mayaya musita-cetasa isa daitya-
martyadayah kim uta sasvad-abhadra-vrttah

SYNONYMS

na--neither; aham--I; para-ayuh--that personality who lives for millions and millions of years (Lord Brahma); rsayah--the seven rsis of the seven planets; na--nor; marici-mukhyah--headed by Marici Rsi; jananti--know; yat--by whom (the Supreme Lord); viracitam--this universe, which has been created; khalu--indeed; sattva-sargah--although born in the mode of material goodness; yat-mayaya--by the influence of whose energy; musita-cetasah--their hearts are bewildered; isa--O my Lord; daitya--the demons; martya-adayah--the human beings and others; kim uta--what to speak of; sasvat--always; abhadra-vrttah--influenced by the base qualities of material nature.

TRANSLATION

O my Lord, I, who am considered to be the best of the demigods, and Lord Brahma and the great rsis, headed by Marici, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [rajo-guna and tamo-guna]? How will they know You?

PURPORT

Factually speaking, even those who are situated in the material mode of goodness cannot understand the position of the Supreme Personality of Godhead. What then is to be said of those who are situated in rajo-guna and tamo-guna, the base qualities of material nature? How can we even imagine the Supreme Personality of Godhead? There are so many philosophers trying to understand the Absolute Truth, but since they are situated in the base qualities of material nature and are addicted to so many bad habits, like drinking, meat-eating, illicit sex and gambling, how can they conceive of the Supreme Personality of Godhead? For them it is impossible. For the present day, the pancaratrici-vidhi as enunciated by Narada Muni is the only hope. Srila Rupa Gosvami, therefore, has quoted 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." (Bhakti-rasamrta-sindhu 1.2.101) Those who are very advanced in knowledge and are situated in the mode of goodness follow the Vedic instructions of the sruti and smrti and other religious scriptures, including the pancaratrici-vidhi. Without understanding the Supreme Personality of Godhead in this way, one only creates a disturbance. In this age of Kali, so many gurus have sprung up, and because they do not refer to the sruti-smrti-puranadi-pancaratrica-vidhi, they are creating a great disturbance in the world in regard to

understanding the Absolute Truth. However, those who follow the pancaratrīki-vidhi under the guidance of a proper spiritual master can understand the Absolute Truth. It is said, pancaratrasya kṛtsnasya vakta tu bhagavan svayam: the pancaratra system is spoken by the Supreme Personality of Godhead, just like Bhagavad-gīta. Vasudeva-sarana vidur anjasaiva: the truth can be understood only by one who has taken shelter of the lotus feet of Vasudeva.

bahunam janmanam ante
jñānavan 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." (Bg. 7.19) Only those who have surrendered to the lotus feet of Vasudeva can understand the Absolute Truth.

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairāgyam
jñānam ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Sri Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (Bhag. 1.2.7) Therefore, Vasudeva, Bhagavan Sri Kṛṣṇa, personally teaches in Bhagavad-gīta:

sarva-dharmān parityajya
mam ekam saranam vraja

"Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66)

bhaktiā mam abhijanati
yavan yas casmi tattvatah

"One can understand the Supreme Personality as He is only by devotional service." (Bg. 18.55) The Supreme Personality of Godhead is not properly understood even by Lord Śiva or Lord Brahma, what to speak of others, but He can be understood by the process of bhakti-yoga.

mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam
yatha jñasyasi tac chrnu

(Bg. 7.1)

If one practices bhakti-yoga by taking shelter of Vasudeva, Kṛṣṇa, simply by hearing Vasudeva speak about Himself, one can understand everything about Him. Indeed, one can understand Him completely (samagram).

TEXT 11

TEXT

sa tvam samihitam adah sthiti-janma-nasam
bhutehitam ca jagato bhava-bandha-moksau
vayur yatha visati kham ca caracarakhyam
sarvam tad-atmakatayavagamo 'varuntse

SYNONYMS

sah--Your Lordship; tvam--the Supreme Personality of Godhead;
samihitam--which has been created (by You); adah--of this material cosmic
manifestation; sthiti-janma-nasam--creation, maintenance and
annihilation; bhuta--of the living entities; ihitam ca--and the different
activities or endeavors; jagatah--of the whole world; bhava-bandha-
moksau--in being implicated and being liberated from material
complications; vayuh--the air; yatha--as; visati--enters; kham--in the
vast sky; ca--and; cara-acara-akhyam--and everything, moving and
nonmoving; sarvam--everything; tat--that; atmakataya--because of Your
presence; avagamah--everything is known to You; avaruntse--You are all-
pervading and therefore know everything.

TRANSLATION

My Lord, You are the supreme knowledge personified. You know
everything about this creation and its beginning, maintenance and
annihilation, and You know all the endeavors made by the living entities,
by which they are either implicated in this material world or liberated
from it. As the air enters the vast sky and also enters the bodies of all
moving and nonmoving entities, You are present everywhere, and therefore
You are the knower of all.

PURPORT

As stated in the Brahma-samhita:

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 by one of His
plenary portions enters the existence of every universe and every atomic
particle and thus manifests His infinite energy unlimitedly throughout
the material creation." (Brahma-samhita 5.35)

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who resides in His own realm,
Goloka, with Radha, who resembles His own spiritual figure and who
embodies the ecstatic potency [hladini]. Their companions are Her
confidantes, who embody extensions of Her bodily form and who are imbued
and permeated with ever-blissful spiritual rasa." (Brahma-samhita 5.37)

Although Govinda is always present in His abode (goloka eva nivasati),
He is simultaneously present everywhere. Nothing is unknown to Him, and
nothing can be hidden from Him. The example given here compares the Lord

to the air, which is within the vast sky and within every body but still is different from everything.

TEXT 12

TEXT

avatahaya maya drsta
ramamanasya te gunaih
so 'ham tad drastum icchami
yat te yosit-vapur dhrtam

SYNONYMS

avatahaya--incarnations; maya--by me; drstah--have been seen; ramamanasya--while You demonstrate Your various pastimes; te--of You; gunaih--by the manifestations of transcendental qualities; sah--Lord Siva; aham--I; tat--that incarnation; drastum icchami--wish to see; yat--which; te--of You; yosit-vapuh--the body of a woman; dhrtam--was accepted.

TRANSLATION

My Lord, I have seen all kinds of incarnations You have exhibited by Your transcendental qualities, and now that You have appeared as a beautiful young woman, I wish to see that form of Your Lordship.

PURPORT

When Lord Siva approached Lord Visnu, Lord Visnu inquired about the purpose for Lord Siva's coming there. Now Lord Siva discloses his desire. He wanted to see the recent incarnation of Mohini-murti, which Lord Visnu had assumed to distribute the nectar generated from the churning of the ocean of milk.

TEXT 13

TEXT

yena sammohita daityah
payitas camrtam surah
tad didrksava ayatah
param kautuhalam hi nah

SYNONYMS

yena--by such an incarnation; sammohitah--were captivated; daityah--the demons; payitah--were fed; ca--also; amrtam--nectar; surah--the demigods; tat--that form; didrksava--desiring to see; ayatah--we have come here; param--very much; kautuhalam--great eagerness; hi--indeed; nah--of ourselves.

TRANSLATION

My Lord, we have come here desiring to see that form of Your Lordship which You showed to the demons to captivate them completely and in this way enable the demigods to drink nectar. I am very eager to see that form.

TEXT 14

TEXT

sri-suka uvaca
evam abhyarthito visnur
bhagavan sula-panina
prahasya bhava-gambhiram
girisam pratyabhasata

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--in this way; abhyarthitah--being requested; visnuh bhagavan--Lord Visnu, the Supreme Personality of Godhead; sula-panina--by Lord Siva, who carries a trident in his hand; prahasya--laughing; bhava-gambhiram--with serious gravity; girisam--unto Lord Siva; pratyabhasata--replied.

TRANSLATION

Sukadeva Gosvami said: When Lord Visnu was thus requested by Lord Siva, who carries a trident in his hand, He smiled with gravity and replied to Lord Siva as follows.

PURPORT

The Supreme Personality of Godhead, Visnu, is known as Yogesvara. Yatra yogesvarah krsnah. Mystic yogis want to acquire some power by practicing the yoga system, but Krsna, the Supreme Personality of Godhead, is known as the Supreme Lord of all mystic power. Lord Siva wanted to see the Mohini-murti, which was captivating the entire world, and Lord Visnu was gravely thinking of how to captivate Lord Siva also. Therefore the word bhava-gambhiram is used here. The illusory, material energy is represented by Durgadevi, who is the wife of Girisa, or Lord Siva. Durgadevi could not captivate Lord Siva's mind, but now that Lord Siva wanted to see Lord Visnu's feminine form, Lord Visnu, by His mystic power, would assume a form that would captivate even Lord Siva. Therefore Lord Visnu was grave and at the same time was smiling.

TEXT 15

TEXT

sri-bhagavan uvaca
kautuhalaya daityanam
yosit-veso maya dhrtah
pasyata sura-karyani
gate piyusa-bhajane

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; kautuhalaya--for the bewildering; daityanam--of the demons; yosit-vesah--the form of a beautiful woman; maya--by Me; dhrtah--assumed; pasyata--seeing that it is necessary for Me; sura-karyani--for executing the interests of the demigods; gate--having been taken away; piyusa-bhajane--the jug of nectar.

TRANSLATION

The Supreme Personality of Godhead said: When the demons took away the jug of nectar, I assumed the form of a beautiful woman to bewilder them by directly cheating them and thus to act in the interest of the demigods.

PURPORT

When the Supreme Personality of Godhead assumed the form of the beautiful woman Mohini-murti, the demons were certainly captivated, but the demigods present were not. In other words, those who maintain a demoniac mentality are bewildered by the beauty of a woman, but those who are advanced in Krsna consciousness, or even those on the platform of goodness, are not bewildered. The Supreme Personality of Godhead knew that because Lord Siva is not an ordinary person, he cannot be bewildered even by the most beautiful woman. Cupid himself tried to invoke Lord Siva's lusty desires in the presence of Parvati, but Lord Siva was never agitated. Rather, the blazing fire from Lord Siva's eyes turned Cupid to ashes. Therefore, Lord Visnu had to think twice about what kind of beautiful form would bewilder even Lord Siva. Consequently He was smiling gravely, as stated in the previous verse (prahasya bhava-gambhiram). A beautiful woman generally cannot induce Lord Siva to be lusty, but Lord Visnu was considering whether there was any form of woman who could enchant him.

TEXT 16

TEXT

tat te 'ham darsayisyami
didrksoh sura-sattama
kaminam bahu mantavyam
sankalpa-prabhavodayam

SYNONYMS

tat--that; te--unto you; aham--I; darsayisyami--shall show; didrksoh--desirous of seeing; sura-sattama--O best of the demigods; kaminam--of persons who are very lusty; bahu--very much; mantavyam--an object of adoration; sankalpa--lusty desires; prabhava-udayam--causing to be strongly aroused.

TRANSLATION

O best of the demigods, I shall now show you My form that is very much appreciated by those who are lusty. Since you want to see that form, I shall reveal it in your presence.

PURPORT

Lord Siva's desiring to see Lord Visnu reveal the most attractive and beautiful form of a woman was certainly a joking affair. Lord Siva knew that he could not be agitated by any so-called beautiful woman. "The Daityas may have been bewildered," he thought, "but since even the demigods could not be agitated, what to speak of me, who am the best of all the demigods?" However, because Lord Siva wanted to see Lord Visnu's

form as a woman, Lord Visnu decided to impersonate a woman and show him a form that would immediately put him in an ocean of lusty desires. In effect, therefore, Lord Visnu told Lord Siva, "I will show you My form as a woman, and if you become agitated by lusty desires, do not blame Me." The attractive features of a woman are appreciated by those who are affected by lusty desires, but those who are above such desires, who are on the platform of Krsna consciousness, are very difficult to bewilder. Nonetheless, by the supreme desire of the Personality of Godhead, everything can be done. This was to be a test of whether Lord Siva could remain unagitated.

TEXT 17

TEXT

sri-suka uvaca
iti bruvano bhagavams
tatraivantaradhiyata
sarvatas carayams caksur
bhava aste sahomaya

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; bruvanah--while speaking; bhagavan--Lord Visnu, the Supreme Personality of Godhead; tatra--there; eva--immediately; antaradhiyata--disappeared from the vision of Lord Siva and his associates; sarvatah--everywhere; carayan--moving; caksuh--the eyes; bhavah--Lord Siva; aste--remained; saha-umaya--with his wife, Uma.

TRANSLATION

Sukadeva Gosvami continued: After speaking in this way, the Supreme Personality of Godhead, Visnu, immediately disappeared, and Lord Siva remained there with Uma, looking for Him all around with moving eyes.

TEXT 18

TEXT

tato dadarsopavane vara-striyam
vicitra-pusparuna-pallava-drume
vikridatim kanduka-lilaya lasad-
dukula-paryasta-nitamba-mekhalam

SYNONYMS

tatah--thereafter; dadarsa--Lord Siva saw; upavane--in a nice forest; vara-striyam--a very beautiful woman; vicitra--of many varieties; puspa--flowers; aruna--pink; pallava--leaves; drume--in the midst of the trees; vikridatim--engaged in playing; kanduka--with a ball; lilaya--by pastimes of playing; lasat--shining; dukula--by a sari; paryasta--covered; nitamba--on her hips; mekhalam--dressed with a belt.

TRANSLATION

Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and varieties of flowers, Lord Siva saw a beautiful woman playing

with a ball. Her hips were covered with a shining sari and ornamented with a belt.

TEXT 19

TEXT

avartanodvartana-kampita-stana-
prakrsta-haroru-bharaih pade pade
prabhajyamanam iva madhyatas calat-
pada-pravalam nayatim tatas tatah

SYNONYMS

avartana--by the falling down; udvartana--and springing up; kampita--trembling; stana--of the two breasts; prakrsta--beautiful; hara--and of garlands; uru-bharaih--because of the heavy load; pade pade--at every step; prabhajyamanam iva--as if breaking; madhyatah--in the middle portion of the body; calat--moving like that; pada-pravalam--feet reddish like coral; nayatim--moving; tatah tatah--here and there.

TRANSLATION

Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there.

TEXT 20

TEXT

diksu bhramat-kanduka-capalair bhramam
prodvigna-tarayata-lola-locanam
sva-karna-vibhrajita-kundalollasat-
kapola-nilalaka-manditananam

SYNONYMS

diksu--in all directions; bhramat--moving; kanduka--of the ball; capalaih--restlessness; bhramam--now and then; prodvigna--full of anxieties; tara--eyes; ayata--broad; lola--restless; locanam--with such eyes; sva-karna--on Her own two ears; vibhrajita--illuminating; kundala--earrings; ullasat--shining; kapola--cheeks; nila--bluish; alaka--with hair; mandita--was decorated; ananam--face.

TRANSLATION

The woman's face was decorated by broad, beautiful, restless eyes, which moved as the ball bounced here and there from Her hand. The two brilliant earrings on Her ears decorated Her shining cheeks like bluish reflections, and the hair scattered on Her face made Her even more beautiful to see.

TEXT 21

TEXT

slathad dukulam kabarim ca vicyutam
sannahyatim vama-karena valguna
vinighnatim anya-karena kandukam
vimohyantim jagad-atma-mayaya

SYNONYMS

slathat--slipping or slackening; dukulam--the sari; kabarim ca--and the hair on the head; vicyutam--being slackened and scattered; sannahyatim--trying to bind; vama-karena--with the left hand; valguna--very beautifully attractive; vinighnatim--striking; anya-karena--with the right hand; kandukam--the ball; vimohyantim--in this way captivating everyone; jagat--the whole world; atma-mayaya--by the spiritual potency, the internal energy.

TRANSLATION

As She played with the ball, the sari covering Her body became loose, and Her hair scattered. She tried to bind Her hair with Her beautiful left hand, and at the same time She played with the ball by striking it with Her right hand. This was so attractive that the Supreme Lord, by His internal potency, in this way captivated everyone.

PURPORT

In Bhagavad-gita (7.14) it is said, daivi hy esa guna-mayi mama maya duratyaya: the external potency of the Supreme Personality of Godhead is extremely strong. Indeed, everyone is fully captivated by her activities. Lord Sambhu (Siva) was not to be captivated by the external potency, but because Lord Visnu wanted to captivate Him also, He exhibited His internal potency to act the way that His external potency acts to captivate ordinary living entities. Lord Visnu can captivate anyone, even such a strong personality as Lord Sambhu.

TEXT 22

TEXT

tam viksyā deva itī kanduka-lilāyesad-
vridāsphuta-smīta-visrsta-katakṣa-mustah
stri-preksana-pratisamīksana-vihvalatma
natmanam antika umam sva-ganams ca veda

SYNONYMS

tam--Her; viksyā--after observing; devah--Lord Sambhu; itī--in this way; kanduka-lilāya--by playing with the ball; isat--slight; vridā--by bashfulness; asphuta--not very distinct; smīta--with smiling; visrsta--sent; katakṣa-mustah--defeated by the glances; stri-preksana--by glancing at that beautiful woman; pratisamīksana--and by constantly being watched by Her; vihvala-atma--whose mind was agitated; na--not; atmanam--himself; antike--(situated) nearby; umam--his wife, mother Uma; sva-ganan ca--and his associates; veda--Lord Siva could understand.

TRANSLATION

While Lord Siva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Uma, his most beautiful wife, as well as his associates nearby.

PURPORT

The material bondage of this world is that a beautiful woman can captivate a handsome man and that a handsome man can captivate a beautiful woman. Such are the affairs that began when Lord Siva observed the beautiful girl playing with the ball. In such activities, the influence of Cupid is very prominent. As both parties move their eyebrows and glance at one another, their lusty desires increase more and more. Such reciprocations of lusty desire took place between Lord Siva and the beautiful woman, even though Uma and Lord Siva's associates were by Lord Siva's side. Such is the attraction between man and woman in the material world. Lord Siva was supposed to be above all this attraction, but he was victimized by the captivating power of Lord Visnu. Rsabhadeva thus explains the nature of lusty attraction:

pumsah striya mithuni-bhavam etam
taylor mitho hrdaya-granthim ahuh
ato grha-ksetra-sutapta-vittair
janasya moho 'yam aham mameti

"The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' " (Bhag. 5.5.8) When a man and woman exchange feelings of lust, both of them are victimized, and thus they are bound to this material world in various ways.

TEXT 23

TEXT

tasyah karagrat sa tu kanduko yada
gato viduram tam anuvrajat-striyah
vasah sasutram laghu maruto 'harad
bhavasya devasya kilanupasyatah

SYNONYMS

tasyah--of the beautiful woman; kara-agrat--from the hand; sah--that; tu--but; kandukah--the ball; yada--when; gatah--had gone; viduram--far off; tam--that ball; anuvrajat--began to follow; striyah--of that woman; vasah--the covering dress; sa-sutram--with the belt; laghu--because of being very fine; marutah--the breeze; aharat--blew away; bhavasya--while Lord Siva; devasya--the chief demigod; kila--indeed; anupasyatah--was always looking.

TRANSLATION

When the ball leaped from Her hand and fell at a distance, the woman began to follow it, but as Lord Siva observed these activities, a breeze suddenly blew away the fine dress and belt that covered her.

TEXT 24

TEXT

evam tam rucirapangim
darsaniyam manoramam
drstva tasyam manas cakre
visajjantyam bhavah kila

SYNONYMS

evam--in this way; tam--Her; rucira-apangim--possessing all attractive features; darsaniyam--pleasing to see; manoramam--beautifully formed; drstva--seeing; tasyam--upon Her; manas cakre--thought; visajjantyam--to be attracted by him; bhavah--Lord Siva; kila--indeed.

TRANSLATION

Thus Lord Siva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was attracted to him, Lord Siva became very much attracted to Her.

PURPORT

Lord Siva was observing every part of the woman's body, and She was also glancing at him with restless eyes. Thus Siva thought that She was also attracted to him, and now he wanted to touch Her.

TEXT 25

TEXT

tayapahrta-vijnanas
tat-krta-smara-vihvalah
bhavanya api pasyantya
gata-hris tat-padam yayau

SYNONYMS

taya--by Her; apahrta--taken away; vijnanah--good sense; tat-krta--done by Her; smara--by the smiling; vihvalah--having become mad for Her; bhavanyah--while Bhavani, the wife of Lord Siva; api--although; pasyantyah--was seeing all these incidents; gata-hrih--bereft of all shame; tat-padam--to the place where She was situated; yayau--went.

TRANSLATION

Lord Siva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavani he did not hesitate to approach Her.

TEXT 26

TEXT

sa tam ayantam alokya

vivastra vridita bhramam
niliyamana vrksesu
hasanti nanvatisthata

SYNONYMS

sa--that woman; tam--Lord Siva; ayantam--who was coming near; alokya--seeing; vivastra--She was naked; vridita--very bashful; bhramam--so much; niliyamana--was hiding; vrksesu--among the trees; hasanti--smiling; na--not; anvatisthata--stood in one place.

TRANSLATION

The beautiful woman was already naked, and when She saw Lord Siva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place.

TEXT 27

TEXT

tam anvagacchad bhagavan
bhavah pramusitendriyah
kamasya ca vasam nitah
karenum iva yuthapah

SYNONYMS

tam--Her; anvagacchat--followed; bhagavan--Lord Siva; bhavah--known as Bhava; pramusita-indriyah--whose senses were agitated; kamasya--of lusty desires; ca--and; vasam--victimized; nitah--having become; karenum--a female elephant; iva--just as; yuthapah--a male elephant.

TRANSLATION

His senses being agitated, Lord Siva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant.

TEXT 28

TEXT

so 'nuvrajyativegena
grhitvanicchatim striyam
kesa-bandha upaniya
bahubhyam parisasvaje

SYNONYMS

sah--Lord Siva; anuvrajya--following Her; ati-vegena--with great speed; grhitva--catching; anicchatim--although She was not willing to be caught; striyam--the woman; kesa-bandhe--on the cluster of hair; upaniya--dragging Her near; bahubhyam--with his arms; parisasvaje--embraced Her.

TRANSLATION

After following Her with great speed, Lord Siva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms.

TEXTS 29-30

TEXT

sopagudha bhagavata
karina karini yatha
itas tatah prasarpanti
viprakirna-siroruha

atmanam mocayitvanga
surarsabha-bhujantararat
pradravat sa prthu-sroni
maya deva-vinirmita

SYNONYMS

sa--the woman; upagudha--being captured and embraced; bhagavata--by Lord Siva; karina--by a male elephant; karini--a she-elephant; yatha--as; itah tatah--here and there; prasarpanti--swirling like a snake; viprakirna--scattered; siroruha--all the hair on Her head; atmanam--Herself; mocayitva--releasing; anga--O King; sura-rsabha--of the best of the demigods (Lord Siva); bhuj-antararat--from the entanglement in the midst of the arms; pradravat--began to run very fast; sa--She; prthu-sroni--bearing very large hips; maya--internal potency; deva-vinirmita--exhibited by the Supreme Personality of Godhead.

TRANSLATION

Being embraced by Lord Siva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yogamaya presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Siva's arms and ran away.

TEXT 31

TEXT

tasyasau padavim rudro
visnor adbhuta-karmanah
pratyapadyata kamena
vairineva vinirjitah

SYNONYMS

tasya--of He who is the Supreme Lord; asau--Lord Siva; padavim--the place; rudrah--Lord Siva; visnoh--of Lord Visnu; adbhuta-karmanah--of He who acts very wonderfully; pratyapadyata--began to follow; kamena--by lusty desire; vairina iva--as if by an enemy; vinirjitah--being harassed.

TRANSLATION

As if harassed by an enemy in the form of lusty desires, Lord Siva followed the path of Lord Visnu, who acts very wonderfully and who had taken the form of Mohini.

PURPORT

Lord Siva cannot be victimized by maya. Therefore it is to be understood that Lord Siva was being thus harassed by Lord Visnu's internal potency. Lord Visnu can perform many wonderful activities through His various potencies.

parasya saktir vividhaiva sruyate
svabhaviki jnana-bala-kriya ca

(Svetasvatara Upanisad 6.8)

The Supreme Lord has various potencies, by which He can act very efficiently. To do anything expertly, He doesn't even need to contemplate. Since Lord Siva was being harassed by the woman, it is to be understood that this was being done not by a woman but by Lord Visnu Himself.

TEXT 32

TEXT

tasyanudhavato retas
caskandamogha-retasah
susmino yuthapasyeva
vasitam anudhavatah

SYNONYMS

tasya--of him (Lord Siva); anudhavatah--who was following; retah--the semen; caskanda--discharged; amogha-retasah--of that person whose discharge of semen never goes in vain; susminah--mad; yuthapasya--of a male elephant; iva--just like; vasitam--to a female elephant able to conceive pregnancy; anudhavatah--following.

TRANSLATION

Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Siva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain.

TEXT 33

TEXT

yatra yatrapatan mahyam
retas tasya mahatmanah
tani rupyasya hemnas ca
ksetran y asan mahi-pate

SYNONYMS

yatra--wherever; yatra--and wherever; apatat--fell; mahyam--on the surface of the world; retah--the semen; tasya--of him; maha-atmanah--of

the great personality (Lord Siva); tani--all those places; rupyasya--of silver; hemnah--of gold; ca--and; ksetrani--mines; asan--became; mahi-pate--O King.

TRANSLATION

O King, wheresoever on the surface of the globe fell the semen of the great personality of Lord Siva, mines of gold and silver later appeared.

PURPORT

Srila Visvanatha Cakravarti Thakura comments that those who seek gold and silver can worship Lord Siva for material opulences. Lord Siva lives under a bael tree and does not even construct a house in which to dwell, but although he is apparently poverty-stricken, his devotees are sometimes opulently endowed with large quantities of silver and gold. Pariksit Maharaja later asks about this, and Sukadeva Gosvami replies.

TEXT 34

TEXT

sarit-sarahsu sailesu
vanesupavanesu ca
yatra kva casann rsayas
tatra sannihito harah

SYNONYMS

sarit--near the shores of the rivers; sarahsu--and near the lakes; sailesu--near the mountains; vanesu--in the forests; upavanesu--in the gardens or small forests; ca--also; yatra--wherever; kva--anywhere; ca--also; asan--were exiting; rsayah--great sages; tatra--there; sannihitah--was present; harah--Lord Siva.

TRANSLATION

Following Mohini, Lord Siva went everywhere--near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages.

PURPORT

Srila Visvanatha Cakravarti Thakura remarks that Mohini-murti dragged Lord Siva to so many places, especially to where the great sages lived, to instruct the sages that their Lord Siva had become mad for a beautiful woman. Thus although they were all great sages and saintly persons, they should not think themselves free, but should remain extremely cautious about beautiful women. No one should think himself liberated in the presence of a beautiful woman. The sastras enjoin:

matra svasra duhitra va
naviviktasano bhavet
balavan indriya-gramo
vidvamsam api karsati

"One should not stay in a solitary place with a woman, even if she be his mother, sister or daughter, for the senses are so uncontrollably

powerful that in the presence of a woman one may become agitated, even if he is very learned and advanced." (Bhag. 9.19.17)

TEXT 35

TEXT

skanne retasi so 'pasyad
atmanam deva-mayaya
jadikrtam nrpa-srestha
sannyavartata kasmalat

SYNONYMS

skanne--when fully discharged; retasi--the semen; sah--Lord Siva; apasyat--saw; atmanam--his own self; deva-mayaya--by the maya of the Supreme Personality of Godhead; jadikrtam--had become victimized as a fool; nrpa-srestha--O best of kings (Maharaja Pariksit); sannyavartata--restrained himself further; kasmalat--from illusion.

TRANSLATION

O Maharaja Pariksit, best of kings, when Lord Siva had fully discharged semen, he could see how he himself had been victimized by the illusion created by the Supreme Personality of Godhead. Thus he restrained himself from any further maya.

PURPORT

Once one is agitated by lusty desires upon seeing a woman, those desires increase more and more, but when semen is discharged in the act of sex, the lusty desires diminish. The same principle acted upon Lord Siva. He was allured by the beautiful woman Mohini-murti, but when his semen had been fully discharged, he came to his senses and realized how he had been victimized as soon as he saw the woman in the forest. If one is trained to protect his semen by observing celibacy, naturally he is not attracted by the beauty of a woman. If one can remain a brahmacari, he saves himself so much trouble in material existence. Material existence means enjoying the pleasure of sexual intercourse (yan maithunadi-grhamedhi-sukham). If one is educated about sex life and is trained to protect his semen, he is saved from the danger of material existence.

TEXT 36

TEXT

athavagata-mahatmya
atmano jagad-atmanah
aparijneya-viryasya
na mene tad u hadbhutam

SYNONYMS

atha--thus; avagata--being fully convinced about; mahatmyah--the greatness; atmanah--of himself; jagat-atmanah--and of the Supreme Personality of Godhead; aparijneya-viryasya--who has unlimited potency; na--not; mene--did consider; tat--the miraculous activities of the

Supreme Personality of Godhead in bewildering him; u ha--certainly; adbhutam--as wonderful.

TRANSLATION

Thus Lord Siva could understand his position and that of the Supreme Personality of Godhead, who has unlimited potencies. Having reached this understanding, he was not at all surprised by the wonderful way Lord Visnu had acted upon him.

PURPORT

The Supreme Personality of Godhead is known as all-powerful because no one can excel Him in any activity. In Bhagavad-gita (7.7) the Lord says, mattah parataram nanyat kincid asti dhananjaya: "O conqueror of wealth, there is no truth superior to Me." No one can equal the Lord or be greater than Him, for He is the master of everyone. As stated in Caitanya-caritamrta (Adi 5.142), ekale isvara krsna, ara saba bhrtya. The Supreme Personality of Godhead, Krsna, is the only master of everyone, including even Lord Siva, what to speak of others. Lord Siva was already aware of the supreme power of Lord Visnu, but when he was actually put into bewilderment, he felt proud to have such an exalted master.

TEXT 37

TEXT

tam aviklavam avidam
alaksya madhusudanah
uvaca parama-prito
bibhrat svam paurusim tanum

SYNONYMS

tam--him (Lord Siva); aviklavam--without being agitated by the incident that had taken place; avidam--without being ashamed; alaksya--seeing; madhu-sudanah--the Supreme Personality of Godhead, who is known as Madhusudana, the killer of the demon Madhu; uvaca--said; parama-pritah--being very pleased; bibhrat--assuming; svam--His own; paurusim--original; tanum--form.

TRANSLATION

Seeing Lord Siva unagitated and unashamed, Lord Visnu [Madhusudana] was very pleased. Thus He resumed His original form and spoke as follows.

PURPORT

Although Lord Siva was aghast at the potency of Lord Visnu, he did not feel ashamed. Rather, he was proud to be defeated by Lord Visnu. Nothing is hidden from the Supreme Personality of Godhead, for He is in everyone's heart. Indeed, the Lord says in Bhagavad-gita (15.15), sarvasya caham hrdis sannivisto mattah smrtir jnanam apohanam ca: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Whatever happened had taken place under the direction of the Supreme Personality of Godhead, and therefore there was no cause to be sorry or ashamed. Although Lord Siva is never defeated by anyone, when

defeated by Lord Visnu he felt proud that he had such an exalted and powerful master.

TEXT 38

TEXT

sri-bhagavan uvaca
distya tvam vibudha-srestha
svam nistham atmana sthitah
yan me stri-rupaya svairam
mohito 'py anga mayaya

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; distya--all auspiciousness; tvam--unto you; vibudha-srestha--O best of all the demigods; svam--in your own; nistham--fixed situation; atmana--of your own self; sthitah--you are situated; yat--as; me--Mine; stri-rupaya--appearance like a woman; svairam--sufficiently; mohitah--enchanted; api--in spite of; anga--O Lord Siva; mayaya--by My potency.

TRANSLATION

The Supreme Personality of Godhead said: O best of the demigods, although you have been amply harassed because of My potency in assuming the form of a woman, you are established in your position. Therefore, may all good fortune be upon you.

PURPORT

Since Lord Siva is the best of the demigods, he is the best of all devotees (vaisnavanam yatha sambhuh). His exemplary character was therefore praised by the Supreme Personality of Godhead, who gave His benediction by saying, "May all good fortune be upon you." When a devotee becomes a little proud, the Supreme Lord sometimes exhibits His supreme power to dissipate the devotee's misunderstanding. After being amply harassed by Lord Visnu's potency, Lord Siva resumed his normal, unagitated condition. This is the position of a devotee. A devotee should not be agitated under any circumstances, even in the worst reverses. As confirmed in Bhagavad-gita (6.22), yasmin sthito na duhkkena gurunapi vicalyate: because of his full faith in the Supreme Personality of Godhead, a devotee is never agitated, even in the greatest trials. This pridelessness is possible only for the first-class devotees, of whom Lord Sambhu is one.

TEXT 39

TEXT

ko nu me 'titaren mayam
visaktas tvad-rte puman
tams tan visrjatim bhavan
dustaram akrtatmabhih

SYNONYMS

kah--what; nu--indeed; me--My; atitaret--can surpass; mayam--illusory energy; visaktah--attached to material sense enjoyment; tvat-rte--except for you; puman--person; tan--such conditions; tan--unto the materially attached persons; visrjatim--in surpassing; bhavan--reactions of material activities; dustaram--very difficult to surmount; akrta-atmabhih--by persons unable to control their senses.

TRANSLATION

My dear Lord Sambhu, who within this material world but you can surpass My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount.

PURPORT

Of the three chief demigods--Brahma, Visnu and Mahesvara--all but Visnu are under the influence of maya. In Caitanya-caritamrta, they are described as mayi, which means "under maya's influence." But even though Lord Siva associates with maya, he is not influenced. The living entities are affected by maya, but although Lord Siva apparently associates with maya, he is not affected. In other words, all living entities within this material world except for Lord Siva are swayed by maya. Lord Siva is therefore neither visnu-tattva nor jiva-tattva. He is between the two.

TEXT 40

TEXT

seyam guna-mayi maya
na tvam abhivhavisyati
maya sameta kalena
kala-rupena bhagasah

SYNONYMS

sa--that insurmountable; iyam--this; guna-mayi--consisting of the three modes of material nature; maya--illusory energy; na--not; tvam--you; abhivhavisyati--will be able to bewilder in the future; maya--with Me; sameta--joined; kalena--eternal time; kala-rupena--in the form of time; bhagasah--with her different parts.

TRANSLATION

The material, external energy [maya], who cooperates with Me in creation and who is manifested in the three modes of nature, will not be able to bewilder you any longer.

PURPORT

When Lord Siva was present, his wife, Durga, was also there. Durga works in cooperation with the Supreme Personality of Godhead in creating the cosmic manifestation. The Lord says in Bhagavad-gita (9.10), mayadhyaksena prakrteh suyate sacaracaram: "The material energy [prakrti] works under My direction, O son of Kunti, and is producing all moving and unmoving beings." Prakrti is Durga.

srsti-sthiti-pralaya-sadhana-saktir eka

chayeva yasya bhuvanani bibharti durga

The entire cosmos is created by Durga in cooperation with Lord Visnu in the form of kala, time. Sa iksata lokan nu srja. Sa imal lokan asrjata. This is the version of the Vedas (Aitareya Upanisad 1.1.1-2). Maya happens to be the wife of Lord Siva, and thus Lord Siva is in association with maya, but Lord Visnu here assures Lord Siva that this maya will no longer be able to captivate him.

TEXT 41

TEXT

sri-suka uvaca
evam bhagavata rajan
srivatsankena sat-krtah
amantrya tam parikramya
saganah svalayam yayau

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus; bhagavata--by the Supreme Personality of Godhead; rajan--O King; srivatsa-ankena--who always carries the mark of Srivatsa on His breast; sat-krtah--being very much applauded; amantrya--taking permission from; tam--Him; parikramya--circumambulating; sa-ganah--with his associates; sva-alayam--to his own abode; yayau--went back.

TRANSLATION

Sukadeva Gosvami said: O King, having thus been praised by the Supreme Personality, who bears the mark of Srivatsa on His chest, Lord Siva circumambulated Him. Then, after taking permission from Him, Lord Siva returned to his abode, Kailasa, along with his associates.

PURPORT

Srila Visvanatha Cakravarti Thakura remarks that when Lord Siva was offering obeisances unto Lord Visnu, Lord Visnu arose and embraced him. Therefore the word srivatsankena is used here. The mark of Srivatsa adorns the chest of Lord Visnu, and therefore when Lord Visnu embraced Lord Siva while being circumambulated, the Srivatsa mark touched Lord Siva's bosom.

TEXT 42

TEXT

atmamsa-bhutam tam mayam
bhavanim bhagavan bhavah
sammata rsi-mukhyanam
prityacastatha bharata

SYNONYMS

atma-amsa-bhutam--a potency of the Supreme Soul; tam--unto her; mayam--the illusory energy; bhavanim--who is the wife of Lord Siva; bhagavan--the powerful; bhavah--Lord Siva; sammata--accepted; rsi-mukhyanam--by

the great sages; pritya--in jubilation; acasta--began to address; atha--then; bharata--O Maharaja Pariksit, descendant of Bharata.

TRANSLATION

O descendant of Bharata Maharaja, Lord Siva, in jubilation, then addressed his wife, Bhavani, who is accepted by all authorities as the potency of Lord Visnu.

TEXT 43

TEXT

ayi vyapasyas tvam ajasya mayam
parasya pumsah para-devatayah
aham kalanam rsabho 'pi muhye
yayavaso 'nye kim utasvatantrah

SYNONYMS

ayi--oh; vyapasyah--have seen; tvam--you; ajasya--of the unborn; mayam--the illusory energy; parasya pumsah--of the Supreme Person; para-devatayah--the Absolute Truth; aham--myself; kalanam--of plenary portions; rsabhah--the chief; api--although; muhye--became bewildered; yaya--by her; avasah--imperceptibly; anye--others; kim uta--what to speak of; asvatantrah--fully dependent on maya.

TRANSLATION

Lord Siva said: O Goddess, you have now seen the illusory energy of the Supreme Personality of Godhead, who is the unborn master of everyone. Although I am one of the principal expansions of His Lordship, even I was illusioned by His energy. What then is to be said of others, who are fully dependent on maya?

TEXT 44

TEXT

yam mam aprcchas tvam upetya yogat
sama-sahasranta uparatam vai
sa esa saksat purusah purano
na yatra kalo visate na vedah

SYNONYMS

yam--about whom; mam--from me; aprcchah--inquired; tvam--you; upetya--coming near me; yogat--from performing mystic yoga; sama--years; sahasra-ante--at the end of one thousand; uparatam--ceasing; vai--indeed; sah--He; esah--here is; saksat--directly; purusah--the Supreme Person; puranah--the original; na--not; yatra--where; kalah--eternal time; visate--can enter; na--nor; vedah--the Vedas.

TRANSLATION

When I finished performing mystic yoga for one thousand years, you asked me upon whom I was meditating. Now, here is that Supreme Person to whom time has no entrance and who the Vedas cannot understand.

PURPORT

Eternal time enters anywhere and everywhere, but it cannot enter the kingdom of god. Nor can the Vedas understand the Supreme Personality of Godhead. This is an indication of the Lord's being omnipotent, omnipresent and omniscient.

TEXT 45

TEXT

sri-suka uvaca
iti te 'bhihitas tata
vikramah sarnga-dhanvanah
sindhoh nirmathane yena
dhrtah prsthe mahacalah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; te--unto you; abhihitah--explained; tata--my dear King; vikramah--prowess; sarnga-dhanvanah--of the Supreme Personality of Godhead, who carries the Sarnga bow; sindhoh--of the ocean of milk; nirmathane--in the churning; yena--by whom; dhrtah--was held; prsthe--on the back; maha-acalah--the great mountain.

TRANSLATION

Sukadeva Gosvami said: My dear King, the person who bore the great mountain on His back for the churning of the ocean of milk is the same Supreme Personality of Godhead, known as Sarnga-dhanva. I have now described to you His prowess.

TEXT 46

TEXT

etan muhuh kirtayato 'nusrnvato
na risyate jatu samudyamah kvacit
yad uttamasloka-gunanuvarnanam
samasta-samsara-parisramapaham

SYNONYMS

etat--this narration; muhuh--constantly; kirtayatah--of one who chants; anusrnvatah--and also hears; na--not; risyate--annihilated; jatu--at any time; samudyamah--the endeavor; kvacit--at any time; yat--because; uttamasloka--of the Supreme Personality of Godhead; gunanuvarnanam--describing the transcendental qualities; samasta--all; samsara--of material existence; parisrama--misery; apaham--finishing.

TRANSLATION

The endeavor of one who constantly hears or describes this narration of the churning of the ocean of milk will never be fruitless. Indeed, chanting the glories of the Supreme Personality of Godhead is the only means to annihilate all sufferings in this material world.

TEXT 47

TEXT

asad-avisayam anghrim bhava-gamyam prapannan
amrtam amara-varyan asayat sindhu-mathyam
kapata-yuvati-veso mohayan yah surarims
tam aham upasrtanam kama-puram nato 'smi

SYNONYMS

asad-avisayam--not understood by the atheists; anghrim--unto the lotus feet of the Supreme Personality of Godhead; bhava-gamyam--understood by devotees; prapannan--fully surrendered; amrtam--the nectar; amara-varyan--only unto the demigods; asayat--gave to drink; sindhu-mathyam--produced from the ocean of milk; kapata-yuvati-vesah--appearing as a false young girl; mohayan--captivating; yah--He who; sura-arin--the enemies of the demigods; tam--unto Him; aham--I; upasrtanam--of the devotees; kama-puram--who fulfills all desires; natah asmi--I offer my respectful obeisances.

TRANSLATION

Assuming the form of a young woman and thus bewildering the demons, the Supreme Personality of Godhead distributed to His devotees, the demigods, the nectar produced from the churning of the ocean of milk. Unto that Supreme Personality of Godhead, who always fulfills the desires of His devotees, I offer my respectful obeisances.

PURPORT

The instruction of this narration concerning the churning of the milk ocean is clearly manifested by the Supreme Personality of Godhead. Although He is equal to everyone, because of natural affection He favors His devotees. The Lord says in Bhagavad-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." This partiality of the Supreme Personality of Godhead is natural. A person cares for his children not because of partiality but in a reciprocation of love. The children depend on the father's affection, and the father affectionately maintains the children. Similarly, because devotees do not know anything but the lotus feet of the Lord, the Lord is always prepared to give protection to His devotees and fulfill their desires. He therefore says, kaunteya pratijanihi na me bhaktah pranasyati: "O son of Kunti, declare it boldly that My devotee never perishes."

Thus end the Bhaktivedanta purports of the Eighth Canto, Twelfth Chapter, of the Srimad-Bhagavatam, entitled "The Mohini-murti Incarnation Bewilders Lord Siva."

Chapter Thirteen
Description of Future Manus

Of the fourteen Manus, six Manus have already been described. Now, this chapter will consecutively describe each Manu from the seventh to the fourteenth.

The seventh Manu, who is the son of Vivasvan, is known as Sraddhadeva. He has ten sons, named Iksvaku, Nabhaga, Dhrsta, Saryati, Narisyanta, Nabhaga, Dista, Tarusa, Prsadhra and Vasuman. In this manvantara, or reign of Manu, among the demigods are the Adityas, Vasus, Rudras, Visvedevas, Maruts, Asvini-kumaras and Rbhus. The king of heaven, Indra, is known as Purandara, and the seven sages are known as Kasyapa, Atri, Vasistha, Visvamisra, Gautama, Jamadagni and Bharadvaja. During this period of Manu, the Supreme Personality of Godhead Visnu appears from the womb of Aditi in His incarnation as the son of Kasyapa.

In the period of the eighth Manu, the Manu is Savarni. His sons are headed by Nirmoka, and among the demigods are the Sutapas. Bali, the son of Virocana, is Indra, and Galava and Parasurama are among the seven sages. In this age of Manu, the incarnation of the Supreme Personality of Godhead appears as Sarvabhauma, the son of Devaguhya and Sarasvati.

In the period of the ninth Manu, the Manu is Daksa-savarni. His sons are headed by Bhutaketu, and among the demigods are the Maricigarbhas. Adbhuta is Indra, and among the seven sages is Dyutiman. In this period of Manu, the incarnation Rsabha is born of Ayusman and Ambudhara.

In the period of the tenth Manu, the Manu is Brahma-savarni. Among his sons is Bhurisenana, and the seven sages are Havisman and others. Among the demigods are the Suvasanas, and Sambhu is Indra. The incarnation in this period of Manu is Visvaksena, who is a friend of Sambhu and who is born from the womb of Visuci in the house of a brahmana named Visvasrasta.

In the period of the eleventh Manu, the Manu is Dharma-savarni, who has ten sons, headed by Satyadhama. Among the demigods are the Vihangamas, Indra is known as Vaidhrta, and the seven sages are Aruna and others. In this manvantara, the incarnation is Dharmasetu, who is born of Vaidhrta and Aryaka.

In the period of the twelfth Manu, the Manu is Rudra-savarni, whose sons are headed by Devavan. The demigods are the Haritas and others, Indra is Rtadhama, and the seven sages are Tapomurti and others. The incarnation in this manvantara is Sudhama, or Svadhama, who is born from the womb of Sunrta. His father's name is Satyasaha.

In the period of the thirteenth Manu, the Manu is Deva-savarni. Among his sons is Citrasena, the demigods are the Sukarmas and others, Indra is Divaspati, and Nirmoka is among the sages. The manvantara-avatara is Yogesvara, who is born of Devahotra and Brhati.

In the period of the fourteenth Manu, the Manu is Indra-savarni. Among his sons are Uru and Gambhira, the demigods are the Pavitras and others, Indra is Suci, and among the sages are Agni and Bahu. The incarnation of this manvantara is known as Brhadbhanu. He is born of Satrayana from the womb of Vitana.

The total duration of the periods ruled by these Manus is calculated to be one thousand catur-yugas, or 4,300,000 times 1,000 years.

TEXT 1

TEXT

sri-suka uvaca
manur vivasvatah putrah
sraddhadeva iti srutah
saptamo vartamano yas
tad-apatyani me srnu

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; manuh--Manu; vivasvatah--of the sun-god; putrah--son; sraddhadevah--as Sraddhadeva; iti--thus; srutah--known, celebrated; saptamah--seventh; vartamanah--at the present moment; yah--he who; tat--his; apatyani--children; me--from me; srnu--just hear.

TRANSLATION

Sukadeva Gosvami said: The present Manu, who is named Sraddhadeva, is the son of Vivasvan, the predominating deity on the sun planet. Sraddhadeva is the seventh Manu. Now please hear from me as I describe his sons.

TEXTS 2-3

TEXT

iksvakur nabhagas caiva
dhrstah saryatir eva ca
narisyanto 'tha nabhagah
saptamo dista ucyaite

tarusas ca prsadhra ca
dasamo vasuman smrtah
manor vaivasvatasyaite
dasa-putrah parantapa

SYNONYMS

iksvakuh--Ikshvaku; nabhagah--Nabhaga; ca--also; eva--indeed; dhrstah--Dhrsta; saryatih--Saryati; eva--certainly; ca--also; narisyantah--Narisyanta; atha--as well as; nabhagah--Nabhaga; saptamah--the seventh one; distah--Dista; ucyaite--is so celebrated; tarusah ca--and Tarusa; prsadhrah ca--and Prsadhra; dasamah--the tenth one; vasuman--Vasuman; smrtah--known; manoh--of Manu; vaivasvatasya--of Vaivasvata; ete--all these; dasa-putrah--ten sons; parantapa--O King.

TRANSLATION

O King Pariksit, among the ten sons of Manu are Ikshvaku, Nabhaga, Dhrsta, Saryati, Narisyanta and Nabhaga. The seventh son is known as Dista. Then come Tarusa and Prsadhra, and the tenth son is known as Vasuman.

TEXT 4

TEXT

aditya vasavo rudra
visvedeva marud-ganah
asvinav rbhavo rajann
indras tesam purandarah

SYNONYMS

adityah--the Adityas; vasavah--the Vasus; rudrah--the Rudras;
visvedevah--the Visvedevas; marut-ganah--and the Maruts; asvinau--the two
Asvini brothers; rbhavah--the Rbhus; rajan--O King; indrah--the king of
heaven; tesam--of them; purandarah--Purandara.

TRANSLATION

In this manvantara, O King, the Adityas, the Vasus, the Rudras, the
Visvedevas, the Maruts, the two Asvini-kumara brothers and the Rbhus are
the demigods. Their head king [Indra] is Purandara.

TEXT 5

TEXT

kasyapo 'trir vasisthas ca
visvamitro 'tha gautamah
jamadagnir bharadvaja
iti saptarsayah smrtah

SYNONYMS

kasyapah--Kasyapa; atri--Atri; vasisthah--Vasistha; ca--and;
visvamitrah--Visvamitra; atha--as well as; gautamah--Gautama; jamadagnih-
-Jamadagni; bharadvajah--Bharadvaja; iti--thus; sapta-rsayah--the seven
sages; smrtah--celebrated.

TRANSLATION

Kasyapa, Atri, Vasistha, Visvamitra, Gautama, Jamadagni and Bharadvaja
are known as the seven sages.

TEXT 6

TEXT

atrapī bhagavaj-janma
kasyapad aditer abhut
adityanam avarajo
visnur vamaṇa-rupa-dhrk

SYNONYMS

atra--in this Manu's reign; api--certainly; bhagavat-janma--appearance
of the Supreme Personality of Godhead; kasyapat--by Kasyapa Muni; aditeh-
-of mother Aditi; abhut--became possible; adityanam--of the Adityas;
avara-jah--the youngest; visnuh--Lord Visnu Himself; vamaṇa-rupa-dhrk--
appearing as Lord Vamaṇa.

TRANSLATION

In this manvantara, the Supreme Personality of Godhead appeared as the
youngest of all the Adityas, known as Vamaṇa, the dwarf. His father was
Kasyapa and His mother Aditi.

TEXT 7

TEXT

sanksepato mayoktani
sapta-manvantarani te
bhavisyany atha vaksyami
visnoh saktyanvitani ca

SYNONYMS

sanksepatah--in brief; maya--by me; uktani--explained; sapta--seven;
manu-antarani--changes of Manu; te--unto you; bhavisyani--the future
Manus; atha--also; vaksyami--I shall speak; visnoh--of Lord Visnu; saktya
anvitani--empowered by the energy; ca--also.

TRANSLATION

I have briefly explained to you the position of the seven Manus. Now I shall describe the future Manus, along with the incarnations of Lord Visnu.

TEXT 8

TEXT

vivasvatas ca dve jaye
visvakarma-sute ubhe
samjna chaya ca rajendra
ye prag abhihite tava

SYNONYMS

vivasvatah--of Vivasvan; ca--also; dve--two; jaye--wives; visvakarma-
sute--the two daughters of Visvakarma; ubhe--both of them; samjna--
Samjna; chaya--Chaya; ca--and; raja-indra--O King; ye--both of whom;
prak--before; abhihite--described; tava--unto you.

TRANSLATION

O King, I have previously described [in the Sixth Canto] the two daughters of Visvakarma, named Samjna and Chaya, who were the first two wives of Vivasvan.

TEXT 9

TEXT

trtiyam vadavam eke
tasam samjna-sutas trayah
yamo yami sraddhadevas
chayayas ca sutan chrnu

SYNONYMS

trtiyam--the third wife; vadavam--Vadava; eke--some people; tasam--of
all three wives; samjna-sutas trayah--three issues of Samjna; yamah--one
son named Yama; yami--Yami, a daughter; sraddhadevah--Sraddhadeva,
another son; chayayah--of Chaya; ca--and; sutan--the sons; srnu--just
hear about.

TRANSLATION

It is said that the sun-god had a third wife, named Vadava. Of the three wives, the wife named Samjna had three children--Yama, Yami and Sraddhadeva. Now let me describe the children of Chaya.

TEXT 10

TEXT

savarnis tapati kanya
bharya samvaranasya ya
sanaiscaras trtiyo 'bhud
asvinau vadavatmajau

SYNONYMS

savarnih--Savarni; tapati--Tapati; kanya--the daughter; bharya--the wife; samvaranasya--of King Samvarana; ya--she who; sanaiscarah--Sanaiscara; trtiyah--the third issue; abhut--took birth; asvinau--the two Asvini-kumaras; vadava-atma-jau--the sons of the wife known as Vadava.

TRANSLATION

Chaya had a son named Savarni and a daughter named Tapati, who later became the wife of King Samvarana. Chaya's third child is known as Sanaiscara [Saturn]. Vadava gave birth to two sons, namely the Asvini brothers.

TEXT 11

TEXT

astame 'ntara ayate
savarnir bhavita manuh
nirmoka-virajaskadyah
savarni-tanaya nrpa

SYNONYMS

astame--the eighth; antare--Manu's period; ayate--when arrived; savarnih--Savarni; bhavita--will become; manuh--the eighth Manu; nirmoka--Nirmoka; virajaska-adyah--Virajaska and others; savarni--of Savarni; tanayah--the sons; nrpa--O King.

TRANSLATION

O King, when the period of the eighth Manu arrives, Savarni will become the Manu. Nirmoka and Virajaska will be among his sons.

PURPORT

The present reign is that of Vaivasvata Manu. According to astronomical calculations, we are now in the twenty-eighth yuga of Vaivasvata Manu. Each Manu lives for seventy-one yugas, and fourteen such Manus rule in one day of Lord Brahma. We are now in the period of Vaivasvata Manu, the seventh Manu, and the eighth Manu will come into existence after many millions of years. But Sukadeva Gosvami, having

heard from authorities, foretells that the eighth Manu will be Savarni and that Nirmoka and Virajaska will be among his sons. Sastra can foretell what will happen millions and millions of years in the future.

TEXT 12

TEXT

tatra devah sutapaso
viraja amrtaprabhah
tesam virocana-suto
balir indro bhavisyati

SYNONYMS

tatra--in that period of Manu; devah--the demigods; sutapasah--the Sutapas; virajah--the Virajas; amrtaprabhah--the Amrtaprabhas; tesam--of them; virocana-sutah--the son of Virocana; balih--Maharaja Bali; indrah--the king of heaven; bhavisyati--will become.

TRANSLATION

In the period of the eighth Manu, among the demigods will be the Sutapas, the Virajas and the Amrtaprabhas. The king of the demigods, Indra, will be Bali Maharaja, the son of Virocana.

TEXT 13

TEXT

dattvemam yacamanaya
visnave yah pada-trayam
raddham indra-padam hitva
tatah siddhim avapsyati

SYNONYMS

dattva--giving in charity; imam--this entire universe; yacamanaya--who was begging from him; visnave--unto Lord Visnu; yah--Bali Maharaja; pada-trayam--three paces of land; raddham--achieved; indra-padam--the post of Indra; hitva--giving up; tatah--thereafter; siddhim--perfection; avapsyati--will achieve.

TRANSLATION

Bali Maharaja gave a gift of three paces of land to Lord Visnu, and because of this charity he lost all the three worlds. Later, however, when Lord Visnu is pleased because of Bali's giving everything to Him, Bali Maharaja will achieve the perfection of life.

PURPORT

In Bhagavad-gita (7.3) it is stated, manusyanam sahasresu kascid yatati siddhaye: out of many millions of people, one may attempt to achieve success in life. This success is explained here. Raddham indra-padam hitva tatah siddhim avapsyati. Siddhi consists of achieving the favor of Lord Visnu, not the yoga-siddhis. The yoga-siddhis--anima,

laghima, mahima, prapti, prakamya, isitva, vasitva and kamavasayita--are temporary. The ultimate siddhi is to achieve the favor of Lord Visnu.

TEXT 14

TEXT

yo 'sau bhagavata baddhah
pritena sutale punah
nivesito 'dhike svargad
adhunaste sva-rad iva

SYNONYMS

yah--Bali Maharaja; asau--he; bhagavata--by the Personality of Godhead; baddhah--bound; pritena--because of favor; sutale--in the kingdom of Sutala; punah--again; nivesitah--situated; dhike--more opulent; svargat--than the heavenly planets; adhuna--at the present moment; aste--is situated; sva-rat iva--equal to the position of Indra.

TRANSLATION

With great affection, the Personality of Godhead bound Bali and then installed him in the kingdom of Sutala, which is more opulent than the heavenly planets. Maharaja Bali now resides on that planet and is more comfortably situated than Indra.

TEXTS 15-16

TEXT

galavo diptiman ramo
drona-putrah krpas tatha
rsyasrngah pitasmakam
bhagavan badarayanah

ime saptarsayas tatra
bhavisyanti sva-yogatah
idanim asate rajan
sve sva asrama-mandale

SYNONYMS

galavah--Galava; diptiman--Diptiman; ramah--Parasurama; drona-putrah--the son of Dronacarya, namely Asvatthama; krpah--Krpacarya; tatha--as well; rsysrngah--Rsysrngah; pita asmakam--our father; bhagavan--the incarnation of Godhead; badarayanah--Vyasadeva; ime--all of them; saptarsayah--the seven sages; tatra--in the eighth manvantara; bhavisyanti--will become; sva-yogatah--as a result of their service to the Lord; idanim--at the present moment; asate--they are all existing; rajan--O King; sve sve--in their own; asrama-mandale--different hermitages.

TRANSLATION

O King, during the eighth manvantara, the great personalities Galava, Diptiman, Parasurama, Asvatthama, Krpacarya, Rsysrngah and our father, Vyasadeva, the incarnation of Narayana, will be the seven sages. For the present, they are all residing in their respective asramas.

TEXT 17

TEXT

devaguhyat sarasvatyam
sarvabhauma iti prabhuh
sthanam purandarad dhrtva
balaye dasyatisvarah

SYNONYMS

devaguhyat--from His father, Devaguhyah; sarasvatyam--in the womb of Sarasvati; sarvabhaumah--Sarvabhauma; iti--thus; prabhuh--the master; sthanam--place; purandarad--from Lord Indra; dhrtva--taking away by force; balaye--unto Bali Maharaja; dasyati--will give; isvarah--the master.

TRANSLATION

In the eighth manvantara, the greatly powerful Personality of Godhead Sarvabhauma will take birth. His father will be Devaguhyah, and His mother will be Sarasvati. He will take the kingdom away from Purandara [Lord Indra] and give it to Bali Maharaja.

TEXT 18

TEXT

navamo daksa-savarnir
manur varuna-sambhavah
bhutaketur diptaketur
ity adyas tat-suta nrpa

SYNONYMS

navamah--ninth; daksa-savarnih--Daksa-savarni; manuh--the Manu; varuna-sambhavah--born as the son of Varuna; bhutaketuh--Bhutaketu; diptaketuh--Diptaketu; iti--thus; adyah--and so on; tat--his; sutah--sons; nrpa--O King.

TRANSLATION

O King, the ninth Manu will be Daksa-savarni, who is born of Varuna. Among his sons will be Bhutaketu, and Diptaketu.

TEXT 19

TEXT

para-maricigarbhadya
deva indro 'dbhutih smrtah
dyutimat-pramukhas tatra
bhavisyanty rsayas tatah

SYNONYMS

para--the Paras; maricigarbha--the Maricigarbhas; adyah--like that; devah--the demigods; indrah--the king of heaven; adbhutih--Adbhuta;

smrtah--known; dyutimat--Dyutiman; pramukhah--headed by; tatra--in that ninth period of Manu; bhavisyanti--will become; rsayah--the seven rsis; tatah--then.

TRANSLATION

In this ninth manvantara, the Paras and Maricigarbhas will be among the demigods. The king of heaven, Indra, will be named Adbhuta, and Dyutiman will be among the seven sages.

TEXT 20

TEXT

ayusmato 'mbudharayam
rsabho bhagavat-kala
bhavita yena samraddham
tri-lokim bhoksyate 'dbhutih

SYNONYMS

ayusmatah--of the father, Ayusman; ambudharayam--in the womb of the mother, Ambudhara; rsabhah--Rsabha; bhagavat-kala--a partial incarnation of the Supreme Personality of Godhead; bhavita--will be; yena--by whom; samraddham--all-opulent; tri-lokim--the three worlds; bhoksyate--will enjoy; adbhitah--the Indra of the name Adbhuta.

TRANSLATION

Rsabhadeva, a partial incarnation of the Supreme Personality of Godhead, will take birth from his father, Ayusman, and his mother, Ambudhara. He will enable the Indra named Adbhuta to enjoy the opulence of the three worlds.

TEXT 21

TEXT

dasamo brahma-savarnir
upasloka-suto manuh
tat-suta bhurisenadya
havismat pramukha dvijah

SYNONYMS

dasamah--the tenth Manu; brahma-savarnih--Brahma-savarni; upasloka-sutah--born of Upasloka; manuh--will be Manu; tat-sutah--his sons; bhurisenadyah--Bhurisena and others; havismat--Havisman; pramukhah--headed by; dvijah--the seven sages.

TRANSLATION

The son of Upasloka known as Brahma-savarni will be the tenth Manu. Bhurisena will be among his sons, and the brahmanas headed by Havisman will be the seven sages.

TEXT 22

TEXT

havisman sukrtah satyo
jaya murtis tada dvijah
suvasana-viruddhadya
devah sambhuh suresvarah

SYNONYMS

havisman--Havisman; sukrtah--Sukrta; satyah--Satya; jayah--Jaya;
murtih--Murti; tada--at that time; dvijah--the seven sages; suvasana--the
Suvasanas; viruddha--the Viruddhas; adyah--and so on; devah--the
demigods; sambhuh--Sambhu; sura-isvarah--Indra, king of the demigods.

TRANSLATION

Havisman, Sukrta, Satya, Jaya, Murti and others will be the seven
sages, the Suvasanas and Viruddhas will be among the demigods, and Sambhu
will be their king, Indra.

TEXT 23

TEXT

visvakseno visucyam tu
sambhoh sakhyam karisyati
jatah svamsena bhagavan
grhe visvasrjo vibhuh

SYNONYMS

visvaksenah--Visvaksena; visucyam--in the womb of Visuci; tu--then;
sambhoh--of Sambhu; sakhyam--friendship; karisyati--will create; jatah--
being born; sva-amsena--by a plenary portion; bhagavan--the Supreme
Personality of Godhead; grhe--in the home; visvasrjah--of Visvasrasta;
vibhuh--the supremely powerful Lord.

TRANSLATION

In the home of Visvasrasta, a plenary portion of the Supreme
Personality of Godhead will appear from the womb of Visuci as the
incarnation known as Visvaksena. He will make friends with Sambhu.

TEXT 24

TEXT

manur vai dharma-savarnir
ekadasama atmavan
anagatas tat-sutas ca
satyadharmadaya dasa

SYNONYMS

manuh--the Manu; vai--indeed; dharma-savarnih--Dharmasavarni;
ekadasamah--eleventh; atmavan--the controller of the senses; anagatah--
will come in the future; tat--his; sutah--sons; ca--and; satyadharmah--
satyadharmadaya--Satyadharmas and others; dasa--ten.

TRANSLATION

In the eleventh manvantara, the Manu will be Dharma-savarni, who will be extremely learned in spiritual knowledge. From him there will come ten sons, headed by Satyadharmā.

TEXT 25

TEXT

vihangamah kamagama
nirvanarucayah surah
indras ca vaidhrtas tesam
rsayas carunadayah

SYNONYMS

vihangamah--the Vihangamas; kamagamah--the Kamagamas; nirvanarucayah--the Nirvanarucis; surah--the demigods; indrah--the king of heaven, Indra; ca--also; vaidhrtah--Vaidhrta; tesam--of them; rsayah--the seven sages; ca--also; aruna-adayah--headed by Aruna.

TRANSLATION

The Vihangamas, Kamagamas, Nirvanarucis and others will be the demigods. The king of the demigods, Indra, will be Vaidhrta, and the seven sages will be headed by Aruna.

TEXT 26

TEXT

aryakasya sutas tatra
dharmasetur iti smrtah
vaidhrtayam harer amsas
tri-lokim dharayisyati

SYNONYMS

aryakasya--of Aryaka; suta--the son; tatra--in that period (the eleventh manvantara); dharmasetuh--Dharmasetu; iti--thus; smrtah--celebrated; vaidhrtayam--from the mother, Vaidhrta; hareh--of the Supreme Personality of Godhead; amsah--a partial incarnation; tri-lokim--the three worlds; dharayisyati--will rule.

TRANSLATION

The son of Aryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhrta, the wife of Aryaka, and will rule the three worlds.

TEXT 27

TEXT

bhavita rudra-savarni
rajan dvadasamo manuh

devavan upadevas ca
devasresthadayah sutah

SYNONYMS

bhavita--will appear; rudra-savarnih--Rudra-savarni; rajan--O King; dvadasamah--the twelfth; manuh--Manu; devavan--Devavan; upadevah--Upadeva; ca--and; devasrestha--Devasrestha; adayah--such persons; sutah--sons of the Manu.

TRANSLATION

O King, the twelfth Manu will be named Rudra-savarni. Devavan, Upadeva and Devasrestha will be among his sons.

TEXT 28

TEXT

rtadhama ca tatrendro
devas ca haritadayah
rsayas ca tapomurtis
tapasvy agnidhrakadayah

SYNONYMS

rtadhama--Rtadhama; ca--also; tatra--in that period; indrah--the king of heaven; devah--the demigods; ca--and; harita-adayah--headed by the Haritas; rsayah ca--and the seven sages; tapomurtih--Tapomurti; tapasvi--Tapasvi; agnidhraka--Agnidhraka; adayah--and so on.

TRANSLATION

In this manvantara, the name of Indra will be Rtadhama, and the demigods will be headed by the Haritas. Among the sages will be Tapomurti, Tapasvi and Agnidhraka.

TEXT 29

TEXT

svadhamakhyo harer amsah
sadhayisyati tan-manoh
antaram satyasahasah
sunrtayah suto vibhuh

SYNONYMS

svadhama-akhyah--Svadhama; hareh amsah--a partial incarnation of the Supreme Personality of Godhead; sadhayisyati--will rule; tat-manoh--of that Manu; antaram--the manvantara; satyasahasah--of Satyasaha; sunrtayah--of Sunrta; sutah--the son; vibhuh--most powerful.

TRANSLATION

From the mother named Sunrta and the father named Satyasaha will come Svadhama, a partial incarnation of the Supreme Personality of Godhead. He will rule that manvantara.

TEXT 30

TEXT

manus trayodaso bhavyo
deva-savarnir atmavan
citrasena-vicitradya
deva-savarni-dehajah

SYNONYMS

manuh--the Manu; trayodasah--thirteenth; bhavyah--will become; deva-savarnih--Deva-savarni; atmavan--well advanced in spiritual knowledge; citrasena--Citrasena; vicitra-adyah--and others, like Vicitra; deva-savarni--of Deva-savarni; deha-jah--sons.

TRANSLATION

The thirteenth Manu will be named Deva-savarni, and he will be very advanced in spiritual knowledge. Among his sons will be Citrasena and Vicitra.

TEXT 31

TEXT

devah sukarma-sutrama-
samjna indro divaspatih
nirmoka-tattvadarsadya
bhavisyanty rsayas tada

SYNONYMS

devah--the demigods; sukarma--the Sukarmas; sutrama-samjnah--and the Sutramas; indrah--the king of heaven; divaspatih--Divaspati; nirmoka--Nirmoka; tattvadarsa-adyah--and others, like Tattvadarsa; bhavisyanti--will become; rsayah--the seven sages; tada--at that time.

TRANSLATION

In the thirteenth manvantara, the Sukarmas and Sutramas will be among the demigods, Divaspati will be the king of heaven, and Nirmoka and Tattvadarsa will be among the seven sages.

TEXT 32

TEXT

devahotrasya tanaya
upaharta divaspateh
yogesvaro harer amso
brhatyam sambhavisyati

SYNONYMS

devahotrasya--of Devahotra; tanayah--the son; upaharta--the benefactor; divaspateh--of Divaspati, the Indra at that time; yoga-

isvarah--Yogesvara, the master of mystic powers; hareh amsah--a partial representation of the Supreme Personality of Godhead; brhatyam--in the womb of his mother, Brhati; sambhavisyati--will appear.

TRANSLATION

The son of Devahotra known as Yogesvara will appear as a partial incarnation of the Supreme Personality of Godhead. His mother's name will be Brhati. He will perform activities for the welfare of Divaspati.

TEXT 33

TEXT

manur va indra-savarnis
caturdasama esyati
uru-gambhira-budhadya
indra-savarni-viryajah

SYNONYMS

manuh--the Manu; va--either; indra-savarnih--Indra-savarni; caturdasamah--fourteenth; esyati--will become; uru--Uru; gambhira--Gambhira; budha-adyah--and others, such as Budha; indra-savarni--of Indra-savarni; virya-jah--born of the semen.

TRANSLATION

The name of the fourteenth Manu will be Indra-savarni. He will have sons like Uru, Gambhira and Budha.

TEXT 34

TEXT

pavitras caksusa devah
sucir indro bhavisyati
agnir bahu sucih suddho
magadhadyas tapasvinah

SYNONYMS

pavitrah--the Pavitras; caksusah--the Caksusas; devah--the demigods; sucih--Suci; indrah--the king of heaven; bhavisyati--will become; agnih--Agni; bahu--Bahu; sucih--Suci; suddhah--Suddha; magadha--Magadha; adyah--and so on; tapasvinah--the sages.

TRANSLATION

The Pavitras and Caksusas will be among the demigods, and Suci will be Indra, the king of heaven. Agni, Bahu, Suci, Suddha, Magadha and others of great austerity will be the seven sages.

TEXT 35

TEXT

satrayanasya tanayo

brhadbhanus tada harih
vitanayam maharaja
kriya-tantun vitayita

SYNONYMS

satrayanasya--of Satrayana; tanayah--the son; brhadbhanuh--Brhadbhanu;
tada--at that time; harih--the Supreme Personality of Godhead; vitanayam--
in the womb of Vitana; maha-raja--O King; kriya-tantun--all spiritual
activities; vitayita--will perform.

TRANSLATION

O King Pariksit, in the fourteenth manvantara the Supreme Personality
of Godhead will appear from the womb of Vitana, and His father's name
will be Satrayana. This incarnation will be celebrated as Brhadbhanu, and
He will administer spiritual activities.

TEXT 36

TEXT

rajams caturdasaitani
tri-kalanugatani te
proktany ebhir mitah kalpo
yuga-sahasra-paryayah

SYNONYMS

rajan--O King; caturdasa--fourteen; etani--all these; tri-kala--the
three periods of time (past, present and future); anugatani--covering;
te--to you; proktani--described; ebhir--by these; mitah--estimated;
kalpah--one day of Brahma; yuga-sahasra--one thousand cycles of four
yugas; paryayah--consisting of.

TRANSLATION

O King, I have now described to you the fourteen Manus appearing in
the past, present and future. The total duration of time ruled by these
Manus is one thousand yuga cycles. This is called a kalpa, or one day of
Lord Brahma.

Thus end the Bhaktivedanta purports of the Eighth Canto, Thirteenth
Chapter, of the Srimad-Bhagavatam, entitled "Description of Future
Manus."

Chapter Fourteen
The System of Universal Management

This chapter describes the duties allotted to Manu by the Supreme
Personality of Godhead. All the Manus, as well as their sons, the sages,
the demigods and the Indras, act under the orders of various incarnations
of the Supreme Personality of Godhead. At the end of every catur-yuga,
consisting of Satya-yuga, Dvapara-yuga, Treta-yuga and Kali-yuga, the
sages, acting under the orders of the Supreme Personality of Godhead,
distribute the Vedic knowledge and thus reinstate eternal religious
principles. Manu's duty is to reestablish the system of religion. Manu's
sons execute Manu's orders, and thus the entire universe is maintained by
Manu and his descendants. The Indras are various rulers of the heavenly
planets. Assisted by the demigods, they rule the three worlds. The

Supreme Personality of Godhead also appears as incarnations in different yugas. He appears as Sanaka, Sanatana, Yajnavalkya, Dattatreya and others, and thus He gives instructions in spiritual knowledge, prescribed duties, principles of mystic yoga, and so on. As Marici and others, He creates progeny; as the king, He punishes the miscreants; and in the form of time, He annihilates the creation. One may argue, "If the all-powerful Supreme Personality of Godhead can do anything simply by His will, why has He arranged for so many personalities to manage?" How and why He does this cannot be understood by those who are under the clutches of maya.

TEXT 1

TEXT

sri-rajovaca
manvantareshu bhagavan
yatha manv-adayas tv ime
yasmin karmani ye yena
niyuktas tad vadasva me

SYNONYMS

sri-raja uvaca--King Pariksit said; manvantareshu--in the reign of each Manu; bhagavan--O great sage; yatha--as; manu-adayah--the Manus and others; tu--but; ime--these; yasmin--in which; karmani--activities; ye--which persons; yena--by whom; niyuktah--appointed; tat--that; vadasva--kindly describe; me--to me.

TRANSLATION

Maharaja Pariksit inquired: O most opulent Sukadeva Gosvami, please explain to me how Manu and the others in each manvantara are engaged in their respective duties, and by whose order they are so engaged.

TEXT 2

TEXT

sri-rsir uvaca
manavo manu-putras ca
munayah ca mahi-pate
indrah sura-ganas caiva
sarve purusa-sasanah

SYNONYMS

sri-rsih uvaca--Sri Sukadeva Gosvami said; manavah--all the Manus; manu-putrah--all the sons of Manu; ca--and; munayah--all the great sages; ca--and; mahi-pate--O King; indrah--all the Indras; sura-ganah--the demigods; ca--and; eva--certainly; sarve--all of them; purusa-sasanah--under the rule of the Supreme person.

TRANSLATION

Sukadeva Gosvami said: The Manus, the sons of Manu, the great sages, the Indras and all the demigods, O King, are appointed by the Supreme Personality of Godhead in His various incarnations such as Yajna.

TEXT 3

TEXT

yajnadayo yah kathitah
paurusyas tanavo nrpa
manv-adayo jagad-yatram
nayanty abhih pracoditah

SYNONYMS

yajna-adayah--the Lord's incarnation known as Yajna and others; yah--who; kathitah--already spoken of; paurusyah--of the Supreme Person; tanavah--incarnations; nrpa--O King; manu-adayah--the Manus and others; jagat-yatram--universal affairs; nayanti--conduct; abhih--by the incarnations; pracoditah--being inspired.

TRANSLATION

O King, I have already described to you various incarnations of the Lord, such as Yajna. The Manus and others are chosen by these incarnations, under whose direction they conduct the universal affairs.

PURPORT

The Manus execute the orders of the Supreme Personality of Godhead in His various incarnations.

TEXT 4

TEXT

catur-yugante kalena
grastan chrti-ganan yatha
tapasa rsayo 'pasyan
yato dharmah sanatanah

SYNONYMS

catuh-yuga-ante--at the end of every four yugas (Satya, Dvapara, Treta and Kali); kalena--in due course of time; grastan--lost; sruti-ganan--the Vedic instruction; yatha--as; tapasa--by austerity; rsayah--great saintly persons; apasyan--by seeing misuse; yatah--wherefrom; dharmah--occupational duties; sanatanah--eternal.

TRANSLATION

At the end of every four yugas, the great saintly persons, upon seeing that the eternal occupational duties of mankind have been misused, reestablish the principles of religion.

PURPORT

In this verse, the words dharmah and sanatanah are very important. Sanatana means "eternal," and dharma means "occupational duties." From Satya-yuga to Kali-yuga, the principles of religion and occupational duty gradually deteriorate. In Satya-yuga, the religious principles are observed in full, without deviation. In Treta-yuga, however, these

principles are somewhat neglected, and only three fourths of the religious duties continue. In Dvapara-yuga only half of the religious principles continue, and in Kali-yuga only one fourth of the religious principles, which gradually disappear. At the end of Kali-yuga, the principles of religion, or the occupational duties of humanity, are almost lost. Indeed, in this Kali-yuga we have passed through only five thousand years, yet the decline of sanatana-dharma is very prominent. The duty of saintly persons, therefore, is to take up seriously the cause of sanatana-dharma and try to reestablish it for the benefit of the entire human society. The Krsna consciousness movement has been started according to this principle. As stated in Srimad-Bhagavatam (12.3.51):

kaler dosa-nidhe rajan
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

The entire Kali-yuga is full of faults. It is like an unlimited ocean of faults. But the Krsna consciousness movement is very authorized. Therefore, following in the footsteps of Sri Caitanya Mahaprabhu, who five hundred years ago inaugurated the movement of sankirtana, krsna-kirtana, we are trying to introduce this movement, according to superior orders, all over the world. Now, if the inaugurators of this movement strictly follow the regulative principles and spread this movement for the benefit of all human society, they will certainly usher in a new way of life by reestablishing sanatana-dharma, the eternal occupational duties of humanity. The eternal occupational duty of the human being is to serve Krsna. Jivera 'svarupa' haya--krsnera 'nitya-dasa.' This is the purport of sanatana-dharma. Sanatana means nitya, or "eternal," and krsna-dasa means "servant of Krsna." The eternal occupational duty of the human being is to serve Krsna. This is the sum and substance of the Krsna consciousness movement.

TEXT 5

TEXT

tato dharmam catuspadam
manavo harinoditah
yuktah sancarayanty addha
sve sve kale mahim nrpa

SYNONYMS

tatah--thereafter (at the end of Kali-yuga); dharmam--the religious principle; catuh-padam--in four parts; manavah--all the Manus; harina--by the Supreme Personality of Godhead; uditah--being instructed; yuktah--being engaged; sancarayanti--reestablish; addha--directly; sve sve--in their own; kale--time; mahim--within this world; nrpa--O King.

TRANSLATION

Thereafter, O King, the Manus, being fully engaged according to the instructions of the Supreme Personality of Godhead, directly reestablish the principles of occupational duty in its full four parts.

PURPORT

Dharma, or occupational duty, can be established in its full four parts as explained in Bhagavad-gita. In Bhagavad-gita (4.1) the Lord says:

imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakave 'bravit

"I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikshvaku." This is the process of disciplic succession. Following the same process, the Krsna consciousness movement is teaching the principles of Bhagavad-gita as it is, without deviation, all over the world. If the fortunate people of this time accept the instructions of Lord Krsna, they will certainly be happy in Sri Caitanya Mahaprabhu's mission. Caitanya Mahaprabhu wanted everyone, at least in India, to become a preacher of this mission. In other words, one should become a guru and preach the Lord's instructions all over the world for the peace and prosperity of humanity.

TEXT 6

TEXT

palayanti praja-pala
yavat antam vibhagasah
yajna-bhaga-bhujah deva
ye ca tatra vitas ca taih

SYNONYMS

palayanti--execute the order; praja-palah--the rulers of the world, namely the sons and grandsons of Manu; yavat antam--unto the end of Manu's reign; vibhagasah--in divisions; yajna-bhaga-bhujah--the enjoyers of the result of yajnas; devah--the demigods; ye--others; ca--also; tatra anvitah--engaged in that business; ca--also; taih--by them.

TRANSLATION

To enjoy the results of sacrifices [yajnas], the rulers of the world, namely the sons and grandsons of Manu, discharge the orders of the Supreme Personality of Godhead until the end of Manu's reign. The demigods also share the results of these sacrifices.

PURPORT

As stated in Bhagavad-gita (4.2):

evam parampara-praptam
imam rajarsayo viduh

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." This parampara system extends from Manu to Ikshvaku and from Ikshvaku to his sons and grandsons. The rulers of the world in the line of hierarchy execute the order of the Supreme personality of Godhead in the parampara system. Anyone interested in peaceful life must participate in this

parampara system and perform yajnas. As Gaudiya Vaisnavas in the parampara system of Sri Caitanya Mahaprabhu, we must perform sankirtana-yajna all over the world (yajnaih sankirtana-prayair yajanti hi sumedhasah). Sri Caitanya Mahaprabhu is the incarnation of the Supreme Personality of Godhead in this age of Kali, and He will be easily satisfied if the sankirtana movement is spread vigorously all over the world. This will also make people happy without a doubt.

TEXT 7

TEXT

indro bhagavata dattam
trailokya-sriyam urjitam
bhunjanah pati lokams trin
kamam loke pravarsati

SYNONYMS

indrah--the King of heaven; bhagavata--by the Supreme Personality of Godhead; dattam--given; trailokya--of the three worlds; sriyam urjitam--the great opulences; bhunjanah--enjoying; pati--maintains; lokam--all the planets; trin--within the three worlds; kamam--as much as necessary; loke--within the world; pravarsati--pours rain.

TRANSLATION

Indra, King of heaven, receiving benedictions from the Supreme Personality of Godhead and thus enjoying highly developed opulences, maintains the living entities all over the three worlds by pouring sufficient rain on all the planets.

TEXT 8

TEXT

jnanam canuyugam brute
harih siddha-svarupa-dhrk
rsi-rupa-dharah karma
yogam yogesa-rupa-dhrk

SYNONYMS

jnanam--transcendental knowledge; ca--and; anuyugam--according to the age; brute--explains; harih--the Supreme Personality of Godhead; siddha-svarupa-dhrk--assuming the form of liberated persons like Sanaka and Sanatana; rsi-rupa-dharah--assuming the form of great saintly persons like Yajnavalkya; karma--karma; yogam--the mystic yoga system; yoga-isa-rupa-dhrk--by assuming the form of a great yogi like Dattatreya.

TRANSLATION

In every yuga, the Supreme Personality of Godhead, Hari, assumes the form of Siddhas such as Sanaka to preach transcendental knowledge, He assumes the form of great saintly persons such as Yajnavalkya to teach the way of karma, and He assumes the form of great yogis such as Dattatreya to teach the system of mystic yoga.

PURPORT

For the benefit of all human society, not only does the Lord assume the form of Manu as an incarnation to rule the universe properly, but He also assumes the forms of a teacher, yogi, jnani and so on, for the benefit of human society. The duty of human society, therefore, is to accept the path of action enunciated by the Supreme Lord. In the present age, the sum and substance of all Vedic knowledge is to be found in Bhagavad-gita, which is personally taught by the Supreme Personality of Godhead, and the same Supreme Godhead, assuming the form of Sri Caitanya Mahaprabhu, expands the teachings of Bhagavad-gita all over the world. In other words, the Supreme Personality of Godhead, Hari, is so kind and merciful to human society that He is always anxious to take the fallen souls back home, back to Godhead.

TEXT 9

TEXT

sargam prajesa-rupena
dasyun hanyat svarad-vapuh
kala-rupena sarvesam
abhavaya prthag gunah

SYNONYMS

sargam--creation of progeny; praja-isa-rupena--in the form of the Prajapati Marici and others; dasyun--thieves and rogues; hanyat--kills; sva-rat-vapuh--in the form of the king; kala-rupena--in the form of time; sarvesam--of everything; abhavaya--for the annihilation; prthag--different; gunah--possessing qualities.

TRANSLATION

In the form of Prajapati Marici, the Supreme Personality of Godhead creates progeny; becoming the king, He kills the thieves and rogues; and in the form of time, He annihilates everything. All the different qualities of material existence should be understood to be qualities of the Supreme Personality of Godhead.

TEXT 10

TEXT

stuyamano janair ebhir
mayaya nama-rupaya
vimohitatmabhir nana-
darsanair na ca drsyate

SYNONYMS

stuyamanah--being sought; janaih--by people in general; ebhiih--by all of them; mayaya--under the influence of maya; nama-rupaya--possessing different names and forms; vimohita--bewildered; atmabhih--by illusion; nana--various; darsanaih--by philosophical approaches; na--not; ca--and; drsyate--the Supreme Personality of Godhead can be found.

TRANSLATION

People in general are bewildered by the illusory energy, and therefore they try to find the Absolute Truth, the Supreme Personality of Godhead, through various types of research and philosophical speculation. Nonetheless, they are unable to see the Supreme Lord.

PURPORT

Whatever actions and reactions take place for the creation, maintenance and annihilation of this material world are actually brought about by the one Supreme Person. There are many varieties of philosophers trying to search for the ultimate cause under different names and forms, but they are unable to find the Supreme Personality of Godhead, Krsna, who explains in Bhagavad-gita that He is the origin of everything and the cause of all causes (aham sarvasya prabhavah). This inability is due to the illusory energy of the Supreme Lord. Devotees, therefore, accept the Supreme Personality of Godhead as He is and remain happy simply by chanting the glories of the Lord.

TEXT 11

TEXT

etat kalpa-vikalpasya
pramanam parikirtitam
yatra manvantarany ahus
caturdasa puravidah

SYNONYMS

etat--all these; kalpa--in one day of Lord Brahma; vikalpasya--of the changes in a kalpa, such as the change of Manus; pramanam--evidences; parikirtitam--described (by me); yatra--wherein; manvantarani--periods of Manu; ahuh--said; caturdasa--fourteen; pura-vidah--learned scholars.

TRANSLATION

In one kalpa, or one day of Brahma, there take place the many changes called vikalpas. O King, all of these have been previously described to you by me. Learned scholars who know the past, present and future have ascertained that in one day of Brahma there are fourteen Manus. Thus end the Bhaktivedanta purports of the Eighth Canto, Fourteenth Chapter, of the Srimad-Bhagavatam, entitled "The System of Universal Management."

Chapter Fifteen

Bali Maharaja Conquers the Heavenly Planets

This chapter describes how Bali, after performing the Visvajit-yajna, received the benediction of a chariot and various kinds of paraphernalia for war, with which he attacked the King of heaven. All the demigods, being afraid of him, left the heavenly planets and went away, following the instructions of their guru.

Maharaja Pariksit wanted to understand how Lord Vamanadeva, on the plea of taking three paces of land from Bali Maharaja, took everything away from him and arrested him. Sukadeva Gosvami responded to this inquiry with the following explanation. In the fight between the demons and the demigods, as described in the Eleventh Chapter of this canto, Bali was defeated, and he died in the fight, but by the grace of

Sukracarya he regained his life. Thus he engaged himself in the service of Sukracarya, his spiritual master. The descendants of Bhrgu, being pleased with him, engaged him in the Visvajit-yajna. When this yajna was performed, from the fire of yajna came a chariot, horses, a flag, a bow, armor and two quivers of arrows. Maharaja Prahlada, Bali Maharaja's grandfather, gave Bali an eternal garland of flowers, and Sukracarya gave him a conchshell. Bali Maharaja, after offering obeisances to Prahlada, the brahmanas and his spiritual master, Sukracarya, equipped himself to fight with Indra and went to Indrapuri with his soldiers. Blowing his conchshell, he attacked the outskirts of Indra's kingdom. When Indra saw Bali Maharaja's prowess, he went to his own spiritual master, Brhaspati, told him about Bali's strength, and inquired about his duty. Brhaspati informed the demigods that because Bali had been endowed with extraordinary power by the brahmanas, the demigods could not fight with him. Their only hope was to gain the favor of the Supreme Personality of Godhead. Indeed, there was no alternative. Under the circumstances, Brhaspati advised the demigods to leave the heavenly planets and keep themselves somewhere invisible. The demigods followed his orders, and Bali Maharaja, along with his associates, gained the entire kingdom of Indra. The descendants of Bhrgu Muni, being very affectionate to their disciple Bali Maharaja, engaged him in performing one hundred asvamedha-yajnas. In this way, Bali enjoyed the opulences of the heavenly planets.

TEXTS 1-2

TEXT

sri-rajovaca
 baleh pada-trayam bhumeh
 kasmad dharir ayacata
 bhutesvarah krpana-val
 labdhartho 'pi babandha tam

etad veditum icchamo
 mahat kautuhalam hi nah
 yacnesvarasya purnasya
 bandhanam capy anagasah

SYNONYMS

sri-raja uvaca--the King said; baleh--of Bali Maharaja; pada-trayam--three steps; bhumeh--of land; kasmad--why; harih--the Supreme Personality of Godhead (in the form of Vamana); ayacata--begged; bhuta-isvarah--the proprietor of all the universe; krpana-vat--like a poor man; labdha-arthah--He got the gift; api--although; babandha--arrested; tam--him (Bali); etad--all this; veditum--to understand; icchamah--we desire; mahat--very great; kautuhalam--eagerness; hi--indeed; nah--our; yacna--begging; isvarasya--of the Supreme Personality of Godhead; purnasya--who is full in everything; bandhanam--arresting; ca--also; api--although; anagasah--of he who was faultless.

TRANSLATION

Maharaja Pariksit inquired: The Supreme Personality of Godhead is the proprietor of everything. Why did He beg three paces of land from Bali Maharaja like a poor man, and when He got the gift for which He had begged, why did He nonetheless arrest Bali Maharaja? I am very much anxious to know the mystery of these contradictions.

TEXT 3

TEXT

sri-suka uvaca
parajita-srir asubhis ca hapito
hindrena rajan bhrgubhih sa jivitah
sarvatmana tan abhajat bhrgun balih
sisyo mahatmartha-nivedanena

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; parajita--being defeated; srih--opulences; asubhih ca--of life also; hapitah--deprived; hi--indeed; indrena--by King Indra; rajan--O King; bhrgubhih--by the descendants of Bhrgu Muni; sah--he (Bali Maharaja); jivitah--brought back to life; sarva-atmana--in full submission; tan--them; abhajat--worshiped; bhrgun--the descendants of Bhrgu Muni; balih--Maharaja Bali; sisyah--a disciple; mahatma--the great soul; artha-nivedanena--by giving them everything.

TRANSLATION

Sukadeva Gosvami said: O King, when Bali Maharaja lost all his opulence and died in the fight, Sukracarya, a descendant of Bhrgu Muni, brought him back to life. Because of this, the great soul Bali Maharaja became a disciple of Sukracarya and began to serve him with great faith, offering everything he had.

TEXT 4

TEXT

tam brahmana bhrgavah priyamana
ayajayan visvajita tri-nakam
jigisamanam vidhinabhisicya
mahabhisekena mahanubhavah

SYNONYMS

tam--upon him (Bali Maharaja); brahmanah--all the brahmanas; bhrgavah--the descendants of Bhrgu Muni; priyamanah--being very pleased; ayajayan--engaged him in performing a sacrifice; visvajita--known as Visvajit; tri-nakam--the heavenly planets; jigisamanam--desiring to conquer; vidhina--according to regulative principles; abhisicya--after purifying; maha-abhisekena--by bathing him in a great abhiseka ceremony; mahanubhavah--the exalted brahmanas.

TRANSLATION

The brahmana descendants of Bhrgu Muni were very pleased with Bali Maharaja, who desired to conquer the kingdom of Indra. Therefore, after purifying him and properly bathing him according to regulative principles, they engaged him in performing the yajna known as Visvajit.

TEXT 5

TEXT

tato rathah kancana-patta-naddho
hayas ca haryasva-turanga-varnah
dhvajas ca simhena virajamano
hutasanad asa havirbhir istat

SYNONYMS

tatah--thereafter; rathah--a chariot; kancana--with gold; patta--and silk garments; naddhah--wrapped; hayah ca--horses also; haryasva-turanga-varnah--exactly of the same color as the horses of Indra (yellow); dhvajah ca--a flag also; simhena--with the mark of a lion; virajamanah--existing; huta-asanat--from the blazing fire; asa--there was; havirbhih--by offerings of clarified butter; istat--worshiped.

TRANSLATION

When ghee [clarified butter] was offered in the fire of sacrifice, there appeared from the fire a celestial chariot covered with gold and silk. There also appeared yellow horses like those of Indra, and a flag marked with a lion.

TEXT 6

TEXT

dhanus ca divyam puratopanaddham
tunav ariktau kavacam ca divyam
pitamahas tasya dadau ca malam
amlana-puspam jalajam ca sukrah

SYNONYMS

dhanuh--a bow; ca--also; divyam--uncommon; purata-upanaddham--covered with gold; tunau--two quivers; ariktau--infallible; kavacam ca--and armor; divyam--celestial; pitamahah tasya--his grandfather, namely Prahlada Maharaja; dadau--gave; ca--and; malam--a garland; amlana-puspam--made of flowers that do not fade away; jala jam--a conchshell (which is born in water); ca--as well as; sukrah--Sukracarya.

TRANSLATION

A gilded bow, two quivers of infallible arrows, and celestial armor also appeared. Bali Maharaja's grandfather Prahlada Maharaja offered Bali a garland of flowers that would never fade, and Sukracarya gave him a conchshell.

TEXT 7

TEXT

evam sa viprarjita-yodhanarthas
taih kalpita-svastyayano 'tha vipran
pradaksini-krtya krta-pranamah
prahradam amantrya namas-cakara

SYNONYMS

evam--in this way; sah--he (Bali Maharaja); vipra-arjita--gained by the grace of the brahmanas; yodhana-arthah--possessing equipment for fighting; taih--by them (the brahmanas); kalpita--advice; svastyayanah--ritualistic performance; atha--as; vipran--all the brahmanas (Sukracarya and others); pradaksini-krtya--circumambulating; krta-pranamah--offered his respectful obeisances; prahradam--unto Prahlada Maharaja; amantrya--addressing; namah-cakara--offered him obeisances.

TRANSLATION

When Maharaja Bali had thus performed the special ritualistic ceremony advised by the brahmanas and had received, by their grace, the equipment for fighting, he circumambulated the brahmanas and offered them obeisances. He also saluted Prahlada Maharaja and offered obeisances to him.

TEXTS 8-9

TEXT

atharuhya ratham divyam
bhrgu-dattam maharathah
susrag-dharo 'tha sannahya
dhanvi khadgi dhrtesudhih

hemangada-lasad-bahuh
sphuran-makara-kundalah
raraja ratham arudho
dhisnya-stha iva havyavat

SYNONYMS

atha--thereupon; aruhya--getting on; ratham--the chariot; divyam--celestial; bhrgu-dattam--given by Sukracarya; maha-rathah--Bali Maharaja, the great charioteer; su-srag-dharah--decorated with a nice garland; atha--thus; sannahya--covering his body with armor; dhanvi--equipped with a bow; khadgi--taking a sword; dhrtā-isudhih--taking a quiver of arrows; hema-angada-lasat-bahuh--decorated with golden bangles on his arms; sphurat-makara-kundalah--decorated with brilliant earrings resembling sapphires; raraja--was illuminating; ratham arudhah--getting on the chariot; dhisnya-sthah--situated on the altar of sacrifice; iva--like; havya-vat--worshipable fire.

TRANSLATION

Then, after getting on the chariot given by Sukracarya, Bali Maharaja, decorated with a nice garland, put protective armor on his body, equipped himself with a bow, and took up a sword and a quiver of arrows. When he sat down on the seat of the chariot, his arms decorated with golden bangles and his ears with sapphire earrings, he shone like a worshipable fire.

TEXTS 10-11

TEXT

tulyaisvarya-bala-sribhih
sva-yuthair daitya-yuthapaih

pibadbhir iva kham drgbhir
dahadbhiih paridhin iva

vrto vikarsan mahatim
asurim dhvajinim vibhuh
yayav indra-purim svrddham
kampayann iva rodasi

SYNONYMS

tulya-aisvarya--equal in opulence; bala--strength; sribhiih--and in beauty; sva-yuthaiih--by his own men; daitya-yutha-paiih--and by the chiefs of the demons; pibadbhiih--drinking; iva--as if; kham--the sky; drgbhiih--with the sight; dahadbhiih--burning; paridhin--all directions; iva--as if; vrtah--surrounded; vikarsan--attracting; mahatim--very great; asurim--demoniac; dhvajinim--soldiers; vibhuh--most powerful; yayau--went; indrapurim--to the capital of King Indra; su-rddham--very opulent; kampayan--causing to tremble; iva--as if; rodasi--the complete surface of the world.

TRANSLATION

When he assembled with his own soldiers and the demon chiefs, who were equal to him in strength, opulence and beauty, they appeared as if they would swallow the sky and burn all directions with their vision. After thus gathering the demoniac soldiers, Bali Maharaja departed for the opulent capital of Indra. Indeed, he seemed to make the entire surface of the world tremble.

TEXT 12

TEXT

ramyam upavanodyanaiih
srimadbhir nandanadibhiih
kujad-vihanga-mithunair
gayan-matta-madhuvrataih
pravala-phala-pusporu-
bhara-sakhamara-drumaiih

SYNONYMS

ramyam--very pleasing; upavana--with orchards; udyanaiih--and gardens; srimadbhiih--very beautiful to see; nandana-adibhiih--such as Nandana; kujat--chirping; vihanga--birds; mithunaiih--with pairs; gayat--singing; matta--mad; madhu-vrataih--with bees; pravala--of leaves; phala-puspa--fruits and flowers; uru--very great; bhara--bearing the weight; sakha--whose branches; amara-drumaiih--with eternal trees.

TRANSLATION

King Indra's city was full of pleasing orchards and gardens, such as the Nandana garden. Because of the weight of the flowers, leaves and fruit, the branches of the eternally existing trees were bending down. The gardens were visited by pairs of chirping birds and singing bees. The entire atmosphere was celestial.

TEXT 13

TEXT

hamsa-sarasa-cakrahva-
karandava-kulakulah
nalinyo yatra kridanti
pramadah sura-sevitah

SYNONYMS

hamsa--of swans; sarasa--cranes; cakrahva--birds known as cakravakas;
karandava--and water fowl; kula--by groups; akulah--congested; nalinyah--
lotus flowers; yatra--where; kridanti--enjoyed sporting; pramadah--
beautiful women; sura-sevitah--protected by the demigods.

TRANSLATION

Beautiful women protected by the demigods sported in the gardens,
which had lotus ponds full of swans, cranes, cakravakas and ducks.

TEXT 14

TEXT

akasa-gangaya devya
vrtam parikha-bhutaya
prakarenagni-varnena
sattalenonnatena ca

SYNONYMS

akasa-gangaya--by Ganges water known as Akasa-ganga; devya--the
always-worshipable goddess; vrtam--surrounded; parikha-bhutaya--as a
trench; prakarena--by ramparts; agni-varnena--resembling fire; sa-
attalena--with places for fighting; unnatena--very high; ca--and.

TRANSLATION

The city was surrounded by trenches full of Ganges water, known as
Akasa-ganga, and by a high wall, which was the color of fire. Upon this
wall were parapets for fighting.

TEXT 15

TEXT

rukma-patta-kapatais ca
dvaraih sphatika-gopuraih
justam vibhakta-prapatham
visvakarma-vinirmitam

SYNONYMS

rukma-patta--possessing plates made of gold; kapataih--the doors of
which; ca--and; dvaraih--with entrances; sphatika-gopuraih--with gates
made of excellent marble; justam--linked; vibhakta-prapatham--with many
different public roads; visvakarma-vinirmitam--constructed by Visvakarma,
the heavenly architect.

TRANSLATION

The doors were made of solid gold plates, and the gates were of excellent marble. These were linked by various public roads. The entire city had been constructed by Visvakarma.

TEXT 16

TEXT

sabha-catvara-rathyadhyam
vimanair nyarbudair yutam
srngatakair manimayair
vajra-vidruma-vedibhih

SYNONYMS

sabha--with assembly houses; catvara--courtyards; rathya--and public roads; adhyam--opulent; vimanaih--by airplanes; nyarbudaih--not less than ten crores (one hundred million); yutam--endowed; srnga-atakaih--with crossroads; mani-mayaih--made of pearls; vajra--made of diamonds; vidruma--and coral; vedibhih--with places to sit.

TRANSLATION

The city was full of courtyards, wide roads, assembly houses, and not less than one hundred million airplanes. The crossroads were made of pearl, and there were sitting places made of diamond and coral.

TEXT 17

TEXT

yatra nitya-vayo-rupah
syama viraja-vasasah
bhrajante rupavan-naryo
hy arcirbhir iva vahnayah

SYNONYMS

yatra--in that city; nitya-vayah-rupah--who were ever beautiful and young; syamah--possessing the quality of syama; viraja-vasasah--always dressed with clean garments; bhrajante--glitter; rupa-vat--well decorated; naryah--women; hi--certainly; arcirbhih--with many flames; iva--like; vahnayah--fires.

TRANSLATION

Everlastingly beautiful and youthful women, who were dressed with clean garments, glittered in the city like fires with flames. They all possessed the quality of syama.

PURPORT

Srila Visvanatha Cakravarti Thakura gives a hint of the quality of the syama woman.

sita-kale bhaved usna
usma-kale susitalah
stanau sukathinau yasam
tah syamah parikirtitah

A woman whose body is very warm during the winter and cool during the summer and who generally has very firm breasts is called syama.

TEXT 18

TEXT

sura-stri-kesa-vibhrasta-
nava-saugandhika-srajam
yatramodam upadaya
marga avati marutah

SYNONYMS

sura-stri--of the women of the demigods; kesa--from the hair;
vibhrasta--fallen; nava-saugandhika--made of fresh, fragrant flowers;
srajam--of the flower garlands; yatra--wherein; amodam--the fragrance;
upadaya--carrying; marge--on the roads; avati--blows; marutah--the
breeze.

TRANSLATION

The breezes blowing in the streets of the city bore the fragrance of the flowers falling from the hair of the women of the demigods.

TEXT 19

TEXT

hema-jalaksa-nirgacchad-
dhumenaguru-gandhina
pandurena praticchanna-
marge yanti sura-priyah

SYNONYMS

hema-jala-aksa--from dainty little windows made of networks of gold;
nirgacchat--emanating; dhumena--by smoke; aguru-gandhina--fragrant due to
burning incense known as aguru; pandurena--very white; praticchanna--
covered; marge--on the street; yanti--pass; sura-priyah--beautiful public
women known as Apsaras, celestial girls.

TRANSLATION

Apsaras passed on the streets, which were covered with the white, fragrant smoke of aguru incense emanating from windows with golden filigree.

TEXT 20

TEXT

mukta-vitanair mani-hema-ketubhir

nana-pataka-valabhibhir avrtam
sikhandi-paravata-bhrnga-naditam
vaimanika-stri-kala-gita-mangalam

SYNONYMS

mukta-vitanaih--by canopies decorated with pearls; mani-hema-ketubhih--with flags made with pearls and gold; nana-pataka--possessing various kinds of flags; valabhibhih--with the domes of the palaces; avrtam--covered; sikhandi--of birds like peacocks; paravata--pigeons; bhrnga--bees; naditam--vibrated by the respective sounds; vaimanika--getting on airplanes; stri--of women; kala-gita--from the choral singing; mangalam--full of auspiciousness.

TRANSLATION

The city was shaded by canopies decorated with pearls, and the domes of the palaces had flags of pearl and gold. The city always resounded with the vibrations of peacocks, pigeons and bees, and above the city flew airplanes full of beautiful women who constantly chanted auspicious songs that were very pleasing to the ear.

TEXT 21

TEXT

mrdanga-sankhanaka-dundubhi-svanaih
satala-vina-murajesta-venubhih
nrtyaih savadyair upadeva-gitakair
manoramam sva-prabhaya jita-prabham

SYNONYMS

mrdanga--of drums; sankha--conchshells; anaka-dundubhi--and kettledrums; svanaih--by the sounds; sa-tala--in perfect tune; vina--a stringed instrument; muraja--a kind of drum; ista-venubhih--accompanied by the very nice sound of the flute; nrtyaih--with dancing; sa-vadyaih--with concert instruments; upadeva-gitakaih--with singing by the secondary demigods like the Gandharvas; manoramam--beautiful and pleasing; sva-prabhaya--by its own brilliance; jita-prabham--the personification of beauty was conquered.

TRANSLATION

The city was filled with the sounds of mrdangas, conchshells, kettledrums, flutes and well-tuned stringed instruments all playing in concert. There was constant dancing and the Gandharvas sang. The combined beauty of Indrapuri defeated beauty personified.

TEXT 22

TEXT

yam na vrajanty adharmisthah
khala bhuta-druhad sathah
maninah kamino lubdha
ebhir hina vrajanti yat

SYNONYMS

yam--in the streets of the city; na--not; vrajanti--pass;
adharmisthah--irreligious persons; khalah--envious persons; bhuta-druhah--
persons violent toward other living entities; sathah--cheaters; maninah--
falsely prestigious; kaminah--lusty; lubdhah--greedy; ebhah--these;
hinah--completely devoid of; vrajanti--walk; yat--on the street.

TRANSLATION

No one who was sinful, envious, violent toward other living entities, cunning, falsely proud, lusty or greedy could enter that city. The people who lived there were all devoid of these faults.

TEXT 23

TEXT

tam deva-dhanim sa varuthini-patir
bahih samantad rurudhe prtanyaya
acarya-dattam jalajam maha-svanam
dadhmau prayunjan bhayam indra-yositam

SYNONYMS

tam--that; deva-dhanim--place where Indra lived; sah--he (Bali Maharaja); varuthini-patih--the commander of the soldiers; bahih--outside; samantat--in all directions; rurudhe--attacked; prtanyaya--by soldiers; acarya-dattam--given by Sukracarya; jala-jam--the conchshell; maha-svanam--a loud sound; dadhmau--resounded; prayunjan--creating; bhayam--fear; indra-yositam--of all the ladies protected by Indra.

TRANSLATION

Bali Maharaja, who was the commander of numberless soldiers, gathered his soldiers outside this abode of Indra and attacked it from all directions. He sounded the conchshell given him by his spiritual master, Sukracarya, thus creating a fearful situation for the women protected by Indra.

TEXT 24

TEXT

maghavams tam abhipretya
baleh paramam udyamam
sarva-deva-ganopeto
gurum etad uvaca ha

SYNONYMS

maghavan--Indra; tam--the situation; abhipretya--understanding; baleh--of Bali Maharaja; paramam udyamam--great enthusiasm; sarva-deva-gana--by all the demigods; upetah--accompanied; gurum--unto the spiritual master; etat--the following words; uvaca--said; ha--indeed.

TRANSLATION

Seeing Bali Maharaja's indefatigable endeavor and understanding his motive, King Indra, along with the other demigods, approached his spiritual master, Brhaspati, and spoke as follows.

TEXT 25

TEXT

bhagavann udyamo bhuyan
baler nah purva-vairinah
avisahyam imam manye
kenasit tejasorjitah

SYNONYMS

bhagavan--O my lord; udyamah--enthusiasm; bhuyan--great; baleh--of Bali Maharaja; nah--our; purva-vairinah--past enemy; avisahyam--unbearable; imam--this; manye--I think; kena--by whom; asit--got; tejasa--prowess; urjitah--achieved.

TRANSLATION

My lord, our old enemy Bali Maharaja now has new enthusiasm, and he has obtained such astonishing power that we think that perhaps we cannot resist his prowess.

TEXT 26

TEXT

nainam kascit kuto vapi
prativyodhum adhisvarah
pibann iva mukhenedam
lihann iva diso dasa
dahann iva diso drgbhiih
samvartagnir ivotthitah

SYNONYMS

na--not; enam--this arrangement; kascit--anyone; kutah--from anywhere; va api--either; prativyodhum--to counteract; adhisvarah--capable; piban iva--as if drinking; mukhena--by the mouth; idam--this (world); lihan iva--as if licking up; disah dasa--all ten directions; dahan iva--as if burning; disah--all directions; drgbhiih--by his vision; samvarta-agnih--the fire known as samvarta; iva--like; utthitah--now arisen.

TRANSLATION

No one anywhere can counteract this military arrangement of Bali's. It now appears that Bali is trying to drink up the entire universe with his mouth, lick up the ten directions with his tongue, and raise fire in every direction with his eyes. Indeed, he has arisen like the annihilating fire known as samvartaka.

TEXT 27

TEXT

bruhi karanam etasya
durdharsatvasya mad-ripoh
ojah saho balam tejo
yata etat samudyamah

SYNONYMS

bruhi--kindly inform us; karanam--the cause; etasya--of all this; durdharsatvasya--of the formidableness; mat-ripoh--of my enemy; ojah--prowess; sahad--energy; balam--strength; tejah--influence; yatah--wherefrom; etat--all this; samudyamah--endeavor.

TRANSLATION

Kindly inform me. What is the cause for Bali Maharaja's strength, endeavor, influence and victory? How has he become so enthusiastic?

TEXT 28

TEXT

sri-gurur uvaca
janami maghavan chatror
unnater asya karanam
sisyayopabhrtam tejo
bhrgubhir brahma-vadibhih

SYNONYMS

sri-guruh uvaca--Brhaspati said; janami--I know; maghavan--O Indra; satroh--of the enemy; unnateh--of the elevation; asya--of him; karanam--the cause; sisayaya--unto the disciple; upabhrtam--endowed; tejah--power; bhrgubhih--by the descendants of Bhrgu; brahma-vadibhih--all-powerful brahmanas.

TRANSLATION

Brhaspati, the spiritual master of the demigods, said: O Indra, I know the cause for your enemy's becoming so powerful. The brahmana descendants of Bhrgu Muni, being pleased by Bali Maharaja, their disciple, endowed him with such extraordinary power.

PURPORT

Brhaspati, the spiritual master of the demigods, informed Indra, "Ordinarily, Bali and his forces could not achieve such strength, but it appears that the brahmana descendants of Bhrgu Muni, being pleased with Bali Maharaja, endowed them with this spiritual power." In other words, Brhaspati informed Indra that Bali Maharaja's prowess was not his own but that of his exalted guru, Sukracarya. We sing in our daily prayers, yasya prasada bhagavat-prasado yasyaprasadan na gatih kuto 'pi. By the pleasure of the spiritual master, one can get extraordinary power, especially in spiritual advancement. The blessings of the spiritual master are more powerful than one's personal endeavor for such advancement. Narottama dasa Thakura therefore says:

guru-mukha-padma-vakya, cittete kariya aikya,
ara na kariha mane asa

Especially for spiritual advancement, one should carry out the bona fide order of the spiritual master. By the parampara system, one can thus be endowed with the original spiritual power coming from the Supreme personality of Godhead (evam parampara-praptam imam rajarsayo viduh).

TEXT 29

TEXT

o jasvinam balim jetum
na samartho 'sti kascana
bhavad-vidho bhavan vapi
varjayitvesvaram harim
vijesyati na ko 'py enam
brahma-tejah-samedhitam
nasya saktah purah sthatum
krtantasya yatha janah

SYNONYMS

o jasvinam--so powerful; balim--Bali Maharaja; jetum--to conquer; na--not; samarthah--able; asti--is; kascana--anyone; bhavat-vidhah--like you; bhavan--you yourself; va api--either; varjayitva--excepting; isvaram--the supreme controller; harim--the Supreme Personality of Godhead; vijesyati--will conquer; na--not; kah api--anyone; enam--him (Bali Maharaja); brahma-tejah-samedhitam--now empowered with brahma-tejas, extraordinary spiritual power; na--not; asya--of him; saktah--is able; purah--in front; sthatum--to stay; krtanta-sya--of Yamaraja; yatha--as; janah--people.

TRANSLATION

Neither you nor your men can conquer the most powerful Bali. Indeed, no one but the Supreme Personality of Godhead can conquer him, for he is now equipped with the supreme spiritual power [brahma-tejas]. As no one can stand before Yamaraja, no one can now stand before Bali Maharaja.

TEXT 30

TEXT

tasman nilayam utsrjya
yuyam sarve tri-vistapam
yata kalam pratiksanto
yatah satror viparyayah

SYNONYMS

tasmat--therefore; nilayam--not visible; utsrjya--giving up; yuyam--you; sarve--all; tri-vistapam--the heavenly kingdom; yata--go somewhere else; kalam--time; pratiksantah--waiting for; yatah--whereof; satroh--of your enemy; viparyayah--the reverse condition arrives.

TRANSLATION

Therefore, waiting until the situation of your enemies is reversed, you should all leave this heavenly planet and go elsewhere, where you will not be seen.

TEXT 31

TEXT

esa vipra-balodarkah
sampraty urjita-vikramah
tesam evapamanena
sanubandho vinanksyati

SYNONYMS

esah--this (Bali Maharaja); vipra-bala-udarkah--flourishing because of the brahminical power invested in him; samprati--at the present moment; urjita-vikramah--extremely powerful; tesam--of the same brahmanas; eva--indeed; apamanena--by insult; sa-anubandhah--with friends and assistants; vinanksyati--will be vanquished.

TRANSLATION

Bali Maharaja has now become extremely powerful because of the benedictions given him by the brahmanas, but when he later insults the brahmanas, he will be vanquished, along with his friends and assistants.

PURPORT

Bali Maharaja and Indra were enemies. Therefore, when Brhaspati, the spiritual master of the demigods, predicted that Bali Maharaja would be vanquished when he insulted the brahmanas by whose grace he had become so powerful, Bali Maharaja's enemies were naturally anxious to know when that opportune moment would come. To pacify King Indra, Brhaspati assured him that the time would certainly come, for Brhaspati could see that in the future Bali Maharaja would defy the orders of Sukracarya in order to pacify Lord Visnu, Vamanadeva. Of course, to advance in Krsna consciousness, one can take all risks. To please Vamanadeva, Bali Maharaja risked defying the orders of his spiritual master, Sukracarya. Because of this, he would lose all his property, yet because of devotional service to the Lord, he would get more than he expected, and in the future, in the eighth manvantara, he would occupy the throne of Indra again.

TEXT 32

TEXT

evam sumantritarthas te
gurunarthanudarsina
hitva tri-vistapam jagmur
girvanah kama-rupinah

SYNONYMS

evam--thus; su-mantrita--being well advised; arthah--about duties; te--they (the demigods); guruna--by their spiritual master; artha-anudarsina--whose instructions were quite befitting; hitva--giving up; tri-vistapam--the heavenly kingdom; jagmuh--went; girvanah--the demigods; kama-rupinah--who could assume any form they liked.

TRANSLATION

Sukadeva Gosvami continued: The demigods, being thus advised by Brhaspati for their benefit, immediately accepted his words. Assuming forms according to their desire, they left the heavenly kingdom and scattered, without being observed by the demons.

PURPORT

The word kama-rupinah indicates that the demigods, the inhabitants of the heavenly planets, can assume any form they desire. Thus it was not at all difficult for them to remain incognito before the eyes of the demons.

TEXT 33

TEXT

devesv atha nilinesu
balir vairocanah purim
deva-dhanim adhisthaya
vasam ninye jagat-trayam

SYNONYMS

devesu--all the demigods; atha--in this way; nilinesu--when they disappeared; balih--Bali Maharaja; vairocanah--the son of Virocana; purim--the heavenly kingdom; deva-dhanim--the residence of the demigods; adhisthaya--taking possession of; vasam--under control; ninye--brought; jagat-trayam--the three worlds.

TRANSLATION

When the demigods had disappeared, Bali Maharaja, the son of Virocana, entered the heavenly kingdom, and from there he brought the three worlds under his control.

TEXT 34

TEXT

tam visva-jayinam sisyam
bhrgavah sisya-vatsalah
satena hayamedhanam
anuvratam ayajayan

SYNONYMS

tam--unto him (Bali Maharaja); visva-jayinam--the conqueror of the entire universe; sisyam--because of his being a disciple; bhrgavah--the brahmanas, descendants of Bhrgu like Sukracarya; sisya-vatsalah--being very pleased with the disciple; satena--by one hundred; haya-medhanam--sacrifices known as asvamedha; anuvratam--following the instruction of the brahmanas; ayajayan--caused to execute.

TRANSLATION

The brahmana descendants of Bhrgu, being very pleased with their disciple, who had conquered the entire universe, now engaged him in performing one hundred asvamedha sacrifices.

PURPORT

We have seen in the dispute between Maharaja Prthu and Indra that when Maharaja Prthu wanted to perform one hundred asvamedha-yajnas, Indra wanted to impede him, for it is because of such great sacrifices that Indra was made King of heaven. Here the brahmana descendants of Bhrgu decided that although Maharaja Bali was situated on the throne of Indra, he would not be able to stay there unless he performed such sacrifices. Therefore they advised Maharaja Bali to perform at least as many asvamedha-yajnas as Indra. The word ayajayan indicates that all the brahmanas induced Bali Maharaja to perform such sacrifices.

TEXT 35

TEXT

tatas tad-anubhavana
bhuvana-traya-visrutam
kirtim diksu-vitanvanah
sa reja udurad iva

SYNONYMS

tatah--thereafter; tat-anubhavana--because of performing such great sacrifices; bhuvana-traya--throughout the three worlds; visrutam--celebrated; kirtim--reputation; diksu--in all directions; vitanvanah--spreading; sah--he (Bali Maharaja); reje--became effulgent; udurat--the moon; iva--like.

TRANSLATION

When Bali Maharaja performed these sacrifices, he gained a great reputation in all directions, throughout the three worlds. Thus he shone in his position, like the brilliant moon in the sky.

TEXT 36

TEXT

bubhuje ca sriyam svrddham
dvija-devopalambhitam
krta-krtyam ivatmanam
manyamano mahamanah

SYNONYMS

bubhuje--enjoyed; ca--also; sriyam--opulence; su-rddham--prosperity; dvija--of the brahmanas; deva--as good as the demigods; upalambhitam--achieved because of the favor; krta-krtyam--very satisfied by his activities; iva--like that; atmanam--himself; manyamanah--thinking; mahamanah--the great-minded.

TRANSLATION

Because of the favor of the brahmanas, the great soul Bali Maharaja, thinking himself very satisfied, became very opulent and prosperous and began to enjoy the kingdom.

PURPORT

The brahmanas are called dvija-deva, and ksatriyas are generally called nara-deva. The word deva actually refers to the Supreme Personality of Godhead. The brahmanas guide human society in becoming happy by satisfying Lord Visnu, and according to their advice, the ksatriyas, who are called nara-deva, keep law and order so that other people, namely the vaisyas and sudras, may properly follow regulative principles. In this way, people are gradually elevated to Krsna consciousness.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fifteenth Chapter, of the Srimad-Bhagavatam, entitled "Bali Maharaja Conquers the Heavenly Planets."

Chapter Sixteen Executing the Payo-vrata Process of Worship

As described in this chapter, because Aditi, the mother of the demigods, was very afflicted, her husband, Kasyapa Muni, told her how to observe vows in austerities for the benefit of her sons.

Since the demigods were not visible in the heavenly kingdom, their mother, Aditi, because of separation from them, was very much aggrieved. One day after many, many years, the great sage Kasyapa emerged from a trance of meditation and returned to his asrama. He saw that the asrama was no longer beautiful and that his wife was very morose. Everywhere in the asrama, he saw signs of lamentation. The great sage therefore inquired from his wife about the well-being of the asrama and asked her why she looked so morose. After Aditi informed Kasyapa Muni about the asrama's well-being, she told him that she was lamenting for the absence of her sons. She then requested him to tell her how her sons could return and reoccupy their positions. She wanted all good fortune for her sons. Moved by Aditi's request, Kasyapa Muni instructed her in the philosophy of self-realization, the difference between matter and spirit, and how to be unaffected by material loss. But when he saw that Aditi was not satisfied even after he had given these instructions, he advised her to worship Vasudeva, Janardana. He assured her that only Lord Vasudeva could satisfy her and fulfill all her desires. When Aditi then expressed her desire to worship Lord Vasudeva, Prajapati Kasyapa told her about a process of worship known as payo-vrata, which is executed in twelve days. Lord Brahma had instructed him how to satisfy Lord Krsna by this process, and thus he advised his wife to observe this vow and its regulative principles.

TEXT 1

TEXT

sri-suka uvaca
evam putresu nastesu
deva-mataditis tada
hrte tri-vistape daityaih
paryatapyad anathavat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--in this way;
putresu--when her sons; nastesu--disappearing from their position; deva-
mata--the mother of the demigods; aditih--Aditi; tada--at that time;
hrte--because of being lost; tri-vistape--the kingdom of heaven;
daityaih--by the influence of the demons; paryatapyat--began to lament;
anatha-vat--as if she had no protector.

TRANSLATION

Sukadeva Gosvami said: O King, when Aditi's sons, the demigods, had thus disappeared from heaven and the demons had occupied their places, Aditi began lamenting, as if she had no protector.

TEXT 2

TEXT

ekada kasyapas tasya
asramam bhagavan agat
nirutsavam niranandam
samadher viratas cirat

SYNONYMS

ekada--one day; kasyapah--the great sage Kasyapa Muni; tasyah--of Aditi; asramam--to the shelter; bhagavan--greatly powerful; agat--went; nirutsavam--without enthusiasm; niranandam--without jubilation; samadheh--his trance; viratah--stopping; cirat--after a long time.

TRANSLATION

After many, many days, the great powerful sage Kasyapa Muni arose from a trance of meditation and returned home to see the asrama of Aditi neither jubilant nor festive.

TEXT 3

TEXT

sa patnim dina-vadanam
krtasana-parigraha
sabhajito yatha-nyayam
idam aha kurudvaha

SYNONYMS

sah--Kasyapa Muni; patnim--unto his wife; dina-vadanam--having a dry face; krtasana-parigraha--after accepting a sitting place; sabhajitah--being honored by Aditi; yatha-nyayam--according to time and place; idam aha--spoke as follows; kuru-udvaha--O Maharaja Pariksit, the best of the Kurus.

TRANSLATION

O best of the Kurus, when Kasyapa Muni had been properly received and welcomed, he took his seat and then spoke as follows to his wife, Aditi, who was very morose.

TEXT 4

TEXT

apy abhadram na vipranam
bhadre loke 'dhunagatam
na dharmasya na lokasya
mrtyos chandanuvartinah

SYNONYMS

api--whether; abhadram--ill fortune; na--not; vipranam--of the brahmanas; bhadre--O most gentle Aditi; loke--in this world; adhuna--at the present moment; agatam--has come; na--not; dharmasya--of religious principles; na--not; lokasya--of the people in general; mrtyoh--death; chanda-anuvartinah--who are followers of the whims of death.

TRANSLATION

O most gentle one, I wonder whether anything inauspicious has now taken place in regard to religious principles, the brahmanas or the people in general, who are subject to the whims of death.

PURPORT

There are prescribed duties for all the inhabitants of this material world, especially for the brahmanas but also for the people in general, who are subject to the whims of death. Kasyapa Muni wondered whether the regulative principles, which are meant for the well-being of everyone, had been disobeyed. He accordingly continued his inquiries for seven verses.

TEXT 5

TEXT

api vakusalam kincid
grhesu grha-medhini
dharmasyarthasya kamasya
yatra yogo hy ayoginam

SYNONYMS

api--I am wondering; va--either; akusalam--inauspiciousness; kincit--some; grhesu--at home; grha-medhini--O my wife, who are attached to household life; dharmasya--of the principles of religion; arthasya--of the economic condition; kamasya--of satisfaction of desires; yatra--at home; yogah--the result of meditation; hi--indeed; ayoginam--even of those who are not transcendentalists.

TRANSLATION

O my wife, who are very much attached to household life, if the principles of religion, economic development and satisfaction of the senses are properly followed in household life, one's activities are as good as those of a transcendentalist. I wonder whether there have been any discrepancies in following these principles.

PURPORT

In this verse, Aditi has been addressed by her husband, Kasyapa Muni, as grha-medhini, which means "one who is satisfied in household life for sense gratification." Generally, those who are in household life pursue sense gratification in the field of activities performed for material results. Such grhamedhis have only one aim in life--sense gratification. Therefore it is said, yan maithunadi-grhamedhi-sukham hi tuccham: the householder's life is based on sense gratification, and therefore the happiness derived from it is very meager. Nonetheless, the Vedic process is so comprehensive that even in householder life one can adjust his activities according to the regulative principles of dharma, artha, kama and moksa. One's aim should be to achieve liberation, but because one cannot at once give up sense gratification, in the sastras there are injunctions prescribing how to follow the principles of religion, economic development and sense gratification. As explained in Srimad-Bhagavatam (1.2.9), dharmasya hy apavargyasya nartho 'rthayopakalpate: "All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain." Those who are in household life should not think that religion is meant to improve the process of the householder's sense gratification. Household life is also meant for advancement in spiritual understanding, by which one can ultimately gain liberation from the material clutches. One should remain in household life with the aim of understanding the ultimate goal of life (tattva jijnasa). Then household life is as good as the life of a yogi. Kasyapa Muni therefore inquired from his wife whether the principles of religion, economic development and sense gratification were being properly followed in terms of the sastric injunctions. As soon as one deviates from the injunctions of the sastra, the purpose of household life is immediately lost in confusion.

TEXT 6

TEXT

api vatithayo 'bhyetya
kutumbasaktaya tvaya
grhad apujita yatah
pratyutthanena va kvacit

SYNONYMS

api--whether; va--either; atithayah--guests who come without an invitation; abhyetya--coming to the home; kutumba-asaktaya--who were too attached to the family members; tvaya--by you; grhat--from the house; apujitah--without being properly welcomed; yatah--went away; pratyutthanena--by standing up; va--either; kvacit--sometimes.

TRANSLATION

I wonder whether because of being too attached to the members of your family, you failed to properly receive uninvited guests, who therefore were not welcomed and went away.

PURPORT

It is the duty of a householder to receive guests, even if a guest be an enemy. When a guest comes to one's home, one should properly receive

him by standing up and offering him a seat. It is enjoined, grhe satrum
api praptam visvastam akutobhayam: if even an enemy comes to one's home,
one should receive him in such a way that the guest will forget that his
host is an enemy. According to one's position, one should properly
receive anyone who comes to one's home. At least a seat and a glass of
water should be offered, so that the guest will not be displeased.
Kasyapa Muni inquired from Aditi whether disrespect had been shown to
such guests, or atithis. The word atithi refers to one who comes without
an invitation.

TEXT 7

TEXT

grhesu yesv atithayo
narcitah salilair api
yadi niryanti te nunam
pheruraja-grhopamah

SYNONYMS

grhesu--at home; yesu--which; atithayah--uninvited guests; na--not;
arcitah--welcomed; salilair api--even by offering a glass of water; yadi-
-if; niryanti--they go away; te--such household life; nunam--indeed;
pheru-rajah--of jackals; grha--the homes; upamah--like.

TRANSLATION

Homes from which guests go away without having been received even with
an offering of a little water are like those holes in the field which are
the homes of jackals.

PURPORT

In a field there may be holes made by snakes and mice, but when there
are very big holes, it may be supposed that jackals live there. Certainly
no one goes to take shelter in such homes. Thus the homes of human beings
where atithis, uninvited guests, are not properly received are like the
homes of jackals.

TEXT 8

TEXT

apy agnayas tu velayam
na huta havisa sati
tvayodvigna-dhiya bhadre
prosite mayi karhicit

SYNONYMS

api--whether; agnayah--fires; tu--indeed; velayam--in the fire
sacrifice; na--not; hutah--offered; havisa--by ghee; sati--O chaste
woman; tvaya--by you; udvigna-dhiya--because of some anxiety; bhadre--O
auspicious woman; prosite--was away from home; mayi--when I; karhicit--
sometimes.

TRANSLATION

O chaste and auspicious woman, when I left home for other places, were you in so much anxiety that you did not offer oblations of ghee into the fire?

TEXT 9

TEXT

yat-pujaya kama-dughan
yati lokan grhanvitah
brahmano 'gnis ca vai visnoh
sarva-devatmano mukham

SYNONYMS

yat-pujaya--by worshiping the fire and brahmanas; kama-dughan--which fulfill one's desires; yati--one goes; lokan--to the destination of the higher planetary system; grha-anvitah--a person attached to household life; brahmanah--the brahmanas; agnih ca--and the fire; vai--indeed; visnoh--of Lord Visnu; sarva-deva-atmanah--the soul of all the demigods; mukham--the mouth.

TRANSLATION

By worshiping the fire and the brahmanas, a householder can achieve the desired goal of residing in the higher planets, for the sacrificial fire and the brahmanas are to be considered the mouth of Lord Visnu, who is the Supersoul of all the demigods.

PURPORT

According to the Vedic system, a fire sacrifice is held in order to offer oblations of ghee, grains, fruits, flowers and so on, so that Lord Visnu may eat and be satisfied. The Lord says in Bhagavad-gita (9.26):

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Therefore, all these items may be offered in the sacrificial fire, and Lord Visnu will be satisfied. Similarly, brahmana-bhojana, feeding of the brahmanas, is also recommended, for when the brahmanas eat sumptuous remnants of food after yajna, this is another way that Lord Visnu Himself eats. Therefore the Vedic principles recommend that in every festival or ceremony one offer oblations to the fire and give sumptuous food for the brahmanas to eat. By such activities, a householder may be elevated to the heavenly planets and similar places in the higher planetary systems.

TEXT 10

TEXT

api sarve kusalinas
tava putra manasvini

laksaye 'svastham atmanam
bhavatyā laksanair aham

SYNONYMS

api--whether; sarve--all; kusalinah--in full auspiciousness; tava--
your; putrah--sons; manasvini--O great-minded lady; laksaye--I see;
asvastham--not in tranquillity; atmanam--the mind; bhavatyah--of you;
laksanaih--by symptoms; aham--I.

TRANSLATION

O great-minded lady, are all your sons faring well? Seeing your
withered face, I can perceive that your mind is not tranquil. How is this
so?

TEXT 11

TEXT

sri-aditir uvaca
bhadram dvija-gavam brahman
dharmasyasya janasya ca
tri-vargasya param ksetram
grhamedhin grha ime

SYNONYMS

sri-aditih uvaca--Srimati Aditi said; bhadram--all auspiciousness;
dvija-gavam--of the brahmanas and the cows; brahman--O brahmana;
dharmasya asya--of the religious principles mentioned in sastra; janasya--
of the people in general; ca--and; tri-vargasya--of the three processes
of elevation (dharma, artha and kama); param--the supreme; ksetram--
field; grhamedhin--O my husband, who are attached to household life;
grhah--your home; ime--all these things.

TRANSLATION

Aditi said: O my respected brahmana husband, all is well with the
brahmanas, the cows, religion and the welfare of other people. O master
of the house, the three principles of dharma, artha and kama flourish in
household life, which is consequently full of good fortune.

PURPORT

In household life one can develop the three principles of religion,
economic development and sense gratification according to the regulations
given in the sastras, but to attain liberation one must give up household
life and place himself in the transcendental renounced order. Kasyapa
Muni was not in the renounced order of life. Therefore he is addressed
here once as brahman and another time as grhamedhin. Aditi, his wife,
assured him that as far as household life was concerned, everything was
going nicely, and the brahmanas and cows were being honored and
protected. In other words, there were no disturbances; household life was
duly progressing.

TEXT 12

TEXT

agnayo 'tithayo bhrtya
bhiksavo ye ca lipsavah
sarvam bhagavato brahmann
anudhyanan na risyati

SYNONYMS

agnayah--worshiping the fires; atithayah--receiving the guests;
bhrtyah--satisfying the servants; bhiksavah--pleasing the beggars; ye--
all of them who; ca--and; lipsavah--as they desire (are taken care of);
sarvam--all of them; bhagavatah--of you, my lord; brahman--O brahmana;
anudhyanat--from always thinking; na risyati--nothing is missed
(everything is properly done).

TRANSLATION

O beloved husband, the fires, guests, servants and beggars are all
being properly cared for by me. Because I always think of you, there is
no possibility that any of the religious principles will be neglected.

TEXT 13

TEXT

ko nu me bhagavan kamo
na sampadyeta manasah
yasya bhavan prajadhyaksa
evam dharman prabhasate

SYNONYMS

kah--what; nu--indeed; me--my; bhagavan--O lord; kamah--desire; na--
not; sampadyeta--can be fulfilled; manasah--within my mind; yasyah--of
me; bhavan--your good self; praja-adhyaksah--Prajapati; evam--thus;
dharman--religious principles; prabhasate--talks.

TRANSLATION

O my lord, since you are a Prajapati and are personally my instructor
in the principles of religion, where is the possibility that all my
desires will not be fulfilled?

TEXT 14

TEXT

tavaiva marica manah-sarirajah
praja imah sattva-rajas-tamo-jusah
samo bhavams tasv asuradisu prabho
tathapi bhaktam bhajate mahesvarah

SYNONYMS

tava--your; eva--indeed; marica--O son of Marici; manah-sarira-jah--
born either of your body or of your mind (all the demons and demigods);
prajah--born of you; imah--all of them; sattva-rajah--tamah-jusah--

infected with sattva-guna, rajo-guna or tamo-guna; samah--equal; bhavan--your good self; tasu--to every one of them; asura-adisu--beginning with the asuras; prabho--O my lord; tatha api--still; bhaktam--unto the devotees; bhajate--takes care of; maha-isvarah--the Supreme personality of Godhead, the supreme controller.

TRANSLATION

O son of Marici, because you are a great personality you are equal toward all the demons and demigods, who are born either from your body or from your mind and who possess one or another of the three qualities--sattva-guna, rajo-guna or tamo-guna. But although the Supreme Personality of Godhead, the supreme controller, is equal toward all living entities, He is especially favorable to the devotees.

PURPORT

In Bhagavad-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

Although the Supreme Personality of Godhead is equal toward everyone, He is especially inclined toward those who engage in His devotional service. The Lord says, kaunteya pratijanihi na me bhaktah pranasyati: "My dear son of Kunti, please declare that My devotee will never be vanquished." Elsewhere, Krsna also says:

ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah

(Bg. 4.11)

Actually, everyone is trying to please the Supreme Personality of Godhead in various ways, but according to their methods of approach, the Supreme Lord endows them with different benedictions. Thus Aditi appealed to her husband by saying that since even the supreme controller favors His devotees and since Indra, Kasyapa's devoted son, was in difficulty, Kasyapa should bestow his favor upon Indra.

TEXT 15

TEXT

tasmad isa bhajantya me
sreyas cintaya suvrata
hrta-sriyo hrta-sthanan
sapatnaih pahi nah prabho

SYNONYMS

tasmat--therefore; isa--O powerful controller; bhajantyah--of your servitor; me--me; sreyah--auspiciousness; cintaya--just consider; suvrata--O most gentle one; hrta-sriyah--bereft of all opulence; hrta-

sthanan--bereft of a residence; sapatnaih--by the competitors; pahi--
please protect; nah--us; prabho--O my lord.

TRANSLATION

Therefore, most gentle lord, kindly favor your maidservant. We have
now been deprived of our opulence and residence by our competitors, the
demons. Kindly give us protection.

PURPORT

Aditi, the mother of the demigods, appealed to Kasyapa Muni to give
the demigods protection. When we speak of the demigods, this also
includes their mother.

TEXT 16

TEXT

parair vivasita saham
magna vyasana-sagare
aisvaryam srir yasah sthanam
hrtani prabalair mama

SYNONYMS

paraih--by our enemies; vivasita--taken away from our residential
quarters; sa--the same; aham--I; magna--drowned; vyasana-sagare--in an
ocean of trouble; aisvaryam--opulence; srih--beauty; yasah--reputation;
sthanam--place; hrtani--all taken away; prabalaih--very powerful; mama--
my.

TRANSLATION

The demons, our formidably powerful enemies, have taken away our
opulence, our beauty, our fame and even our residence. Indeed, we have
now been exiled, and we are drowning in an ocean of trouble.

TEXT 17

TEXT

yatha tani punah sadho
prapadyeran mamatmajah
tatha vidhehi kalyanam
dhiya kalyana-krttama

SYNONYMS

yatha--as; tani--all of our lost things; punah--again; sadho--O great
saintly person; prapadyeran--can regain; mama--my; atmajah--offspring
(sons); tatha--so; vidhehi--kindly do; kalyanam--auspiciousness; dhiya--
by consideration; kalyana-krt-tama--O you who are the best person to act
for our welfare.

TRANSLATION

O best of sages, best of all those who grant auspicious benedictions, please consider our situation and bestow upon my sons the benedictions by which they can regain what they have lost.

TEXT 18

TEXT

sri-suka uvaca
evam abhyarthito 'ditya
kas tam aha smayann iva
aho maya-balam visnoh
sneha-baddham idam jagat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--in this way; abhyarthitah--being requested; aditya--by Aditi; kah--Kasyapa Muni; tam--unto her; aha--said; smayan--smiling; iva--just like; aho--alas; maya-balam--the influence of the illusory energy; visnoh--of Lord Visnu; sneha-baddham--influenced by this affection; idam--this; jagat--whole world.

TRANSLATION

Sukadeva Gosvami continued: When Kasyapa Muni was thus requested by Aditi, he slightly smiled. "Alas," he said, "how powerful is the illusory energy of Lord Visnu, by which the entire world is bound by affection for children!"

PURPORT

Kasyapa Muni was surely sympathetic to his wife's affliction, yet he was surprised at how the whole world is influenced by affection.

TEXT 19

TEXT

kva deho bhautiko 'natma
kva catma prakrteh parah
kasya ke pati-putradya
moha eva hi karanam

SYNONYMS

kva--where is; dehah--this material body; bhautikah--made of five elements; anatma--not the spirit soul; kva--where is; ca--also; atma--the spirit soul; prakrteh--to the material world; parah--transcendental; kasya--of whom; ke--who is; pati--husband; putra-adyah--or son and so on; mohah--illusion; eva--indeed; hi--certainly; karanam--cause.

TRANSLATION

Kasyapa Muni continued: What is this material body, made of five elements? It is different from the spirit soul. Indeed, the spirit soul is completely different from the material elements from which the body is

made. But because of bodily attachment, one is regarded as a husband or son. These illusory relationships are caused by misunderstanding.

PURPORT

The spirit soul (atma or jiva) is certainly different from the body, which is a combination of five material elements. This is a simple fact, but it is not understood unless one is spiritually educated. Kasyapa Muni met his wife, Aditi, in the heavenly planets, but the same misconception extends throughout the entire universe and is also here on earth. There are different grades of living entities, but all of them are more or less under the impression of the bodily conception of life. In other words, all living entities in this material world are more or less devoid of spiritual education. The Vedic civilization, however, is based on spiritual education, and spiritual education is the special basis on which Bhagavad-gita was spoken to Arjuna. In the beginning of Bhagavad-gita, Krsna instructed Arjuna to understand that the spirit soul is different from the body.

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." (Bg. 2.13) Unfortunately, this spiritual education is completely absent from modern human civilization. No one understands his real self-interest, which lies with the spirit soul, not with the material body. Education means spiritual education. To work hard in the bodily conception of life, without spiritual education, is to live like an animal. Nayam deho deha-bhajam nr-loke kastan kaman arhate vid-bhujam ye (Bhag. 5.5.1). People are working so hard simply for bodily comforts, without education regarding the spirit soul. Thus they are living in a very risky civilization, for it is a fact that the spirit soul has to transmigrate from one body to another (tatha dehantara-praptih). Without spiritual education, people are kept in dark ignorance and do not know what will happen to them after the annihilation of the present body. They are working blindly, and blind leaders are directing them. Andha yathandhair upaniyamanas te 'pisa-tantryam uru-damni baddhah (Bhag. 7.5.31). A foolish person does not know that he is completely under the bondage of material nature and that after death material nature will impose upon him a certain type of body, which he will have to accept. He does not know that although in his present body he may be a very important man, he may next get the body of an animal or tree because of his ignorant activities in the modes of material nature. Therefore the Krsna consciousness movement is trying to give the true light of spiritual existence to all living entities. This movement is not very difficult to understand, and people must take advantage of it, for it will save them from the risky life of irresponsibility.

TEXT 20

TEXT

upatisthasva purusam
bhagavantam janardanam

sarva-bhuta-guha-vasam
vasudevam jagad-gurum

SYNONYMS

upatisthasva--just try to worship; purusam--the Supreme Person; bhagavantam--the Personality of Godhead; janardanam--who can kill all the enemies; sarva-bhuta-guha-vasam--living within the core of the heart of everyone; vasudevam--Vasudeva, Krsna, who is all-pervading and is the son of Vasudeva; jagat-gurum--the spiritual master and teacher of the whole world.

TRANSLATION

My dear Aditi, engage in devotional service to the Supreme Personality of Godhead, who is the master of everything, who can subdue everyone's enemies, and who sits within everyone's heart. Only that Supreme Person--Krsna, or Vasudeva--can bestow all auspicious benedictions upon everyone, for He is the spiritual master of the universe.

PURPORT

With these words, Kasyapa Muni tried to pacify his wife. Aditi made her appeal to her material husband. Of course, that is nice, but actually a material relative cannot do anything good for anyone. If anything good can be done, it is done by the Supreme Personality of Godhead, Vasudeva. Therefore, Kasyapa Muni advised his wife, Aditi, to begin worshiping Lord Vasudeva, who is situated in everyone's heart. He is the friend of everyone and is known as Janardana because He can kill all enemies. There are three modes of material nature--goodness, passion and ignorance--and above material nature, transcendental to material nature, is another existence, which is called suddha-sattva. In the material world, the mode of goodness is considered the best, but because of material contamination, even the mode of goodness is sometimes overpowered by the modes of passion and ignorance. But when one transcends the competition between these modes and engages himself in devotional service, he rises above the three modes of material nature. In that transcendental position, one is situated in pure consciousness. Sattvam visuddham vasudeva-sabditam (Bhag. 4.3.23). Above material nature is the position called vasudeva, or freedom from material contamination. Only in that position can one perceive the Supreme personality of Godhead, Vasudeva. Thus the vasudeva condition fulfills a spiritual necessity. Vasudevah sarvam iti sa mahatma sudurlabhah. When one realizes Vasudeva, the Supreme Personality of Godhead, he becomes most exalted.

Paramatma (Vasudeva) is situated in everyone's heart, as confirmed in Bhagavad-gita. The Lord says:

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati

"The Supreme Lord is situated in everyone's heart, O Arjuna." (Bg. 18.61)

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries." (Bg. 5.29)

Whenever one is perplexed, let him take shelter of the lotus feet of Vasudeva, Krsna, who will give the devotee intelligence to help him surpass all difficulties and return home, back to Godhead. Kasyapa Muni advised his wife to seek shelter at the lotus feet of Vasudeva, Krsna, so that all her problems would be very easily solved. Thus Kasyapa Muni was an ideal spiritual master. He was not so foolish that he would present himself as an exalted personality, as good as God. He was actually a bona fide guru because he advised his wife to seek shelter at the lotus feet of Vasudeva. One who trains his subordinate or disciple to worship Vasudeva is the truly bona fide spiritual master. The word jagad-gurum is very important in this regard. Kasyapa Muni did not falsely declare himself to be jagad-guru, although he actually was jagad-guru because he advocated the cause of Vasudeva. Actually, Vasudeva is jagad-guru, as clearly stated here (vasudevam jagad-gurum). One who teaches the instructions of Vasudeva, Bhagavad-gita, is as good as vasudevam jagad-gurum. But when one who does not teach this instruction--as it is--declares himself jagad-guru, he simply cheats the public. Krsna is jagad-guru, and one who teaches the instruction of Krsna as it is, on behalf of Krsna, may be accepted as jagad-guru. One who manufactures his own theories cannot be accepted; he becomes jagad-guru falsely.

TEXT 21

TEXT

sa vidhasyati te kaman
harir dinanukampanah
amogha bhagavad-bhaktir
netareti matir mama

SYNONYMS

sah--he (Vasudeva); vidhasyati--will undoubtedly fulfill; te--your; kaman--desires; harih--the Supreme Personality of Godhead; dina--unto the poor; anukampanah--very merciful; amogha--infallible; bhagavat-bhaktih--devotional service unto the Supreme Personality of Godhead; na--not; itara--anything but bhagavad-bhakti; iti--thus; matih--opinion; mama--my.

TRANSLATION

The Supreme Personality of Godhead, who is very merciful to the poor, will fulfill all of your desires, for devotional service unto Him is infallible. Any method other than devotional service is useless. That is my opinion.

PURPORT

There are three kinds of men, who are called akama, moksa-kama and sarva-kama. One who tries to get liberation from this material world is called moksa-kama, one who wants to enjoy this material world to its fullest extent is called sarva-kama, and one who has fulfilled all his desires and has no further material desires is called akama. A bhakta has no desire. Sarvopadhi-vinirmuktam tat-paratvena nirmalam. He is purified and free from material desires. The moksa-kami wants to achieve liberation by merging into the existence of the Supreme Brahman, and because of this desire to merge into the existence of the Lord, he is not yet pure. And since those who want liberation are impure, what to speak of the karmis, who have so many desires to fulfill? Nonetheless, the sastra says:

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Krsna, the Supreme Personality of Godhead, by rendering transcendental loving service." (Bhag. 2.3.10)

Kasyapa Muni saw that his wife, Aditi, had some material desires for the welfare of her sons, but still he advised her to render devotional service to the Supreme Personality of Godhead. In other words, everyone, regardless of whether he is a karmi, jnani, yogi or bhakta, should invariably take shelter of the lotus feet of Vasudeva and render transcendental loving service unto Him so that all his desires will be duly fulfilled. Krsna is dina-anukampana: He is very merciful to everyone. Therefore if one wants to fulfill his material desires, Krsna helps him. Of course, sometimes if a devotee is very sincere, the Lord, as a special favor to him, refuses to fulfill his material desires and directly blesses him with pure, unalloyed devotional service. It is said in Caitanya-caritamrta (Madhya 22.38-39):

krsna kahe,----'ama bhaje, mage visaya-sukha
amrta chadi' visa mage,----ei bada murkha

ami----vijna, ei murkhe 'visaya' kene diba?
sva-caranamrta diya 'visaya' bhulaiba

"Krsna says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison. Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.' " If a devotee maintains some material desire and at the same time very sincerely desires to engage at the lotus feet of Krsna, Krsna may directly give him unalloyed devotional service and take away all his material desires and possessions. This is the Lord's special favor to devotees. Otherwise, if one takes to Krsna's devotional service but still has material desires to fulfill, he may become free from all material desires, as Dhruva Maharaja did, but this may take some time. However, if a very sincere devotee wants only Krsna's lotus feet, Krsna directly gives him the position of suddha-bhakti, unalloyed devotional service.

TEXT 22

TEXT

sri-aditir uvaca
kenaham vidhina brahmann
upasthasye jagat-patim
yatha me satya-sankalpo
vidadhyat sa manoratham

SYNONYMS

sri-aditih uvaca--Srimati Aditi began to pray; kena--by which; aham--I; vidhina--by regulative principles; brahman--O brahmana; upasthasye--can please; jagat-patim--the Lord of the universe, Jagannatha; yatha--by which; me--my; satya-sankalpah--desire may actually be fulfilled; vidadhyat--may fulfill; sah--He (the Supreme Lord); manoratham--ambitions or desires.

TRANSLATION

Srimati Aditi said: O brahmana, tell me the regulative principles by which I may worship the supreme master of the world so that the Lord will be pleased with me and fulfill all my desires.

PURPORT

It is said, "Man proposes, God disposes." Thus a person may desire many things, but unless these desires are fulfilled by the Supreme Personality of Godhead, they cannot be fulfilled. Fulfillment of desire is called satya-sankalpa. Here the word satya-sankalpa is very important. Aditi placed herself at the mercy of her husband so that he would give her directions by which to worship the Supreme Personality of Godhead so that all her desires would be fulfilled. A disciple must first decide that he should worship the Supreme Lord, and then the spiritual master will give the disciple correct directions. One cannot dictate to the spiritual master, just as a patient cannot demand that his physician prescribe a certain type of medicine. Here is the beginning of worship of the Supreme Personality of Godhead. As confirmed in Bhagavad-gita (7.16):

catur-vidha bhajante mam
janah sukrtino 'rjuna
arto jijnasur artharthi
jnani ca bharatarsabha

"O best among the Bharatas, four kinds of pious men render devotional service unto Me--the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute." Aditi was arto, a person in distress. She was very much aggrieved because her sons, the demigods, were bereft of everything. Thus she wanted to take shelter of the Supreme Personality of Godhead under the direction of her husband, Kasyapa Muni.

TEXT 23

TEXT

adisa tvam dvija-srestha

vidhim tad-upadhavanam
asu tusyati me devah
sidantyah saha putrakaih

SYNONYMS

adisa--just instruct me; tvam--O my husband; dvija-srestha--O best of the brahmanas; vidhim--the regulative principles; tat--the Lord; upadhavanam--the process of worshiping; asu--very soon; tusyati--becomes satisfied; me--unto me; devah--the Lord; sidantyah--now lamenting; saha--with; putrakaih--all my sons, the demigods.

TRANSLATION

O best of the brahmanas, kindly instruct me in the perfect method of worshiping the Supreme Personality of Godhead in devotional service, by which the Lord may very soon be pleased with me and save me, along with my sons, from this most dangerous condition.

PURPORT

Sometimes less intelligent men ask whether one has to approach a guru to be instructed in devotional service for spiritual advancement. The answer is given here--indeed, not only here, but also in Bhagavad-gita, where Arjuna accepted Krsna as his guru (sisyas te 'ham sadhi mam tvam prapannam). The Vedas also instruct, tad-vijnanartham sa gurum evabhogicchet: one must accept a guru for proper direction if one is seriously inclined toward advancement in spiritual life. The Lord says that one must worship the acarya, who is the representative of the Supreme Personality of Godhead (acaryam mam vijaniyat). One should definitely understand this. In Caitanya-caritamrta it is said that the guru is the manifestation of the Supreme Personality of Godhead. Therefore, according to all the evidence given by the sastra and by the practical behavior of devotees, one must accept a guru. Aditi accepted her husband as her guru, so that he would direct her how to advance in spiritual consciousness, devotional service, by worshiping the Supreme Lord.

TEXT 24

TEXT

sri-kasyapa uvaca
etan me bhagavan prstah
praja-kamasya padmajah
yad aha te pravaksyami
vratam kesava-tosanam

SYNONYMS

sri-kasyapah uvaca--Kasyapa Muni said; etat--this; me--by me; bhagavan--the most powerful; prstah--when he was requested; praja-kamasya--desiring offspring; padma-jah--Lord Brahma, who was born of a lotus flower; yat--whatever; aha--he said; te--unto you; pravaksyami--I shall explain; vratam--in the form of worship; kesava-tosanam--by which Kesava, the Supreme Personality of Godhead, is satisfied.

TRANSLATION

Sri Kasyapa Muni said: When I desired offspring, I placed inquiries before Lord Brahma, who is born from a lotus flower. Now I shall explain to you the same process Lord Brahma instructed me, by which Kesava, the Supreme Personality of Godhead, is satisfied.

PURPORT

Here the process of devotional service is further explained. Kasyapa Muni wanted to instruct Aditi in the same process recommended to him by Brahma for satisfying the Supreme Personality of Godhead. This is valuable. The guru does not manufacture a new process to instruct the disciple. The disciple receives from the guru an authorized process received by the guru from his guru. This is called the system of disciplic succession (evam parampara-praptam imam rajarsayo viduh). This is the bona fide Vedic system of receiving the process of devotional service, by which the Supreme Personality of Godhead is pleased. Therefore, to approach a bona fide guru, or spiritual master, is essential. The bona fide spiritual master is he who has received the mercy of his guru, who in turn is bona fide because he has received the mercy of his guru. This is called the parampara system. Unless one follows this parampara system, the mantra one receives will be chanted for no purpose. Nowadays there are so many rascal gurus who manufacture their mantras as a process for material advancement, not spiritual advancement. Still, the mantra cannot be successful if it is manufactured. Mantras and the process of devotional service have special power, provided they are received from the authorized person.

TEXT 25

TEXT

phalgunasyamale pakse
dvadasaham payo-vratam
arcayed aravindaksam
bhaktya paramayanvitah

SYNONYMS

phalgunasya--of the month of Phalguna (February and March); amale--during the bright; pakse--fortnight; dvadasa-aham--for twelve days, ending with Dvadasi, the day after Ekadasi; payah-vratam--accepting the vow of taking only milk; arcayet--one should worship; aravinda-aksam--the lotus-eyed Supreme Personality of Godhead; bhaktya--with devotion; paramaya--unalloyed; anvitah--surcharged.

TRANSLATION

In the bright fortnight of the month of Phalguna [February and March], for twelve days ending with Dvadasi, one should observe the vow of subsisting only on milk and should worship the lotus-eyed Supreme Personality of Godhead with all devotion.

PURPORT

Worshiping the Supreme Lord Visnu with devotion means following arcana-marga.

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

One should install the Deity of Lord Visnu or Krsna and worship Him nicely by dressing Him, decorating Him with flower garlands, and offering Him all kinds of fruits, flowers and cooked food, nicely prepared with ghee, sugar and grains. One should also offer a flame, incense and so on, while ringing a bell, as prescribed. This is called worship of the Lord. Here it is recommended that one observe the vow of subsisting only by drinking milk. This is called payo-vrata. As we generally perform devotional service on Ekadasi by not eating grains, it is generally recommended that on Dvadasi one not consume anything but milk. payo-vrata and arcana devotional service to the Supreme Lord should be performed with a pure devotional attitude (bhaktya). Without bhakti, one cannot worship the Supreme Personality of Godhead. Bhaktya mam abhijanati yavan yas casmi tattvatah. If one wants to know the Supreme Personality of Godhead and be directly connected with Him, knowing what He wants to eat and how He is satisfied, one must take to the process of bhakti. As recommended here also, bhaktya paramayanvitah: one should be surcharged with unalloyed devotional service.

TEXT 26

TEXT

sinivalyam mrdalipya
snayat kroda-vidirnaya
yadi labhyeta vai srotasy
etam mantram udirayet

SYNONYMS

sinivalyam--on the dark-moon day; mrda--with dirt; alipya--smearing the body; snayat--one should bathe; kroda-vidirnaya--dug up by the tusk of a boar; yadi--if; labhyeta--it is available; vai--indeed; srotasi--in a flowing river; etam mantram--this mantra; udirayet--one should chant.

TRANSLATION

If dirt dug up by a boar is available, on the day of the dark moon one should smear this dirt on his body and then bathe in a flowing river. While bathing, one should chant the following mantra.

TEXT 27

TEXT

tvam devy adi-varahena
rasayah sthanam icchata
uddhrtasi namas tubhyam
papmanam me pranasaya

SYNONYMS

tvam--you; devi--O mother earth; adi-varahena--by the Supreme Personality of Godhead in the form of a boar; rasayah--from the bottom of

the universe; sthanam--a place; icchata--desiring; uddhrta asi--you have been raised; namah tubhyam--I offer my respectful obeisances unto you; papmanam--all sinful activities and their reactions; me--of me; pranasaya--please undo.

TRANSLATION

O mother earth, you were raised by the Supreme Personality of Godhead in the form of a boar because of your desiring to have a place to stay. I pray that you kindly vanquish all the reactions of my sinful life. I offer my respectful obeisances unto you.

TEXT 28

TEXT

nirvartitatma-niyamo
devam arcet samahitah
arcayam sthandile surye
jale vahnau gurav api

SYNONYMS

nirvartita--finished; atma-niyamah--the daily duties of washing, chanting other mantras and so on, according to one's practice; devam--the Supreme Personality of Godhead; arcet--one should worship; samahitah--with full attention; arcayam--unto the Deities; sthandile--unto the altar; surye--unto the sun; jale--unto the water; vahnau--unto the fire; gurau--unto the spiritual master; api--indeed.

TRANSLATION

Thereafter, one should perform his daily spiritual duties and then, with great attention, offer worship to the Deity of the Supreme Personality of Godhead, and also to the altar, the sun, water, fire and the spiritual master.

TEXT 29

TEXT

namas tubhyam bhagavate
purusaya mahiyase
sarva-bhuta-nivasaya
vasudevaya saksine

SYNONYMS

namah tubhyam--I offer my respectful obeisances unto You; bhagavate--unto the Supreme Personality of Godhead; purusaya--the Supreme Person; mahiyase--the best of all personalities; sarva-bhuta-nivasaya--the person who lives in everyone's heart; vasudevaya--the Lord who lives everywhere; saksine--the witness of everything.

TRANSLATION

O Supreme Personality of Godhead, greatest of all, who lives in everyone's heart and in whom everyone lives, O witness of everything, O

Vasudeva, supreme and all-pervading person, I offer my respectful obeisances unto You.

TEXT 30

TEXT

namo 'vyaktaya suksmaya
pradhana-purusaya ca
catur-vimsad-guna-jnaya
guna-sankhyana-hetave

SYNONYMS

namah--I offer my respectful obeisances unto You; avyaktaya--who are never seen by material eyes; suksmaya--transcendental; pradhana-purusaya--the Supreme Person; ca--also; catur-vimsat--twenty-four; guna-jnaya--the knower of the elements; guna-sankhyana--of the sankhya-yoga system; hetave--the original cause.

TRANSLATION

I offer my respectful obeisances unto You, the Supreme Person. Being very subtle, You are never visible to material eyes. You are the knower of the twenty-four elements, and You are the inaugurator of the sankhya-yoga system.

PURPORT

Catur-vimsad-guna, the twenty-four elements, are the five gross elements (earth, water, fire, air and ether), the three subtle elements (mind, intelligence and false ego), the ten senses (five for working and five for acquiring knowledge), the five sense objects, and contaminated consciousness. These are the subject matter of sankhya-yoga, which was inaugurated by Lord Kapiladeva. This sankhya-yoga was again propounded by another Kapila, but he was an atheist, and his system is not accepted as bona fide.

TEXT 31

TEXT

namo dvi-sirsne tri-pade
catur-srngaya tantave
sapta-hastaya yajnaya
trayi-vidyatmane namah

SYNONYMS

namah--I offer my respectful obeisances unto You; dvi-sirsne--who have two heads; tri-pade--who have three legs; catur-srngaya--who have four horns; tantave--who expand; sapta-hastaya--who have seven hands; yajnaya--unto the yajna-purusa, the supreme enjoyer; trayi--the three modes of Vedic ritualistic ceremonies; vidya-atmane--the Personality of Godhead, the embodiment of all knowledge; namah--I offer my respectful obeisances unto You.

TRANSLATION

I offer my respectful obeisances unto You, the Supreme Personality of Godhead, who have two heads [prayaniya and udayaniya], three legs [savana-traya], four horns [the four Vedas] and seven hands [the seven chandas, such as Gayatri]. I offer my obeisances unto You, whose heart and soul are the three Vedic rituals [karma-kanda, jnana-kanda and upasana-kanda] and who expand these rituals in the form of sacrifice.

TEXT 32

TEXT

namah sivaya rudraya
namah sakti-dharaya ca
sarva-vidyadhipataye
bhutanam pataye namah

SYNONYMS

namah--I offer my respectful obeisances unto You; sivaya--the incarnation named Lord Siva; rudraya--the expansion named Rudra; namah--obeisances; sakti-dharaya--the reservoir of all potencies; ca--and; sarva-vidya-adhipataye--the reservoir of all knowledge; bhutanam--of the living entities; pataye--the supreme master; namah--I offer my respectful obeisances unto You.

TRANSLATION

I offer my respectful obeisances unto You, Lord Siva, or Rudra, who are the reservoir of all potencies, the reservoir of all knowledge, and the master of everyone.

PURPORT

It is the system for one to offer obeisances unto the expansion or incarnation of the Lord. Lord Siva is the incarnation of ignorance, one of the material modes of nature.

TEXT 33

TEXT

namo hiranyagarbhaya
pranaya jagad-atmane
yogaisvarya-sariraya
namas te yoga-hetave

SYNONYMS

namah--I offer my respectful obeisances unto You; hiranyagarbhaya--situated as the four-headed Hiranyagarbha, Brahma; pranaya--the source of everyone's life; jagat-atmane--the Supersoul of the entire universe; yoga-aisvarya-sariraya--whose body is full of opulences and mystic power; namah te--I offer my respectful obeisances unto You; yoga-hetave--the original master of all mystic power.

TRANSLATION

I offer my respectful obeisances unto You, who are situated as Hiranyagarbha, the source of life, the Supersoul of every living entity. Your body is the source of the opulence of all mystic power. I offer my respectful obeisances unto You.

TEXT 34

TEXT

namas ta adi-devaya
saksi-bhutaya te namah
narayanaya rsaye
naraya haraye namah

SYNONYMS

namah te--I offer my respectful obeisances unto You; adi-devaya--who are the original Personality of Godhead; saksi-bhutaya--the witness of everything within the heart of everyone; te--unto You; namah-- I offer my respectful obeisances; narayanaya--who take the incarnation of Narayana; rsaye--the sage; naraya--the incarnation of a human being; haraye--unto the Supreme Personality of Godhead; namah--I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto You, who are the original Personality of Godhead, the witness in everyone's heart, and the incarnation of Nara-Narayana Rsi in the form of a human being. O Personality of Godhead, I offer my respectful obeisances unto You.

TEXT 35

TEXT

namo marakata-syama-
vapuse 'dhigata-sriye
kesavaya namas tubhyam
namas te pita-vasase

SYNONYMS

namah--I offer my respectful obeisances unto You; marakata-syama-vapuse--whose bodily hue is blackish like the marakata gem; adhigata-sriye--under whose control is mother Laksmi, the goddess of fortune; kesavaya--Lord Kesava, who killed the Kesi demon; namah tubhyam--I offer my respectful obeisances unto You; namah te--again I offer my respectful obeisances unto You; pita-vasase--whose garment is yellow.

TRANSLATION

My Lord, I offer my respectful obeisances unto You, who are dressed in yellow garments, whose bodily hue resembles the marakata gem, and who have full control over the goddess of fortune. O my Lord Kesava, I offer my respectful obeisances unto You.

TEXT 36

TEXT

tvam sarva-varadah pumsam
varenya varadarsabha
atas te sreyase dhirah
pada-renum upasate

SYNONYMS

tvam--You; sarva-vara-dah--who can give all kinds of benedictions;
pumsam--to all living entities; varenya--O most worshipable; vara-da-
rsabha--O most powerful of all givers of benediction; atah--for this
reason; te--Your; sreyase--the source of all auspiciousness; dhirah--the
most sober; pada-renum upasate--worship the dust of the lotus feet.

TRANSLATION

O most exalted and worshipable Lord, best of those who bestow
benediction, You can fulfill the desires of everyone, and therefore those
who are sober, for their own welfare, worship the dust of Your lotus
feet.

TEXT 37

TEXT

anvavartanta yam devah
sris ca tat-pada-padmayoh
sprhayanta ivamodam
bhagavan me prasidatam

SYNONYMS

anvavartanta--engaged in devotional service; yam--unto whom; devah--
all the demigods; srih ca--and the goddess of fortune; tat-pada-padmayoh--
of the lotus feet of His Lordship; sprhayantah--desiring; iva--exactly;
amodam--celestial bliss; bhagavan--the Supreme Personality of Godhead;
me--upon me; prasidatam--may be pleased.

TRANSLATION

All the demigods, as well as the goddess of fortune, engage in the
service of His lotus feet. Indeed, they respect the fragrance of those
lotus feet. May the Supreme Personality of Godhead be pleased with me.

TEXT 38

TEXT

etair mantrair hrsikesam
avahana-puraskrtam
arcayec chraddhaya yuktah
padyopasparsanadibhih

SYNONYMS

etaih mantraih--by chanting all these mantras; hrsikesam--unto the
Supreme Personality of Godhead, the master of all senses; avahana--

calling; puraskrtam--honoring Him in all respects; arcayet--one should worship; sraddhaya--with faith and devotion; yuktah--engaged; padya-upasparsana-adibhih--with the paraphernalia of worship (padya, arghya, etc.).

TRANSLATION

Kasyapa Muni continued: By chanting all these mantras, welcoming the Supreme Personality of Godhead with faith and devotion, and offering Him items of worship [such as padya and arghya], one should worship Kesava, Hrsikesa, Krsna, the Supreme Personality of Godhead.

TEXT 39

TEXT

arcitva gandha-malyadyaih
payasa snapayed vibhum
vastropavitabharana-
padyopasparsanais tatah
gandha-dhupadibhis carced
dvadasaksara-vidyaya

SYNONYMS

arcitva--worshiping in this way; gandha-malya-adyaih--with incense, flower garlands, etc.; payasa--with milk; snapayet--should bathe; vibhum--the Lord; vastra--dress; upavita--sacred thread; abharana--ornaments; padya--water for washing the lotus feet; upasparsanaih--touching; tatah--thereafter; gandha--fragrance; dhupa--incense; adibhih--with all of these; ca--and; arcet--should worship; dvadasa-aksara-vidyaya--with the mantra of twelve syllables.

TRANSLATION

In the beginning, the devotee should chant the dvadasaksara-mantra and offer flower garlands, incense and so on. After worshiping the Lord in this way, one should bathe the Lord with milk and dress Him with proper garments, a sacred thread, and ornaments. After offering water to wash the Lord's feet, one should again worship the Lord with fragrant flowers, incense and other paraphernalia.

PURPORT

The dvadasaksara-mantra is om namo bhagavate vasudevaya. While worshiping the Deity, one should ring a bell with his left hand and offer padya, arghya, vastra, gandha, mala, abharana, bhusana and so on. In this way, one should bathe the Lord with milk, dress Him and again worship Him with all paraphernalia.

TEXT 40

TEXT

srtam payasi naivedyam
saly-annam vibhave sati
sasarpih sagudam dattva
juhuyan mula-vidyaya

SYNONYMS

srtam--cooked; payasi--in milk; naivedyam--offering to the Deity; sali-annam--fine rice; vibhave--if available; sati--in this way; sa-sarpah--with ghee (clarified butter); sa-gudam--with molasses; dattva--offering Him; juhuyat--should offer oblations in the fire; mula-vidyaya--with chanting of the same dvadasaksara-mantra

TRANSLATION

If one can afford to, one should offer the Deity fine rice boiled in milk with clarified butter and molasses. While chanting the same original mantra, one should offer all this to the fire.

TEXT 41

TEXT

niveditam tad-bhaktaya
dadyad bhunjita va svayam
dattvacamanam arcitva
tambulam ca nivedayet

SYNONYMS

niveditam--this offering of prasada; tat-bhaktaya--unto His devotee; dadyat--should be offered; bhunjita--one should take; va--either; svayam--personally; dattva acamanam--giving water to wash the hands and mouth; arcitva--in this way worshiping the Deity; tambulam--betel nuts with spices; ca--also; nivedayet--one should offer.

TRANSLATION

One should offer all the prasada to a Vaisnava or offer him some of the prasada and then take some oneself. After this, one should offer the Deity acamana and then betel nut and then again worship the Lord.

TEXT 42

TEXT

japed astottara-satam
stuvita stutibhih prabhum
krtva pradaksinam bhumau
pranamed dandavan muda

SYNONYMS

japed--should silently murmur; astottara-satam--108 times; stuvita--should offer prayers; stutibhih--by various prayers of glorification; prabhum--unto the Lord; krtva--thereafter doing; pradaksinam--circumambulation; bhumau--on the ground; pranamet--should offer obeisances; dandavat--straight, with the whole body; muda--with great satisfaction.

TRANSLATION

Thereafter, one should silently murmur the mantra 108 times and offer prayers to the Lord for His glorification. Then one should circumambulate the Lord and finally, with great delight and satisfaction, offer obeisances, falling straight like a rod [dandavat].

TEXT 43

TEXT

krtva sirasi tac-chesam
devam udvasayet tatah
dvy-avarana bhojayed vipran
payasena yathocitam

SYNONYMS

krtva--taking; sirasi--on the head; tat-sesam--all the remnants (the water and flowers offered to the Deity); devam--unto the Deity; udvasayet--should be thrown into a sacred place; tatah--thereafter; dvi-avarana--a minimum of two; bhojayet--should feed; vipran--brahmanas; payasena--with sweet rice; yatha-ucitam--as each deserves.

TRANSLATION

After touching to one's head all the flowers and water offered to the Deity, one should throw them into a sacred place. Then one should feed at least two brahmanas with sweet rice.

TEXTS 44-45

TEXT

bhunjita tair anujnatah
sestah sesam sabhajitaih
brahmacary atha tad-ratryam
svo bhute prathame 'hani

snatah sucir yathoktena
vidhina susamahitah
payasa snapayitvarced
yavad vrata-samapanam

SYNONYMS

bhunjita--should take the prasada; tair--by the brahmanas; anujnatah--being permitted; sa-istah--with friends and relatives; sesam--the remnants; sabhajitaih--properly honored; brahmacari--observance of celibacy; atha--of course; tat-ratryam--at night; svah bhute--at the end of the night, when the morning comes; prathame ahani--on the first day; snatah--bathing; sucih--becoming purified; yatha-uktena--as stated before; vidhina--by following the regulative principles; su-samahitah--with great attention; payasa--with milk; snapayitva--bathing the Deity; arcet--should offer worship; yavat--as long as; vrata-samapanam--the period of worship is not over.

TRANSLATION

One should perfectly honor the respectable brahmanas one has fed, and then, after taking their permission, one should take prasada with his friends and relatives. For that night, one should observe strict celibacy, and the next morning, after bathing again, with purity and attention one should bathe the Deity of Visnu with milk and worship Him according to the methods formerly stated in detail.

TEXT 46

TEXT

payo-bhakso vratam idam
cared visnv-arcana-drtah
purvavaj juhuyad agnim
brahmanams capi bhojayet

SYNONYMS

payah-bhaksah--one who drinks milk only; vratam idam--this process of worshiping with a vow; caret--one should execute; visnu-arcana-drtah--worshiping Lord Visnu with great faith and devotion; purva-vat--as prescribed previously; juhuyat--one should offer oblations; agnim--into the fire; brahmanan--unto the brahmanas; ca api--as well as; bhojayet--should feed.

TRANSLATION

Worshiping Lord Visnu with great faith and devotion and living only by drinking milk, one should follow this vow. One should also offer oblations to the fire and feed the brahmanas as mentioned before.

TEXT 47

TEXT

evam tv ahah ahah kuryad
dvadasaham payo-vratam
harer aradhanam homam
arhanam dvija-tarpanam

SYNONYMS

evam--in this way; tu--indeed; ahah ahah--day after day; kuryat--should execute; dvadasa-aham--until twelve days; payah-vratam--the observance of the vrata known as payo-vrata; hareh aradhanam--worshiping the Supreme Personality of Godhead; homam--by executing a fire sacrifice; arhanam--worshiping the Deity; dvija-tarpanam--and satisfying the brahmanas by feeding them.

TRANSLATION

In this way, until twelve days have passed, one should observe this payo-vrata, worshiping the Lord every day, executing the routine duties, performing sacrifices and feeding the brahmanas.

TEXT 48

TEXT

pratipad-dinam arabhya
yavac chukla-trayodasim
brahmacaryam adhah-svapnam
snanam tri-savanam caret

SYNONYMS

pratipat-dinam--on the day of pratipat; arabhya--beginning; yavat--until; sukla--of the bright fortnight; trayodasim--the thirteenth day of the moon (the second day after Ekadasi); brahmacaryam--observing complete celibacy; adhah-svapnam--lying down on the floor; snanam--bathing; tri-savanam--three times (morning, evening and noon); caret--one should execute.

TRANSLATION

From pratipat until the thirteenth day of the next bright moon [sukla-trayodasi], one should observe complete celibacy, sleep on the floor, bathe three times a day and thus execute the vow.

TEXT 49

TEXT

varjayed asad-alapam
bhogan uccavacams tatha
ahimsrah sarva-bhutanam
vasudeva-parayanah

SYNONYMS

varjayet--one should give up; asat-alapam--unnecessary talk on material subject matters; bhogan--sense gratification; ucca-avacan--superior or inferior; tatha--as well as; ahimsrah--without being envious; sarva-bhutanam--of all living entities; vasudeva-parayanah--simply being a devotee of Lord Vasudeva.

TRANSLATION

During this period, one should not unnecessarily talk of material subjects or topics of sense gratification, one should be completely free from envy of all living entities, and one should be a pure and simple devotee of Lord Vasudeva.

TEXT 50

TEXT

trayodasyam atho visnoh
snanam pancakair vibhoh
karayec chastra-drstena
vidhina vidhi-kovidaih

SYNONYMS

trayodasyam--on the thirteenth day of the moon; atho--thereafter; visnoh--of Lord Visnu; snanam--bathing; pancakaih--by pancamrta, five

substances; vibhoh--the Lord; karayet--one should execute; sastra-
drstena--enjoined in the scripture; vidhina--under regulative principles;
vidhi-kovidaih--assisted by the priests who know the regulative
principles.

TRANSLATION

Thereafter, following the directions of the sastra with help from
brahmanas who know the sastra, on the thirteenth day of the moon one
should bathe Lord Visnu with five substances [milk, yogurt, ghee, sugar
and honey].

TEXTS 51-52

TEXT

pujam ca mahatim kuryad
vitta-sathya-vivarjitah
carum nirupya payasi
sipivistaya visnave

suktena tena purusam
yajeta susamahitah
naivedyam catigunavad
dadyat purusa-tustidam

SYNONYMS

pujam--worship; ca--also; mahatim--very gorgeous; kuryat--should do;
vitta-sathya--miserly mentality (not spending sufficient money);
vivarjitah--giving up; carum--grains offered in the yajna; nirupya--
seeing properly; payasi--with milk; sipivistaya--unto the Supersoul, who
is situated in the heart of every living entity; visnave--unto Lord
Visnu; suktena--by chanting the Vedic mantra known as purusa-sukta; tena-
by that; purusam--the Supreme Personality of Godhead; yajeta--one should
worship; su-samahitah--with great attention; naivedyam--food offered to
the Deity; ca--and; ati-guna-vat--prepared very gorgeously with all
varieties of taste; dadyat--should offer; purusa-tusti-dam--everything
extremely pleasing to the Supreme Personality of Godhead.

TRANSLATION

Giving up the miserly habit of not spending money, one should arrange
for the gorgeous worship of the Supreme Personality of Godhead, Visnu,
who is situated in the heart of every living entity. With great
attention, one must prepare an oblation of grains boiled in ghee and milk
and must chant the Purusa-sukta mantra. The offerings of food should be
of varieties of tastes. In this way, one should worship the Supreme
Personality of Godhead.

TEXT 53

TEXT

acaryam jnana-sampannam
vastrabharana-dhenubhih
tosayed rtvijas caiva
tad viddhy aradhanam hareh

SYNONYMS

acaryam--the spiritual master; jnana-sampannam--very advanced in spiritual knowledge; vastra-abharana-dhenubhih--with clothing, ornaments and many cows; tosayet--should satisfy; rtvijah--the priests recommended by the spiritual master; ca eva--as well as; tat viddhi--try to understand that; aradhanam--worship; hareh--of the Supreme Personality of Godhead.

TRANSLATION

One should satisfy the spiritual master [acarya], who is very learned in Vedic literature, and should satisfy his assistant priests [known as hota, udgata, adhvaryu and brahma]. One should please them by offering them clothing, ornaments and cows. This is the ceremony called visnu-aradhana, or worship of Lord Visnu.

TEXT 54

TEXT

bhojayet tan gunavata
sad-annena suci-smite
anyams ca brahmanan chaktya
ye ca tatra samagatah

SYNONYMS

bhojayet--should distribute prasada; tan--unto all of them; guna-vata--by rich foods; sat-annena--with food prepared with ghee and milk, which is supposed to be very pure; suci-smite--O most pious lady; anyan ca--others also; brahmanan--brahmanas; saktya--as far as possible; ye--all of them who; ca--also; tatra--there (at the ceremonies); samagatah--assembled.

TRANSLATION

O most auspicious lady, one should perform all the ceremonies under the direction of learned acaryas and should satisfy them and their priests. By distributing prasada, one should also satisfy the brahmanas and others who have assembled.

TEXT 55

TEXT

daksinam gurave dadyad
rtvigbhyas ca yatharhatah
annadyenasva-pakams ca
prinayet samupagatan

SYNONYMS

daksinam--some contribution of money or gold; gurave--unto the spiritual master; dadyat--one should give; rtvigbhyah ca--and to the priests engaged by the spiritual master; yatha-arhatah--as far as possible; anna-adyena--by distributing prasada; asva-pakan--even to the

candalas, persons habituated to eating the flesh of dogs; ca--also; prinayet--one should please; samupagatan--because they have assembled there for the ceremony.

TRANSLATION

One should satisfy the spiritual master and assistant priests by giving them cloth, ornaments, cows and also some monetary contribution. And by distributing prasada one should satisfy everyone assembled, including even the lowest of men, theandalas [eaters of dog flesh].

PURPORT

In the Vedic system, prasada is distributed, as recommended here, without discrimination as to who may take the prasada. Regardless of whether one be a brahmana, sudra, vaisya, ksatriya, or even the lowest of men, a candala, he should be welcome to accept prasada. However, when theandalas, the lower class or poorer class, are taking prasada, this does not mean that they have become Narayana or Visnu. Narayana is situated in everyone's heart, but this does not mean Narayana is a candala or poor man. The Mayavada philosophy of accepting a poor man as Narayana is the most envious and atheistic movement in Vedic culture. This mentality should be completely given up. Everyone should be given the opportunity to take prasada, but this does not mean that everyone has the right to become Narayana.

TEXT 56

TEXT

bhuktavatsu ca sarvesu
dinandha-krpanadisu
visnos tat prinanam vidvan
bhunjita saha bandhubhih

SYNONYMS

bhuktavatsu--after feeding; ca--also; sarvesu--everyone present there; dina--very poor; andha--blind; krpana--those who are not brahmanas; adisu--and so on; visnoh--of Lord Visnu, who is situated in everyone's heart; tat--that (prasada); prinanam--pleasing; vidvan--one who understands this philosophy; bhunjita--should take prasada himself; saha--with; bandhubhih--friends and relatives.

TRANSLATION

One should distribute visnu-prasada to everyone, including the poor man, the blind man, the nondevotee and the non-brahmana. Knowing that Lord Visnu is very pleased when everyone is sumptuously fed with visnu-prasada, the performer of yajna should then take prasada with his friends and relatives.

TEXT 57

TEXT

nrtya-vaditra-gitais ca
stutibhih svasti-vacakaih

karayet tat-kathabhis ca
pujam bhagavato 'nvaham

SYNONYMS

nrtya--by dancing; vaditra--by beating the drum; gitaih--and by singing; ca--also; stutibhih--by chanting auspicious mantras; svasti-vacakaih--by offering prayers; karayet--should execute; tat-kathabhih--by reciting the Bhagavatam, Bhagavad-gita and similar literature; ca--also; pujam--worship; bhagavatah--of the Supreme Personality of Godhead, Visnu; anvaham--every day (from pratipat to trayodasi).

TRANSLATION

Every day from pratipat to trayodasi, one should continue the ceremony, to the accompaniment of dancing, singing, the beating of a drum, the chanting of prayers and all-auspicious mantras, and recitation of Srimad-Bhagavatam. In this way, one should worship the Supreme Personality of Godhead.

TEXT 58

TEXT

etat payo-vratam nama
purusaradhanam param
pitamahenabhihitam
maya te samudahrtam

SYNONYMS

etat--this; payah-vratam--ceremony known as payo-vrata; nama--by that name; purusa-aradhanam--the process of worshiping the Supreme Personality of Godhead; param--the best; pitamahena--by my grandfather, Lord Brahma; abhihitam--stated; maya--by me; te--unto you; samudahrtam--described in all details.

TRANSLATION

This is the religious ritualistic ceremony known as payo-vrata, by which one may worship the Supreme Personality of Godhead. I received this information from Brahma, my grandfather, and now I have described it to you in all details.

TEXT 59

TEXT

tvam canena maha-bhage
samyak cirnena kesavam
atmana suddha-bhavena
niyatatma bhajavyayam

SYNONYMS

tvam ca--you also; anena--by this process; maha-bhage--O greatly fortunate one; samyak cirnena--executed properly; kesavam--unto Lord Kesava; atmana--by oneself; suddha-bhavena--in a pure state of mind;

niyata-atma--controlling oneself; bhaja--go on worshipping; avyayam--the Supreme Personality of Godhead, who is inexhaustible.

TRANSLATION

O most fortunate lady, establishing your mind in a good spirit, execute this process of payo-vrata and thus worship the Supreme Personality of Godhead, Kesava, who is inexhaustible.

TEXT 60

TEXT

ayam vai sarva-yajnakhyah
sarva-vratam iti smrtam
tapah-saram idam bhadre
danam cesvara-tarpanam

SYNONYMS

ayam--this; vai--indeed; sarva-yajna--all kinds of religious rituals and sacrifices; akhyah--called; sarva-vratam--all religious ceremonies; iti--thus; smrtam--understood; tapah-saram--the essence of all austerities; idam--this; bhadre--O good lady; danam--acts of charity; ca--and; isvara--the Supreme Personality of Godhead; tarpanam--the process of pleasing.

TRANSLATION

This payo-vrata is also known as sarva-yajna. In other words, by performing this sacrifice one can perform all other sacrifices automatically. This is also acknowledged to be the best of all ritualistic ceremonies. O gentle lady, it is the essence of all austerities, and it is the process of giving charity and pleasing the supreme controller.

PURPORT

Aradhananam sarvesam visnor aradhanam param. This is a statement made by Lord Siva to Parvati. Worshipping Lord Visnu is the supreme process of worship. And how Lord Visnu is worshiped in this payo-vrata ceremony has now been fully described. The ultimate goal of life is to please Lord Visnu by varnasrama-dharma. The Vedic principles of four varnas and four asramas are meant for worship of Visnu (visnur aradhyate pumsam nanyat tat-tosa-karanam). The Krsna consciousness movement is also visnu-aradhanam, or worship of Lord Visnu, according to the age. The payo-vrata method of visnu-aradhanam was enunciated long, long ago by Kasyapa Muni to his wife, Aditi, in the heavenly planets, and the same process is bona fide on earth even now. Especially for this age of Kali, the process accepted by the Krsna consciousness movement is to open hundreds and thousands of Visnu temples (temples of Radha-Krsna, Jagannatha, Balarama, Sita-Rama, Gaura-Nitai and so on). Performing prescribed worship in such temples of Visnu and thus worshipping the Lord is as good as performing the payo-vrata ceremony recommended here. The payo-vrata ceremony is performed from the first to the thirteenth day of the bright fortnight of the moon, but in our Krsna consciousness movement Lord Visnu is worshiped in every temple according to a schedule of twenty-four hours of engagement in performing kirtana, chanting the Hare Krsna maha-mantra,

offering palatable food to Lord Visnu and distributing this food to Vaisnavas and others. These are authorized activities, and if the members of the Krsna consciousness movement stick to these principles, they will achieve the same result one gains by observing the payo-vrata ceremony. Thus the essence of all auspicious activities, such as performing yajna, giving in charity, observing vratas, and undergoing austerities, is included in the Krsna consciousness movement. The members of this movement should immediately and sincerely follow the processes already recommended. Of course, sacrifice is meant to please Lord Visnu. Yajnah sankirtana-prayair yajanti hi sumedhasah: in Kali-yuga, those who are intelligent perform the sankirtana-yajna. One should follow this process conscientiously.

TEXT 61

TEXT

ta eva niyamah saksat
ta eva ca yamottamah
tapo danam vratam yajno
yena tusyaty adhoksajah

SYNONYMS

te--that is; eva--indeed; niyamah--all regulative principles; saksat--directly; ta--that is; eva--indeed; ca--also; yama-uttamah--the best process of controlling the senses; tapah--austerities; danam--charity; vratam--observing vows; yajnah--sacrifice; yena--by which process; tusyati--is very pleased; adhoksajah--the Supreme Lord, who is not perceived by material senses.

TRANSLATION

This is the best process for pleasing the transcendental Supreme Personality of Godhead, known as Adhoksaja. It is the best of all regulative principles, the best austerity, the best process of giving charity, and the best process of sacrifice.

PURPORT

The Supreme Lord says in Bhagavad-gita (18.66):

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

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Unless one pleases the Supreme Personality of Godhead according to His demand, no good result will come from any of his actions.

dharmah svanusthitah pumsam
visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead." (Bhag. 1.2.8) If one is not interested in satisfying Lord Visnu, Vasudeva, all his so-called auspicious activities are fruitless. Moghasa mogha-karmano mogha-jnana vicetasah: because he is bewildered, he is baffled in his hopes, baffled in his activities, and baffled in his knowledge. In this regard, Srila Visvanatha Cakravarti remarks, napumsakam anapumsakenety-adinaikatvam. One cannot equate the potent and the impotent. Among modern Mayavadis it has become fashionable to say that whatever one does or whatever path one follows is all right. But these are all foolish statements. Here it is forcefully affirmed that this is the only method for success in life. Isvara-tarpanam vina sarvam eva viphalam. Unless Lord Visnu is satisfied, all of one's pious activities, ritualistic ceremonies and yajnas are simply for show and have no value. Unfortunately, foolish people do not know the secret of success. Na te viduh svartha-gatim hi visnum. They do not know that real self-interest ends in pleasing Lord Visnu.

TEXT 62

TEXT

tasmad etad vratam bhadre
prayata sraddhayacara
bhagavan paritustas te
varan asu vidhasyati

SYNONYMS

tasmat--therefore; etad--this; vratam--observance of a vrata ceremony; bhadre--my dear gentle lady; prayata--by observing rules and regulations; sraddhaya--with faith; acara--execute; bhagavan--the Supreme Personality of Godhead; paritustah--being very satisfied; te--unto you; varan--benedictions; asu--very soon; vidhasyati--will bestow.

TRANSLATION

Therefore, my dear gentle lady, follow this ritualistic vow, strictly observing the regulative principles. By this process, the Supreme Person will very soon be pleased with you and will satisfy all your desires. Thus end the Bhaktivedanta purports of the Eighth Canto, Sixteenth Chapter, of the Srimad-Bhagavatam, entitled "Executing the Payo-vrata Process of Worship."

Chapter Seventeen

The Supreme Lord Agrees to Become Aditi's Son

As explained in this chapter, the Supreme Personality of Godhead, being very pleased by the payo-vrata ceremony performed by Aditi, appeared before her in full opulence. At her request, the Lord agreed to become her son.

After Aditi performed the payo-vrata ceremony for twelve continuous days, the Lord, who was certainly very pleased with her, appeared before her with four hands and dressed in yellow garments. As soon as Aditi saw the Supreme Personality of Godhead present before her, she immediately got up, and with great ecstatic love for the Lord she fell to the ground to offer respectful obeisances. Aditi's throat was choked because of ecstatic feelings, and her entire body trembled with devotion. Although she wanted to offer suitable prayers to the Lord, she could not do

anything, and thus she remained silent for some time. Then, feeling solace, observing the beauty of the Lord, she offered her prayers. The Supreme Personality of Godhead, the Supersoul of all living entities, was very pleased with her, and He agreed to become her son by incarnating as a plenary expansion. He was already pleased by Kasyapa Muni's austerities, and thus He agreed to become their son and maintain the demigods. After giving His word of honor to this effect, the Lord disappeared. Following the order of the Supreme Personality of Godhead, Aditi engaged in the service of Kasyapa Muni, who could see by samadhi that the Lord was within him and who thus placed his semen in the womb of Aditi. Lord Brahma, who is known as Hiranyagarbha, understood that the Supreme Personality of Godhead had entered Aditi's womb. Thus he offered prayers to the Lord.

TEXT 1

TEXT

sri-suka uvaca
ity ukta saditi rajan
sva-bhartra kasyapena vai
anv atisthad vratam idam
dvadasaham atandrita

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; ukta--being advised; sa--that lady; aditih--Aditi; rajan--O King; sva-bhartra--by her husband; kasyapena--Kasyapa Muni; vai--indeed; anu--similarly; atisthat--executed; vratam idam--this payo-vrata ritualistic ceremony; dvadasaham--for twelve days; atandrita--without any laziness.

TRANSLATION

Sukadeva Gosvami said: O King, after Aditi was thus advised by her husband, Kasyapa Muni, she strictly followed his instructions without laziness and in this way performed the payo-vrata ritualistic ceremony.

PURPORT

For advancement in anything, especially in spiritual life, one must strictly follow the bona fide instructions of the teacher. Aditi did this. She strictly followed the instructions of her husband and guru. As confirmed in the Vedic injunctions, yasya deve para bhaktir yatha deve tatha gurau. One should have complete faith in the guru, who helps the disciple make progress in spiritual life. As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure (yasyaprasadan na gatih kuto 'pi). Aditi very strictly followed the instructions of her husband and spiritual master, and thus she was successful.

TEXTS 2-3

TEXT

cintayanty ekaya buddhya
maha-purusam isvaram
pragrhyendriya-dustasvan

manasa buddhi-sarathih

manas caikagraya buddhya
bhagavaty akhilatmani
vasudeve samadhaya
cacara ha payo-vratam

SYNONYMS

cintayanti--constantly thinking; ekaya--with one attention; buddhya--and intelligence; maha-purusam--upon the Supreme Personality of Godhead; isvaram--the supreme controller, Lord Visnu; pragrhya--completely controlling; indriya--the senses; dusta--formidable, powerful; asvan--horses; manasa--by the mind; buddhi-sarathih--with the help of intelligence, the chariot driver; manah--the mind; ca--also; eka-agraya--with full attention; buddhya--with the intelligence; bhagavati--unto the Supreme Personality of Godhead; akhila-atmani--the Supreme Soul, the Supersoul of all living entities; vasudeve--unto Lord Vasudeva; samadhaya--keeping full attention; cacara--executed; ha--thus; payah-vratam--the ritualistic ceremony known as payo-vrata.

TRANSLATION

With full, undiverted attention, Aditi thought of the Supreme Personality of Godhead and in this way brought under full control her mind and senses, which resembled forceful horses. She concentrated her mind upon the Supreme Lord, Vasudeva. Thus she performed the ritualistic ceremony known as payo-vrata.

PURPORT

This is the process of bhakti-yoga.

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 simply has to concentrate upon the lotus feet of Vasudeva, Krsna (sa vai manah krsna-padaravindayoh). Then the mind and senses will be controlled, and one can engage himself fully in the devotional service of the Lord. The devotee does not need to practice the hatha-yoga system to control the mind and senses; his mind and senses are automatically controlled because of unalloyed devotional service to the Lord.

TEXT 4

TEXT

tasyah pradurabhut tata
bhagavan adi-purusah
pita-vasas catur-bahuh
sankha-cakra-gada-dharah

SYNONYMS

tasyah--before her; pradurabhut--appeared; tata--my dear King; bhagavan--the Supreme Personality of Godhead; adi-purusah--the original person; pita-vasah--dressed in yellow garments; catuh-bahuh--with four arms; sankha-cakra-gada-dharah--bearing the conchshell, disc, club and lotus flower.

TRANSLATION

My dear King, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conchshell, disc, club and lotus in His four hands, then appeared before Aditi.

TEXT 5

TEXT

tam netra-gocaram viksyā
sahasothhaya sadaram
nanama bhuvī kayena
dandavat-pṛitī-vihvala

SYNONYMS

tam--Him (the Supreme Personality of Godhead); netra-gocaram--visible by her eyes; viksyā--after seeing; sahasa--all of a sudden; utthaya--getting up; sa-adaram--with great respect; nanama--offered respectful obeisances; bhuvī--on the ground; kayena--by the whole body; danda-vat--falling like a rod; pṛitī-vihvala--almost puzzled because of transcendental bliss.

TRANSLATION

When the Supreme Personality of Godhead became visible to Aditi's eyes, Aditi was so overwhelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances.

TEXT 6

TEXT

sotthaya baddhanjalir iditum sthita
notseha ananda-jalakuleksana
babhuva tusnim pulakakulakrtis
tad-darsanatyutsava-gatra-vepathuh

SYNONYMS

sa--she; utthaya--standing up; baddha-anjali--with folded hands; iditum--to worship the Lord; sthita--situated; na utsehe--could not endeavor; ananda--from transcendental bliss; jala--with water; akula-iksana--her eyes were filled; babhuva--remained; tusnim--silent; pulaka--with standing of the hairs of the body; akula--overwhelmed; akrtih--her form; tat-darsana--by seeing the Lord; ati-utsava--with great pleasure; gatra--her body; vepathuh--began to tremble.

TRANSLATION

Aditi stood silently with folded hands, unable to offer prayers to the Lord. Because of transcendental bliss, tears filled her eyes, and the hairs on her body stood on end. Because she could see the Supreme Personality of Godhead face to face, she felt ecstasy, and her body trembled.

TEXT 7

TEXT

pritya sanair gadgadaya gira harim
tustava sa devy aditih kurudvaha
udviksati sa pibativa caksusa
rama-patim yajna-patim jagat-patim

SYNONYMS

pritya--because of love; sanaih--again and again; gadgadaya--faltering; gira--with a voice; harim--unto the Supreme Personality of Godhead; tustava--pleased; sa--she; devi--the demigoddess; aditih--Aditi; kuru-udvaha--O Maharaja Pariksit; udviksati--while staring; sa--she; pibati iva--appeared as if she were drinking; caksusa--through the eyes; rama-patim--unto the Lord, the husband of the goddess of fortune; yajna-patim--unto the Lord, the enjoyer of all sacrificial ceremonies; jagat-patim--the master and Lord of the entire universe.

TRANSLATION

O Maharaja Pariksit, the demigoddess Aditi then began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love. She appeared as though drinking through her eyes the Supreme Lord, who is the husband of the goddess of fortune, the enjoyer of all sacrificial ceremonies, and the master and Lord of the entire universe.

PURPORT

After observing the payo-vrata, Aditi was certain that the Lord had appeared before her as Rama-pati, the husband of all good fortune, just to offer her sons all opulences. She had performed the yajna of payo-vrata under the direction of her husband, Kasyapa, and therefore she thought of the Lord as Yajna-pati. She was completely satisfied to see the master and Lord of the entire universe come before her to fulfill her desire.

TEXT 8

TEXT

sri-aditir uvaca
yajnesa yajna-purusacyuta tirtha-pada
tirtha-sravah sravana-mangala-namadheya
apanna-loka-vrjinopasamodayadya
sam nah krdhisa bhagavann asi dina-nathah

SYNONYMS

sri-aditih uvaca--the demigoddess Aditi said; yajna-isa--O controller of all sacrificial ceremonies; yajna-purusa--the person who enjoys the benefits of all sacrifices; acyuta--infallible; tirtha-pada--at whose lotus feet stand all the holy places of pilgrimage; tirtha-sravah--celebrated as the ultimate shelter of all saintly persons; sravana--hearing about whom; mangala--is auspicious; namadheya--to chant His name is also auspicious; apanna--surrendered; loka--of people; vrjina--dangerous material position; upasama--diminishing; udaya--who has appeared; adya--the original Personality of Godhead; sam--auspiciousness; nah--our; krdhi--kindly bestow upon us; isa--O supreme controller; bhagavan--O Lord; asi--You are; dina-nathah--the only shelter of the down-trodden.

TRANSLATION

The goddess Aditi said: O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune.

PURPORT

The Supreme Personality of Godhead is the master of those who observe vows and austerities, and it is He who bestows benedictions upon them. He is worshipable for the devotee throughout the devotee's life, for He never breaks His promises. As He says in Bhagavad-gita (9.31), kaunteya pratijanihi na me bhaktah pranasyati: "O son of Kunti, declare it boldly that My devotee never perishes." The Lord is addressed here as acyuta, the infallible, because He takes care of His devotees. Anyone inimical to the devotees is certainly vanquished by the mercy of the Lord. The Lord is the source of the Ganges water, and therefore He is addressed here as tirtha-pada, indicating that all the holy places are at His lotus feet, or that whatever He touches with His foot becomes a holy place. Bhagavad-gita, for example, begins with the words dharma-ksetre kuru-ksetre. Because the Lord was present on the Battlefield of Kuruksetra, it became a dharma-ksetra, a place of pilgrimage. Therefore the Pandavas, who were extremely religious, were assured of victory. Any place where the Supreme Personality of Godhead displays His pastimes, such as Vrndavana or Dvaraka, becomes a holy place. The chanting of the holy name of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--is pleasing to the ear, and it expands good fortune to the audience who hears it chanted. Owing to the presence of the Supreme Personality of Godhead, Aditi was fully assured that the troublesome condition created for her by the demons would now be ended.

TEXT 9

TEXT

visvaya visva-bhavana-sthiti-samyamaya
svairam grhita-puru-sakti-gunaya bhumne
sva-sthaya sasvad-upabrmhita-purna-bodha-
vyapaditama-tamase haraye namas te

SYNONYMS

visvaya--unto the Supreme Personality of Godhead, who is actually the entire universe; visva--of the universe; bhavana--creation; sthiti--maintenance; samyamaya--and annihilation; svairam--fully independent; grhita--taking in hand; puru--completely; sakti-gunaya--controlling the three modes of material nature; bhumne--the supreme great; sva-sthaya--who is always situated in His original form; sasvat--eternally; upabrmhita--achieved; purna--complete; bodha--knowledge; vyapadita--completely vanquished; atma-tamase--the illusory energy of Your Lordship; haraye--unto the Supreme Lord; namah te--I offer my respectful obeisances unto You.

TRANSLATION

My Lord, You are the all-pervading universal form, the fully independent creator, maintainer and destroyer of this universe. Although You engage Your energy in matter, You are always situated in Your original form and never fall from that position, for Your knowledge is infallible and always suitable to any situation. You are never bewildered by illusion. O my Lord, let me offer my respectful obeisances unto You.

PURPORT

In the Caitanya-caritamrta (Adi 2.117) it is said:

siddhanta baliya citte na kara alasa
iha ha-ite krsne lage sudrdha manasa

Anyone trying to become fully Krsna conscious must know the Lord's glories as far as they are possible to understand. Here Aditi hints at these glories. The universe is nothing but the external potency of the Lord. This is confirmed in Bhagavad-gita (9.4): maya tatam idam sarvam. Whatever we see in this universe is but an expansion of the potency of the Supreme Personality of Godhead, just as the sunshine and heat all over the universe are expansions of the sun. When one surrenders unto the Supreme Personality of Godhead, he surpasses the influence of the illusory energy, for the Supreme Lord, being fully wise and being situated in the heart of everyone, especially in the heart of the devotee, gives one intelligence by which one is sure never to fall into illusion.

TEXT 10

TEXT

ayuh param vapur abhistam atulya-laksmir
dyo-bhu-rasah sakala-yoga-gunas tri-vargah
jnanam ca kevalam ananta bhavanti tustat
tvatto nram kim u sapatna-jayadir asih

SYNONYMS

ayuh--duration of life; param--as long as that of Lord Brahma; vapuh--a particular type of body; abhistam--the goal of life; atulya-laksmih--unparalleled opulence in material existence; dyo--the upper planetary system; bhu--Bhuloka; rasah--the lower planetary system; sakala--all kinds of; yoga-gunah--the eight mystic perfections; tri-vargah--the

principles of religiosity, economic development and sense gratification; jnanam--transcendental knowledge; ca--and; kevalam--complete; ananta--O unlimited one; bhavanti--all become possible; tustat--by Your satisfaction; tvattah--from You; nram--of all living entities; kim u--what to speak of; sapatna--enemies; jaya--conquering; adih--and others; asih--such benedictions.

TRANSLATION

O unlimited one, if Your Lordship is satisfied, one can very easily obtain a lifetime as long as that of Lord Brahma, a body either in the upper, lower or middle planetary systems, unlimited material opulence, religion, economic development and satisfaction of the senses, full transcendental knowledge, and the eight yogic perfections, what to speak of such petty achievements as conquering one's rivals.

TEXT 11

TEXT

sri-suka uvaca
adityaivam stuto rajan
bhagavan puskareksanah
ksetra-jnah sarva-bhutanam
iti hovaca bharata

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; aditya--by Aditi; evam--thus; stutah--being worshiped; rajan--O King (Maharaja Pariksit); bhagavan--the Supreme Personality of Godhead; puskara-iksanah--whose eyes are like lotus flowers; ksetra-jnah--the Supersoul; sarva-bhutanam--of all living entities; iti--thus; ha--indeed; uvaca--replied; bharata--O best of the Bharata dynasty.

TRANSLATION

Sukadeva Gosvami said: O King Pariksit, best of the Bharata dynasty, when the lotus-eyed Lord, the Supersoul of all living entities, was thus worshiped by Aditi, He replied as follows.

TEXT 12

TEXT

sri-bhagavan uvaca
deva-matar bhavatyah me
vijnatam cira-kanksitam
yat sapatnair hrta-srinam
cyavitanam sva-dhamatah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; deva-matah--O mother of the demigods; bhavatyah--of you; me--by Me; vijnatam--understood; cira-kanksitam--what You have desired for a long time; yat--because; sapatnaih--by the rivals; hrta-srinam--of your sons, who are

bereft of all opulences; cyavitanam--vanquished; sva-dhamatah--from their own residential quarters.

TRANSLATION

The Supreme Personality of Godhead said: O mother of the demigods, I have already understood your long-cherished desires for the welfare of your sons, who have been deprived of all opulences and driven from their residence by their enemies.

PURPORT

The Supreme Personality of Godhead, being situated in everyone's heart, and especially in the hearts of His devotees, is always ready to help devotees in adversity. Since He knows everything, He knows how things are to be adjusted, and He does the needful to relieve the suffering of His devotee.

TEXT 13

TEXT

tan vinirjitya samare
durmadan asurarsabhan
pratilabdha-jaya-sribhiih
putrair icchasy upasitum

SYNONYMS

tan--them; vinirjitya--defeating; samare--in the fight; durmadan--puffed up by strength; asura-rsabhan--the leaders of the demons; pratilabdha--getting back; jaya--victory; sribhiih--as well as the opulence; putrair--with your sons; icchasi--you are desiring; upasitum--to come together and worship Me.

TRANSLATION

O Devi, O goddess, I can understand that you want to regain your sons and be together with them to worship Me, after defeating the enemies in battle and retrieving your abode and opulences.

TEXT 14

TEXT

indra-jyesthaih sva-tanayair
hatanam yudhi vidvisam
striyo rudantir asadya
drastum icchasi dukkhitah

SYNONYMS

indra-jyesthaih--persons of whom King Indra is the eldest; sva-tanayair--by your own sons; hatanam--who are killed; yudhi--in the fight; vidvisam--of the enemies; striyah--the wives; rudantih--lamenting; asadya--coming near the dead bodies of their husbands; drastum icchasi--you want to see; dukkhitah--very much aggrieved.

TRANSLATION

You want to see the wives of the demons lamenting for the death of their husbands when those demons, the enemies of your sons, are killed in battle by the demigods, of whom Indra is the chief.

TEXT 15

TEXT

atmajan susamrddhams tvam
pratyahrta-yasah-sriyah
naka-prstham adhisthaya
kridato drastum icchasi

SYNONYMS

atma-jan--your own sons; su-samrddhan--completely opulent; tvam--you; pratyahrta--having received back; yasah--reputation; sriyah--opulence; naka-prstham--in the heavenly kingdom; adhisthaya--situated; kridatah--enjoying their life; drastum--to see; icchasi--you are desiring.

TRANSLATION

You want your sons to regain their lost reputation and opulence and live again on their heavenly planet as usual.

TEXT 16

TEXT

prayo 'dhuna te 'sura-yutha-natha
aparaniya iti devi me matih
yat te 'nukulesvara-vipra-gupta
na vikramas tatra sukham dadati

SYNONYMS

prayah--almost; adhuna--at the present moment; te--all of them; asura-yutha-nathah--the chiefs of the demons; aparaniyah--unconquerable; iti--thus; devi--O mother Aditi; me--My; matih--opinion; yat--because; te--all the demons; anukula-isvara-vipra-guptah--protected by brahmanas, by whose favor the supreme controller is always present; na--not; vikramah--the use of power; tatra--there; sukham--happiness; dadati--can give.

TRANSLATION

O mother of the demigods, in My opinion almost all the chiefs of the demons are now unconquerable, for they are being protected by brahmanas, whom the Supreme Lord always favors. Thus the use of power against them now will not at all be a source of happiness.

PURPORT

When a person is favored by brahmanas and Vaisnavas, no one can defeat him. Even the Supreme Personality of Godhead does not interfere when one is protected by a brahmana. It is said, go-brahmana-hitaya ca. The Lord's first inclination is to give all benedictions to the cows and brahmanas.

Therefore if brahmanas favor someone, the Lord does not interfere, nor can anyone interfere with the happiness of such a person.

TEXT 17

TEXT

athapy upayo mama devi cintyah
santositasya vrata-caryaya te
mamarcanam narhati gantum anyatha
sraddhanurupam phala-hetukatvat

SYNONYMS

atha--therefore; api--in spite of this situation; upayah--some means; mama--by Me; devi--O goddess; cintyah--must be considered; santositasya--very pleased; vrata-caryaya--observing the vow; te--by you; mama arcanam--worshiping Me; na--never; arhati--deserves; gantum anyatha--to become otherwise; sraddha-anurupam--according to one's faith and devotion; phala--of the result; hetukatvat--from being the cause.

TRANSLATION

Yet because I have been satisfied by the activities of your vow, O goddess Aditi, I must find some means to favor you, for worship of Me never goes in vain but certainly gives the desired result according to what one deserves.

TEXT 18

TEXT

tvayarcitas caham apatya-guptaye
payo-vratenanugunam samiditah
svamsena putratvam upetya te sutan
goptasmi marica-tapasy adhisthitah

SYNONYMS

tvaya--by you; arcitah--being worshiped; ca--also; aham--I; apatya-guptaye--giving protection to your sons; payah-vratena--by the payo-vrata vow; anugunam--as far as possible; samiditah--properly worshiped; svamsena--by My plenary portion; putratvam--becoming your son; upetya--taking this opportunity; te sutan--to your other sons; gopta asmi--I shall give protection; marica--of Kasyapa Muni; tapasi--in the austerity; adhisthitah--situated.

TRANSLATION

You have prayed to Me and properly worshiped Me by performing the great payo-vrata ceremony for the sake of protecting your sons. Because of Kasyapa Muni's austerities, I shall agree to become your son and thus protect your other sons.

TEXT 19

TEXT

upadhava patim bhadre
prajapatim akalmasam
mam ca bhavayati patyav
evam rupam avasthitam

SYNONYMS

upadhava--just go worship; patim--your husband; bhadre--O gentle woman; prajapatim--who is a Prajapati; akalmasam--very much purified because of his austerity; mam--Me; ca--as well as; bhavayati--thinking of; patyau--within your husband; evam--thus; rupam--form; avasthitam--situated there.

TRANSLATION

Always thinking of Me as being situated within the body of your husband, Kasyapa, go worship your husband, who has been purified by his austerity.

TEXT 20

TEXT

naitat parasma akhyeyam
prstayapi kathancana
sarvam sampadyate devi
deva-guhyam susamvrtam

SYNONYMS

na--not; etat--this; parasmai--to outsiders; akhyeyam--is to be disclosed; prstaya api--even though questioned; kathancana--by anyone; sarvam--everything; sampadyate--becomes successful; devi--O lady; deva-guhyam--very confidential even to the demigods; su-samvrtam--very carefully kept confidential.

TRANSLATION

O lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret.

TEXT 21

TEXT

sri-suka uvaca
etavad uktva bhagavams
tatraivantaradhiyata
aditir durlabham labdhva
harer janmatmani prabhoh
upadhavat patim bhaktya
paraya krta-krtyavat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; etavat--in this way; uktva--saying (to her); bhagavan--the Supreme Personality of Godhead; tatra eva--in that very spot; antah-adhiyata--disappeared; aditih--Aditi;

durlabham--a very rare achievement; labdhva--getting; hareh--of the Supreme Personality of Godhead; janma--birth; atmani--in herself; prabhoh--of the Lord; upadhavat--immediately went; patim--unto her husband; bhaktya--with devotion; paraya--great; krta-krtya-vat--thinking herself very successful.

TRANSLATION

Sukadeva Gosvami said: After speaking in this way, the Supreme Personality of Godhead disappeared from that very spot. Aditi, having received the extremely valuable benediction that the Lord would appear as her son, considered herself very successful, and with great devotion she approached her husband.

TEXT 22

TEXT

sa vai samadhi-yogena
kasyapas tad abudhyata
pravistam atmani harer
amsam hy avitatheksanah

SYNONYMS

sah--Kasyapa Muni; vai--indeed; samadhi-yogena--by mystic meditation; kasyapah--Kasyapa Muni; tat--then; abudhyata--could understand; pravistam--entered; atmani--within himself; hareh--of the Supreme Lord; amsam--a plenary portion; hi--indeed; avitatha-iksanah--whose vision is never mistaken.

TRANSLATION

Being situated in a meditational trance, Kasyapa Muni, whose vision is never mistaken, could see that a plenary portion of the Supreme Personality of Godhead had entered within him.

TEXT 23

TEXT

so 'dityam viryam adhatta
tapasa cira-sambhrtam
samahita-mana rajan
daruny agnim yathanilah

SYNONYMS

sah--Kasyapa; adityam--unto Aditi; viryam--semen; adhatta--placed; tapasa--by austerity; cira-sambhrtam--restrained for long, long years; samahita-manah--being fully in trance upon the Supreme Personality of Godhead; rajan--O King; daruni--as in firewood; agnim--fire; yatha--as; anilah--wind.

TRANSLATION

O King, as the wind promotes friction between two pieces of wood and thus gives rise to fire, Kasyapa Muni, whose transcendental position was

fully absorbed in the Supreme Personality of Godhead, transferred his potency into the womb of Aditi.

PURPORT

A forest fire begins when two pieces of wood rub against one another, being agitated by the wind. Actually, however, fire belongs neither to the wood nor to the wind; it is always different from both. Similarly, here it is to be understood that the union of Kasyapa Muni and Aditi was not like the sexual intercourse of ordinary human beings. The Supreme Personality of Godhead has nothing to do with the human secretions of sexual intercourse. He is always completely aloof from such material combinations.

The Lord says in Bhagavad-gita (9.29), samo 'ham sarva-bhutesu: "I am equal toward all living entities." Nonetheless, to protect the devotees and kill the demons, who were a disturbing element, the Lord entered the womb of Aditi. Therefore this is a transcendental pastime of the Lord. This should not be misunderstood. One should not think that the Lord became the son of Aditi the way an ordinary child is born because of sexual intercourse between man and woman.

Here it may also be appropriate to explain, in these days of controversy, the origin of life. The life force of the living entity--the soul--is different from the ovum and semen of the human being. Although the conditioned soul has nothing to do with the reproductive cells of man and woman, he is placed into the proper situation because of his work (karmana daiva-netrena). Life is not, however, a product of two secretions, but is independent of all material elements. As fully described in Bhagavad-gita, the living entity is not subject to any material reactions. He can neither be burnt by fire, cut by sharp weapons, moistened by water, nor dried by the air. He is completely different from the physical elements, but by a superior arrangement he is put into these material elements. He is always aloof from material contact (asango hy ayam purusah) but because he is placed in a material condition, he suffers the reactions of the material modes of nature.

purusah prakrti-stho hi
bhunkte prakrtijan 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." (Bg. 13.22) Although the living entity is aloof from the material elements, he is put into material conditions, and thus he must suffer the reactions of material activities.

TEXT 24

TEXT

aditer dhisthitam garbham
bhagavantam sanatanam
hiranyagarbho vijnaya
samide guhya-namabhih

SYNONYMS

aditeh--into the womb of Aditi; dhisthitam--being established;
garbham--pregnancy; bhagavantam--unto the Supreme Personality of Godhead;
sanatanam--who is eternal; hiranyagarbhah--Lord Brahma; vijñaya--knowing
this; samide--offered prayers; guhya-namabhih--with transcendental names.

TRANSLATION

When Lord Brahma understood that the Supreme Personality of Godhead was now within the womb of Aditi, he began to offer prayers to the Lord by reciting transcendental names.

PURPORT

The Supreme Personality of Godhead exists everywhere (andantara-stha-paramanu-cayantara-stham). Therefore when one chants His transcendental names--Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--the Supreme Personality of Godhead is automatically pleased by such sankīrtana. It is not that the Supreme Personality of Godhead is absent; He is present there. And when a devotee utters the transcendental name, it is not a material sound. Therefore, the Supreme Personality of Godhead is naturally pleased. A devotee knows that the Lord is present everywhere and that one can please Him simply by chanting His holy name.

TEXT 25

TEXT

sri-brahmovaca
jayorugaya bhagavann
urukrama namo 'stu te
namo brahmanya-devaya
tri-gunaya namo namah

SYNONYMS

sri-brahma uvaca--Lord Brahma offered prayers; jaya--all glories;
urugaya--unto the Lord, who is constantly glorified; bhagavan--O my Lord;
urukrama--whose activities are very glorious; namah astu te--I offer my
respectful obeisances unto You; namah--my respectful obeisances;
brahmanya-devaya--unto the Lord of the transcendentalists; tri-gunaya--
the controller of the three modes of nature; namah namah--I offer my
respectful obeisances unto You again and again.

TRANSLATION

Lord Brahma said: O Supreme Personality of Godhead, all glories unto You, who are glorified by all and whose activities are all uncommon. I offer my respectful obeisances unto You, O Lord of the transcendentalists, controller of the three modes of nature. I offer my respectful obeisances unto You again and again.

TEXT 26

TEXT

namas te prsni-garbhaya
veda-garbhaya vedhase

tri-nabhaya tri-prsthaya
sipi-vistaya visnave

SYNONYMS

namah te--I offer my respectful obeisances unto You; prsni-garbhaya--who formerly lived within the womb of Prsni (Aditi in her previous birth); veda-garbhaya--who always remain within Vedic knowledge; vedhase--who are full of knowledge; tri-nabhaya--within the stem growing from whose navel live all the three worlds; tri-prsthaya--who are transcendental to the three worlds; sipi-vistaya--who are within the cores of the hearts of all living entities; visnave--unto the all-pervading Supreme Personality of Godhead.

TRANSLATION

I offer my respectful obeisances unto You, the all-pervading Lord Visnu, who have entered the cores of the hearts of all living entities. All the three worlds reside within Your navel, yet You are above the three worlds. Formerly You appeared as the son of Prsni. To You, the supreme creator, who are understood only through Vedic knowledge, I offer my respectful obeisances.

TEXT 27

TEXT

tvam adir anto bhuvanasya madhyam
ananta-saktim purusam yam ahuh
kalo bhavan aksipatisa visvam
sroto yathantah patitam gabhiram

SYNONYMS

tvam--Your Lordship; adih--the original cause; antah--the cause of dissolution; bhuvanasya--of the universe; madhyam--maintenance of the present manifestation; ananta-saktim--the reservoir of unlimited potencies; purusam--the Supreme Person; yam--whom; ahuh--they say; kalah--the principle of eternal time; bhavan--Your Lordship; aksipati--attracting; isa--the Supreme Lord; visvam--the whole universe; srotah--waves; yatha--as; antah patitam--fallen within the water; gabhiram--very deep.

TRANSLATION

O my Lord, You are the beginning, the manifestation and the ultimate dissolution of the three worlds, and You are celebrated in the Vedas as the reservoir of unlimited potencies, the Supreme Person. O my Lord, as waves attract branches and leaves that have fallen into deep water, You, the supreme eternal time factor, attract everything in this universe.

PURPORT

The time factor is sometimes described as kala-strota, waves of time. Everything in this material world is within the time factor and is being carried away by waves of attraction, which represent the Supreme Personality of Godhead.

TEXT 28

TEXT

tvam vai prajanam sthira-jangamanam
prajapatinam asi sambhavisnuh
divaukasam deva divas cyutanam
parayanam naur iva majjato 'psu

SYNONYMS

tvam--Your Lordship; vai--indeed; prajanam--of all living entities; sthira-jangamanam--either stationary or moving; prajapatinam--of all the Prajapatis; asi--You are; sambhavisnuh--the generator of everyone; divaukasam--of the inhabitants of the upper planetary system; deva--O Supreme Lord; divah cyutanam--of the demigods, who have now fallen from their residential quarters; parayanam--the supreme shelter; naur--boat; iva--like; majjatah--of one drowning; apsu--in the water.

TRANSLATION

My Lord, You are the original generator of all living entities, stationary or moving, and You are also the generator of the Prajapatis. O my Lord, as a boat is the only hope for a person drowning in the water, You are the only shelter for the demigods, who are now bereft of their heavenly position.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventeenth Chapter, of the Srimad-Bhagavatam, entitled "The Supreme Lord Agrees to Become Aditi's Son."

Chapter Eighteen

Lord Vamanadeva, the Dwarf Incarnation

This chapter describes how Lord Vamanadeva appeared and how He went to the sacrificial arena of Maharaja Bali, who received Him well and fulfilled His desire by offering Him benedictions.

Lord Vamanadeva appeared in this world from the womb of Aditi completely equipped with conchshell, disc, club and lotus. His bodily hue was blackish, and He was dressed in yellow garments. Lord Visnu appeared at an auspicious moment on Sravana-dvadasi when the Abhijit star had arisen. At that time, in all the three worlds (including the higher planetary system, outer space and this earth), all the demigods, the cows, the brahmanas and even the seasons were happy because of God's appearance. Therefore this auspicious day is called Vijaya. When the Supreme Personality of Godhead, who has a sac-cid-ananda body, appeared as the son of Kasyapa and Aditi, both of His parents were very astonished. After His appearance, the Lord assumed the form of a dwarf (Vamana). All the great sages expressed their jubilation, and with Kasyapa Muni before them they performed the birthday ceremony of Lord Vamana. At the time of Lord Vamanadeva's sacred thread ceremony, He was honored by the sun-god, Brhaspati, the goddess presiding over the planet earth, the deity of the heavenly planets, His mother, Lord Brahma, Kuvera, the seven rsis and others. Lord Vamanadeva then visited the sacrificial arena on the northern side of the Narmada River, at the field known as Bhrgukaccha, where brahmanas of the Bhrgu dynasty were performing yajnas. Wearing a belt made of munja straw, an upper garment of deerskin and a sacred thread and carrying in His hands a danda, an umbrella and a waterpot (kamandalu), Lord Vamanadeva appeared in the sacrificial arena of Maharaja Bali. Because of His transcendently

effulgent presence, all the priests were diminished in their prowess, and thus they all stood from their seats and offered prayers to Lord Vamanadeva. Even Lord Siva accepts on his head the Ganges water generated from the toe of Lord Vamanadeva. Therefore, after washing the Lord's feet, Bali Maharaja immediately accepted the water from the Lord's feet on his head and felt that he and his predecessors had certainly been glorified. Then Bali Maharaja inquired of Lord Vamanadeva's welfare and requested the Lord to ask him for money, jewels or anything He might desire.

TEXT 1

TEXT

sri-suka uvaca
ittham virinca-stuta-karma-viryah
pradurbabhuvamrta-bhur adityam
catur-bhujah sankha-gadabja-cakrah
pisanga-vasa nalinayateksanah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; ittham--in this way; virinca-stuta-karma-viryah--the Personality of Godhead, whose activities and prowess are always praised by Lord Brahma; pradurbabhuvamrta--became manifested; amrta-bhuh--whose appearance is always deathless; adityam--from the womb of Aditi; catur-bhujah--having four arms; sankha-gada-abja-cakrah--decorated with conchshell, club, lotus and disc; pisanga-vasah--dressed in yellow garments; nalina-ayata-iksanah--having blooming eyes like the petals of a lotus.

TRANSLATION

Sukadeva Gosvami said: After Lord Brahma had thus spoken, glorifying the Supreme Lord's activities and prowess, the Supreme Personality of Godhead, who is never subject to death like an ordinary living being, appeared from the womb of Aditi. His four hands were decorated with a conchshell, club, lotus and disc, He was dressed in yellow garments, and His eyes appeared like the petals of a blooming lotus.

PURPORT

The word amrta-bhuh is significant in this verse. The Lord sometimes appears like an ordinary child taking birth, but this does not mean that He is subject to birth, death or old age. One must be very intelligent to understand the appearance and activities of the Supreme Lord in His incarnations. This is confirmed in Bhagavad-gita (4.9): janma karma ca me divyam evam yo vetti tattvatah. One should try to understand that the Lord's appearance and disappearance and His activities are all divyam, or transcendental. The Lord has nothing to do with material activities. One who understands the appearance, disappearance and activities of the Lord is immediately liberated. After giving up his body, he never again has to accept a material body, but is transferred to the spiritual world (tyaktva deham punar janma naiti mam eti so 'rjuna).

TEXT 2

TEXT

syamavadato jhasa-raja-kundala-
tvisollasac-chri-vadanambujah puman
srivatsa-vaksa balayangadollasat-
kirita-kanci-guna-caru-nupurah

SYNONYMS

syama-avadatah--whose body is blackish and free from inebriety; jhasa-raja-kundala--of the two earrings, made in the shape of sharks; tvisa--by the luster; ullasat--dazzling; sri-vadana-ambujah--having a beautiful lotus face; puman--the Supreme Person; srivatsa-vaksah--with the mark of Srivatsa on His bosom; balaya--bracelets; angada--arm bands; ullasat--dazzling; kirita--helmet; kanci--belt; guna--sacred thread; caru--beautiful; nupurah--ankle bells.

TRANSLATION

The body of the Supreme Personality of Godhead, blackish in complexion, was free from all inebrieties. His lotus face, decorated with earrings resembling sharks, appeared very beautiful, and on His bosom was the mark of Srivatsa. He wore bangles on His wrists, armlets on His arms, a helmet on His head, a belt on His waist, a sacred thread across His chest, and ankle bells decorating His lotus feet.

TEXT 3

TEXT

madhu-vrata-vrata-vighustaya svaya
virajitah sri-vanamalaya harih
prajapater vesma-tamah svarocisa
vinasayan kantha-nivista-kaustubhah

SYNONYMS

madhu-vrata--of bees always hankering for honey; vrata--with a bunch; vighustaya--resounding; svaya--uncommon; virajitah--situated; sri--beautiful; vana-malaya--with a flower garland; harih--the Supreme Lord; prajapateh--of Kasyapa Muni, the Prajapati; vesma-tamah--the darkness of the house; sva-rocisa--by His own effulgence; vinasayan--vanquishing; kantha--on the neck; nivista--worn; kaustubhah--the Kaustubha gem.

TRANSLATION

An uncommonly beautiful garland of flowers decorated His bosom, and because the flowers were extremely fragrant, a large group of bees, making their natural humming sounds, invaded them for honey. When the Lord appeared, wearing the Kaustubha gem on His neck, His effulgence vanquished the darkness in the home of the Prajapati Kasyapa.

TEXT 4

TEXT

disah praseduh salilasayas tada
prajah prahrsta rtavo gunanvitah
dyaur antariksam ksitir agni-jihva

gavo dvijah sanjahrsur nagas ca

SYNONYMS

disah--all directions; praseduh--became happy; salila--of water; asayah--the reservoirs; tada--at that time; prajah--all living entities; prahrstah--very happy; rtavah--the seasons; guna-anvitah--full of their respective qualities; dyauh--the upper planetary system; antariksam--outer space; ksitih--the surface of the earth; agni-jihvah--the demigods; gavah--the cows; dvijah--the brahmanas; sanjahrsuh--all became happy; nagah ca--and the mountains.

TRANSLATION

At that time, there was happiness in all directions, in the reservoirs of water like the rivers and oceans, and in the core of everyone's heart. The various seasons displayed their respective qualities, and all living entities in the upper planetary system, in outer space and on the surface of the earth were jubilant. The demigods, the cows, the brahmanas and the hills and mountains were all filled with joy.

TEXT 5

TEXT

sronayam sravana-dvadasyam
muhurte 'bhijiti prabhuh
sarve naksatra-taradyas
cakrus taj-janma daksinam

SYNONYMS

sronayam--when the moon was situated in the Sravana lunar mansion; sravana-dvadasyam--on the twelfth lunar day of the bright fortnight in the month of Bhadra, the day famous as the Sravana-dvadasi; muhurte--in the auspicious moment; abhijiti--in the first portion of the Sravana lunar mansion known as the Abhijit-naksatra and in the Abhijit-muhurta (occurring at midday); prabhuh--the Lord; sarve--all; naksatra--stars; tara--planets; adyah--beginning with the sun and followed by the other planets; cakruh--made; tat-janma--the birthday of the Lord; daksinam--very munificent.

TRANSLATION

On the day of Sravana-dvadasi [the twelfth day of the bright fortnight in the month of Bhadra], when the moon came into the lunar mansion Sravana, at the auspicious moment of Abhijit, the Lord appeared in this universe. Considering the Lord's appearance very auspicious, all the stars and planets, from the sun to Saturn, were munificently charitable.

PURPORT

Srila Visvanatha Cakravarti Thakura, an expert astrologer, explains the word naksatra-taradyah. The word naksatra means "the stars," the word tara in this context refers to the planets, and adyah means "the first one specifically mentioned." Among the planets, the first is Surya, the sun, not the moon. Therefore, according to the Vedic version, the modern astronomer's proposition that the moon is nearest to the earth should not

be accepted. The chronological order in which people all over the world refer to the days of the week--Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday--corresponds to the Vedic order of the planets and thus circumstantiates the Vedic version. Apart from this, when the Lord appeared the planets and stars became situated very auspiciously, according to astrological calculations, to celebrate the birth of the Lord.

TEXT 6

TEXT

dvadasyam savitatisthan
madhyandina-gato nrpa
vijaya-nama sa prokta
yasyam janma vidur hareh

SYNONYMS

dvadasyam--on the twelfth day of the moon; savita--the sun; atisthat--was staying; madhyam-dina-gatah--on the meridian; nrpa--O King; vijaya-nama--by the name Vijaya; sa--that day; prokta--is called; yasyam--on which; janma--the appearance; viduh--they know; hareh--of Lord Hari.

TRANSLATION

O King, when the Lord appeared--on dvadasi, the twelfth day of the moon--the sun was at the meridian, as every learned scholar knows. This dvadasi is called Vijaya.

TEXT 7

TEXT

sankha- Dundubhayo nedur
mrdanga-panavanakah
citra-vaditra-turyanam
nirghosas tumulo 'bhavat

SYNONYMS

sankha--conchshells; dundubhayah--kettledrums; neduh--vibrated; mrdanga--drums; panava-anakah--drums named panavas and anakas; citra--various; vaditra--of these vibrations of musical sound; turyanam--and of other instruments; nirghosah--the loud sound; tumulah--tumultuous; abhavat--became.

TRANSLATION

Conchshells, kettledrums, drums, panavas and anakas vibrated in concert. The sound of these and various other instruments was tumultuous.

TEXT 8

TEXT

pritas capsaraso 'nrtyan
gandharva-pravara jaguh

tustuvur munayo deva
manavah pitaro 'gnayah

SYNONYMS

pritah--being very pleased; ca--also; apsarasah--the celestial dancing girls; anrtyan--danced; gandharva-pravarah--the best of the Gandharvas; jaguh--sang; tustuvuh--satisfied the Lord by offering prayers; munayah--the great sages; devah--the demigods; manavah--the Manus; pitarah--the inhabitants of Pitrloka; agnayah--the fire-gods.

TRANSLATION

Being very pleased, the celestial dancing girls [Apsaras] danced in jubilation, the best of the Gandharvas sang songs, and the great sages, demigods, Manus, Pitas and fire-gods offered prayers to satisfy the Lord.

TEXTS 9-10

TEXT

siddha-vidyadhara-ganah
sakimpurusa-kinnarah
carana yaksa-raksamsi
suparna bhujagottamah

gayanto 'tiprasamsanto
nrtyanto vibudhanugah
aditya asrama-padam
kusumaih samavakiran

SYNONYMS

siddha--the inhabitants of Siddhaloka; vidyadhara-ganah--the inhabitants of Vidyadhara-loka; sa--with; kimpurusa--the inhabitants of Kimpurusa-loka; kinnarah--the inhabitants of Kinnaraloka; caranah--the inhabitants of Caranaloka; yaksa--the Yaksas; raksamsi--the Raksasas; suparnah--the Suparnas; bhujaga-uttamah--the best of the inhabitants of the serpent loka; gayantah--glorifying the Lord; ati-prasamsantah--praising the Lord; nrtyantah--dancing; vibudhanugah--the followers of the demigods; adityah--of Aditi; asrama-padam--the place of residence; kusumaih--by flowers; samavakiran--covered.

TRANSLATION

The Siddhas, Vidyadharas, Kimpurusas, Kinnaras, Caranas, Yaksas, Raksasas, Suparnas, the best of serpents, and the followers of the demigods all showered flowers on Aditi's residence, covering the entire house, while glorifying and praising the Lord and dancing.

TEXT 11

TEXT

drstvaditis tam nija-garbha-sambhavam
param pumamsam mudam apa vismita
grhita-deham nija-yoga-mayaya
prajapatis caha jayeti vismitah

SYNONYMS

drstva--seeing; aditih--mother Aditi; tam--Him (the Supreme Personality of Godhead); nija-garbha-sambhavam--born of her own womb; param--the Supreme; pumamsam--the Personality of Godhead; mudam--great happiness; apa--conceived; vismita--being very much astonished; grhita--accepted; deham--body, or transcendental form; nija-yoga-mayaya--by His own spiritual potency; prajapatih--Kasyapa Muni; ca--also; aha--said; jaya--all glories; iti--thus; vismitah--being astonished.

TRANSLATION

When Aditi saw the Supreme Personality of Godhead, who had appeared from her own womb, having accepted a transcendental body by His own spiritual potency, she was struck with wonder and was very happy. Upon seeing the child, Prajapati Kasyapa exclaimed, "Jaya! Jaya!" in great happiness and wonder.

TEXT 12

TEXT

yat tad vapur bhati vibhusanayudhair
avyakta-cid-vyaktam adharayat dharidh
babhuva tenaiva sa vamano vatuh
sampasyator divya-gatir yatha natah

SYNONYMS

yat--which; tat--that; vapuh--transcendental body; bhati--manifests; vibhusana--with regular ornaments; ayudhaih--and with weapons; avyakta--unmanifested; cit-vyaktam--spiritually manifested; adharayat--assumed; harih--the Lord; babhuva--immediately became; tena--with that; eva--certainly; sah--He (the Lord); vamanah--dwarf; vatuh--a brahmana brahmacari; sampasyatoh--while both His father and mother were seeing; divya-gatih--whose movements are wonderful; yatha--as; natah--a theatrical actor.

TRANSLATION

The Lord appeared in His original form, with ornaments and weapons in His hands. Although this ever-existing form is not visible in the material world, He nonetheless appeared in this form. Then, in the presence of His father and mother, He assumed the form of Vamana, a brahmana-dwarf, a brahmacari, just like a theatrical actor.

PURPORT

The word natah is significant. An actor changes dress to play different parts, but is always the same man. Similarly, as described in the Brahma-samhita (5.33, 39), the Lord assumes many thousands and millions of forms (advaitam acyutam anadim ananta-rupam adyam purana-purusam). He is always present with innumerable incarnations (ramadi-murtisu kala-niyamena tisthan nanavataram akarod bhuvanesu kintu). Nonetheless, although He appears in various incarnations, they are not different from one another. He is the same person, with the same potency, the same eternity and the same spiritual existence, but He can

simultaneously assume various forms. When Vamanadeva appeared from the womb of His mother, He appeared in the form of Narayana, with four hands equipped with the necessary symbolic weapons, and then immediately transformed Himself into a brahmacari (vatu). This means that His body is not material. One who thinks that the Supreme Lord assumes a material body is not intelligent. He has to learn more about the Lord's position. As confirmed in Bhagavad-gita (4.9), janma karma ca me divyam evam yo vetti tattvatah. One has to understand the transcendental appearance of the Lord in His original transcendental body (sac-cid-ananda-vigraha).

TEXT 13

TEXT

tam vatum vamanam drstva
modamana maharsayah
karmani karayam asuh
puraskrtya prajapatim

SYNONYMS

tam--Him; vatum--the brahmacari; vamanam--dwarf; drstva--seeing; modamanah--in a happy mood; maha-rsayah--the great saintly persons; karmani--ritualistic ceremonies; karayam asuh--performed; puraskrtya--keeping in front; prajapatim--Kasyapa Muni, the Prajapati.

TRANSLATION

When the great sages saw the Lord as the brahmacari-dwarf Vamana, they were certainly very pleased. Thus they placed before them Kasyapa Muni, the Prajapati, and performed all the ritualistic ceremonies, such as the birthday ceremony.

PURPORT

According to Vedic civilization, when a child is born in the family of a brahmana, the birthday ceremony, known as jata-karma, is first performed, and then other ceremonies are also gradually performed. But when this vamana-rupa appeared in the form of a watu, or brahmacari, His sacred thread ceremony was also performed immediately.

TEXT 14

TEXT

tasyopaniyamanasya
savitrim savitabavit
brhaspatir brahma-sutram
mekhalam kasyapo 'dadat

SYNONYMS

tasya--of Lord Vamanadeva; upaniyamanasya--at the time of His being offered the sacred thread ceremony; savitrim--the Gayatri mantra; savita--the sun-god; abavit--chanted; brhaspatih--Brhaspati, the guru of the demigods; brahma-sutram--the sacred thread; mekhalam--the belt of straw; kasyapah--Kasyapa Muni; adadat--offered.

TRANSLATION

At the sacred thread ceremony of Vamanadeva, the sun-god personally uttered the Gayatri mantra, Brhaspati offered the sacred thread, and Kasyapa Muni offered a straw belt.

TEXT 15

TEXT

dadau krsnajinam bhumir
dandam somo vanaspatih
kaupinacchadanam mata
dyaus chatram jagatah pateh

SYNONYMS

dadau--gave, offered; krsna-ajinam--the skin of a deer; bhumih--mother earth; dandam--a brahmacari's rod; somah--the moon-god; vanah-patih--the king of the forest; kaupina--the underwear; acchadanam--covering the body; mata--His mother, Aditi; dyauh--the heavenly kingdom; chatram--an umbrella; jagatah--of the whole universe; pateh--of the master.

TRANSLATION

Mother earth gave Him a deerskin, and the demigod of the moon, who is the king of the forest, gave Him a brahma-danda [the rod of a brahmacari]. His mother, Aditi, gave Him cloth for underwear, and the deity presiding over the heavenly kingdom offered Him an umbrella.

TEXT 16

TEXT

kamandalum veda-garbhah
kusan saptarsayo daduh
aksa-malam maharaja
sarasvaty avyayatmanah

SYNONYMS

kamandalum--a waterpot; veda-garbhah--Lord Brahma; kusan--kusa grass; sapta-rsayah--the seven sages; daduh--offered; aksa-malam--a string of Rudraksa beads; maharaja--O King; sarasvati--the goddess Sarasvati; avyaya-atmanah--to the Supreme Personality of Godhead.

TRANSLATION

O King, Lord Brahma offered a waterpot to the inexhaustible Supreme Personality of Godhead, the seven sages offered Him kusa grass, and mother Sarasvati gave Him a string of Rudraksa beads.

TEXT 17

TEXT

tasma ity upanitaya
yaksa-rat patrikam adat

bhiksam bhagavati saksad
umadad ambika sati

SYNONYMS

tasmai--unto Him (Lord Vamanadeva); iti--in this way; upanitaya--who had undergone His sacred thread ceremony; yaksa-rat--Kuvera, the treasurer of heaven and King of the Yaksas; patrikam--a pot for begging alms; adat--delivered; bhiksam--alms; bhagavati--mother Bhavani, the wife of Lord Siva; saksat--directly; uma--Uma; adat--gave; ambika--the mother of the universe; sati--the chaste.

TRANSLATION

When Vamanadeva had thus been given the sacred thread, Kuvera, King of the Yaksas, gave Him a pot for begging alms, and mother Bhagavati, the wife of Lord Siva and most chaste mother of the entire universe, gave Him His first alms.

"Srimad-Bhagavatam – Canto Eight" 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 18

TEXT

sa brahma-varcasenaivam

sabham sambhavito vatuh
brahmarsi-gana-sanjustam
atyarocata marisah

SYNONYMS

sah--He (Vamanadeva); brahma-varcasena--by His Brahman effulgence;
evam--in this way; sabham--the assembly; sambhavitah--having been
welcomed by everyone; vatuh--the brahmacari; brahma-rsi-gana-sanjustam--
filled with great brahmana sages; ati-arocata--surpassing, appeared
beautiful; marisah--the best of the brahmacaris.

TRANSLATION

Having thus been welcomed by everyone, Lord Vamanadeva, the best of
the brahmacaris, exhibited His Brahman effulgence. Thus He surpassed in
beauty that entire assembly, which was filled with great saintly
brahmanas.

TEXT 19

TEXT

samidham ahitam vahnim
krtva parisamuhanam
paristirya samabhyarcya
samidbhir ajuhod dvijah

SYNONYMS

samidham--blazing; ahitam--being situated; vahnim--the fire; krtva--
after making; parisamuhanam--properly; paristirya--surpassing;
samabhyarcya--after offering worship; samidbhir--with sacrificial
offerings; ajuhod--completed the fire sacrifice; dvijah--the best of the
brahmanas.

TRANSLATION

After Lord Sri Vamanadeva set a sacrificial fire, He offered worship
and performed a fire sacrifice on the sacrificial field.

TEXT 20

TEXT

srutvasvamedhair yajamanam urjitam
balim bhrgunam upakalpitais tatah
jagama tatrakhila-sara-sambhrto
bharena gam sannamayan pade pade

SYNONYMS

srutva--after hearing; asvamedhair--by asvamedha sacrifices;
yajamanam--the performer; urjitam--very glorious; balim--Bali Maharaja;
bhrgunam--under the guidance of the brahmanas born in the Bhrgu dynasty;
upakalpitaih--performed; tatah--from that place; jagama--went; tatra--
there; akhila-sara-sambhrtah--the Supreme Personality of Godhead, the

essence of all creation; bharena--with the weight; gam--the earth;
sannamayan--depressing; pade pade--at every step.

TRANSLATION

When the Lord heard that Bali Maharaja was performing asvamedha sacrifices under the patronage of brahmanas belonging to the Bhrgu dynasty, the Supreme Lord, who is full in every respect, proceeded there to show His mercy to Bali Maharaja. By His weight, He pushed down the earth with every step.

PURPORT

The Supreme Personality of Godhead is akhila-sara-sambhrta. In other words, He is the proprietor of everything essential in this material world. Thus although the Lord was going to Bali Maharaja to beg something, He is always complete and has nothing to beg from anyone. Indeed, He is so powerful that in His full opulence He pressed down the surface of the earth at every step.

TEXT 21

TEXT

tam narmadayas tata uttare baler
ya rtvijas te bhrgukaccha-samjnake
pravartayanto bhrgavah kratuttamam
vyacaksatarad uditam yatha ravim

SYNONYMS

tam--Him (Vamanadeva); narmadayah--of the River Narmada; tate--on the bank; uttare--northern; baleh--of Maharaja Bali; ye--who; rtvijah--the priests engaged in ritualistic ceremonies; te--all of them; bhrgukaccha-samjnake--in the field named Bhrgukaccha; pravartayantah--performing; bhrgavah--all the descendants of Bhrgu; kratu-uttamam--the most important sacrifice, named asvamedha; vyacaksata--they observed; arat--nearby; uditam--risen; yatha--like; ravim--the sun.

TRANSLATION

While engaged in performing the sacrifice in the field known as Bhrgukaccha, on the northern bank of the Narmada River, the brahminical priests, the descendants of Bhrgu, saw Vamanadeva to be like the sun rising nearby.

TEXT 22

TEXT

te rtvijo yajamanah sadasya
hata-tviso vamana-tejasa nrpa
suryah kilaty uta va vibhavasuh
sanat-kumaro 'tha didrksaya kratoh

SYNONYMS

te--all of them; rtvijah--the priests; yajamanah--as well as Bali Maharaja, who had engaged them in performing the yajna; sadasyah--all the members of the assembly; hata-tvisah--decreased in their bodily effulgence; vamana-tejasa--by the brilliant effulgence of Lord Vamana; nrpa--O King; suryah--the sun; kila--whether; ayati--is coming; uta va--either; vibhavasuh--the fire-god; sanat-kumarah--the Kumara known as Sanat-kumara; atha--either; didrksaya--with a desire to observe; kratoh--the sacrificial ceremony.

TRANSLATION

O King, because of Vamanadeva's bright effulgence, the priests, along with Bali Maharaja and all the members of the assembly, were robbed of their splendor. Thus they began to ask one another whether the sun-god himself, Sanat-kumara or the fire-god had personally come to see the sacrificial ceremony.

TEXT 23

TEXT

ittham sasisyesu bhrgusv anekadha
vitarkyamano bhagavan sa vamanah
chatram sadandam sajalam kamandalum
vivesa bibhrad dhayamedha-vatam

SYNONYMS

ittham--in this way; sa-sisyesu--with their disciples; bhrgusu--among the Bhrgu; anekadha--in many ways; vitarkyamanah--being talked and argued about; bhagavan--the Supreme Personality of Godhead; sah--that; vamanah--Lord Vamana; chatram--umbrella; sadandam--with the rod; sa-jalam--filled with water; kamandalum--waterpot; vivesa--entered; bibhrat--taking in hand; hayamedha--of the asvamedha sacrifice; vatam--the arena.

TRANSLATION

While the priests of the Bhrgu dynasty and their disciples talked and argued in various ways, the Supreme Personality of Godhead, Vamanadeva, holding in His hands the rod, the umbrella and a waterpot full of water, entered the arena of the asvamedha sacrifice.

TEXTS 24-25

TEXT

maunjya mekhalaya vitam
upavitajinottaram
jatilam vamanam vipram
maya-manavakam harim

pravistam viksyā bhrgavah
sasisyas te sahnibhih
pratyagrhnā samutthaya
sanksiptas tasya tejasa

SYNONYMS

maunjya--made of munja straw; mekhalaya--with a belt; vitam--circled; upavita--sacred thread; ajina-uttaram--wearing a deerskin upper garment; jatilam--having matted locks of hair; vamanam--Lord Vamana; vipram--a brahmana; maya-manavakam--the illusory son of a human being; harim--the Supreme Personality of Godhead; pravistam--entered; viksyah--seeing; bhrgavah--the priests who were descendants of Bhrgu; sa-sisyah--with their disciples; te--all of them; saha-agnibhih--with the fire sacrifice; pratyagrhnan--properly welcomed; samutthaya--standing up; sanksiptah--being diminished; tasya--His; tejasa--by brilliance.

TRANSLATION

Appearing as a brahmana boy, wearing a belt of straw, a sacred thread, an upper garment of deerskin, and matted locks of hair, Lord Vamanadeva entered the arena of sacrifice. His brilliant effulgence diminished the brilliance of all the priests and their disciples, who thus stood from their seats and welcomed the Lord properly by offering obeisances.

TEXT 26

TEXT

yajamanah pramudito
darsaniyam manoramam
rupanurupavayavam
tasma asanam aharat

SYNONYMS

yajamanah--Bali Maharaja, who had engaged all the priests in performing the sacrifice; pramuditah--being very jubilant; darsaniyam--pleasing to see; manoramam--so beautiful; rupa--with beauty; anurupa--equal to His bodily beauty; avayavam--all the different parts of the body; tasmai--unto Him; asanam--a sitting place; aharat--offered.

TRANSLATION

Bali Maharaja, jubilant at seeing Lord Vamanadeva, whose beautiful limbs contributed equally to the beauty of His entire body, offered Him a seat with great satisfaction.

TEXT 27

TEXT

svagatenabhinandyatha
padau bhagavato balih
avanijyarcayam asa
mukta-sanga-manoramam

SYNONYMS

su-agatena--by words of welcome; abhinandya--welcoming; atha--thus; padau--the two lotus feet; bhagavatah--of the Lord; balih--Bali Maharaja; avanijya--washing; arcayam asa--worshiped; mukta-sanga-manoramam--the Supreme Personality of Godhead, who is beautiful to the liberated souls.

TRANSLATION

Thus offering a proper reception to the Supreme Personality of Godhead, who is always beautiful to the liberated souls, Bali Maharaja worshiped Him by washing His lotus feet.

TEXT 28

TEXT

tat-pada-saucam jana-kalmasapaham
sa dharma-vin murdhny adadhat sumangalam
yad deva-devo girisas candra-maulir
dadhara murdhna paraya ca bhaktya

SYNONYMS

tat-pada-saucam--the water that washed the lotus feet of the Lord; jana-kalmasa-apaham--which washes away all the sinful reactions of the people in general; sah--he (Bali Maharaja); dharma-vit--completely aware of religious principles; murdhni--on the head; adadhat--carried; sumangalam--all-auspicious; yat--which; deva-devah--the best of the demigods; girisah--Lord Siva; candra-maulih--who carries on his forehead the emblem of the moon; dadhara--carried; murdhna--on the head; paraya--supreme; ca--also; bhaktya--with devotion.

TRANSLATION

Lord Siva, the best of demigods, who carries on his forehead the emblem of the moon, receives on his head with great devotion the Ganges water emanating from the toe of Visnu. Being aware of religious principles, Bali Maharaja knew this. Consequently, following in the footsteps of Lord Siva, he also placed on his head the water that had washed the Lord's lotus feet.

PURPORT

Lord Siva is known as Ganga-dhara, or one who carries the water of the Ganges on his head. On Lord Siva's forehead is the emblem of the half-moon, yet to give supreme respect to the Supreme Personality of Godhead, Lord Siva placed the water of the Ganges above this emblem. This example should be followed by everyone, or at least by every devotee, because Lord Siva is one of the mahajanas. Similarly, Maharaja Bali also later became a mahajana. One mahajana follows another mahajana, and by following the parampara system of mahajana activities one can become advanced in spiritual consciousness. The water of the Ganges is sanctified because it emanates from the toe of Lord Visnu. Bali Maharaja washed the lotus feet of Vamanadeva, and the water with which he did so became equal to the Ganges. Bali Maharaja, who perfectly knew all religious principles, therefore took that water on his head, following in the footsteps of Lord Siva.

TEXT 29

TEXT

sri-balir uvaca
svagatam te namas tubhyam
brahman kim karavama te

brahmarsinam tapah saksan
manye tvarya vapur-dharam

SYNONYMS

sri-balih uvaca--Bali Maharaja said; su-agatam--all welcome; te--unto You; namah tubhyam--I offer my respectful obeisances unto You; brahman--O brahmana; kim--what; karavama--can we do; te--for You; brahma-rsinam--of the great brahmana sages; tapah--austerity; saksat--directly; manye--I think; tva--You; arya--O noble one; vapuh-dharam--personified.

TRANSLATION

Bali Maharaja then said to Lord Vamanadeva: O brahmana, I offer You my hearty welcome and my respectful obeisances. Please let us know what we may do for You. We think of You as the personified austerity of the great brahmana-sages.

TEXT 30

TEXT

adya nah pitaras trpta
adya nah pavitam kulam
adya svistah kratuh ayam
yad bhavan agato grhan

SYNONYMS

adya--today; nah--our; pitarah--forefathers; trptah--satisfied; adya--today; nah--our; pavitam--purified; kulam--the whole family; adya--today; su-istah--properly executed; kratuh--the sacrifice; ayam--this; yat--because; bhavan--Your Lordship; agatah--arrived; grhan--at our residence.

TRANSLATION

O my Lord, because You have kindly arrived at our home, all my forefathers are satisfied, our family and entire dynasty have been sanctified, and the sacrifice we are performing is now complete because of Your presence.

TEXT 31

TEXT

adyagnayo me suhuta yatha-vidhi
dviyatmaja tvac-caranavanejanaih
hatamhaso varbhir iyam ca bhur aho
tatha punita tanubhih padais tava

SYNONYMS

adya--today; agnayah--the sacrificial fires; me--executed by me; su-hutah--properly offered oblations; yatha-vidhi--in terms of the sastric injunction; dvija-atmaja--O son of a brahmana; tvac-carana-avanejanaih--which washed Your lotus feet; hata-amhasah--who have become cleansed of all sinful reactions; varbhih--by the water; iyam--this; ca--also; bhuh--

the surface of the globe; aho--oh; tatha--as well; punita--sanctified;
tanubhih--small; padaih--by the touch of the lotus feet; tava--Your.

TRANSLATION

O son of a brahmana, today the fire of sacrifice is ablaze according to the injunction of the sastra, and I have been freed from all the sinful reactions of my life by the water that has washed Your lotus feet. O my Lord, by the touch of Your small lotus feet the entire surface of the world has been sanctified.

TEXT 32

TEXT

yad yad vato vanchasi tat praticcha me
tvam arthinam vipra-sutanutarkaye
gam kancanam gunavad dhama mrstam
tathanna-peyam uta va vipra-kanyam
graman samrddhams turagan gajan va
rathams tatharhattama sampraticcha

SYNONYMS

yat yat--whatever; vato--O brahmacari; vanchasi--You desire; tat--that; praticcha--You may take; me--from me; tvam--You; arthinam--desiring something; vipra-suta--O son of a brahmana; anutarkaye--I consider; gam--a cow; kancanam--gold; gunavat dhama--a furnished residence; mrstam--palatable; tatha--as well as; anna--food grains; peyam--drink; uta--indeed; va--either; vipra-kanyam--the daughter of a brahmana; graman--villages; samrddhan--prosperous; turagan--horses; gajan--elephants; va--either; rathan--chariots; tatha--as well as; arhat-tama--O best of those who are worshipable; sampraticcha--You may take.

TRANSLATION

O son of a brahmana, it appears that You have come here to ask me for something. Therefore, whatever You want You may take from me. O best of those who are worshipable. You may take from me a cow, gold, a furnished house, palatable food and drink, the daughter of a brahmana for Your wife, prosperous villages, horses, elephants, chariots or whatever You desire.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighteenth Chapter, of the Srimad-Bhagavatam, entitled "Lord Vamanadeva, the Dwarf Incarnation."

Chapter Nineteen

Lord Vamanadeva Begs Charity from Bali Maharaja

This Nineteenth Chapter describes how Lord Vamanadeva asked for three paces of land in charity, how Bali Maharaja agreed to His proposal, and how Sukracarya forbade Bali Maharaja to fulfill Lord Vamanadeva's request.

When Bali Maharaja, thinking Vamanadeva to be the son of a brahmana, told Him to ask for anything He liked, Lord Vamanadeva praised Hiranyakasipu and Hiranyaksa for their heroic activities, and after thus praising the family in which Bali Maharaja had been born, He begged the King for three paces of land. Bali Maharaja agreed to give this land in charity, since this was very insignificant, but Sukracarya, who could

understand that Vamanadeva was Visnu, the friend of the demigods, forbade Bali Maharaja to give this land. Sukracarya advised Bali Maharaja to withdraw his promise. He explained that in subduing others, in joking, in responding to danger, in acting for the welfare of others, and so on, one could refuse to fulfill one's promise, and there would be no fault. By this philosophy, Sukracarya tried to dissuade Bali Maharaja from giving land to Lord Vamanadeva.

TEXT 1

TEXT

sri-suka uvaca
iti vairocaner vakyam
dharma-yuktam sa sunrtam
nisamya bhagavan pritah
pratinandyedam abravat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; vairocaneh--of the son of Virocana; vakyam--the words; dharma-yuktam--in terms of religious principles; sah--He; su-nrtam--very pleasing; nisamya--hearing; bhagavan--the Supreme Personality of Godhead; pritah--completely pleased; pratinandya--congratulating him; idam--the following words; abravat--said.

TRANSLATION

Sukadeva Gosvami continued: When the Supreme Personality of Godhead, Vamanadeva, heard Bali Maharaja speaking in this pleasing way, He was very satisfied, for Bali Maharaja had spoken in terms of religious principles. Thus the Lord began to praise him.

TEXT 2

TEXT

sri-bhagavan uvaca
vacas tavaitaj jana-deva sunrtam
kulocitam dharma-yutam yasa-karam
yasya pramanam bhrgavah samparaye
pitamahah kula-vrddhah prasantah

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; vacah--words; tava--your; etat--this kind of; jana-deva--O King of the people; su-nrtam--very true; kula-ucitam--exactly befitting your dynasty; dharma-yutam--completely in accord with the principles of religion; yasa-karam--fit for spreading your reputation; yasya--of whom; pramanam--the evidence; bhrgavah--the brahmanas of the Bhrgu dynasty; samparaye--in the next world; pitamahah--your grandfather; kula-vrddhah--the oldest in the family; prasantah--very peaceful (Prahlada Maharaja).

TRANSLATION

The Supreme Personality of Godhead said: O King, you are indeed exalted because your present advisors are the brahmanas who are descendants of Bhrgu and because your instructor for your future life is your grandfather, the peaceful and venerable Prahlada Maharaja. Your statements are very true, and they completely agree with religious etiquette. They are in keeping with the behavior of your family, and they enhance your reputation.

PURPORT

Prahlada Maharaja is a vivid example of a pure devotee. Someone might argue that since Prahlada Maharaja, even though very old, was attached to his family, and specifically to his grandson Bali Maharaja, how could he be an ideal example? Therefore this verse uses the word prasantah. A devotee is always sober. He is never disturbed by any conditions. Even if a devotee remains in grhastha life and does not renounce material possessions, he should still be understood to be prasanta, sober, because of his pure devotion to the Lord. Sri Caitanya Mahaprabhu therefore said:

kiba vipra, kiba nyasi, sudra kene naya
yei krsna-tattva-vetta, sei 'guru' haya

"Whether one is a brahmana, a sannyasi or a sudra--regardless of what he is--he can become a spiritual master if he knows the science of Krsna." (Cc. Madhya 8.128) Anyone completely aware of the science of Krsna, regardless of his status in life, is a guru. Thus Prahlada Maharaja is a guru in all circumstances.

Here His Lordship Vamanadeva also teaches sannyasis and brahmacaris that one should not ask more than necessary. He wanted only three paces of land, although Bali Maharaja wanted to give Him anything He wanted.

TEXT 3

TEXT

na hy etasmin kule kascin
nihsattvah krpanah puman
pratyakhyata pratisrutya
yo vadata dvijataye

SYNONYMS

na--not; hi--indeed; etasmin--in this; kule--in the dynasty or family; kascit--anyone; nihsattvah--poor-minded; krpanah--miser; puman--any person; pratyakhyata--refuses; pratisrutya--after promising to give; yah va--either; adata--not being charitable; dvijataye--unto the brahmanas.

TRANSLATION

I know that even until now, no one taking birth in your family has been poor-minded or miserly. No one has refused to give charity to brahmanas, nor after promising to give charity has anyone failed to fulfill his promise.

TEXT 4

TEXT

na santi tirtha yudhi carthinarthitah
paramukha ye tv amanasvino nrpa
yusmat-kule yad yasaamalena
prahrada udbhati yathodupah khe

SYNONYMS

na--not; santi--there are; tirtha--in holy places (where charity is given); yudhi--in the battlefield; ca--also; arthina--by a brahmana or a ksatriya; arthitah--who have been asked; paramukhah--who refused their prayers; ye--such persons; tu--indeed; amanasvinah--such low-minded, low-grade kings; nrpa--O King (Bali Maharaja); yusmat-kule--in your dynasty; yat--therein; yasa amalena--by impeccable reputation; prahradah--Prahlada Maharaja; udbhati--arises; yatha--as; udupah--the moon; khe--in the sky.

TRANSLATION

O King Bali, never in your dynasty has the low-minded King been born who upon being requested has refused charity to brahmanas in holy places or a fight to ksatriyas on a battlefield. And your dynasty is even more glorious due to the presence of Prahlada Maharaja, who is like the beautiful moon in the sky.

PURPORT

The symptoms of a ksatriya are given in Bhagavad-gita. One of the qualifications is the willingness to give charity (dana). A ksatriya does not refuse to give charity when requested by a brahmana, nor can he refuse to fight another ksatriya. A king who does refuse is called low-minded. In the dynasty of Bali Maharaja there were no such low-minded kings.

TEXT 5

TEXT

yato jato hiranyaksas
carann eka imam mahim
prativiram dig-vijaye
navindata gadayudhah

SYNONYMS

yatah--in which dynasty; jatah--was born; hiranyaksah--the king named Hiranyaksa; caran--wandering; ekah--alone; imam--this; mahim--surface of the globe; prativiram--a rival hero; dik-vijaye--for conquering all directions; na avindata--could not get; gada-ayudhah--bearing his own club.

TRANSLATION

It was in your dynasty that Hiranyaksa was born. Carrying only his own club, he wandered the globe alone, without assistance, to conquer all directions, and no hero he met could rival him.

TEXT 6

TEXT

yam vinirjitya krcchrena
visnuh ksmoddhara agatam
atmanam jayinam mene
tad-viryam bhury anusmaran

SYNONYMS

yam--whom; vinirjitya--after conquering; krcchrena--with great difficulty; visnuh--Lord Visnu in His incarnation as a boar; ksma-uddhare--at the time when the earth was delivered; agatam--appeared before Him; atmanam--personally, Himself; jayinam--victorious; mene--considered; tat-viryam--the prowess of Hiranyaksa; bhuri--constantly, or more and more; anusmaran--thinking about.

TRANSLATION

When delivering the earth from the Garbhodaka Sea, Lord Visnu, in His incarnation as a boar, killed Hiranyaksa, who had appeared before Him. The fight was severe, and the Lord killed Hiranyaksa with great difficulty. Later, as the Lord thought about the uncommon prowess of Hiranyaksa, He felt Himself victorious indeed.

TEXT 7

TEXT

nisamya tad-vadham bhrata
hiranyakasipuh pura
hantum bhratr-hanam krudhdho
jagama nilayam hareh

SYNONYMS

nisamya--after hearing; tat-vadham--the killing of Hiranyaksa; bhrata--the brother; hiranyakasipuh--Hiranyakasipu; pura--formerly; hantum--just to kill; bhratr-hanam--the killer of his brother; krudhdhah--very angry; jagama--went; nilayam--to the residence; hareh--of the Supreme Personality of Godhead.

TRANSLATION

When Hiranyakasipu heard the news of his brother's being killed, with great anger he went to the residence of Visnu, the killer of his brother, wanting to kill Lord Visnu.

TEXT 8

TEXT

tam ayantam samalokya
sula-panim krtantavat
cintayam asa kala-jno
visnur mayavinam varah

SYNONYMS

tam--him (Hiranyakasipu); ayantam--coming forward; samalokya--observing minutely; sula-panim--with a trident in his hand; krtanta-vat--just like death personified; cintayam asa--thought; kala-jnah--who knows the progress of time; visnuh--Lord Visnu; mayavinam--of all kinds of mystics; varah--the chief.

TRANSLATION

Seeing Hiranyakasipu coming forward bearing a trident in his hand like personified death, Lord Visnu, the best of all mystics and the knower of the progress of time, thought as follows.

TEXT 9

TEXT

yato yato 'ham tatra
mrtyuh prana-bhrtam iva
ato 'ham asya hrdayam
praveksyami parag-drsah

SYNONYMS

yatah yatah--wheresoever; aham--I; tatra--there indeed; asau--this Hiranyakasipu; mrtyuh--death; prana-bhrtam--of all living entities; iva--just like; atah--therefore; aham--I; asya--of him; hrdayam--within the core of the heart; praveksyami--shall enter; parak-drsah--of a person who has only external vision.

TRANSLATION

Wheresoever I go, Hiranyakasipu will follow Me, as death follows all living entities. Therefore it is better for Me to enter the core of his heart, for then, because of his power to see only externally, he will not see Me.

TEXT 10

TEXT

evam sa niscitya ripoh sariram
adhavato nirvivise 'surendra
svasanilantarhita-suksma-dehas
tat-prana-randhrena vivigna-cetah

SYNONYMS

evam--in this way; sah--He (Lord Visnu); niscitya--deciding; ripoh--of the enemy; sariram--the body; adhavatah--who was running after Him with great force; nirvivise--entered; asura-indra--O King of the demons (Maharaja Bali); svasa-anila--through the breathing; antarhita--invisible; suksma-dehas--in his finer body; tat-prana-randhrena--through the hole of the nostril; vivigna-cetah--being very anxious.

TRANSLATION

Lord Vamanadeva continued: O King of the demons, after Lord Visnu made this decision, He entered the body of His enemy Hiranyakasipu, who was

running after Him with great force. In a subtle body inconceivable to Hiranyakasipu, Lord Visnu, who was in great anxiety, entered Hiranyakasipu's nostril along with his breath.

PURPORT

The Supreme Personality of Godhead is already in the core of everyone's heart. Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati (Bg. 18.61). Logically, therefore, it was not at all difficult for Lord Visnu to enter Hiranyakasipu's body. The word vivigna-cetah, "very anxious," is significant. It is not that Lord Visnu was afraid of Hiranyakasipu; rather, because of compassion, Lord Visnu was in anxiety about how to act for his welfare.

TEXT 11

TEXT

sa tan-niketam parimrsya sunyam
apasyamanah kupito nanada
ksmam dyam disah kham vivaran samudran
visnum vicinvan na dadarsa virah

SYNONYMS

sah--that Hiranyakasipu; tat-niketam--the residence of Lord Visnu; parimrsya--searching; sunyam--vacant; apasyamanah--not seeing Lord Visnu; kupitah--being very angry; nanada--cried very loudly; ksmam--on the surface of the earth; dyam--in outer space; disah--in all directions; kham--in the sky; vivaran--in all the caves; samudran--all the oceans; visnum--Lord Visnu; vicinvan--searching for; na--not; dadarsa--did see; virah--although he was very powerful.

TRANSLATION

Upon seeing that the residence of Lord Visnu was vacant, Hiranyakasipu began searching for Lord Visnu everywhere. Angry at not seeing Him, Hiranyakasipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiranyakasipu, the greatest hero, did not see Visnu anywhere.

TEXT 12

TEXT

apasyann iti hovaca
mayanvistam idam jagat
bhratr-ha me gato nunam
yato navartate puman

SYNONYMS

apasyan--not seeing Him; iti--in this way; ha uvaca--uttered; maya--by me; anvistam--has been sought; idam--the whole; jagat--universe; bhratr-ha--Lord Visnu, who killed the brother; me--my; gatah--must have gone; nunam--indeed; yatah--from where; na--not; avartate--comes back; puman--a person.

TRANSLATION

Unable to see Him, Hiranyakasipu said, "I have searched the entire universe, but I could not find Visnu, who has killed my brother. Therefore, He must certainly have gone to that place from which no one returns. [In other words, He must now be dead.]"

PURPORT

Atheists generally follow the Bauddha philosophical conclusion that at death everything is finished. Hiranyakasipu, being an atheist, thought this way. Because Lord Visnu was not visible to him, he thought that the Lord was dead. Even today, many people follow the philosophy that God is dead. But God is never dead. Even the living entity, who is part of God, never dies. Na jayate mriyate va kadacit: "For the soul there is never birth or death." This is the statement of Bhagavad-gita (2.20). Even the ordinary living entity never takes birth or dies. What then is to be said of the Supreme Personality of Godhead, who is the chief of all living entities? He certainly never takes birth or dies. Ajo'pi sann avyayatma (Bg. 4.6). Both the Lord and the living entity exist as unborn and inexhaustible personalities. Thus Hiranyakasipu's conclusion that Visnu was dead was wrong.

As indicated by the words yato navartate puman, there is certainly a spiritual kingdom, and if the living entity goes there, he never returns to this material world. This is also confirmed in Bhagavad-gita (4.9): tyaktva deham punar janma naiti mam eti so'rjuna. Materially speaking, every living entity dies; death is inevitable. But those who are karmis, jnanis and yogis return to this material world after death, whereas bhaktas do not. Of course, if a bhakta is not completely perfect he takes birth in the material world again, but in a very exalted position, either in a rich family or a family of the purest brahmanas (sucinam srimatam gehe), just to finish his development in spiritual consciousness. Those who have completed the course of Krsna consciousness and are free from material desire return to the abode of the Supreme Personality of Godhead (yad gatva na nivartante tad dhama paramam mama). Here the same fact is stated: yato navartate puman. Any person who goes back home, back to Godhead, does not return to this material world.

TEXT 13

TEXT

vairanubandha etavan
amrtyor iha dehinam
ajnana-prabhavo manyur
aham-manopabrmhitah

SYNONYMS

vaira-anubandhah--enmity; etavan--so great; amrtyoh--up to the point of death; iha--in this; dehinam--of persons too involved in the bodily concept of life; ajnana-prabhavah--because of the great influence of ignorance; manyuh--anger; aham-mana--by egotism; upabrmhitah--expanded.

TRANSLATION

Hiranyakasipu's anger against Lord Visnu persisted until his death. Other people in the bodily concept of life maintain anger only because of false ego and the great influence of ignorance.

PURPORT

Generally speaking, even though the conditioned soul is angry, his anger is not perpetual but temporary. It is due to the influence of ignorance. Hiranyakasipu, however, maintained his enmity and his anger against Lord Visnu until the point of death. He never forgot his vengeful attitude toward Visnu for having killed his brother, Hiranyaksa. Others in the bodily concept of life are angry at their enemies but not at Lord Visnu. Hiranyakasipu, however, was everlastingly angry. He was angry not only because of false prestige but also because of continuous enmity toward Visnu.

TEXT 14

TEXT

pita prahrada-putras te
tad-vidvan dvija-vatsalah
svam ayur dvija-lingebyho
devebyho 'dat sa yacitah

SYNONYMS

pita--father; prahrada-putrah--the son of Maharaja Prahlada; te--your; tat-vidvan--although it was known to him; dvija-vatsalah--still, because of his affinity for brahmanas; svam--his own; ayuh--duration of life; dvija-lingebyyah--who were dressed like brahmanas; devebyyah--unto the demigods; adat--delivered; sah--he; yacitah--being so requested.

TRANSLATION

Your father, Virocana, the son of Maharaja Prahlada, was very affectionate toward brahmanas. Although he knew very well that it was the demigods who had come to him in the dress of brahmanas, at their request he delivered to them the duration of his life.

PURPORT

Maharaja Virocana, Bali's father, was so pleased with the brahmana community that even though he knew that those approaching him for charity were the demigods in the dress of brahmanas, he nonetheless agreed to give it.

TEXT 15

TEXT

bhavan acaritan dharman
asthito grhamedhibhih
brahmanaih purvajaih surair
anyais coddama-kirtibhih

SYNONYMS

bhavan--your good self; acaritan--executed; dharman--religious principles; asthitah--being situated; grhamedhibhiih--by persons in household life; brahmanaih--by the brahmanas; purva-jaiih--by your forefathers; suraiih--by great heroes; anyaiih ca--and others also; uddama-kirtibhiih--very highly elevated and famous.

TRANSLATION

You also have observed the principles followed by great personalities who are householder brahmanas, by your forefathers and by great heroes who are extremely famous for their exalted activities.

TEXT 16

TEXT

tasmat tvatto mahim isad
vrne 'ham varadarsabhat
padani trini daityendra
sammitani pada mama

SYNONYMS

tasmat--from such a person; tvattah--from Your Majesty; mahim--land; isat--very little; vrne--am asking for; aham--I; varada-rsabhat--from the personality who can give charity munificently; padani--footsteps; trini--three; daitya-indra--O King of the Daityas; sammitani--to the measurement of; pada--by a foot; mama--My.

TRANSLATION

O King of the Daityas, from Your Majesty, who come from such a noble family and who are able to give charity munificently, I ask only three paces of land, to the measurement of My steps.

PURPORT

Lord Vamanadeva wanted three paces of land according to the measurement of His footsteps. He did not want more than necessary. But although He pretended to be an ordinary human child, He actually wanted the land comprising the upper, middle and lower planetary systems. This was just to show the prowess of the Supreme Personality of Godhead.

TEXT 17

TEXT

nanyat te kamaye rajan
vadanyaj jagad-isvarat
nainah prapnoti vai vidvan
yavad-artha-pratigraha

SYNONYMS

na--not; anyat--anything else; te--from you; kamaye--I beg; rajan--O King; vadanyat--who are so munificent; jagat-isvarat--who are the king of the entire universe; na--not; enah--distress; prapnoti--gets; vai--

indeed; vidvan--one who is learned; yavat-artha--as much as one needs; pratigraha--taking charity from others.

TRANSLATION

O King, controller of the entire universe, although you are very munificent and are able to give Me as much land as I want, I do not want anything from you that is unnecessary. If a learned brahmana takes charity from others only according to his needs, he does not become entangled in sinful activities.

PURPORT

A brahmana or sannyasi is qualified to ask charity from others, but if he takes more than necessary he is punishable. No one can use more of the Supreme Lord's property than necessary. Lord Vamanadeva indirectly indicated to Bali Maharaja that he was occupying more land than he needed. In the material world, all distresses are due to extravagance. One acquires money extravagantly and also spends it extravagantly. Such activities are sinful. All property belongs to the Supreme Personality of Godhead, and all living beings, who are sons of the Supreme Lord, have the right to use the Supreme Father's property, but one cannot take more than necessary. This principle should especially be followed by brahmanas and sannyasis who live at the cost of others. Thus Vamanadeva was an ideal beggar, for He asked only three paces of land. Of course, there is a difference between His footsteps and those of an ordinary human being. The Supreme Personality of Godhead, by His inconceivable prowess, can occupy the entire universe, including the upper, lower and middle planetary systems, by the unlimited measurement of His footsteps.

TEXT 18

TEXT

sri-balir uvaca
aho brahmana-dayada
vacas te vrddha-sammatah
tvam bala balisa-matih
svartham praty abudho yatha

SYNONYMS

sri-balir uvaca--Bali Maharaja said; aho--alas; brahmana-dayada--O son of a brahmana; vacas--the words; te--of You; vrddha-sammatah--are certainly acceptable to learned and elderly persons; tvam--You; bala--a boy; balisa-matih--without sufficient knowledge; sva-artham--self-interest; prati--toward; abudha--not knowing sufficiently; yatha--as it should have been.

TRANSLATION

Bali Maharaja said: O son of a brahmana, Your instructions are as good as those of learned and elderly persons. Nonetheless, You are a boy, and Your intelligence is insufficient. Thus You are not very prudent in regard to Your self-interest.

PURPORT

The Supreme Personality of Godhead, being full in Himself, actually has nothing to want for His self-interest. Lord Vamanadeva, therefore, had not gone to Bali Maharaja for His own self-interest. As stated in Bhagavad-gita (5.29), bhoktaram yajna-tapasam sarva-loka-mahesvaram. The Lord is the proprietor of all planets, in both the material and spiritual worlds. Why should He be in want of land? Bali Maharaja rightly said that Lord Vamanadeva was not at all prudent in regard to His own personal interests. Lord Vamanadeva had approached Bali not for His personal welfare but for the welfare of His devotees. Devotees sacrifice all personal interests to satisfy the Supreme Personality of Godhead, and similarly the Supreme Lord, although having no personal interests, can do anything for the interests of His devotees. One who is full in himself has no personal interests.

TEXT 19

TEXT

mam vacobhih samaradhya
lokanam ekam isvaram
pada-trayam vrnite yo
'buddhiman dvipa-dasusam

SYNONYMS

mam--me; vacobhih--by sweet words; samaradhya--after sufficiently pleasing; lokanam--of all the planets in this universe; ekam--the one and only; isvaram--master, controller; pada-trayam--three feet; vrnite--is asking for; yah--He who; abuddhiman--not very intelligent; dvipa-dasusam--because I can give You an entire island.

TRANSLATION

I am able to give You an entire island because I am the proprietor of the three divisions of the universe. You have come to take something from me and have pleased me by Your sweet words, but You are asking only three paces of land. Therefore You are not very intelligent.

PURPORT

According to Vedic understanding, the entire universe is regarded as an ocean of space. In that ocean there are innumerable planets, and each planet is called a dvipa, or island. When approached by Lord Vamanadeva, Bali Maharaja was actually in possession of all the dvipas, or islands in space. Bali Maharaja was very pleased to see the features of Vamanadeva and was ready to give Him as much land as He could ask, but because Lord Vamanadeva asked only three paces of land, Bali Maharaja considered Him not very intelligent.

TEXT 20

TEXT

na puman mam upavrajya
bhuyo yacitum arhati
tasmad vrttikarim bhumim
vato kamam praticcha me

SYNONYMS

na--not; puman--any person; mam--unto me; upavrajya--after approaching; bhuyah--again; yacitum--to beg; arhati--deserves; tasmat--therefore; vrtti-karim--suitable to maintain Yourself; bhumim--such land; vato--O small brahmacari; kamam--according to the necessities of life; praticcha--take; me--from me.

TRANSLATION

O small boy, one who approaches me to beg something should not have to ask anything more, anywhere. Therefore, if You wish, You may ask from me as much land as will suffice to maintain You according to Your needs.

TEXT 21

TEXT

sri-bhagavan uvaca
yavanto visayah presthas
tri-lokyam ajitendriyam
na saknuvanti te sarve
pratipurayitum nrpa

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; yavantah--as far as possible; visayah--the objects of sense enjoyment; presthah--pleasing to anyone; tri-lokyam--within these three worlds; ajita-indriyam--a person who is not self-controlled; na saknuvanti--are unable; te--all those; sarve--taken together; pratipurayitum--to satisfy; nrpa--O King.

TRANSLATION

The Personality of Godhead said: O my dear King, even the entirety of whatever there may be within the three worlds to satisfy one's senses cannot satisfy a person whose senses are uncontrolled.

PURPORT

The material world is an illusory energy to deviate the living entities from the path of self-realization. Anyone who is in this material world is extremely anxious to get more and more things for sense gratification. Actually, however, the purpose of life is not sense gratification but self-realization. Therefore, those who are too addicted to sense gratification are advised to practice the mystic yoga system, or astanga-yoga system, consisting of yama, niyama, asana, pranayama, pratyahara and so on. In this way, one can control the senses. The purpose of controlling the senses is to stop one's implication in the cycle of birth and death. As stated by Rsabhadeva:

nunam pramattah kurute vikarma
yad indriya-pritaya aprnoti
na sadhu manye yata atmano 'yam
asann api klesada asa dehah

"When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification, by which he perpetually gets material bodies one after another." (Bhag. 5.5.4) Thus according to Rsabhadeva the human beings in this material world are just like madmen engaged in activities which they should not perform but which they do perform only for sense gratification. Such activities are not good because in this way one creates another body for his next life, as punishment for his nefarious activities. And as soon as he gets another material body, he is put into repeated suffering in material existence. Therefore the Vedic culture or brahminical culture teaches one how to be satisfied with possessing the minimum necessities in life.

To teach this highest culture, varnasrama-dharma is recommended. The aim of the varnasrama divisions--brahmana, ksatriya, vaisya, sudra, brahmacarya, grhastha, vanaprastha and sannyasa--is to train one to control the senses and be content with the bare necessities. Here Lord Vamanadeva, as an ideal brahmacari, refuses Bali Maharaja's offer to give Him anything He might want. He says that without contentment one could not be happy even if he possessed the property of the entire world or the entire universe. In human society, therefore, the brahminical culture, ksatriya culture and vaisya culture must be maintained, and people must be taught how to be satisfied with only what they need. In modern civilization there is no such education; everyone tries to possess more and more, and everyone is dissatisfied and unhappy. The Krsna consciousness movement is therefore establishing various farms, especially in America, to show how to be happy and content with minimum necessities of life and to save time for self-realization, which one can very easily achieve by chanting the maha-mantra--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare.

TEXT 22

TEXT

tribhiih kramair asantusto
 dvipenapi na puryate
 nava-varsa-sametena
 sapta-dvipa-varecchaya

SYNONYMS

tribhiih--three; kramaih--by steps; asantustah--one who is dissatisfied; dvipena--by a complete island; api--although; na puryate--cannot be satisfied; nava-varsa-sametena--even by possessing nine varsas; sapta-dvipa-vara-icchaya--by the desire to take possession of seven islands.

TRANSLATION

If I were not satisfied with three paces of land, then surely I would not be satisfied even with possessing one of the seven islands, consisting of nine varsas. Even if I possessed one island, I would hope to get others.

TEXT 23

TEXT

sapta-dvipadhipatayo
nrpa vainya-gayadayah
arthaih kamair gata nantam
trsnaya iti nah srutam

SYNONYMS

sapta-dvipa-adhipatayah--those who are proprietors of the seven islands; nrpah--such kings; vainya-gaya-adayah--Maharaja Prthu, Maharaja Gaya and others; arthaih--for fulfillment of ambition; kamaih--for satisfying one's desires; gata na--could not reach; antam--the end; trsnayah--of their ambitions; iti--thus; nah--by Us; srutam--has been heard.

TRANSLATION

We have heard that although powerful kings like Maharaja Prthu and Maharaja Gaya achieved proprietorship over the seven dvipas, they could not achieve satisfaction or find the end of their ambitions.

TEXT 24

TEXT

yadrcchayopapannena
santusto vartate sukham
nasantustas tribhir lokair
ajitatmopasaditaih

SYNONYMS

yadrcchaya--as offered by the supreme authority according to one's karma; upapannena--by whatever is obtained; santustah--one should be satisfied; vartate--there is; sukham--happiness; na--not; asantustah--one who is dissatisfied; tribhir lokaih--even by possessing the three worlds; ajita-atma--one who cannot control his senses; upasaditaih--even though obtained.

TRANSLATION

One should be satisfied with whatever he achieves by his previous destiny, for discontent can never bring happiness. A person who is not self-controlled will not be happy even with possessing the three worlds.

PURPORT

If happiness is the ultimate goal of life, one must be satisfied with the position in which he is placed by providence. This instruction is also given by Prahlada Maharaja:

sukham aindriyakam daitya
deha-yogena dehinam
sarvatra labhyate daivad

yatha dukkham ayatnatah

"My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress." (Bhag. 7.6.3) This philosophy is perfect in regard to obtaining happiness.

Real happiness is described in Bhagavad-gita (6.21):

sukham atyantikam yat tad
buddhi-grahyam atindriyam
vetti yatra na caivayam
sthitas calati tattvatah

"In the spiritually joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth." One has to perceive happiness by the supersenses. The supersenses are not the senses of the material elements. Every one of us is a spiritual being (aham brahmasmi), and every one of us is an individual person. Our senses are now covered by material elements, and because of ignorance we consider the material senses that cover us to be our real senses. The real senses, however, are within the material covering. Dehino'smin yatha dehe: within the covering of the material elements are the spiritual senses. Sarvopadhi-vinirmuktam tat-paratvena nirmalam: when the spiritual senses are uncovered, by these senses we can be happy. Satisfaction of the spiritual senses is thus described: hrsikena hrsikesa-sevanam bhaktir ucyate. When the senses are engaged in devotional service to Hrsikesa, then the senses are completely satisfied. Without this superior knowledge of sense gratification, one may try to satisfy his material senses, but happiness will never be possible. One may increase his ambition for sense gratification and even achieve what he desires for the gratification of his senses, but because this is on the material platform, he will never achieve satisfaction and contentment.

According to brahminical culture, one should be content with whatever he obtains without special endeavor and should cultivate spiritual consciousness. Then he will be happy. The purpose of the Krsna consciousness movement is to spread this understanding. People who do not have scientific spiritual knowledge mistakenly think that the members of the Krsna consciousness movement are escapists trying to avoid material activities. In fact, however, we are engaged in real activities for obtaining the ultimate happiness in life. If one is not trained to satisfy the spiritual senses and continues in material sense gratification, he will never obtain happiness that is eternal and blissful. Srimad-Bhagavatam (5.5.1) therefore recommends:

tapo divyam putraka yena sattvam
suddhyed yasmad brahma-saukhyam tv anantam

One must practice austerity so that his existential position will be purified and he will achieve unlimited blissful life.

TEXT 25

TEXT

pumso 'yam samsrter hetur

asantoso 'rtha-kamayoh
yadrcchayopapannena
santoso muktaye smrtah

SYNONYMS

pumsah--of the living entity; ayam--this; samsrteh--of the continuation of material existence; hetuh--the cause; asantosah--dissatisfaction with his destined achievement; artha-kamayoh--for the sake of lusty desires and getting more and more money; yadrcchaya--with the gift of destiny; upapannena--which has been achieved; santosah--satisfaction; muktaye--for liberation; smrtah--is considered fit.

TRANSLATION

Material existence causes discontent in regard to fulfilling one's lusty desires and achieving more and more money. This is the cause for the continuation of material life, which is full of repeated birth and death. But one who is satisfied by that which is obtained by destiny is fit for liberation from this material existence.

TEXT 26

TEXT

yadrccha-labha-tustasya
tejo viprasya vardhate
tat prasamyaty asantosad
ambhasevasusuksanah

SYNONYMS

yadrccha-labha-tustasya--who is satisfied by things obtained by the grace of God; tejah--the brilliant effulgence; viprasya--of a brahmana; vardhate--increases; tat--that (effulgence); prasamyati--is diminished; asantosad--because of dissatisfaction; ambhasa--by pouring of water; iva--as; asusuksanah--a fire.

TRANSLATION

A brahmana who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brahmana decreases, as fire diminishes in potency when water is sprinkled upon it.

TEXT 27

TEXT

tasmat trini padany eva
vrne tvad varadarsabhat
etavataiva siddho 'ham
vittam yavat prayojanam

SYNONYMS

tasmat--because of being satisfied by things easily obtained; trini--three; padani--steps; eva--indeed; vrne--I ask; tvat--from your good

self; varada-rsabhat--who are a munificent benedictor; etavata eva--merely by such an endowment; siddhah aham--I shall feel full satisfaction; vittam--achievement; yavat--as far as; prayojanam--is needed.

TRANSLATION

Therefore, O King, from you, the best of those who give charity, I ask only three paces of land. By such a gift I shall be very pleased, for the way of happiness is to be fully satisfied to receive that which is absolutely needed.

TEXT 28

TEXT

sri-suka uvaca
ity uktah sa hasann aha
vanchatah pratigrhyatam
vamanaya mahim datum
jagraha jala-bhajanam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti uktah--thus being addressed; sah--he (Bali Maharaja); hasan--smiling; aha--said; vanchatah--as You have desired; pratigrhyatam--now take from me; vamanaya--unto Lord Vamana; mahim--land; datum--to give; jagraha--took; jala-bhajanam--the waterpot.

TRANSLATION

Sukadeva Gosvami continued: When the Supreme Personality of Godhead had thus spoken to Bali Maharaja, Bali smiled and told Him, "All right. Take whatever You like." To confirm his promise to give Vamanadeva the desired land, he then took up his waterpot.

TEXT 29

TEXT

visnave ksmam pradasyantam
usana asuresvaram
janams cikirsitam visnoh
sisyam praha vidam varah

SYNONYMS

visnave--unto Lord Visnu (Vamanadeva); ksmam--the land; pradasyantam--who was ready to deliver; usana--Sukracarya; asura-isvaram--unto the King of the demons (Bali Maharaja); janam--knowing well; cikirsitam--what was the plan; visnoh--of Lord Visnu; sisyam--unto his disciple; praha--said; vidam varah--the best of the knowers of everything.

TRANSLATION

Understanding Lord Visnu's purpose, Sukracarya, the best of the learned, immediately spoke as follows to his disciple, who was about to offer everything to Lord Vamanadeva.

TEXT 30

TEXT

sri-sukra uvaca
esa vairocane saksad
bhagavan visnur avyayah
kasyapad aditer jato
devanam karya-sadhakah

SYNONYMS

sri-sukrah uvaca--Sukracarya said; esah--this (boy in the form of a dwarf); vairocane--O son of Virocana; saksat--directly; bhagavan--the Supreme Personality of Godhead; visnuh--Lord Visnu; avyayah--without deterioration; kasyapat--from His father, Kasyapa; aditeh--in the womb of His mother, Aditi; jatah--was born; devanam--of the demigods; karya-sadhakah--working in the interest.

TRANSLATION

Sukracarya said: O son of Virocana, this brahmacari in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Visnu. Accepting Kasyapa Muni as His father and Aditi as His mother, He has now appeared in order to fulfill the interests of the demigods.

TEXT 31

TEXT

pratisrutam tvayaitasmai
yad anartham ajanata
na sadhu manye daityanam
mahan upagato 'nayah

SYNONYMS

pratisrutam--promised; tvaya--by you; etasmai--unto Him; yat anartham--which is repugnant; ajanata--by you who have no knowledge; na--not; sadhu--very good; manye--I think; daityanam--of the demons; mahan--great; upagatah--has been achieved; anayah--inauspiciousness.

TRANSLATION

You do not know what a dangerous position you have accepted by promising to give Him land. I do not think that this promise is good for you. It will bring great harm to the demons.

TEXT 32

TEXT

esa te sthanam aisvaryam
sriyam tejo yasah srutam

dasyaty acchidya sakraya
maya-manavako harih

SYNONYMS

esah--this person falsely appearing as a brahmacari; te--of you; sthanam--the land in possession; aisvaryam--the riches; sriyam--the material beauty; tejah--the material power; yasah--the reputation; srutam--the education; dasyati--will give; acchidya--taking from you; sakraya--unto your enemy, Lord Indra; maya--falsely appearing; manavakah--a brahmacari son of a living being; harih--He is actually the Supreme Personality of Godhead, Hari.

TRANSLATION

This person falsely appearing as a brahmacari is actually the Supreme Personality of Godhead, Hari, who has come in this form to take away all your land, wealth, beauty, power, fame and education. After taking everything from you, He will deliver it to Indra, your enemy.

PURPORT

Srila Visvanatha Cakravarti Thakura explains in this regard that the very word harih means "one who takes away." If one connects himself with Hari, the Supreme Personality of Godhead, the Lord takes away all his miseries, and in the beginning the Lord also superficially appears to take away all his material possessions, reputation, education and beauty. As stated in Srimad-Bhagavatam (10.88.8), yasyaham anugrhnami harisye tad-dhanam sanaih. The Lord said to Maharaja Yudhisthira, "The first installment of My mercy toward a devotee is that I take away all his possessions, especially his material opulence, his money." This is the special favor of the Lord toward a sincere devotee. If a sincere devotee wants Krsna above everything but at the same time is attached to material possessions, which hinder his advancement in Krsna consciousness, by tactics the Lord takes away all his possessions. Here Sukracarya says that this dwarf brahmacari would take away everything. Thus he indicates that the Lord will take away all one's material possessions and also one's mind. If one delivers his mind to the lotus feet of Krsna (sa vai manah krsna-padaravindayoh), one can naturally sacrifice everything to satisfy Him. Although Bali Maharaja was a devotee, he was attached to material possessions, and therefore the Lord, being very kind to him, showed him special favor by appearing as Lord Vamana to take away all his material possessions, and his mind as well.

TEXT 33

TEXT

tribhiih kramair imal lokan
visva-kayah kramisyati
sarvasvam visnave dattva
mudha vartisyase katham

SYNONYMS

tribhiih--three; kramaih--by steps; iman--all these; lokan--three planetary systems; visva-kayah--becoming the universal form; kramisyati--gradually He will expand; sarvasvam--everything; visnave--unto Lord

Visnu; dattva--after giving charity; mudha--O you rascal; vartisyase--you will execute your means of livelihood; katham--how.

TRANSLATION

You have promised to give Him three steps of land in charity, but when you give it He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made. After giving everything to Lord Visnu, you will have no means of livelihood. How then shall you live?

PURPORT

Bali Maharaja might argue that he had promised only three steps of land. But Sukracarya, being a very learned brahmana, immediately understood that this was a plan of Hari, who had falsely appeared there as a brahmacari. The words mudha vartisyase katham reveal that Sukracarya was a brahmana of the priestly class. Such priestly brahmanas are mostly interested in receiving remuneration from their disciples. Therefore when Sukracarya saw that Bali Maharaja had risked all of his possessions, he understood that this would cause havoc not only to the King but also to the family of Sukracarya, who was dependent on Maharaja Bali's mercy. This is the difference between a Vaisnava and a smarta-brahmana. A smarta-brahmana is always interested in material profit, whereas a Vaisnava is interested only in satisfying the Supreme Personality of Godhead. From the statement of Sukracarya, it appears that he was in all respects a smarta-brahmana interested only in personal gain.

TEXT 34

TEXT

kramato gam padaikena
dvitiyena divam vibhoh
kham ca kayena mahata
tartiyasya kuto gatih

SYNONYMS

kramatah--gradually; gam--the surface of the land; pada ekena--by one step; dvitiyena--by the second step; divam--the whole of outer space; vibhoh--of the universal form; kham ca--the sky also; kayena--by the expansion of His transcendental body; mahata--by the universal form; tartiyasya--as far as the third step is concerned; kutah--where is; gatih--to keep His step.

TRANSLATION

Vamanadeva will first occupy the three worlds with one step, then He will take His second step and occupy everything in outer space, and then He will expand His universal body to occupy everything. Where will you offer Him the third step?

PURPORT

Sukracarya wanted to tell Bali Maharaja how he would be cheated by Lord Vamana. "You have promised three steps," he said. "But with only two steps, all your possessions will be finished. How then will you give Him a place for His third step?" Sukracarya did not know how the Lord

protects His devotee. The devotee must risk everything in his possession for the service of the Lord, but he is always protected and never defeated. By materialistic calculations, Sukracarya thought that Bali Maharaja would under no circumstances be able to keep his promise to the brahmachari, Lord Vamanadeva.

TEXT 35

TEXT

nistham te narake manye
hy apradatuh pratisrutam
pratisrutasya yo 'nisah
pratipadayitum bhavan

SYNONYMS

nistham--perpetual residence; te--of you; narake--in hell; manye--I think; hi--indeed; apradatuh--of a person who cannot fulfill; pratisrutam--what has been promised; pratisrutasya--of the promise one has made; yah anisah--one who is unable; pratipadayitum--to fulfill properly; bhavan--you are that person.

TRANSLATION

You will certainly be unable to fulfill your promise, and I think that because of this inability your eternal residence will be in hell.

TEXT 36

TEXT

na tad danam prasamsanti
yena vrttir vipadyate
danam yajnas tapah karma
loke vrttimatah yatah

SYNONYMS

na--not; tat--that; danam--charity; prasamsanti--the saintly persons praise; yena--by which; vrttir--one's livelihood; vipadyate--becomes endangered; danam--charity; yajnah--sacrifice; tapah--austerity; karma--fruitive activities; loke--in this world; vrttimatah--according to one's means of livelihood; yatah--as it is so.

TRANSLATION

Learned scholars do not praise that charity which endangers one's own livelihood. Charity, sacrifice, austerity and fruitive activities are possible for one who is competent to earn his livelihood properly. [They are not possible for one who cannot maintain himself.]

TEXT 37

TEXT

dharmaya yasase 'rthaya
kamaya sva-janaya ca

pancadha vibhajan vittam
ihamutra ca modate

SYNONYMS

dharmaya--for religion; yasase--for one's reputation; arthaya--for increasing one's opulence; kamaya--for increasing sense gratification; sva-janaya ca--and for maintaining one's family members; pancadha--for these five different objectives; vibhajan--dividing; vittam--his accumulated wealth; iha--in this world; amutra--the next world; ca--and; modate--he enjoys.

TRANSLATION

Therefore one who is in full knowledge should divide his accumulated wealth in five parts--for religion, for reputation, for opulence, for sense gratification and for the maintenance of his family members. Such a person is happy in this world and in the next.

PURPORT

The sastras enjoin that if one has money one should divide all that he has accumulated into five divisions--one part for religion, one part for reputation, one part for opulence, one part for sense gratification and one part to maintain the members of his family. At the present, however, because people are bereft of all knowledge, they spend all their money for the satisfaction of their family. Srila Rupa Gosvami taught us by his own example by using fifty percent of his accumulated wealth for Krsna, twenty-five percent for his own self, and twenty-five percent for the members of his family. One's main purpose should be to advance in Krsna consciousness. This will include dharma, artha and kama. However, because one's family members expect some profit, one should also satisfy them by giving them a portion of one's accumulated wealth. This is a sastric injunction.

TEXT 38

TEXT

atrapi bahvrcaih gitam
srnu me 'sura-sattama
satyam om iti yat proktam
yan nety ahanrtam hi tat

SYNONYMS

atra api--in this regard also (in deciding what is truth and what is not truth); bahu-rcaih--by the sruti-mantras known as Bahvrca-sruti, which are evidence from the Vedas; gitam--what has been spoken; srnu--just hear; me--from me; asura-sattama--O best of the asuras; satyam--the truth is; om iti--preceded by the word om; yat--that which; proktam--has been spoken; yat--that which is; na--not preceded by om; iti--thus; aha--it is said; anrtam--untruth; hi--indeed; tat--that.

TRANSLATION

One might argue that since you have already promised, how can you refuse? O best of the demons, just take from me the evidence of the

Bahvrca-sruti, which says that a promise is truthful preceded by the word om and untruthful if not.

TEXT 39

TEXT

satyam puspa-phalam vidyad
atma-vrksasya giyate
vrkse 'jivati tan na syad
anrtam mulam atmanah

SYNONYMS

satyam--the factual truth; puspa-phalam--the flower and the fruit; vidyat--one should understand; atma-vrksasya--of the tree of the body; giyate--as described in the Vedas; vrkse ajivati--if the tree is not living; tat--that (puspa-phalam); na--not; syat--is possible; anrtam--untruth; mulam--the root; atmanah--of the body.

TRANSLATION

The Vedas enjoin that the factual result of the tree of the body is the good fruits and flowers derived from it. But if the bodily tree does not exist, there is no possibility of factual fruits and flowers. Even if the body is based on untruth, there cannot be factual fruits and flowers without the help of the bodily tree.

PURPORT

This sloka explains that in relation to the material body even the factual truth cannot exist without a touch of untruth. The Mayavadis say, brahma satyam jagan mithya: "The spirit soul is truth, and the external energy is untruth." The Vaisnava philosophers, however, do not agree with the Mayavada philosophy. Even if for the sake of argument the material world is accepted as untruth, the living entity entangled in the illusory energy cannot come out of it without the help of the body. Without the help of the body, one cannot follow a system of religion, nor can one speculate on philosophical perfection. Therefore, the flower and fruit (puspa-phalam) have to be obtained as a result of the body. Without the help of the body, that fruit cannot be gained. The Vaisnava philosophy therefore recommends yukta-vairagya. It is not that all attention should be diverted for the maintenance of the body, but at the same time one's bodily maintenance should not be neglected. As long as the body exists one can thoroughly study the Vedic instructions, and thus at the end of life one can achieve perfection. This is explained in Bhagavad-gita (8. 6): yam yam vapi smaran bhavam tyajaty ante kalevaram. Everything is examined at the time of death. Therefore, although the body is temporary, not eternal, one can take from it the best service and make one's life perfect.

TEXT 40

TEXT

tad yatha vrksa unmulah
susyaty udvartate 'cirat
evam nastanrtah sadya

atma susyen na samsayah

SYNONYMS

tat--therefore; yatha--as; vrksah--a tree; unmulah--being uprooted; susyati--dries up; udvartate--falls down; acirat--very soon; evam--in this way; nasta--lost; anrtah--the temporary body; sadyah--immediately; atma--the body; susyet--dries up; na--not; samsayah--any doubt.

TRANSLATION

When a tree is uprooted it immediately falls down and begins to dry up. Similarly, if one doesn't take care of the body, which is supposed to be untruth--in other words, if the untruth is uprooted--the body undoubtedly becomes dry.

PURPORT

In this regard, Srila Rupa Gosvami says:

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhih parityago
vairagyam phalgu kathyate

"One who rejects things without knowledge of their relationship to Krsna is incomplete in his renunciation." (Bhakti-rasamrta-sindhu 1.2.66) When the body is engaged in the service of the Lord, one should not consider the body material. Sometimes the spiritual body of the spiritual master is misunderstood. But Srila Rupa Gosvami instructs, prapancikataya buddhya hari-sambandhi-vastunah. The body fully engaged in Krsna's service should not be neglected as material. One who does neglect it is false in his renunciation. If the body is not properly maintained, it falls down and dries up like an uprooted tree, from which flowers and fruit can no longer be obtained. The Vedas therefore enjoin:

om iti satyam nety anrtam tad etat-puspam phalam vaco yat satyam
sahasvaro yasasvi kalyana-kirtir bhavita; puspam hi phalam vacah satyam
vadaty athaitan-mulam vaco yad anrtam yad yatha vrksa avirmulah susyati,
sa udvartata evam evanrtam vadann avirmulam atmanam karoti, sa susyati sa
udvartate, tasmad anrtam na vaded dayeta tv etena.

The purport is that activities performed with the help of the body for the satisfaction of the Absolute Truth (om tat sat) are never temporary, although performed by the temporary body. Indeed, such activities are everlasting. Therefore, the body should be properly cared for. Because the body is temporary, not permanent, one cannot expose the body to being devoured by a tiger or killed by an enemy. All precautions should be taken to protect the body.

TEXT 41

TEXT

parag riktam apurnam va
aksaram yat tad om iti
yat kincid om iti bruyat
tena ricyeta vai puman

bhiksava sarvaṁ om kurvaṁ
naṁ kaṁa catmaṁ

SYNONYMS

paraḥ--that which separates; riktam--that which makes one free from attachment; apuṁam--that which is insufficient; va--either; aksaram--this syllable; yat--that; tat--which; om--omkara; iti--thus stated; yat--which; kincit--whatever; om--this word om; iti--thus; bruyat--if you say; tena--by such an utterance; ricyeta--one becomes free; vai--indeed; puṁam--a person; bhiksava--unto a beggar; sarvaṁ--everything; om kurvaṁ--giving charity by uttering the word om; na--not; alaṁ--sufficiently; kaṁa--for sense gratification; ca--also; atmaṁ--for self-realization.

TRANSLATION

The utterance of the word om signifies separation from one's monetary assets. In other words, by uttering this word one becomes free from attachment to money because his money is taken away from him. To be without money is not very satisfactory, for in that position one cannot fulfill one's desires. In other words, by using the word om one becomes poverty-stricken. Especially when one gives charity to a poor man or beggar, one remains unfulfilled in self-realization and in sense gratification.

PURPORT

Maharaja Bali wanted to give everything to Vamaṁadeva, who had appeared as a beggar, but Sukracarya, being Maharaja Bali's familial spiritual master in the line of seminal succession, could not appreciate Maharaja Bali's promise. Sukracarya gave Vedic evidence that one should not give everything to a poor man. Rather, when a poor man comes for charity one should untruthfully say, "Whatever I have I have given you. I have no more." It is not that one should give everything to him. Actually the word om is meant for om tat sat, the Absolute Truth. Omkara is meant for freedom from all attachment to money because money should be spent for the purpose of the Supreme. The tendency of modern civilization is to give money in charity to the poor. Such charity has no spiritual value because we actually see that although there are so many hospitals and other foundations and institutions for the poor, according to the three modes of material nature a class of poor men is always destined to continue. Even though there are so many charitable institutions, poverty has not been driven from human society. Therefore it is recommended here, bhiksava sarvaṁ om kurvaṁ naṁ kaṁa catmaṁ. One should not give everything to the beggars among the poor.

The best solution is that of the Kṛṣṇa consciousness movement. This movement is always kind to the poor, not only because it feeds them but also because it gives them enlightenment by teaching them how to become Kṛṣṇa conscious. We are therefore opening hundreds and thousands of centers for those who are poor, both in money and in knowledge, to enlighten them in Kṛṣṇa consciousness and reform their character by teaching them how to avoid illicit sex, intoxication, meat-eating and gambling, which are the most sinful activities and which cause people to suffer, life after life. The best way to use money is to open such a center, where all may come live and reform their character. They may live very comfortably, without denial of any of the body's necessities, but they live under spiritual control, and thus they live happily and save time for advancement in Kṛṣṇa consciousness. If one has money, it should

not be squandered away on nothing. It should be used to push forward the Krsna consciousness movement so that all of human society will become happy, prosperous and hopeful of being promoted back home, back to Godhead. The Vedic mantra in this regard reads as follows:

parag va etad riktam aksaram yad etad om iti tad yat kincid om iti
ahatraivasmai tad ricyate; sa yat sarvam om kuryad ricyad atmanam sa
kamebhyo nalam syat.

TEXT 42

TEXT

athaitat purnam abhyatmam
yac ca nety anrtam vacah
sarvam nety anrtam bruyat
sa duskirtih svasan mrtah

SYNONYMS

atha--therefore; etat--that; purnam--completely; abhyatmam--drawing the compassion of others by presenting oneself as always poverty-stricken; yat--that; ca--also; na--not; iti--thus; anrtam--false; vacah--words; sarvam--completely; na--not; iti--thus; anrtam--falsity; bruyat--who should say; sah--such a person; duskirtih--infamous; svasan--while breathing or while alive; mrtah--is dead or should be killed.

TRANSLATION

Therefore, the safe course is to say no. Although it is a falsehood, it protects one completely, it draws the compassion of others toward oneself, and it gives one full facility to collect money from others for oneself. Nonetheless, if one always pleads that he has nothing, he is condemned, for he is a dead body while living, or while still breathing he should be killed.

PURPORT

Beggars always present themselves as possessing nothing, and this may be very good for them because in this way they are assured of not losing their money and of always drawing the attention and compassion of others for the sake of collection. But this is also condemned. If one purposely continues this professional begging, he is supposed to be dead while breathing, or, according to another interpretation, such a man of falsity should be killed while still breathing. The Vedic injunction in this regard is as follows: athaitat purnam abhyatmam yan neti sa yat sarvam neti bruyat papikasya kirtir jayate. sainam tatraiva hanyat. If one continuously poses himself as possessing nothing and collects money by begging, he should be killed (sainam tatraiva hanyat).

TEXT 43

TEXT

strisu narma-vivahe ca
vrtyy-arthe prana-sankate
go-brahmanarthe himsayam
nanrtam syaj jugupsitam

SYNONYMS

strisu--to encourage a woman and bring her under control; narma-vivahe--in joking or in a marriage ceremony; ca--also; vr̥tti-arthe--for earning one's livelihood, as in business; prana-sankate--or in time of danger; go-brahmana-arthe--for the sake of cow protection and brahminical culture; himsayam--for any person who is going to be killed because of enmity; na--not; anrtam--falsity; syat--becomes; jugupsitam--abominable.

TRANSLATION

In flattering a woman to bring her under control, in joking, in a marriage ceremony, in earning one's livelihood, when one's life is in danger, in protecting cows and brahminical culture, or in protecting a person from an enemy's hand, falsity is never condemned. Thus end the Bhaktivedanta purports of the Eighth Canto, Nineteenth Chapter, of the Srimad-Bhagavatam, entitled, "Lord Vamanadeva Begs Charity from Bali Maharaja."

Chapter Twenty Bali Maharaja Surrenders the Universe

The summary of this Twentieth Chapter is as follows. Despite his knowledge that Lord Vamanadeva was cheating him, Bali Maharaja gave everything to the Lord in charity, and thus the Lord extended His body and assumed a gigantic form as Lord Visnu.

After hearing the instructive advice of Sukracarya, Bali Maharaja became contemplative. Because it is the duty of a householder to maintain the principles of religion, economic development and sense gratification, Bali Maharaja thought it improper to withdraw his promise to the brahmacari. To lie or fail to honor a promise given to a brahmacari is never proper, for lying is the most sinful activity. Everyone should be afraid of the sinful reactions to lying, for mother earth cannot even bear the weight of a sinful liar. The spreading of a kingdom or empire is temporary; if there is no benefit for the general public, such expansion has no value. Previously, all the great kings and emperors expanded their kingdoms with a regard for the welfare of the people in general. Indeed, while engaged in such activities for the benefit of the general public, eminent men sometimes even sacrificed their lives. It is said that one who is glorious in his activities is always living and never dies. Therefore, fame should be the aim of life, and even if one becomes poverty-stricken for the sake of a good reputation, that is not a loss. Bali Maharaja thought that even if this brahmacari, Vamanadeva, were Lord Visnu, if the Lord accepted his charity and then again arrested him, Bali Maharaja would not envy Him. Considering all these points, Bali Maharaja finally gave in charity everything he possessed.

Lord Vamanadeva then immediately extended Himself into a universal body. By the mercy of Lord Vamanadeva, Bali Maharaja could see that the Lord is all-pervading and that everything rests in His body. Bali Maharaja could see Lord Vamanadeva as the supreme Visnu, wearing a helmet, yellow garments, the mark of Srivatsa, the Kaustubha jewel, a flower garland, and ornaments decorating His entire body. The Lord gradually covered the entire surface of the world, and by extending His body He covered the entire sky. With His hands He covered all directions, and with His second footstep He covered the entire upper planetary system. Therefore there was no vacant place where He could take His third footstep.

TEXT 1

TEXT

sri-suka uvaca
balir evam grha-patih
kulacaryena bhasitah
tusnim bhutva ksanam rajann
uvacavahito gurum

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; balih--Bali Maharaja; evam--thus; grha-patih--the master of the household affairs, although guided by the priests; kula-acaryena--by the family acarya or guide; bhasitah--being thus addressed; tusnim--silent; bhutva--becoming; ksanam--for a moment; rajan--O King (Maharaja Pariksit); uvaca--said; avahitah--after full deliberation; gurum--unto his spiritual master.

TRANSLATION

Sri Sukadeva Gosvami said: O King Pariksit, when Bali Maharaja was thus advised by his spiritual master, Sukracarya, his family priest, he remained silent for some time, and then, after full deliberation, he replied to his spiritual master as follows.

PURPORT

Srila Visvanatha Cakravarti Thakura remarks that Bali Maharaja remained silent at a critical point. How could he disobey the instruction of Sukracarya, his spiritual master? It is the duty of such a sober personality as Bali Maharaja to abide by the orders of his spiritual master immediately, as his spiritual master had advised. But Bali Maharaja also considered that Sukracarya was no longer to be accepted as a spiritual master, for he had deviated from the duty of a spiritual master. According to sastra, the duty of the guru is to take the disciple back home, back to Godhead. If he is unable to do so and instead hinders the disciple in going back to Godhead, he should not be a guru. Gurur na sa syat (Bhag. 5.5.18). One should not become a guru if he cannot enable his disciple to advance in Krsna consciousness. The goal of life is to become a devotee of Lord Krsna so that one may be freed from the bondage of material existence (tyaktva deham punar janma naiti mam eti so 'rjuna). The spiritual master helps the disciple attain this stage by developing Krsna consciousness. Now Sukracarya has advised Bali Maharaja to deny the promise to Vamanadeva. Under the circumstances, therefore, Bali Maharaja thought that there would be no fault if he disobeyed the order of his spiritual master. He deliberated on this point--should he refuse to accept the advise of his spiritual master, or should he independently do everything to please the Supreme Personality of Godhead? He took some time. Therefore it is said, tusnim bhutva ksanam rajann uvacavahito gurum. After deliberating on this point, he decided that Lord Visnu should be pleased in all circumstances, even at the risk of ignoring the guru's advice to the contrary.

Anyone who is supposed to be a guru but who goes against the principle of visnu-bhakti cannot be accepted as guru. If one has falsely accepted such a guru, one should reject him. Such a guru is described as follows (Mahabharata, Udyoga 179.25):

guror apy avaliptasya
karyakaryam ajanatah
utpatha-pratipannasya
parityago vidhiyate

Srila Jiva Gosvami has advised that such a useless guru, a family priest acting as guru, should be given up, and that the proper, bona-fide guru should be accepted.

sat-karma-nipuno vipro
mantra-tantra-visaradah
avaisnavo gurur na syad
vaisnavah svapaco guruh

"A scholarly brahmana expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaisnava, but if a person born in a family of a lower caste is a Vaisnava, he can become a spiritual master." (Padma Purana)

TEXT 2

TEXT

sri-balir uvaca
satyam bhagavata proktam
dharmo 'yam grhamedhinam
artham kamam yaso vrttim
yo na badheta karhicit

SYNONYMS

sri-balih uvaca--Bali Maharaja said; satyam--it is truth; bhagavata--by Your Greatness; proktam--what has already been spoken; dharmah--a religious principle; ayam--that is; grhamedhinam--especially for the householders; artham--economic development; kamam--sense gratification; yasah vrttim--reputation and means of livelihood; yah--which religious principle; na--not; badheta--hinders; karhicit--at any time.

TRANSLATION

Bali Maharaja said: As you have already stated, the principle of religion that does not hinder one's economic development, sense gratification, fame and means of livelihood is the real occupational duty of the householder. I also think that this religious principle is correct.

PURPORT

Bali Maharaja's grave answer to Sukracarya is meaningful. Sukracarya stressed that one's material means of livelihood and one's material reputation, sense gratification and economic development must continue properly. To see to this is the first duty of a man who is a householder, especially one who is interested in material affairs. If a religious principle does not affect one's material condition, it is to be accepted. At the present time, in this age of Kali, this idea is extremely prominent. No one is prepared to accept any religious principle if it hampers material prosperity. Sukracarya, being a person of this material world, did not know the principles of a devotee. A devotee is determined

to serve the Supreme Personality of Godhead to His full satisfaction. Anything that hampers such determination should certainly be rejected. This is the principle of bhakti. Anukulyasya sankalpah pratikulyasya varjanam (Cc. Madhya 22.100). To perform devotional service, one must accept only that which is favorable and reject that which is unfavorable. Bali Maharaja had the opportunity to contribute everything he possessed to the lotus feet of Lord Vamanadeva, but Sukracarya was putting forward a material argument to hamper this process of devotional service. Under the circumstances, Bali Maharaja decided that such hindrances should certainly be avoided. In other words, he decided immediately to reject the advice of Sukracarya and go on with his duty. Thus he gave all his possessions to Lord Vamanadeva.

TEXT 3

TEXT

sa caham vitta-lobhena
pratyacakse katham dvijam
pratisrutya dadamiti
prahradih kitavo yatha

SYNONYMS

sah--such a person as I am; ca--also; aham--I am; vitta-lobhena--for being allured by greed for money; pratyacakse--I shall cheat or say no when I have already said yes; katham--how; dvijam--especially to a brahmana; pratisrutya--after already having promised; dadami--that I shall give; iti--thus; prahradih--I who am famous as the grandson of Maharaja Prahlada; kitavah--an ordinary cheater; yatha--just like.

TRANSLATION

I am the grandson of Maharaja Prahlada. How can I withdraw my promise because of greed for money when I have already said that I shall give this land? How can I behave like an ordinary cheater, especially toward a brahmana?

PURPORT

Bali Maharaja had already been blessed by his grandfather Prahlada Maharaja. Therefore, he was a pure devotee, although born in a family of demons. There are two kinds of highly elevated devotees, called sadhana-siddha and krpa-siddha. Sadhana-siddha refers to one who has become a devotee by regular execution of the regulative principles mentioned in the sastras, as ordered and directed by the spiritual master. If one regularly executes such devotional service, he will certainly attain perfection in due course of time. But there are other devotees, who may not have undergone all the required details of devotional service but who, by the special mercy of guru and Krsna--the spiritual master and the Supreme Personality of Godhead--have immediately attained the perfection of pure devotional service. Examples of such devotees are the yajna-patnis, Maharaja Bali and Sukadeva Gosvami. The yajna-patnis were the wives of ordinary brahmanas engaged in fruitive activities. Although the brahmanas were very learned and advanced in Vedic knowledge, they could not achieve the mercy of Krsna-Balarama, whereas their wives achieved complete perfection in devotional service, despite their being women. Similarly, Vairocani, Bali Maharaja, received the mercy of Prahlada

Maharaja, and by Prahlada Maharaja's mercy he also received the mercy of Lord Visnu, who appeared before him as a brahmacari beggar. Thus Bali Maharaja became a kṛpa-siddha because of the special mercy of both guru and Kṛṣṇa. Caitanya Mahāprabhu confirms this favor: guru-kṛṣṇa-prasāde paya bhakti-lata-bija (Cc. Madhya 19.151). Bali Maharaja, by the grace of Prahlada Maharaja, got the seed of devotional service, and when that seed developed, he achieved the ultimate fruit of that service, namely love of Godhead (prema pum-artha maha), immediately upon the appearance of Lord Vamaadeva. Bali Maharaja regularly maintained devotion for the Lord, and because he was purified, the Lord appeared before him. Because of unalloyed love for the Lord, he then immediately decided, "I shall give this little dwarf brahmana whatever He asks from me." This is a sign of love. Thus Bali Maharaja is understood to be one who received the highest perfection of devotional service by special mercy.

TEXT 4

TEXT

na hy asatyat paro 'dharma
iti hovaca bhur iyam
sarvam sodhum alam manye
rte 'lika-param naram

SYNONYMS

na--not; hi--indeed; asatyat--than compulsion to untruthfulness; parah--more; adharmah--irreligion; iti--thus; ha uvaca--indeed had spoken; bhuh--mother earth; iyam--this; sarvam--everything; sodhum--to bear; alam--I am able; manye--although I think; rte--except; alika-param--the most heinous liar; naram--a human being.

TRANSLATION

There is nothing more sinful than untruthfulness. Because of this, mother earth once said, "I can bear any heavy thing except a person who is a liar."

PURPORT

On the surface of the earth there are many great mountains and oceans that are very heavy, and mother earth has no difficulty carrying them. But she feels very much overburdened when she carries even one person who is a liar. It is said that in Kali-yuga lying is a common affair: mayaiva vyavaharika (Bhag. 12.2.3). Even in the most common dealings, people are accustomed to speaking so many lies. No one is free from the sinful reactions of speaking lies. Under the circumstances, one can just imagine how this has overburdened the earth, and indeed the entire universe.

TEXT 5

TEXT

naham bibhemi nirayan
nadhanyad asukharnavat
na sthana-cyavanam mṛtyor
yatha vipra-pralambhanat

SYNONYMS

na--not; aham--I; bibhemi--am afraid of; nirayat--from a hellish condition of life; na--nor; adhanyat--from a poverty-stricken condition; asukha-arnavat--nor from an ocean of distresses; na--nor; sthana-cyavanat--from falling from a position; mrtyoh--nor from death; yatha--as; vipra-pralambhanat--from the cheating of a brahmana.

TRANSLATION

I do not fear hell, poverty, an ocean of distress, fall down from my position or even death itself as much as I fear cheating a brahmana.

TEXT 6

TEXT

yad yad dhasyati loke 'smin
samparetam dhanadikam
tasya tyage nimittam kim
vipras tusyen na tena cet

SYNONYMS

yat yat--whatsoever; hasyati--will leave; loke--in the world; asmin--in this; samparetam--one who is already dead; dhana-adikam--his wealth and riches; tasya--of such wealth; tyage--in renunciation; nimittam--the purpose; kim--what is; viprah--the brahmana who is confidentially Lord Visnu; tusyet--must be pleased; na--is not; tena--by such (riches); cet--if there is a possibility.

TRANSLATION

My lord, you can also see that all the material opulences of this world are certainly separated from their possessor at death. Therefore, if the brahmana Vamanadeva is not satisfied by whatever gifts one has given, why not please Him with the riches one is destined to lose at death?

PURPORT

The word vipra means brahmana, and at the same time "confidential." Bali Maharaja had confidentially decided to give the gift to Lord Vamanadeva without discussion, but because such a decision would hurt the hearts of the asuras and his spiritual master, Sukracarya, he spoke equivocally. Bali Maharaja, as a pure devotee, had already decided to give all the land to Lord Visnu.

TEXT 7

TEXT

sreyah kurvanti bhutanam
sadhavo dustyajasubhih
dadhyan-sibi-prabhrtayah
ko vikalpo dharadisu

SYNONYMS

sreyah--activities of the utmost importance; kurvanti--execute; bhutanam--of the general mass of people; sadhavah--the saintly persons; dustyaja--which are extremely hard to give up; asubhih--by their lives; dadhyan--Maharaja Dadhici; sibi--Maharaja Sibi; prabhrtayah--and similar great personalities; kah--what; vikalpah--consideration; dhara-adisu--in giving the land to the brahmana.

TRANSLATION

Dadhici, Sibi and many other great personalities were willing to sacrifice even their lives for the benefit of the people in general. This is the evidence of history. So why not give up this insignificant land? What is the serious consideration against it?

PURPORT

Bali Maharaja was prepared to give everything to Lord Visnu, and Sukracarya, being a professional priest, might have been anxiously waiting, doubting whether there had been any such instance in history in which one had given everything in charity. Bali Maharaja, however, cited the tangible examples of Maharaja Sibi and Maharaja Dadhici, who had given up their lives for the benefit of the general public. Certainly one has attachment for everything material, especially one's land, but land and other possessions are forcibly taken away at the time of death, as stated in Bhagavad-gita (mrtyuh sarva-haras caham). The Lord personally appeared to Bali Maharaja to take away everything he had, and thus he was so fortunate that he could see the Lord face to face. Nondevotees, however, cannot see the Lord face to face; to such persons the Lord appears as death and takes away all their possessions by force. Under the circumstances, why should we not part with our possessions and deliver them to Lord Visnu for His satisfaction? Sri Canakya Pandita says in this regard, san-nimitte varam tyago vinase niyate sati (Canakya-sloka 36). Since our money and possessions do not last but will somehow or other be taken away, as long as they are in our possession it is better to use them for charity to a noble cause. Therefore Bali Maharaja defied the order of his so-called spiritual master.

TEXT 8

TEXT

yair iyam bubhujē brahman
daityendrain anivartibhih
tesam kalo 'grasil lokan
na yaso 'dhigatam bhuvī

SYNONYMS

yaih--by whom; iyam--this world; bubhujē--was enjoyed; brahman--O best of the brahmanas; daitya-indrain--by great heroes and kings born in demoniac families; anivartibhih--by those who were determined to fight, either to lay down their lives or to win victory; tesam--of such persons; kalah--the time factor; agrasit--took away; lokan--all possessions, all objects of enjoyment; na--not; yasa--the reputation; adhigatam--achieved; bhuvī--in this world.

TRANSLATION

O best of the brahmanas, certainly the great demoniac kings who were never reluctant to fight enjoyed this world, but in due course of time everything they had was taken away, except their reputation, by which they continue to exist. In other words, one should try to achieve a good reputation instead of anything else.

PURPORT

In this regard, Canakya Pandita (Canakya-sloka 34) also says, ayusah ksana eko 'pi na labhya svarna-kotibhih. The duration of one's life is extremely short, but if in that short lifetime one can do something that enhances his good reputation, that may continue to exist for many millions of years. Bali Maharaja therefore decided not to follow his spiritual master's instruction that he deny his promise to Vamanadeva; instead, he decided to give the land according to the promise and be everlastingly celebrated as one of the twelve mahajananas (balir vaiyasakir vayam).

TEXT 9

TEXT

sulabha yudhi viprarse
hy anivrttas tanu-tyajah
na tatha tirtha ayate
sraddhaya ye dhana-tyajah

SYNONYMS

su-labhah--very easily obtained; yudhi--in the battlefield; vipra-rse--O best of the brahmanas; hi--indeed; anivrttah--not being afraid of fighting; tanu-tyajah--and thus lay down their lives; na--not; tatha--as; tirtha ayate--on the arrival of a saintly person who creates holy places; sraddhaya--with faith and devotion; ye--those who; dhana-tyajah--can give up their accumulated wealth.

TRANSLATION

O best of the brahmanas, many men have laid down their lives on the battlefield, being unafraid of fighting, but rarely has one gotten the chance to give his accumulated wealth faithfully to a saintly person who creates holy places.

PURPORT

Many ksatriyas have laid down their lives on the battlefield for their nations, but hardly a person can be found who has given up all his property and his accumulated wealth in charity to a person worthy of the gift. As stated in Bhagavad-gita (17.20):

datavyam iti yad danam
diyate 'nupakarine
dese kale ca patre ca
tad danam sattvikam smrtam

"That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return is considered to be

charity in the mode of goodness." Thus charity given in the proper place is called sattvika. And above this charity in goodness is transcendental charity, in which everything is sacrificed for the sake of the Supreme Personality of Godhead. Vamanadeva, the Supreme Personality of Godhead, had come to Bali Maharaja for alms. How could one get such an opportunity to give charity? Therefore, Bali Maharaja decided without hesitation to give the Lord whatever He wanted. One may get various opportunities to lay down his life on the battlefield, but such an opportunity as this is hardly ever obtained.

TEXT 10

TEXT

manasvinah karunikasya sobhanam
yad arthi-kamopanayena durgatih
kutah punar brahma-vidam bhavadr̥sam
tato vator asya dadami vanchitam

SYNONYMS

manasvinah--of persons who are greatly munificent; karunikasya--of persons celebrated as very merciful; sobhanam--very auspicious; yat--that; arthi--of persons in need of money; kama-upanayena--by satisfying; durgatih--becoming poverty-stricken; kutah--what; punah--again (is to be said); brahma-vidam--of persons well versed in transcendental science (brahma-vidya); bhavadr̥sam--like your good self; tatah--therefore; vatoh--of the brahmacari; asya--of this Vamanadeva; dadami--I shall give; vanchitam--whatever He wants.

TRANSLATION

By giving charity, a benevolent and merciful person undoubtedly becomes even more auspicious, especially when he gives charity to a person like your good self. Under the circumstances, I must give this little brahmacari whatever charity He wants from me.

PURPORT

If one accepts a poverty-stricken position because of losing money in business, gambling, prostitution or intoxication, no one will praise him, but if one becomes poverty-stricken by giving all of his possessions in charity, he becomes adored all over the world. Aside from this, if a benevolent and merciful person exhibits his pride in becoming poverty-stricken by giving his possessions in charity for good causes, his poverty is a welcome and auspicious sign of a great personality. Bali Maharaja decided that even though he would become poverty-stricken by giving everything to Vamanadeva, this is what he would prefer.

TEXT 11

TEXT

yajanti yajnam kratubhir yam adrta
bhavanta amnaya-vidhana-kovidah
sa eva visnur varado 'stu va paro
dasyamy amusmai ksitim ipsitam mune

SYNONYMS

yajanti--worship; yajnam--who is the enjoyer of sacrifice; kratubhih--by the different paraphernalia for sacrifice; yam--unto the Supreme Person; adrtah--very respectfully; bhavantah--all of you; amnaya-vidhana-kovidah--great saintly persons fully aware of the Vedic principles of performing sacrifice; sah--that; eva--indeed; visnuh--is Lord Visnu, the Supreme Personality of Godhead; varadah--either He is prepared to give benedictions; astu--He becomes; va--or; parah--comes as an enemy; dasyami--I shall give; amusmai--unto Him (unto Lord Visnu, Vamanadeva); ksitim--the tract of land; ipsitam--whatever He has desired; mune--O great sage.

TRANSLATION

O great sage, great saintly persons like you, being completely aware of the Vedic principles for performing ritualistic ceremonies and yajnas, worship Lord Visnu in all circumstances. Therefore, whether that same Lord Visnu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.

PURPORT

As stated by Lord Siva:

aradhananam sarvesam
visnor aradhanam param
tasmāt parataram devī
tadyanam samarcanam

(Padma Purana)

Although in the Vedas there are recommendations for worshipping many demigods, Lord Visnu is the Supreme Person, and worship of Visnu is the ultimate goal of life. The Vedic principles of the varnasrama institution are meant to organize society to prepare everyone to worship Lord Visnu.

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

"The Supreme Personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of varna and asrama. There is no other way to satisfy the Supreme Personality of Godhead." (Visnu Purana 3.8.9) One must ultimately worship Lord Visnu, and for that purpose the varnasrama system organizes society into brahmanas, ksatriyas, vaisyas, sudras, brahmacaris, grhasthas, vanaprasthas and sannyasis. Bali Maharaja, having been perfectly educated in devotional service by his grandfather Prahlada Maharaja, knew how things are to be done. He was never to be misguided by anyone, even by a person who happened to be his so-called spiritual master. This is the sign of full surrender. Bhaktivinoda Thakura said:

marabi rakhabi----yo iccha tohara
nitya-dasa-prati tuya adhikara

When one surrenders to Lord Visnu, one must be prepared to abide by His orders in all circumstances, whether He kills one or gives one protection. Lord Visnu must be worshiped in all circumstances.

TEXT 12

TEXT

yadyapy asav adharmena
mam badhniyat anagasam
tathapy enam na himsisye
bhitam brahma-tanum ripum

SYNONYMS

yadyapi--although; asau--Lord Visnu; adharmena--crookedly, without reference to the straight way; mam--me; badhniyat--kills; anagasam--although I am not sinful; tathapi--still; enam--against Him; na--not; himsisye--I shall take any retaliation; bhitam--because He is afraid; brahma-tanum--having assumed the form of a brahmana-brahmacari; ripum--even though He is my enemy.

TRANSLATION

Although He is Visnu Himself, out of fear He has covered Himself in the form of a brahmana to come to me begging. Under the circumstances, because He has assumed the form of a brahmana, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy.

PURPORT

If Lord Visnu as He is had come to Bali Maharaja and asked him to do something, Bali Maharaja certainly would not have refused His request. But to enjoy a little humor between Himself and His devotee, the Lord covered Himself as a brahmana-brahmacari and thus came to Bali Maharaja to beg for only three feet of land.

TEXT 13

TEXT

esa va uttamasloko
na jihatati yad yasa
hatva mainam hared yuddhe
sayita nihato maya

SYNONYMS

esah--this (brahmacari); va--either; uttama-sloka--is Lord Visnu, who is worshiped by Vedic prayers; na--not; jihatati--desires to give up; yat--because; yasa--perpetual fame; hatva--after killing; ma--me; enam--all this land; haret--will take away; yuddhe--in the fight; sayita--will lie down; nihatah--being killed; maya--by me.

TRANSLATION

If this brahmana really is Lord Visnu, who is worshiped by Vedic hymns, He would never give up His widespread reputation; either He would lie down having been killed by me, or He would kill me in a fight.

PURPORT

Bali Maharaja's statement that Visnu would lie down having been killed is not the direct meaning, for Visnu cannot be killed by anyone. Lord Visnu can kill everyone, but He cannot be killed. Thus the real meaning of the words "lie down" is that Lord Visnu would reside within the core of Bali Maharaja's heart. Lord Visnu is defeated by a devotee through devotional service; otherwise, no one can defeat Lord Visnu.

TEXT 14

TEXT

sri-suka uvaca
evam asraddhitam sisyam
anadesakaram guruh
sasapa daiva-prahitah
satya-sandham manasvinam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus; asraddhitam--who was not very respectful to the instruction of the spiritual master; sisyam--unto such a disciple; anadesa-karam--who was not prepared to carry out the order of his spiritual master; guruh--the spiritual master (Sukracarya); sasapa--cursed; daiva-prahitah--being inspired by the Supreme Lord; satya-sandham--one who was fixed in his truthfulness; manasvinam--who was of a highly elevated character.

TRANSLATION

Sri Sukadeva Gosvami continued: Thereafter, the spiritual master, Sukracarya, being inspired by the Supreme Lord, cursed his exalted disciple Bali Maharaja, who was so magnanimous and fixed in truthfulness that instead of respecting his spiritual master's instructions, he wanted to disobey his order.

PURPORT

The difference between the behavior of Bali Maharaja and that of his spiritual master, Sukracarya, was that Bali Maharaja had already developed love of Godhead, whereas Sukracarya, being merely a priest of routine rituals, had not. Thus Sukracarya was never inspired by the Supreme Personality of Godhead to develop in devotional service. As stated by the Lord Himself in Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Devotees who actually engage in devotional service with faith and love are inspired by the Supreme Personality of Godhead. Vaisnavas are never concerned with ritualistic smarta-brahmanas. Srila Sanatana Gosvami has therefore compiled Hari-bhakti-vilasa to guide the Vaisnavas, who never follow the smarta-viddhi. Although the Supreme Lord is situated in the core of everyone's heart, unless one is a Vaisnava, unless one is engaged in devotional service, one does not get sound advice by which to return home, back to Godhead. Such instructions are meant only for devotees. Therefore in this verse the word daiva-prahitah, "being inspired by the Supreme Lord," is important. Sukracarya should have encouraged Bali Maharaja to give everything to Lord Visnu. This would have been a sign of love for the Supreme Lord. But he did not do so. On the contrary, he wanted to punish his devoted disciple by cursing him.

TEXT 15

TEXT

drdham pandita-many ajnah
stabdho 'sy asmad-upeksaya
mac-chasanatigo yas tvam
acirad bhrasyase sriyah

SYNONYMS

drdham--so firmly convinced or fixed in your decision; pandita-mani--considering yourself very learned; ajnah--at the same time foolish; stabdhah--impudent; asi--you have become; asmat--of us; upeksaya--by disregarding; mat-sasana-atigah--surpassing the jurisdiction of my administration; yah--such a person (as you); tvam--yourself; acirat--very soon; bhrasyase--will fall down; sriyah--from all opulence.

TRANSLATION

Although you have no knowledge, you have become a so-called learned person, and therefore you dare be so impudent as to disobey my order. Because of disobeying me, you shall very soon be bereft of all your opulence.

PURPORT

Srila Visvanatha Cakravarti Thakura says that Bali Maharaja was not pandita-mani, or one who falsely assumes himself learned; rather, he was pandita-manyajnah, one who is so learned that all other learned persons worship him. Aid because he was so learned, he could disobey the order of his so-called spiritual master. He had no fear of any condition of material existence. Anyone cared for by Lord Visnu does not need to care about anyone else. Thus Bali Maharaja could never be bereft of all opulences. The opulences offered by the Supreme Personality of Godhead are not to be compared to the opulences obtained by karma-kanda. In other words, if a devotee becomes very opulent, it is to be understood that his opulence is a gift of the Supreme Personality of Godhead. Such opulence will never be vanquished, whereas the opulence achieved by one's fruitive activity may be vanquished at any moment.

TEXT 16

TEXT

evam saptah sva-guruna
satyan na calito mahan
vamanaya dadav enam
arcitvodaka-purvakam

SYNONYMS

evam--in this way; saptah--being cursed; sva-guruna--by his own spiritual master; satyat--from truthfulness; na--not; calitah--who moved; mahan--the great personality; vamanaya--unto Lord Vamanadeva; dadau--gave in charity; enam--all the land; arcitva--after worshipping; udaka-purvakam--preceded by offering of water.

TRANSLATION

Sukadeva Gosvami continued: Even after being cursed in this way by his own spiritual master, Bali Maharaja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vamanadeva and then offered Him the gift of land he had promised.

TEXT 17

TEXT

vindhyavalis tadagatya
patni jalaka-malini
aninye kalasam haimam
avanejany-apam bhrtam

SYNONYMS

vindhyavalih--Vindhyavali; tada--at that time; agatya--coming there; patni--the wife of Maharaja Bali; jalaka-malini--decorated with a necklace of pearls; aninye--caused to be brought; kalasam--a waterpot; haimam--made of gold; avanejani-apam--with water for the sake of washing the Lord's feet; bhrtam--filled.

TRANSLATION

Bali Maharaja's wife, known as Vindhyavali, who was decorated with a necklace of pearls, immediately came and had a large golden waterpot brought there, full of water with which to worship the Lord by washing His feet.

TEXT 18

TEXT

yajamanah svayam tasya
srimat pada-yugam muda
avanijyavahan murdhni
tad apo visva-pavanih

SYNONYMS

yajamanah--the worshiper (Bali Maharaja); svayam--personally; tasya--of Lord Vamanadeva; srimat pada-yugam--the most auspicious and beautiful pair of lotus feet; muda--with great jubilation; avanijya--properly washing; avahat--took; murdhni--on his head; tat--that; apah--water; visva-pavanih--which gives liberation to the whole universe.

TRANSLATION

Bali Maharaja, the worshiper of Lord Vamanadeva, jubilantly washed the Lord's lotus feet and then took the water on his head, for that water delivers the entire universe.

TEXT 19

TEXT

tadasurendram divi devata-gana
gandharva-vidyadhara-siddha-caranah
tat karma sarve 'pi grnanta arjavam
prasuna-varsair vavrsur mudanvitah

SYNONYMS

tada--at that time; asura-indram--unto the King of the demons, Bali Maharaja; divi--in the higher planetary system; devata-ganah--the residents known as the demigods; gandharva--the Gandharvas; vidyadhara--the Vidyadharas; siddha--the residents of Siddhaloka; caranah--the residents of Caranaloka; tat--that; karma--action; sarve api--all of them; grnantah--declaring; arjavam--plain and simple; prasuna-varsaih--with a shower of flowers; vavrsuh--released; muda-anvitah--being very pleased with him.

TRANSLATION

At that time, the residents of the higher planetary system, namely the demigods, the Gandharvas, the Vidyadharas, the Siddhas and the Caranas, all being very pleased by Bali Maharaja's simple, nonduplicitous act, praised his qualities and showered upon him millions of flowers.

PURPORT

Arjavam--simplicity or freedom from duplicity--is a qualification of a brahmana and a Vaisnava. A Vaisnava automatically acquires all the qualities of a brahmana.

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah

(Bhag. 5.18.12)

A Vaisnava should possess the brahminical qualities such as satya, sama, dama, titiksa and arjava. There cannot be any duplicity in the character of a Vaisnava. When Bali Maharaja acted with unflinching faith and devotion unto the lotus feet of Lord Visnu, this was very much appreciated by all the residents of the higher planetary system.

TEXT 20

TEXT

nedur muhur dundubhayah sahasraso
gandharva-kimpurusa-kinnara jaguh
manasvinanena krtam suduskaram
vidvan adad yad ripave jagat-trayam

SYNONYMS

neduh--began to beat; muhuh--again and again; dundubhayah--trumpets and kettledrums; sahasrasah--by thousands and thousands; gandharva--the residents of Gandharvaloka; kimpurusa--the residents of Kimpurusaloka; kinnarah--and the residents of Kinnaraloka; jaguh--began to sing and declare; manasvina--by the most exalted personality; anena--by Bali Maharaja; krtam--was done; su-duskaram--an extremely difficult task; vidvan--because of his being the most learned person; adat--gave Him a gift; yat--that; ripave--unto the enemy, Lord Visnu, who was siding with Bali Maharaja's enemies, the demigods; jagat-trayam--the three worlds.

TRANSLATION

The Gandharvas, the Kimpurusas and the Kinnaras sounded thousands and thousands of kettledrums and trumpets again and again, and they sang in great jubilation, declaring, "How exalted a person is Bali Maharaja, and what a difficult task he has performed! Even though he knew that Lord Visnu was on the side of his enemies, he nonetheless gave the Lord the entire three worlds in charity."

TEXT 21

TEXT

tad vamanam rupam avarthatadbhutam
harer anantasya guna-trayatmakam
bhuh kham diso dyaur vivarah payodhayas
tiryan-nr-deva rsayo yad-asata

SYNONYMS

tat--that; vamanam--incarnation of Lord Vamana; rupam--form; avardhata--began to increase more and more; adbhutam--certainly very wonderful; hareh--of the Supreme Personality of Godhead; anantasya--of the unlimited; guna-traya-atmakam--whose body is expanded by the material energy, consisting of three modes (goodness, passion and ignorance); bhuh--the land; kham--the sky; disah--all directions; dyauh--the planetary systems; vivarah--different holes of the universe; payodhayah--great seas and oceans; tiryak--lower animals, birds and beasts; nr--human beings; devah--demigods; rsayah--great saintly persons; yat--wherein; asata--lived.

TRANSLATION

The unlimited Supreme Personality of Godhead, who had assumed the form of Vamana, then began increasing in size, acting in terms of the material energy, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the directions, the various holes in the universe, the seas, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons.

PURPORT

Bali Maharaja wanted to give charity to Vamanadeva, but the Lord expanded His body in such a way that He showed Bali Maharaja that everything in the universe is already in His body. Actually, no one can give anything to the Supreme Personality of Godhead, for He is full in everything. Sometimes we see a devotee offering Ganges water to the Ganges. After taking his bath in the Ganges, a devotee takes a palmful of water and offers it back to the Ganges. Actually, when one takes a palmful of water from the Ganges, the Ganges does not lose anything, and similarly if a devotee offers a palmful of water to the Ganges, the Ganges does not increase in any way. But by such an offering, the devotee becomes celebrated as a devotee of mother Ganges. Similarly, when we offer anything with devotion and faith, what we offer does not belong to us, nor does it enrich the opulence of the Supreme Personality of Godhead. But if one offers whatever he has in his possession, he becomes a recognized devotee. In this regard, the example is given that when one's face is decorated with a garland and sandalwood pulp, the reflection of one's face in a mirror automatically becomes beautiful. The original source of everything is the Supreme Personality of Godhead, who is our original source also. Therefore when the Supreme Personality of Godhead is decorated, the devotees and all living entities are decorated automatically.

TEXT 22

TEXT

kaye balis tasya maha-vibhuteh
sahartvig-acarya-sadasya etat
dadarsa visvam tri-gunam gunatmake
bhutendriyarthasaya-jiva-yuktam

SYNONYMS

kaye--in the body; balih--Maharaja Bali; tasya--of the Personality of Godhead; maha-vibhuteh--of that person who is equipped with all wonderful opulences; saha-rtvik-acarya-sadasyah--with all the priests, acaryas and members of the holy assembly; etat--this; dadarsa--saw; visvam--the whole universe; tri-gunam--made of three modes of material nature; guna-atmake--in that which is the source of all such qualities; bhuta--with all the gross material elements; indriya--with the senses; artha--with the sense objects; asaya--with mind, intelligence and false ego; jiva-yuktam--with all the living entities.

TRANSLATION

Bali Maharaja, along with all the priests, acaryas and members of the assembly, observed the Supreme Personality of Godhead's universal body, which was full of six opulences. That body contained everything within the universe, including all the gross material elements, the senses, the sense objects, the mind, intelligence and false ego, the various kinds of living entities, and the actions and reactions of the three modes of material nature.

PURPORT

In Bhagavad-gita, the Supreme Personality of Godhead says, aham sarvasya prabhavo mattah sarvam pravartate: Krsna is the origin of everything. Vasudevah sarvam iti: Krsna is everything. Mat-sthani sarva-bhutani na caham tesv avasthitah: everything rests in the body of the Lord, yet the Lord is not everywhere. Mayavadi philosophers think that since the Supreme Personality of Godhead, the Absolute Truth, has become everything, He has no separate existence. Their philosophy is called advaita-vada. Actually, however, their philosophy is not correct. Here, Bali Maharaja was the seer of the Personality of Godhead's universal body, and that body was that which was seen. Thus there is dvaita-vada; there are always two entities--the seer and the seen. The seer is a part of the whole, but he is not equal to the whole. The part of the whole, the seer, is also one with the whole, but since he is but a part, he cannot be the complete whole at any time. This acintya-bhedabhedasimultaneous oneness and difference--is the perfect philosophy propounded by Lord Sri Caitanya Mahaprabhu.

TEXT 23

TEXT

rasam acastanghri-tale 'tha padayor
mahim mahidhran purusasya janghayoh
patattrino januni visva-murter
urvur ganam marutam indrasenah

SYNONYMS

rasam--the lower planetary system; acasta--observed; anghri-tale--beneath the feet, or on the sole; atha--thereafter; padayoh--on the feet; mahim--the surface of the land; mahidhran--the mountains; purusasya--of the giant Personality of Godhead; janghayoh--on the calves; patattrinah--the flying living entities; januni--on the knees; visva-murteh--of the form of the gigantic Lord; urvoh--on the thighs; ganam marutam--varieties of air; indra-senah--Bali Maharaja, who had obtained the soldiers of King Indra and who was situated in the post of Indra.

TRANSLATION

Thereafter, Bali Maharaja, who was occupying the seat of King Indra, could see the lower planetary systems, such as Rasatala, on the soles of the feet of the Lord's universal form. He saw on the Lord's feet the surface of the globe, on the surface of His calves all the mountains, on His knees the various birds, and on His thighs the varieties of air.

PURPORT

The universal situation is described herein in regard to the complete constitution of the Lord's gigantic universal form. The study of this universal form begins from the sole. Above the soles are the feet, above the feet are the calves, above the calves are the knees, and above the knees are the thighs. Thus the parts of the universal body, one after another, are described herein. The knees are the place of birds, and above that are varieties of air. The birds can fly over the mountains, and above the birds are varieties of air.

TEXT 24

TEXT

sandhyam vibhor vasasi guhya aiksat
prajapatin jaghane atma-mukhyan
nabhyam nabhah kuksisu sapta-sindhun
urukramasyorasi carksa-malam

SYNONYMS

sandhyam--the evening twilight; vibhoh--of the Supreme; vasasi--in the garment; guhye--on the private parts; aiksat--he saw; prajapatin--the various Prajapatis, who had given birth to all living entities; jaghane--on the hips; atma-mukhyan--the confidential ministers of Bali Maharaja; nabhyam--on the navel; nabhah--the whole sky; kuksisu--on the waist; sapta--seven; sindhun--oceans; urukramasya--of the Supreme Personality of Godhead, who was acting wonderfully; urasi--on the bosom; ca--also; rkse-malam--the clusters of stars.

TRANSLATION

Bali Maharaja saw beneath the garments of the Lord, who acts wonderfully, the evening twilight. In the Lord's private parts he saw the Prajapatis, and in the round portion of the waist he saw himself with his confidential associates. In the Lord's navel he saw the sky, on the Lord's waist he saw the seven oceans, and on the Lord's bosom he saw all the clusters of stars.

TEXTS 25-29

TEXT

hrdy anga dharmam stanayor murarer
rtam ca satyam ca manasy athendum
sriyam ca vaksasy aravinda-hastam
kanthe ca samani samasta-rephan

indra-pradhanan amaran bhujesu
tat-karnayoh kakubho dyaus ca murdhni
kesesu meghan chvasanam nasikayam
aksnos ca suryam vadane ca vahnim

vanyam ca chandamsi rase jalesam
bhruvor nisedham ca vidhim ca paksmasu
ahas ca ratrim ca parasya pumso
manyum lalate 'dhara eva lobham

sparsa ca kamam nrpa retasambhah
prsthe tv adharmam kramanesu yajnam
chayasu mrtyum hasite ca mayam
tanu-ruhesv osadhi-jatayas ca

nadis ca nadisu sila nakhesu
buddhav ajam deva-ganan rsims ca
pranesu gatire sthira-jangamani
sarvani bhutani dadarsa virah

SYNONYMS

hrdi--within the heart; anga--my dear King Pariksit; dharmam--religion; stanayoh--on the bosom; murareh--of Murari, the Supreme Personality of Godhead; rtam--very pleasing words; ca--also; satyam--truthfulness; ca--also; manasi--in the mind; atha--thereafter; indum--the moon; sriyam--the goddess of fortune; ca--also; vaksasi--on the chest; aravinda-hastam--who always carries a lotus flower in her hand; kanthe--on the neck; ca--also; samani--all the Vedas (Sama, Yajur, Rg and Atharva); samasta-rephan--all sound vibrations; indra-pradhanan--headed by King Indra; amaran--all the demigods; bhujesu--on the arms; tat-karnayoh--on the ears; kakubhah--all the directions; dyauh ca--the luminaries; murdhni--on the top of the head; kesesu--within the hair; meghan--the clouds; svasanam--breathing air; nasikayam--on the nostrils; aksnoh ca--in the eyes; suryam--the sun; vadane--in the mouth; ca--also; vahnim--fire; vanyam--in His speech; ca--also; chandamsi--the Vedic hymns; rase--in the tongue; jala-isam--the demigod of the water; bhruvoh--on the eyebrows; nisedham--warnings; ca--also; vidhim--regulative principles; ca--also; paksmasu--in the eyelids; ahah ca--daytime; ratrim--night; ca--also; parasya--of the supreme; pumsah--of the person; manyum--anger; lalate--on the forehead; adhare--on the lips; eva--indeed; lobham--greed; sparse--in His touch; ca--also; kamam--lusty desires; nrpa--O King; retasa--by semen; ambhah--water; prsthe--on the back; tu--but; adharmam--irreligion; kramanesu--in the wonderful activities; yajnam--fire sacrifice; chayasu--in the shadows; mrtyum--death; hasite--in His smiling; ca--also; mayam--the illusory energy; tanu-ruhesu--in the hair on the body; osadhi-jatayah--all species of drugs, herbs and plants; ca--and; nadih--the rivers; ca--also; nadisu--in the veins; silah--stones; nakhesu--in the nails; buddhau--in the intelligence; ajam--Lord Brahma; deva-ganan--the demigods; rsin ca--and the great sages; pranesu--in the senses; gatre--in the body; sthira-jangamani--moving and stationary; sarvani--all of them; bhutani--living entities; dadarsa--saw; virah--Bali Maharaja.

TRANSLATION

My dear King, on the heart of Lord Murari he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on the bosom, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all sound vibrations; on the arms, all the demigods, headed by King Indra; in both ears, all the directions; on the head, the upper planetary systems; on the hair, the clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. From His words came all the Vedic mantras, on His tongue was the demigod of water, Varunadeva, on His eyebrows were the regulative principles, and on His eyelids were day and night. [When His eyes were open it was daytime, and when they were closed it was night.] On His forehead was anger, and on His lips was greed. O King, in His touch were lusty desires, in His semen were all the waters, on His back was irreligion, and in His wonderful activities or steps was the fire of sacrifice. On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs. In His veins were all the rivers, on His nails were all the stones, in His intelligence were Lord Brahma, the demigods and the great saintly persons, and throughout His entire body and senses were all living entities, moving and stationary. Bali Maharaja thus saw everything in the gigantic body of the Lord.

TEXT 30

TEXT

sarvatmanidam bhuvanam niriksya
sarve 'surah kasmalam apur anga
sudarsanam cakram asahya-tejo
dhanus ca sarngam stanayitnu-ghosam

SYNONYMS

sarva-atmani--in the supreme whole, the Supreme Personality of Godhead; idam--this universe; bhuvanam--the three worlds; niriksya--by observing; sarve--all; asurah--the demons, the associates of Bali Maharaja; kasmalam--lamentation; apuh--received; anga--O King; sudarsanam--named Sudarsana; cakram--the disc; asahya--unbearable; tejah--the heat of which; dhanus ca--and the bow; sarngam--named Sarnga; stanayitnu--the resounding of assembled clouds; ghosam--sounding like.

TRANSLATION

O King, when all the demons, the followers of Maharaja Bali, saw the universal form of the Supreme Personality of Godhead, who held everything within His body, when they saw in the Lord's hand His disc, known as the Sudarsana cakra, which generates intolerable heat, and when they heard the tumultuous sound of His bow, all of these caused lamentation within their hearts.

TEXT 31

TEXT

parjanya-ghoso jalajah pancajanyah
kaumodaki visnu-gada tarasvini
vidyadharo 'sih sata-candra-yuktas
tunottamav aksayasayakau ca

SYNONYMS

parjanya-ghosah--having a sound vibration like that of the clouds; jalajah--the Lord's conchshell; pancajanyah--which is known as Pancajanya; kaumodaki--known by the name Kaumodaki; visnu-gada--the club of Lord Visnu; tarasvini--with great force; vidyadharah--named Vidyadhara; asih--the sword; sata-candra-yuktah--with a shield decorated with hundreds of moons; tuna-uttamau--the best of quivers; aksayasayakau--named Aksayasayaka; ca--also.

TRANSLATION

The Lord's conchshell, named Pancajanya, which made sounds like that of a cloud; the very forceful club named Kaumodaki; the sword named Vidyadhara, with a shield decorated with hundreds of moonlike spots; and also Aksayasayaka, the best of quivers--all of these appeared together to offer prayers to the Lord.

TEXTS 32-33

TEXT

sunanda-mukhya upatasthur isam
parsada-mukhyah saha-loka-palah

sphurat-kiritangada-mina-kundalah
srivatsa-ratnottama-mekhalambaraih

madhuvrata-srag-vanamalayavrto
raraja rajan bhagavan urukramah
ksitim padaikena baler vicakrame
nabhah sarirena disas ca bahubhah

SYNONYMS

sunanda-mukhyah--the associates of the Lord headed by Sunanda;
upatasthuh--began to offer prayers; isam--unto the Supreme Personality of
Godhead; parsada-mukhyah--other chiefs of the associates; saha-loka-
palah--with the predominant deities of all the planets; sphurat-kirita--
with a brilliant helmet; angada--bracelets; mina-kundalah--and earrings
in the shape of fish; srivatsa--the hair named Srivatsa on His bosom;
ratna-uttama--the best of jewels (Kaustubha); mekhala--belt; ambaraih--
with yellow garments; madhu-vrata--of bees; srak--in which there was a
garland; vanamalaya--by a flower garland; avrtah--covered; raraja--
predominantly manifested; rajan--O King; bhagavan--the Supreme
Personality of Godhead; urukramah--who is prominent by His wonderful
activities; ksitim--the whole surface of the world; pada ekena--by one
footstep; baleh--of Bali Maharaja; vicakrame--covered; nabhah--the sky;
sarirena--by His body; disah ca--and all directions; bahubhah--by His
arms.

TRANSLATION

These associates, headed by Sunanda and other chief associates and
accompanied by all the predominating deities of the various planets,
offered prayers to the Lord, who wore a brilliant helmet, bracelets, and
glittering earrings that resembled fish. On the Lord's bosom were the
lock of hair called Srivatsa and the transcendental jewel named
Kaustubha. He wore a yellow garment, covered by a belt, and He was
decorated by a flower garland, surrounded by bees. Manifesting Himself in
this way, O King, the Supreme Personality of Godhead, whose activities
are wonderful, covered the entire surface of the earth with one footstep,
the sky with His body, and all directions with His arms.

PURPORT

One might argue, "Since Bali Maharaja promised Vamanadeva only the
land occupied by His steps, why did Lord Vamanadeva occupy the sky also?"
In this regard, Srila Jiva Gosvami says that the steps include
everything, downward and upward. When one stands up, he certainly
occupies certain parts of the sky and certain portions of the earth below
his feet. Thus there was nothing uncommon for the Supreme Personality of
Godhead when He occupied the entire sky with His body.

TEXT 34

TEXT

padam dvitiam kramatas trivistapam
na vai trtiyaya tadiyam anv api
urukramasyanghrir upary upary atho
mahar-janabhyam tapasah param gatah

SYNONYMS

padam--step; dvitiam--second; kramatah--advancing; tri-vistapam--all of the heavenly planets; na--not; vai--indeed; trtiyaya--for the third step; tadiyam--of the Lord; anu api--only a spot of land remained; urukramasya--of the Supreme Personality of Godhead, who performs uncommon activities; anghrih--steps occupying above and below; upari upari--higher and higher; atho--now; mahah-janabhyam--than Maharloka and Janaloka; tapasah--that Tapoloka; param--beyond that; gatah--approached.

TRANSLATION

As the Lord took His second step, He covered the heavenly planets. And not even a spot remained for the third step, for the Lord's foot extended higher and higher, beyond Maharloka, Janaloka, Tapoloka and even Satyaloka.

PURPORT

When the Lord's footstep exceeded the height of all the lokas, including Maharloka, Janaloka, Tapoloka and Satyaloka, His nails certainly pierced the covering of the universe. The universe is covered by the five material elements (bhumir apo 'nalo vayuh kham). As stated in the sastra, these elements are in layers, each ten times thicker than the previous one. Nonetheless, the nails of the Lord pierced through all these layers and made a hole penetrating into the spiritual world. From this hole, the water of the Ganges infiltrated into this material world, and therefore it is said, pada-nakha-nira janita jana-pavana (Dasavatara-stotra 5). Because the Lord kicked a hole in the covering of the universe, the water of the Ganges came into this material world to deliver all the fallen souls. Thus end the Bhaktivedanta purports of the Eighth Canto, Twentieth Chapter, of the Srimad-Bhagavatam, entitled "Bali Maharaja Surrenders the Universe."

Chapter Twenty-one Bali Maharaja Arrested by the Lord

This chapter describes how Lord Visnu, desiring to advertise the glories of Bali Maharaja, arrested him for not fulfilling his promise in regard to the Lord's third step.

With the second step the Supreme Personality of Godhead reached the topmost planet of the universe, Brahmaloaka, which He diminished in beauty by the effulgence of His toenails. Thus Lord Brahma, accompanied by great sages like Marici and the predominating deities of all the higher planets, offered humble prayers and worship to the Lord. They washed the Lord's feet and worshiped Him with all paraphernalia. Rksaraja, Jambavan, played his bugle to vibrate the glories of the Lord. When Bali Maharaja was deprived of all his possessions, the demons were very angry. Although Bali Maharaja warned them not to do so, they took up weapons against Lord Visnu. All of them were defeated, however, by Lord Visnu's eternal associates, and, in accordance with Bali Maharaja's order, they all entered the lower planets of the universe. Understanding Lord Visnu's purpose, Garuda, the carrier of Lord Visnu, immediately arrested Bali Maharaja with the ropes of Varuna. When Bali Maharaja was thus reduced to a helpless position, Lord Visnu asked him for the third step of land. Because Lord Visnu appreciated Bali Maharaja's determination and integrity, when Bali Maharaja was unable to fulfill his promise, Lord

Visnu ascertained that the place for him would be the planet Sutala, which is better than the planets of heaven.

TEXT 1

TEXT

sri-suka uvaca
satyam samiksyabja-bhavo nakhendubhir
hata-svadhama-dyutir avrto 'bhyagat
marici-misra rsayo brhad-vratah
sanandanadya nara-deva yoginah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; satyam--the planet Satyaloka; samiksyā--by observing; abja-bhavah--Lord Brahma, who appeared on the lotus flower; nakha-indubhih--by the effulgence of the nails; hata--having been reduced; sva-dhama-dyutih--the illumination of his own residence; avrtah--being covered; abhyagat--came; marici-misrah--with sages like Marici; rsayah--great saintly persons; brhat-vratah--all of them absolutely brahmachari; sanandana-adyah--like Sanaka, Sanatana, Sanandana and Sanat-kumara; nara-deva--O King; yoginah--greatly powerful mystics.

TRANSLATION

Sukadeva Gosvami continued: When Lord Brahma, who was born of a lotus flower, saw that the effulgence of his residence, Brahmaloaka, had been reduced by the glaring effulgence from the toenails of Lord Vamanadeva, he approached the Supreme Personality of Godhead. Lord Brahma was accompanied by all the great sages, headed by Marici, and by yogis like Sanandana, but in the presence of that glaring effulgence, O King, even Lord Brahma and his associates seemed insignificant.

TEXTS 2-3

TEXT

vedopaveda niyama yamanvitas
tarketihāsanga-purana-samhitah
ye capare yoga-samira-dipita-
jnanagnina randhita-karma-kalmasah

vavandire yat-smarananubhavatah
svayambhuvam dhama gata akarmakam
athanghraye pronnमितया visnor
upaharat padma-bhavo 'rhanodakam
samarciya bhaktyabhyagnac chuci-srava
yan-nabhi-pankeruha-sambhavah svayam

SYNONYMS

veda--the four Vedas (Sama, Yajur, Rg and Atharva), the original knowledge given by the Supreme Personality of Godhead; upavedah--the complementary and supplementary Vedic knowledge, like Ayur-veda and Dhanur-veda; niyamah--regulative principles; yama--controlling processes; anvitah--fully expert in such matters; tarka--logic; itihasa--history;

anga--Vedic education; purana--old history recorded in the stories of the puranas; samhita--Vedic complementary studies like the Brahma-samhita; ye--others; ca--also; apare--other than Lord Brahma and his associates; yoga-samira-dipita--ignited by the air of mystic yoga practice; jnana-agnina--by the fire of knowledge; randhita-karma-kalmasah--those for whom all pollution of fruitive activities has been stopped; vavandire--offered their prayers; yat-smarana-anubhavatah--simply by meditating on whom; svayambhuvam--of Lord Brahma; dhama--the residence; gatah--had achieved; akarmakam--which cannot be achieved by fruitive activities; atha--thereupon; anghraye--unto the lotus feet; pronnमितaya--offered obeisances; visnoh--of Lord Visnu; upaharat--offered worship; padma-bhavah--Lord Brahma, who appeared from the lotus flower; arhana-udakam--oblation by water; samarcya--worshiping; bhaktya--in devotional service; abhyagrnat--pleased him; suci-sravah--the most celebrated Vedic authority; yat-nabhi-pankeruha-sambhavah svayam--Lord Brahma, who personally appeared from the lotus in the navel of whom (the Personality of Godhead).

TRANSLATION

Among the great personalities who came to worship the lotus feet of the Lord were those who had attained perfection in self-control and regulative principles, as well as experts in logic, history, general education and the Vedic literature known as kalpe [dealing with old historical incidents]. Others were experts in the Vedic corollaries like Brahma-samhita, all the other knowledge of the Vedas [Sama, Yajur, Rg and Atharva], and also the supplementary Vedic knowledge [Ayur-veda, Dhanur-veda, etc.]. Others were those who had been freed of the reactions to fruitive activities by transcendental knowledge awakened by practice of yoga. And still others were those who had attained residence in Brahmaloaka not by ordinary karma but by advanced Vedic knowledge. After devotedly worshiping the upraised lotus feet of the Supreme Lord with oblations of water, Lord Brahma, who was born of the lotus emanating from Lord Visnu's navel, offered prayers to the Lord.

TEXT 4

TEXT

dhatuh kamandalu-jalam tad urukramasya
 padavanejana-pavitrataya narendra
 svardhuni abhun nabhasi sa patati nimarsti
 loka-trayam bhagavato visadeva kirtih

SYNONYMS

dhatuh--of Lord Brahma; kamandalu-jalam--water from the kamandalu; tat--that; urukramasya--of Lord Visnu; pada-avanejana-pavitrataya--because of washing the lotus feet of Lord Visnu and thus being transcendently pure; nara-indra--O King; svardhuni--the river named Svardhuni of the celestial world; abhut--so became; nabhasi--in outer space; sa--that water; patati--flowing down; nimarsti--purifying; loka-trayam--the three worlds; bhagavatah--of the Supreme Personality of Godhead; visada--so purified; iva--just like; kirtih--the fame or the glorious activities.

TRANSLATION

O King, the water from Lord Brahma's kamandalu washed the lotus feet of Lord Vamanadeva, who is known as Urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the Ganges, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.

PURPORT

Here we understand that the Ganges began when the water from Lord Brahma's kamandalu washed the lotus feet of Lord Vamanadeva. But in the Fifth Canto it is stated that the Ganges began when Vamanadeva's left foot pierced the covering of the universe so that the transcendental water of the Causal Ocean leaked through. And elsewhere it is also stated that Lord Narayana appeared as the water of the Ganges. The water of the Ganges, therefore, is a combination of three transcendental waters, and thus the Ganges is able to purify the three worlds. This is the description given by Srila Visvanatha Cakravarti Thakura.

TEXT 5

TEXT

brahmadayo loka-nathah
sva-nathaya samadrtah
sanuga balim ajahruh
sanksiptatma-vibhutaye

SYNONYMS

brahma-adayah--great personalities, headed by Lord Brahma; loka-nathah--the predominating deities of various planets; sva-nathaya--unto their supreme master; samadrtah--with great respect; sa-anugah--with their respective followers; balim--different paraphernalia of worship; ajahruh--collected; sanksipta-atma-vibhutaye--unto the Lord, who had expanded His personal opulence but had now reduced His size to the Vamana form.

TRANSLATION

Lord Brahma and all the predominating deities of the various planetary systems began to worship Lord Vamanadeva, their supreme master, who had reduced Himself from His all-pervading form to His original form. They collected all the ingredients and paraphernalia for this worship.

PURPORT

Vamanadeva first expanded Himself to the universal form and then reduced Himself to the original Vamana-rupa. Thus He acted exactly like Lord Krsna, who, at the request of Arjuna, first showed His universal form and later resumed His original form as Krsna. The Lord can assume any form He likes, but His original form is that of Krsna (krsnas tu bhagavan svayam). According to the capacity of the devotee, the Lord assumes various forms so that the devotee can handle Him. This is His causeless mercy. When Lord Vamanadeva resumed His original form, Lord Brahma and his associates collected various paraphernalia for worship with which to please Him.

TEXTS 6-7

TEXT

toyaih samarhanaih sragbhir
divya-gandhanulepanaih
dhupair dipaih surabhibhir
lajaksata-phalankuraih

stavanair jaya-sabdais ca
tad-virya-mahimankitaih
nrtya-vaditra-gitais ca
sankha-dundubhi-nihsvanaih

SYNONYMS

toyaih--by water required for washing the lotus feet and bathing; samarhanaih--by padya, arghya and other such items for worshipping the Lord; sragbhir--by flower garlands; divya-gandha-anulepanaih--by many kinds of pulp, like sandalwood and aguru, to smear upon the body of Lord Vamanadeva; dhupaih--by incense; dipaih--by lamps; surabhibhir--all of them extremely fragrant; laja--by fried paddies; aksata--by unbroken grains; phala--by fruits; ankuraih--by roots and sprouts; stavanaih--by offering prayers; jaya-sabdaih--by saying "jaya, jaya"; ca--also; tat-virya-mahima-ankitaih--which indicated the glorious activities of the Lord; nrtya-vaditra-gitaih ca--by dancing, playing various musical instruments, and singing songs; sankha--of vibrating conchshells; dundubhi--of the beating on kettledrums; nihsvanaih--by the sound vibrations.

TRANSLATION

They worshiped the Lord by offering fragrant flowers, water, padya and arghya, sandalwood pulp and aguru pulp, incense, lamps, fused rice, unbroken grains, fruits, roots and sprouts. While so doing, they offered prayers indicating the glorious activities of the Lord and shouted "Jaya! Jaya!" They also danced, played instruments, sang, sounded conchshells and beat kettledrums, in this way worshipping the Lord.

TEXT 8

TEXT

jambavan rksa-rajah tu
bheri-sabdair mano-javah
vijayam diksu sarvasu
mahotsavam aghosayat

SYNONYMS

jambavan--who was named Jambavan; rksa-rajah tu--the king in the form of a bear also; bheri-sabdaih--by sounding the bugle; manah-javah--in mental ecstasy; vijayam--victory; diksu--in all directions; sarvasu--everywhere; maha-utsavam--festival; aghosayat--declared.

TRANSLATION

Jambavan, king of the bears, also joined in the ceremony. Sounding his bugle in all directions, he declared a great festival for Lord Vamanadeva's victory.

TEXT 9

TEXT

mahim sarvam hrtam drstva
tripada-vyaja-yacnaya
ucuh sva-bhartur asura
diksitasyatyamarsitah

SYNONYMS

mahim--land; sarvam--all; hrtam--lost; drstva--after seeing; tri-pada-vyaja-yacnaya--by simply asking three steps of land; ucu--said; sva-bhartuh--of their master; asurah--the demons; diksitasya--of Bali Maharaja, who was so determined in the sacrifice; ati--very much; amarsitah--for whom the function was unbearable.

TRANSLATION

When the demoniac followers of Maharaja Bali saw that their master, who had been determined in performing sacrifice, had lost all his possessions to Vamanadeva, who had taken them away on the plea of begging three paces of land, they were very angry and spoke as follows.

TEXT 10

TEXT

na vayam brahma-bandhur
visnur mayavinam varah
dvija-rupa-praticchanno
deva-karyam cikirsati

SYNONYMS

na--not; va--either; ayam--this; brahma-bandhuh--Vamanadeva, in the form of a brahmana; visnuh--He is Lord Visnu Himself; mayavinam--of all cheaters; varah--the greatest; dvija-rupa--by assuming the form of a brahmana; praticchannah--is disguised for the purpose of cheating; deva-karyam--the interest of the demigods; cikirsati--He is trying for.

TRANSLATION

"This Vamana is certainly not a brahmana but the best of cheaters, Lord Visnu. Assuming the form of a brahmana, He has covered His own form, and thus He is working for the interests of the demigods.

TEXT 11

TEXT

anena yacamanena
satruna vatu-rupina
sarvasvam no hrtam bhartur

nyasta-dandasya barhisi

SYNONYMS

anena--by Him; yacamanena--who is in the position of a beggar; satruna--by the enemy; vatu-rupina--in the form of a brahmacari; sarvasvam--everything; nah--our; hrtam--has been taken away; bhartuh--of our master; nyasta--had been given up; dandasya--of whom the power of giving punishment; barhisi--because of taking the vow of a ritualistic ceremony.

TRANSLATION

"Our lord, Bali Maharaja, because of his position in performing the yajna, has given up the power to punish. Taking advantage of this, our eternal enemy, Visnu, dressed in the form of a brahmacari beggar, has taken away all his possessions.

TEXT 12

TEXT

satya-vratasya satatam
diksitasya visesatah
nanrtam bhasitum sakyam
brahmanyasya dayavatah

SYNONYMS

satya-vratasya--of Maharaja Bali, who is fixed in truthfulness; satatam--always; diksitasya--of he who was initiated into performing yajna; visesatah--specifically; na--not; anrtam--untruth; bhasitum--to speak; sakyam--is able; brahmanyasya--to the brahminical culture, or to the brahmana; daya-vatah--of he who is always kind.

TRANSLATION

"Our lord, Bali Maharaja, is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice. He is always kind and merciful toward the brahmanas, and he cannot at any time speak lies.

TEXT 13

TEXT

tasmad asya vadho dharmo
bhartuh susrusanam ca nah
ity ayudhani jagrhur
baler anucarasureh

SYNONYMS

tasmat--therefore; asya--of this brahmacari Vamana; vadhah--the killing; dharmah--is our duty; bhartuh--of our master; susrusanam ca--and it is the way of serving; nah--our; iti--thus; ayudhani--all kinds of weapons; jagrhuh--they took up; baleh--of Bali Maharaja; anucara--followers; asurah--all the demons.

TRANSLATION

"Therefore it is our duty to kill this Vamanadeva, Lord Visnu. It is our religious principle and the way to serve our master." After making this decision, the demoniac followers of Maharaja Bali took up their various weapons with a view to killing Vamanadeva.

TEXT 14

TEXT

te sarve vamanam hantum
sula-pattisa-panayah
anicchanto bale rajan
pradravan jata-manyavah

SYNONYMS

te--the demons; sarve--all of them; vamanam--Lord Vamanadeva; hantum--to kill; sula--tridents; pattisa--lances; panayah--all taking in hand; anicchantah--against the will; baleh--of Bali Maharaja; rajan--O King; pradravan--they pushed forward; jata-manyavah--aggravated by usual anger.

TRANSLATION

O King, the demons, aggravated by their usual anger, took their lances and tridents in hand, and against the will of Bali Maharaja they pushed forward to kill Lord Vamanadeva.

TEXT 15

TEXT

tan abhidravato drstva
ditijanikapan nrpa
prahasyanucara visnoh
pratyasedhann udayudhah

SYNONYMS

tan--them; abhidravatah--thus going forward; drstva--seeing; ditijanika-pan--the soldiers of the demons; nrpa--O King; prahasya--smiling; anucarah--the associates; visnoh--of Lord Visnu; pratyasedhan--forbade; udayudhah--taking up their weapons.

TRANSLATION

O King, when the associates of Lord Visnu saw the soldiers of the demons coming forward in violence, they smiled. Taking up their weapons, they forbade the demons to continue their attempt.

TEXTS 16-17

TEXT

nandah sunando 'tha jayo
vijayah prabalo balah

kumudah kumudaksas ca
visvaksenah patattrirat

jayantah srutadevas ca
puspadanto 'tha satvatah
sarve nagayuta-pranas
camum te jaghnur asurim

SYNONYMS

nandah sunandah--the associates of Lord Visnu such as Nanda and Sunanda; atha--in this way; jayah vijayah prabalah balah kumudah kumudaksah ca visvaksenah--as well as Jaya, Vijaya, Prabala, Bala, Kumada, Kumudaksa and Visvaksena; patattri-rat--Garuda, the king of the birds; jayantah srutadevah ca puspadantah atha satvatah--Jayanta, Srutadeva, Puspadanta and Satvata; sarve--all of them; naga-ayuta-pranah--as powerful as ten thousand elephants; camum--the soldiers of the demons; te--they; jaghnuh--killed; asurim--demoniac.

TRANSLATION

Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumada, Kumudaksa, Visvaksena, Patattrirat [Garuda], Jayanta, Srutadeva, Puspadanta and Satvata were all associates of Lord Visnu. They were as powerful as ten thousand elephants, and now they began killing the soldiers of the demons.

TEXT 18

TEXT

hanyamanan svakan drstva
purusanucarair balih
varayam asa samrabdhan
kavya-sapam anusmaran

SYNONYMS

hanyamanan--being killed; svakan--his own soldiers; drstva--after seeing; purusa-anucaraih--by the associates of the Supreme Person; balih--Bali Maharaja; varayam asa--forbade; samrabdhan--even though they were very angry; kavya-sapam--the curse given by Sukracarya; anusmaran--remembering.

TRANSLATION

When Bali Maharaja saw that his own soldiers were being killed by the associates of Lord Visnu, he remembered the curse of Sukracarya and forbade his soldiers to continue fighting.

TEXT 19

TEXT

he vipracitte he raho
he neme sruyatam vacah
ma yudhyata nivartadhvam
na nah kalo 'yam artha-krt

SYNONYMS

he vipracitte--O Vipracitti; he raho--O Rahu; he neme--O Nemi; sruyatam--kindly hear; vacah--my words; ma--do not; yudhyata--fight; nivartadhvam--stop this fighting; na--not; nah--our; kalah--favorable time; ayam--this; artha-krt--which can give us success.

TRANSLATION

O Vipracitti, O Rahu, O Nemi, please hear my words! Don't fight. Stop immediately, for the present time is not in our favor.

TEXT 20

TEXT

yah prabhuh sarva-bhutanam
sukha-dukhopapattaye
tam nativartitum daityah
paurusair isvarah puman

SYNONYMS

yah prabhuh--that Supreme Person, the master; sarva-bhutanam--of all living entities; sukha-dukhopapattaye--for administering happiness and distress; tam--Him; na--not; nativartitum--to overcome; daityah--O demons; paurusair--by human endeavors; isvarah--the supreme controller; puman--a person.

TRANSLATION

O Daityas, by human efforts no one can supersede the Supreme Personality of Godhead, who can bring happiness and distress to all living entities.

TEXT 21

TEXT

yo no bhavaya prag asid
abhavaya divaukasam
sa eva bhagavan adya
vartate tad-viparyayam

SYNONYMS

yah--the time factor, which represents the Supreme Personality of Godhead; nah--of us; bhavaya--for the improvement; prak--formerly; asit--was situated; abhavaya--for the defeat; diva-okasam--of the demigods; sah--that time factor; eva--indeed; bhagavan--the representative of the Supreme Person; adya--today; vartate--is existing; tat-viparyayam--just the opposite of our favor.

TRANSLATION

The supreme time factor, which represents the Supreme Person, was previously in our favor and not in favor of the demigods, but now that same time factor is against us.

TEXT 22

TEXT

balena sacivair buddhya
durgair mantrausadhadibhih
samadibhir upayais ca
kalam natyeti vai janah

SYNONYMS

balena--by material power; sacivaih--by the counsel of ministers; buddhya--by intelligence; durgaih--by fortresses; mantra-ausadha-adibhih--by mystic chanting or the influence of drugs and herbs; sama-adibhih--by diplomacy and other such means; upayaih ca--by similar other attempts; kalam--the time factor, representing the Supreme Lord; na--never; atyeti--can overcome; vai--indeed; janah--any person.

TRANSLATION

No one can surpass the time representation of the Supreme Personality of Godhead by material power, by the counsel of ministers, by intelligence, by diplomacy, by fortresses, by mystic mantras, by drugs, by herbs or by any other means.

TEXT 23

TEXT

bhavadbhir nirjita hy ete
bahuso 'nucara hareh
daivenarddhais ta evadya
yudhi jitva nadanti nah

SYNONYMS

bhavadbhih--by all of you demons; nirjitah--have been defeated; hi--indeed; ete--all these soldiers of the demigods; bahusah--in great number; anucarah--followers; hareh--of Lord Visnu; daivena--by providence; rddhah--whose opulence was increased; te--they (the demigods); eva--indeed; adya--today; yudhi--in the fight; jitva--defeating; nadanti--are vibrating in jubilation; nah--us.

TRANSLATION

Previously, being empowered by providence, you defeated a great number of such followers of Lord Visnu. But today those same followers, having defeated us, are roaring in jubilation like lions.

PURPORT

Bhagavad-gita mentions five causes of defeat or victory. Of these five, daiva (providence) is the most powerful (na ca daivat param balam). Bali Maharaja knew the secret of how he had formerly been victorious

because providence was in his favor. Now, since that same providence was not in his favor, there was no possibility of his victory. Thus he very intelligently forbade his associates to fight.

TEXT 24

TEXT

etan vayam vijesyamo
yadi daivam prasidati
tasmāt kalam pratiksādhvam
yo no 'rthatvaya kalpate

SYNONYMS

etan--all these soldiers of the demigods; vayam--we; vijesyamah--shall gain victory over them; yadi--if; daivam--providence; prasidati--is in favor; tasmāt--therefore; kalam--that favorable time; pratiksādhvam--wait until; yah--which; nah--our; arthatvaya kalpate--should be considered in our favor.

TRANSLATION

Unless providence is in our favor, we shall not be able to gain victory. Therefore we must wait for that favorable time when our defeating them will be possible.

TEXT 25

TEXT

sri-suka uvaca
patyur nigaditam srutva
daitya-danava-yuthapah
rasam nirvīvisu rajan
visnu-parsada taditah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; patyuh--of their master (Bali Maharaja); nigaditam--what had been thus described; srutva--after hearing; daitya-danava-yutha-pah--the leaders of the Daityas and demons; rasam--the lower regions of the universe; nirvīvisuh--entered; rajan--O King; visnu-parsada--by the associates of Lord Visnu; taditah--driven.

TRANSLATION

Sukadeva Gosvami continued: O King, in accordance with the order of their master, Bali Maharaja, all the chiefs of the demons and the Daityas entered the lower regions of the universe, to which they were driven by the soldiers of Visnu.

TEXT 26

TEXT

atha tarksyā-suto jnatva
virat prabhu-cikirsitam

babandha varunaih pasair
balim sutye 'hani kratau

SYNONYMS

atha--thereafter; tarksyasutah--Garuda; jnatva--knowing; virat--the king of birds; prabhu-cikirsitam--the desire of Lord Visnu as Vamanadeva; babandha--arrested; varunaih--belonging to Varuna; pasaih--by the ropes; balim--Bali; sutye--when soma-rasa is taken; ahani--on the day; kratau--at the time of sacrifice.

TRANSLATION

Thereafter, on the day of soma-pana, after the sacrifice was finished, Garuda, king of the birds, understanding the desire of his master, arrested Bali Maharaja with the ropes of Varuna.

PURPORT

Garuda, the constant companion of the Supreme Personality of Godhead, knows the confidential part of the Lord's desire. Bali Maharaja's tolerance and devotion were undoubtedly superexcellent. Garuda arrested Bali Maharaja to show the entire universe the greatness of the King's tolerance.

TEXT 27

TEXT

hahakaro mahan asid
rodasyoh sarvato disam
nigrhyamane 'sura-patau
visnuna prabhavisnuna

SYNONYMS

haha-karah--a tumultuous roar of lamentation; mahan--great; asit--there was; rodasyoh--in both the lower and upper planetary systems; sarvatah--everywhere; disam--all directions; nigrhyamane--because of being suppressed; asura-patau--when Bali Maharaja, the King of the demons; visnuna--by Lord Visnu; prabhavisnuna--who is the most powerful everywhere.

TRANSLATION

When Bali Maharaja was thus arrested by Lord Visnu, who is the most powerful, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems of the universe.

TEXT 28

TEXT

tam baddham varunaih pasair
bhagavan aha vamanah
nasta-sriyam sthira-prajnam
udara-yasasam nrpa

SYNONYMS

tam--unto him; baddham--who was so arrested; varunaih pasaih--by the ropes of Varuna; bhagavan--the Supreme Personality of Godhead; aha--said; vamanah--Vamanadeva; nasta-sriyam--unto Bali Maharaja, who had lost his bodily luster; sthira-prajnam--but was all the same determined in his decision; udara-yasasam--the most magnanimous and celebrated; nrpa--O King.

TRANSLATION

O King, the Supreme Personality of Godhead, Vamanadeva, then spoke to Bali Maharaja, the most liberal and celebrated personality whom He had arrested with the ropes of Varuna. Bali Maharaja had lost all bodily luster, but he was nonetheless fixed in his determination.

PURPORT

When one is bereft of all his possessions, he is certainly reduced in bodily luster. But although Bali Maharaja had lost everything, he was fixed in his determination to satisfy Vamanadeva, the Supreme Personality of Godhead. In Bhagavad-gita, such a person is called sthita-prajna. A pure devotee is never deviated from the service of the Lord, despite all difficulties and impediments offered by the illusory energy. Generally men who have wealth and opulence are famous, but Bali Maharaja became famous for all time by being deprived of all his possessions. This is the special mercy of the Supreme Personality of Godhead toward His devotees. The Lord says, yasyaham anugrhnami harisyē tad-dhanam sanaih. As the first installment of His special favor, the Lord takes away all the possessions of His devotee. A devotee, however, is never disturbed by such a loss. He continues his service, and the Lord amply rewards him, beyond the expectations of any common man.

TEXT 29

TEXT

padani trini dattani
bhumer mahyam tvayasura
dvabhyam kranta mahi sarva
trtiyam upakalpaya

SYNONYMS

padani--footsteps; trini--three; dattani--have been given; bhumeh--of land; mahyam--unto Me; tvaya--by you; asura--O King of the demons; dvabhyam--by two steps; kranta--have been occupied; mahi--all the land; sarva--completely; trtiyam--for the third step; upakalpaya--now find the means.

TRANSLATION

O King of the demons, you have promised to give Me three steps of land, but I have occupied the entire universe with two steps. Now think about where I should put My third.

TEXT 30

TEXT

yavat tapaty asau gobhir
yavad induh sahodubhih
yavad varsati parjanya
tavati bhur iyam tava

SYNONYMS

yavat--as far as; tapati--is shining; asau--the sun; gobhir--by the sunshine; yavat--as long or as far as; induh--the moon; saha-udubhih--with the luminaries or stars; yavat--as far as; varsati--are pouring rain; parjanya--the clouds; tavati--to that much distance; bhuh--land; iyam--this; tava--in your possession.

TRANSLATION

As far as the sun and moon shine with the stars and as far as the clouds pour rain, all the land throughout the universe is in your possession.

TEXT 31

TEXT

padaikena mayakranto
bhurloka kham disas tanoh
svarloka te dvitiyena
pasyatas te svam atmana

SYNONYMS

pada ekena--by one step only; maya--by Me; akrantah--have been covered; bhurloka--the entire planetary system known as Bhurloka; kham--the sky; disah--and all directions; tanoh--by My body; svarloka--the upper planetary system; te--in your possession; dvitiyena--by the second step; pasyatah te--while you were seeing; svam--your own; atmana--by Myself.

TRANSLATION

Of these possessions, with one step I have occupied Bhurloka, and with My body I have occupied the entire sky and all directions. And in your presence, with My second step, I have occupied the upper planetary system.

PURPORT

According to the Vedic description of the planetary system, all the planets move from east to west. The sun, the moon and five other planets, such as Mars and Jupiter, orbit one above another. Vamanadeva, however, expanding His body and extending His steps, occupied the entire planetary system.

TEXT 32

TEXT

pratisrutam adatus te
niraye vasa isyate
visa tvam nirayam tasmad
guruna canumoditah

SYNONYMS

pratisrutam--what had been promised; adatum--who could not give; te--of you; niraye--in hell; vasah--residence; isyate--prescribed; visa--now enter; tvam--yourself; nirayam--the hellish planet; tasmad--therefore; guruna--by your spiritual master; ca--also; anumoditah--approved.

TRANSLATION

Because you have been unable to give charity according to your promise, the rule is that you should go down to live in the hellish planets. Therefore, in accordance with the order of Sukracarya, your spiritual master, now go down and live there.

PURPORT

It is said:

narayana-parah sarve
na kutasca na bibhyati
svargapavarga-narakesv
api tulyartha-darsinah

"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." (Bhag. 6.12.28) A devotee engaged in the service of Narayana is always in equilibrium. A devotee actually lives transcendently. Although he may appear to have gone to hell or heaven, he does not live in either place; rather, he always lives in Vaikuntha (sa gunan samatityaitan brahma-bhuyaya kalpate). Vamanadeva asked Bali Maharaja to go to the hellish planets, apparently just to show the entire universe how tolerant he was, and Bali Maharaja did not hesitate to carry out the order. A devotee does not live alone. Of course, everyone lives with the Supreme Personality of Godhead, but because the devotee is engaged in His service, he actually does not live in any material condition. Bhaktivinoda Thakura says, kita janma hao yatha tuya dasa. Thus he prays to take birth as an insignificant insect in the association of devotees. Because devotees are engaged in the service of the Lord, anyone who lives with them also lives in Vaikuntha.

TEXT 33

TEXT

vrtha manorathas tasya
durah svargah pataty adhah
pratisrutasyadanena
yo 'rthinam vipralambhate

SYNONYMS

vrtha--without any good result; manorathah--mental concoction; tasya--of him; durah--far away; svargah--elevation to the higher planetary system; patati--falls down; adhah--to a hellish condition of life; pratisrutasya--things promised; adanena--being unable to give; yah--anyone who; arthinam--a beggar; vipralambhate--cheats.

TRANSLATION

Far from being elevated to the heavenly planets or fulfilling one's desire, one who does not properly give a beggar what he has promised falls down to a hellish condition of life.

TEXT 34

TEXT

vipralabdho dadamiti
tvayaham cadhya-manina
tad vyalika-phalam bhunksva
nirayam katicit samah

SYNONYMS

vipralabdham--now I am cheated; dadami--I promise I shall give you; iti--thus; tvaya--by you; aham--I am; ca--also; adhya-manina--by being very proud of your opulence; tat--therefore; vyalika-phalam--as a result of cheating; bhunksva--you enjoy; nirayam--in hellish life; katicit--a few; samah--years.

TRANSLATION

Being falsely proud of your possessions, you promised to give Me land, but you could not fulfill your promise. Therefore, because your promise was false, you must live for a few years in hellish life.

PURPORT

The false prestige of thinking "I am very rich, and I possess such vast property" is another side of material life. Everything belongs to the Supreme Personality of Godhead, and no one else possesses anything. This is the real fact. Isavasyam idam samam yat kinca jagatyam jagat. Bali Maharaja was undoubtedly the most exalted devotee, whereas previously he had maintained a misunderstanding due to false prestige. By the supreme will of the Lord, he now had to go to the hellish planets, but because he went there by the order of the Supreme Personality of Godhead, he lived there more opulently than one could expect to live in the planets of heaven. A devotee always lives with the Supreme Personality of Godhead, engaging in His service, and therefore he is always transcendental to hellish or heavenly residences. Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-first Chapter, of the Srimad-Bhagavatam, entitled "Bali Maharaja Arrested by the Lord"

Chapter Twenty-two Bali Maharaja Surrenders His Life

The summary of this Twenty-second Chapter is as follows. The Supreme Personality of Godhead was pleased by the behavior of Bali Maharaja. Thus

the Lord placed him on the planet Sutala, and there, after bestowing benedictions upon him, the Lord agreed to become his doorman.

Bali Maharaja was extremely truthful. Being unable to keep his promise, he was very much afraid, for he knew that one who has deviated from truthfulness is insignificant in the eyes of society. An exalted person can suffer the consequences of hellish life, but he is very much afraid of being defamed for deviation from the truth. Bali Maharaja agreed with great pleasure to accept the punishment awarded him by the Supreme Personality of Godhead. In Bali Maharaja's dynasty there were many asuras who because of their enmity toward Visnu had achieved a destination more exalted than that of many mystic yogis. Bali Maharaja specifically remembered the determination of Prahlada Maharaja in devotional service. Considering all these points, he decided to give his head in charity as the place for Visnu's third step. Bali Maharaja also considered how great personalities give up their family relationships and material possessions to satisfy the Supreme Personality of Godhead. Indeed, they sometimes even sacrifice their lives for the satisfaction of the Lord, just to become His personal servants. Accordingly, by following in the footsteps of previous acaryas and devotees, Bali Maharaja perceived himself successful.

While Bali Maharaja, having been arrested by the ropes of Varuna, was offering prayers to the Lord, his grandfather Prahlada Maharaja appeared there and described how the Supreme Personality of Godhead had delivered Bali Maharaja by taking his possessions in a tricky way. While Prahlada Maharaja was present, Lord Brahma and Bali's wife, Vindhyavali, described the supremacy of the Supreme Lord. Since Bali Maharaja had given everything to the Lord, they prayed for his release. The Lord then described how a nondevotee's possession of wealth is a danger whereas a devotee's opulence is a benediction from the Lord. Then, being pleased with Bali Maharaja, the Supreme Lord offered His disc to protect Bali Maharaja and promised to remain with him.

TEXT 1

TEXT

sri-suka uvaca
evam vipakrto rajan
balir bhagavatasurah
bhidyamano 'py abhinnaatma
pratyahaviklavam vacah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--thus, as
aforementioned; vipakrtah--having been put into difficulty; rajan--O
King; balih--Maharaja Bali; bhagavata--by the Personality of Godhead
Vamanadeva; asurah--the King of the asuras; bhidyamanah api--although
situated in this uncomfortable position; abhinna-atma--without being
disturbed in body or mind; pratyaha--replied; aviklavam--undisturbed;
vacah--the following words.

TRANSLATION

Sukadeva Gosvami said: O King, although the Supreme Personality of Godhead was superficially seen to have acted mischievously toward Bali Maharaja, Bali Maharaja was fixed in his determination. Considering himself not to have fulfilled his promise, he spoke as follows.

TEXT 2

TEXT

sri-balir uvaca
yady uttamasloka bhavan mameritam
vaco vyalikam sura-varya manyate
karomy rtam tan na bhavet pralambhanam
padam trtiyam kuru sirsni me nijam

SYNONYMS

sri-balih uvaca--Bali Maharaja said; yadi--if; uttamasloka--O Supreme Lord; bhavan--Your good self; mama--my; iritam--promised; vacah--words; vyalikam--false; sura-varya--O greatest of all suras (demigods); manyate--You think so; karomi--I shall make it; rtam--truth; tat--that (promise); na--not; bhavet--will become; pralambhanam--cheating; padam--step; trtiyam--the third; kuru--just do it; sirsni--on the head; me--my; nijam--Your lotus feet.

TRANSLATION

Bali Maharaja said: O best Personality of Godhead, most worshipable for all the demigods, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. I cannot allow my promise to be false. Please, therefore, place Your third lotus footstep on my head.

PURPORT

Bali Maharaja could understand the pretense of Lord Vamanadeva, who had taken the side of the demigods and come before him as a beggar. Although the Lord's purpose was to cheat him, Bali Maharaja took pleasure in understanding how the Lord will cheat His devotee to glorify the devotee's position. It is said that God is good, and this is a fact. Whether He cheats or rewards, He is always good. Bali Maharaja therefore addressed Him as Uttamasloka. "Your Lordship," he said, "You are always praised with the best of selected verses. On behalf of the demigods, You disguised Yourself to cheat me, saying that You wanted only three paces of land, but later You expanded Your body to such an extent that with two footsteps You covered the entire universe. Because You were working on behalf of Your devotees, You do not regard this as cheating. Never mind. I cannot be considered a devotee. Nonetheless, because although You are the husband of the goddess of fortune You have come to me to beg, I must satisfy You to the best of my ability. So please do not think that I wanted to cheat You; I must fulfill my promise. I still have my body. When I place my body for Your satisfaction, please put Your third step on my head." Since the Lord had covered the entire universe with two steps, one might ask how Bali Maharaja's head could be sufficient for His third step? Bali Maharaja, however, thought that the possessor of wealth must be greater than the possession. Therefore although the Lord had taken all his possessions, the head of Bali Maharaja, the possessor, would provide adequate place for the Lord's third step.

TEXT 3

TEXT

bibhemi naham nirayat pada-cyuto
na pasa-bandhad vyasanad duratyayat
naivartha-krcchrad bhavato vinigrahad
asadhu-vadat bhrsam udvije yatha

SYNONYMS

bibhemi--I do fear; na--not; aham--I; nirayat--from a position in hell; pada-cyutah--nor do I fear being deprived of my position; na--nor; pasa-bandhat--from being arrested by the ropes of Varuna; vyasanat--nor from the distress; duratyayat--which was unbearable for me; na--nor; eva--certainly; artha-krcchrat--because of poverty, or scarcity of money; bhavatah--of Your Lordship; vinigrahat--from the punishment I am now suffering; asadhu-vadat--from defamation; bhrsam--very much; udvije--I become anxious; yatha--as.

TRANSLATION

I do not fear being deprived of all my possessions, living in hellish life, being arrested for poverty by the ropes of Varuna or being punished by You as much as I fear defamation.

PURPORT

Although Bali Maharaja fully surrendered to the Supreme Personality of Godhead, he could not tolerate being defamed for cheating a brahmana-brahmacari, Being quite alert in regard to his reputation, he thought deeply about how to prevent being defamed. The Lord, therefore, gave him the good counsel to prevent defamation by offering his head. A Vaisnava does not fear any punishment. Narayana-parah sarve na kutascana bibhyati (Bhag. 6.17.28).

TEXT 4

TEXT

pumsam slaghyatamam manye
dandam arhattamarpitam
yam na mata pita bhrata
suhrdas cadisanti hi

SYNONYMS

pumsam--of men; slaghya-tamam--the most exalted; manye--I consider; dandam--punishment; arhattama-arpitam--given by You, the supreme worshipable Lord; yam--which; na--neither; mata--mother; pita--father; bhrata--brother; suhrdah--friends; ca--also; adisanti--offer; hi--indeed.

TRANSLATION

Although a father, mother, brother or friend may sometimes punish one as a well-wisher, they never punish their subordinate like this. But because You are the most worshipable Lord, I regard the punishment You have given me as most exalted.

PURPORT

Punishment meted out by the Supreme Personality of Godhead is accepted by the devotee as the greatest mercy.

tat te 'nukampam susamiksamano
bhunjana evatma-krtam vipakam
hrd-vag-vapurbhir vidadhan namas te
jiveta yo mukti-pade sa daya-bhak

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances to You is certainly a bona fide candidate for liberation." (Bhag. 10.14.8) A devotee knows that so-called punishment by the Supreme Personality of Godhead is only His favor to correct His devotee and bring him to the right path. Therefore the punishment awarded by the Supreme Personality of Godhead cannot be compared to even the greatest benefit awarded by one's material father, mother, brother or friend.

TEXT 5

TEXT

tvam nunam asuranam nah
paroksah paramo guruh
yo no 'neka-madandhanam
vibhramsam caksur adisat

SYNONYMS

tvam--Your Lordship; nunam--indeed; asuranam--of the demons; nah--as we are; paroksah--indirect; paramah--the supreme; guruh--spiritual master; yah--Your Lordship; nah--of us; aneka--many; mada-andhanam--blinded by material opulences; vibhramsam--destroying our false prestige; caksuh--the eye of knowledge; adisat--gave.

TRANSLATION

Since Your Lordship is indirectly the greatest well-wisher of us demons, You act for our best welfare by posing as if our enemy. Because demons like us always aspire for a position of false prestige, by chastising us You give us the eyes by which to see the right path.

PURPORT

Bali Maharaja considered the Supreme Personality of Godhead a better friend to the demons than to the demigods. In the material world, the more one gets material possessions, the more he becomes blind to spiritual life. The demigods are devotees of the Lord for the sake of material possessions, but although the demons apparently do not have the Supreme Personality of Godhead on their side, He always acts as their well-wisher by depriving them of their positions of false prestige. By false prestige one is misguided, so the Supreme Lord takes away their position of false prestige as a special favor.

TEXTS 6-7

TEXT

yasmin vairanubandhena
vyudhena vibudhetarah
bahavo lebhire siddhim
yam u haikanta-yoginah

tenaham nigrhito 'smi
bhavata bhuri-karmana
baddhas ca varunaih pasair
nativride na ca vyathe

SYNONYMS

yasmin--unto You; vaira-anubandhena--by continuously treating as an enemy; vyudhena--firmly fixed by such intelligence; vibudha-itarah--the demons (those other than the demigods); bahavah--many of them; lebhire--achieved; siddhim--perfection; yam--which; u ha--it is well known; ekanta-yoginah--equal to the achievements of the greatly successful mystic yogis; tena--therefore; aham--I; nigrhitah asmi--although I am being punished; bhavata--by Your Lordship; bhuri-karmana--who can do many wonderful things; baddhah ca--I am arrested and bound; varunaih pasaih--by the ropes of Varuna; na ati-vride--I am not at all ashamed of this; na ca vyathe--nor am I suffering very much.

TRANSLATION

Many demons who were continuously inimical toward You finally achieved the perfection of great mystic yogis. Your Lordship can perform one work to serve many purposes, and consequently, although You have punished me in many ways, I do not feel ashamed of having been arrested by the ropes of Varuna, nor do I feel aggrieved.

PURPORT

Bali Maharaja appreciated the Lord's mercy not only upon him but upon many other demons. Because this mercy is liberally distributed, the Supreme Lord is called all-merciful. Bali Maharaja was indeed a fully surrendered devotee, but even some demons who were not at all devotees but merely enemies of the Lord attained the same exalted position achieved by many mystic yogis. Thus Bali Maharaja could understand that the Lord had some hidden purpose in punishing him. Consequently he was neither unhappy nor ashamed because of the awkward position in which he had been put by the Supreme Personality of Godhead.

TEXT 8

TEXT

pitamah me bhavadiya-sammatah
prahrada aviskrta-sadhu-vadah
bhavad-vipaksena vicitra-vaisasam
samprapitas tvam paramah sva-pitra

SYNONYMS

pitamah--grandfather; me--my; bhavadiya-sammatah--approved by the devotees of Your Lordship; prahradah--Prahlada Maharaja; aviskrta-sadhu-vadah--famous, being celebrated everywhere as a devotee; bhavat-vipaksena--simply going against You; vicitra-vaisasam--inventing

different kinds of harassments; samprapitah--suffered; tvam--You; paramah--the supreme shelter; sva-pitra--by his own father.

TRANSLATION

My grandfather Prahlada Maharaja is famous, being recognized by all Your devotees. Although harassed in many ways by his father, Hiranyakasipu, he still remained faithful, taking shelter at Your lotus feet.

PURPORT

A pure devotee like Prahlada Maharaja, although harassed circumstantially in many ways, never gives up the shelter of the Supreme Personality of Godhead to take shelter of anyone else. A pure devotee never complains against the mercy of the Supreme Personality of Godhead. A vivid example is Prahlada Maharaja. Examining the life of Prahlada Maharaja, we can see how severely he was harassed by his own father, Hiranyakasipu, yet he did not divert his attention from the Lord even to the smallest extent. Bali Maharaja, following in the footsteps of his grandfather Prahlada Maharaja, remained fixed in his devotion to the Lord, despite the Lord's having punished him.

TEXT 9

TEXT

kim atmananena jahati yo 'ntatah
kim riktha-haraih svajanakhya-dasyubhih
kim jayaya samsrti-hetu-bhutaya
martyasya gehaih kim ihayuso vyayah

SYNONYMS

kim--what is the use; atmana anena--of this body; jahati--gives up; yah--which (body); antatah--at the end of life; kim--what is the use; riktha-haraih--the plunderers of wealth; svajana-akhya-dasyubhih--they who are actually plunderers but who pass by the name of relatives; kim--what is the use; jayaya--of a wife; samsrti-hetu-bhutaya--who is the source of increasing material conditions; martyasya--of a person sure to die; gehaih--of houses, family and community; kim--what is the use; iha--in which house; ayusah--of the duration of life; vyayah--simply wasting.

TRANSLATION

What is the use of the material body, which automatically leaves its owner at the end of life? And what is the use of all one's family members, who are actually plunderers taking away money that is useful for the service of the Lord in spiritual opulence? What is the use of a wife? She is only the source of increasing material conditions. And what is the use of family, home, country and community? Attachment for them merely wastes the valuable energy of one's lifetime.

PURPORT

The Supreme Personality of Godhead, Krsna, advises, sama-dharman parityajya mam ekam saranam vraja: "Give up all other varieties of religion and just surrender unto Me." The common man does not appreciate

such a statement by the Supreme Personality of Godhead because he thinks that during his lifetime his family, society, country, body and relatives are everything. Why should one give up any one of them and take shelter of the Supreme Personality of Godhead? But from the behavior of great personalities like Prahlada Maharaja and Bali Maharaja we understand that surrendering to the Lord is the right action for an intelligent person. Prahlada Maharaja took shelter of Visnu against the will of his father. Similarly, Bali Maharaja took shelter of Vamanadeva against the will of his spiritual master, Sukracarya, and all the leading demons. People may be surprised that devotees like Prahlada Maharaja and Bali Maharaja could seek shelter of the side of the enemy, giving up the natural affinity for family, hearth and home. In this connection, Bali Maharaja explains that the body, which is the center of all material activities, is also a foreign element. Even though we want to keep the body fit and helpful to our activities, the body cannot continue eternally. Although I am the soul, which is eternal, after using the body for some time I have to accept another body (tatha dehantara-praptih), according to the laws of nature, unless I render some service with the body for advancement in devotional service. One should not use the body for any other purpose. One must know that if he uses the body for any other purpose he is simply wasting time, for as soon as the time is ripe, the soul will automatically leave the body.

We are very interested in society, friendship and love, but what are they? Those in the garb of friends and relatives merely plunder the hard-earned money of the bewildered soul. Everyone is affectionate toward his wife and is attached to her, but what is this wife? The wife is called stri, which means, "one who expands the material condition." If a person lives without a wife, his material conditions are less extensive. As soon as one marries and is connected with a wife, his material necessities increase.

pumsah striya mithuni-bhavam etam
 tayor mitho hrdaya-granthim ahuh
 ato grha-ksetra-sutapta-vittair
 janasya moho 'yam aham mameti

"The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of 'I and mine.' " (Bhag. 5.5.8) Human life is meant for self-realization, not for increasing unwanted things. Actually, a wife increases unwanted things. One's lifetime, one's home and everything one has, if not properly used in the service of the Lord, are all sources of material conditions of perpetual suffering under the threefold miseries (adhyatmika, adhibhautika and adhidaivika). Unfortunately, there is no institution in human society for education on this subject. People are kept in darkness about the goal of life, and thus there is a continuous struggle for existence. We speak of "survival of the fittest," but no one survives, for no one is free under material conditions.

TEXT 10

TEXT

ittham sa niscitya pitamaho mahan
 agadha-bodho bhavatah pada-padmam

dhruvam prapede hy akutobhayam janad
bhitah svapaksa-ksapanasya sattama

SYNONYMS

ittham--because of this (as stated above); sah--he, Prahlada Maharaja; niscitya--definitely deciding on this point; pitamahah--my grandfather; mahan--the great devotee; agadha-bodhah--my grandfather, who received unlimited knowledge because of his devotional service; bhavatah--of Your Lordship; pada-padmam--the lotus feet; dhruvam--the infallible, eternal shelter; prapede--surrendered; hi--indeed; akutah-bhayam--completely free of fear; janat--from ordinary common people; bhitah--being afraid; svapaksa-ksapanasya--of Your Lordship, who kill the demons on our own side; sat-tama--O best of the best.

TRANSLATION

My grandfather, the best of all men, who achieved unlimited knowledge and was worshipable for everyone, was afraid of the common men in this world. Being fully convinced of the substantiality afforded by shelter at Your lotus feet, He took shelter of Your lotus feet, against the will of his father and demoniac friends, who were killed by Your own self.

TEXT 11

TEXT

athaham apy atma-ripos tavantikam
daivena nitah prasabham tyajita-srih
idam krtantantika-varti jivitam
yayadhruvam stabdha-matir na budhyate

SYNONYMS

atha--therefore; aham--I; api--also; atma-ripoh--who are the traditional enemy of the family; tava--of Your good self; antikam--the shelter; daivena--by providence; nitah--brought in; prasabham--by force; tyajita--bereft of; srih--all opulence; idam--this philosophy of life; krta-anta-antika-varti--always given the facility for death; jivitam--the duration of life; yaya--by such material opulence; adhruvam--as temporary; stabdha-matih--such an unintelligent person; na budhyate--cannot understand.

TRANSLATION

Only by providence have I been forcibly brought under Your lotus feet and deprived of all my opulence. Because of the illusion created by temporary opulence, people in general, who live under material conditions, facing accidental death at every moment, do not understand that this life is temporary. Only by providence have I been saved from that condition.

PURPORT

Bali Maharaja appreciated the actions of the Supreme Personality of Godhead, although all the members of the demoniac families except Prahlada Maharaja and Bali Maharaja considered Visnu their eternal traditional enemy. As described by Bali Maharaja, Lord Visnu was actually

not the enemy of the family but the best friend of the family. The principle of this friendship has already been stated. Yasyaham anugrhnami harisye tad-dhanam sanaih: the Lord bestows special favor upon His devotee by taking away all his material opulences. Bali Maharaja appreciated this behavior by the Lord. Therefore he said, daivena nitah prasabham tyajita-srih: "It is to bring me to the right platform of eternal life that You have put me into these circumstances."

Actually, everyone should fear the so-called society, friendship and love for which he works so hard all day and night. As indicated by Bali Maharaja by the words janad bhithah, every devotee in Krsna consciousness should always be afraid of the common man engaged in pursuing material prosperity. Such a person is described as pramatta, a madman chasing the will-o'-the-wisp. Such men do not know that after a hard struggle for life one must change his body, with no certainty of what kind of body he will receive next. Those who are completely established in Krsna conscious philosophy and who therefore understand the aim of life will never take to the activities of the materialistic dog race. But if a sincere devotee somehow does fall down, the Lord corrects him and saves him from gliding down to the darkest region of hellish life.

adanta-gobhir visatam tamisram
punah punas carvita-carvananam

(Bhag. 7.5.30)

The materialistic way of life is nothing but the repeated chewing of that which has already been chewed. Although there is no profit in such a life, people are enamored of it because of uncontrolled senses. Nunam pramattah kurute vikarma. Because of uncontrolled senses, people fully engage in sinful activities by which they get a body full of suffering. Bali Maharaja appreciated how the Lord had saved him from such a bewildered life of ignorance. He therefore said that his intelligence had been stunned. Stabdha-matir na budhyate. He could not understand how the Supreme Personality of Godhead favors His devotees by forcibly stopping their materialistic activities.

TEXT 12

TEXT

sri-suka uvaca
tasyettham bhasamanasya
pahrado bhagavat-priyah
ajagama kuru-srestha
raka-patir ivotthitah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; tasya--Bali Maharaja; ittham--in this way; bhasamanasya--while describing his fortunate position; pahradah--Maharaja Prahlada, his grandfather; bhagavat-priyah--the most favored devotee of the Supreme Personality of Godhead; ajagama--appeared there; kuru-srestha--O best of the Kurus, Maharaja Pariksit; raka-patih--the moon; iva--like; utthitah--having risen.

TRANSLATION

Sukadeva Gosvami said: O best of the Kurus, while Bali Maharaja was describing his fortunate position in this way, the most dear devotee of the Lord, Prahlada Maharaja, appeared there, like the moon rising in the nighttime.

TEXT 13

TEXT

tam indra-senah sva-pitamaham sriya
virajamanam nalinayateksanam
pramsum pisangambaram anjana-tvisam
pralamba-bahum subhagarsabham aiksata

SYNONYMS

tam--that Prahlada Maharaja; indra-senah--Bali Maharaja, who now possessed all the military force of Indra; sva-pitamaham--unto his grandfather; sriya--present with all beautiful features; virajamanam--standing there; nalina-ayata-iksanam--with eyes as broad as the petals of a lotus; pramsum--a very beautiful body; pisangambaram--dressed in yellow garments; anjana-tvisam--with his body resembling black ointment for the eyes; pralamba-bahum--very long arms; subhaga-rsabham--the best of all auspicious persons; aiksata--he saw.

TRANSLATION

Then Bali Maharaja saw his grandfather Prahlada Maharaja, the most fortunate personality, whose dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone.

TEXT 14

TEXT

tasmai balir varuna-pasa-yantritah
samarhanam nopajahara purvavat
nanama murdhnasru-vilola-locanah
sa-vrida-nicina-mukho babhuva ha

SYNONYMS

tasmai--unto Prahlada Maharaja; balih--Bali Maharaja; varuna-pasa-yantritah--being bound by the ropes of Varuna; samarhanam--befitting respect; na--not; upajahara--offered; purva-vat--like before; nanama--he offered obeisances; murdhna--with the head; asru-vilola-locanah--eyes inundated with tears; sa-vrida--with shyness; nicina--downward; mukhah--face; babhuva ha--he so became.

TRANSLATION

Being bound by the ropes of Varuna, Bali Maharaja could not offer befitting respect to Prahlada Maharaja as he had before. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame.

PURPORT

Since Bali Maharaja had been arrested by Lord Vamanadeva, he was certainly to be considered an offender. Bali Maharaja seriously felt that he was an offender to the Supreme Personality of Godhead. Certainly Prahlada Maharaja would not like this. Therefore Bali Maharaja was ashamed and hung his head.

TEXT 15

TEXT

sa tatra hasinam udiksyā sat-patim
harim sunandady-anugair upasitam
upetya bhūmau sirasa maha-mana
nanama murdhna pulakasru-viklavah

SYNONYMS

sah--Prahlada Maharaja; tatra--there; ha asinam--seated; udiksyā--after seeing; sat-patim--the Supreme Personality of Godhead, master of the liberated souls; harim--Lord Hari; sunanda-adi-anugaih--by His followers, like Sunanda; upasitam--being worshiped; upetya--reaching nearby; bhūmau--on the ground; sirasa--with his head (bowed down); maha-manah--the great devotee; nanama--offered obeisances; murdhna--with his head; pulaka-asru-viklavah--agitated by tears of jubilation.

TRANSLATION

When the great personality Prahlada Maharaja saw that the Supreme Lord was sitting there, surrounded and worshiped by His intimate associates like Sunanda, he was overwhelmed with tears of jubilation. Approaching the Lord and falling to the ground, he offered obeisances to the Lord with his head.

TEXT 16

TEXT

sri-prahrada uvaca
tvayaiva dattam padam aindram urjitam
hrtam tad evadya tathaiva sobhanam
manye mahan asya krto hy anugraho
vibhramsito yac chriya atma-mohanat

SYNONYMS

sri-prahradah uvaca--Prahlada Maharaja said; tvaya--by Your Lordship; eva--indeed; dattam--which had been given; padam--this position; aindram--of the King of heaven; urjitam--very, very great; hrtam--has been taken away; tat--that; eva--indeed; adya--today; tatha--as; eva--indeed; sobhanam--beautiful; manye--I consider; mahan--very great; asya--of him (Bali Maharaja); krtah--has been done by You; hi--indeed; anugraha--mercy; vibhramsitah--being bereft of; yat--because; sriyah--from that opulence; atma-mohanat--which was covering the process of self-realization.

TRANSLATION

Prahlada Maharaja said: My Lord, it is Your Lordship who gave this Bali the very great opulence of the post of heavenly king, and now, today, it is You who have taken it all away. I think You have acted with equal beauty in both ways. Because his exalted position as King of heaven was putting him in the darkness of ignorance, You have done him a very merciful favor by taking away all his opulence.

PURPORT

As it is said, yasyaham anugrhnami harisye tad-dhanam sanaih (Bhag. 10.88.8). It is by the mercy of the Lord that one gets all material opulence, but if such material opulence causes one to become puffed up and forget the process of self-realization, the Lord certainly takes all the opulence away. The Lord bestows mercy upon His devotee by helping him find out his constitutional position. For that purpose, the Lord is always ready to help the devotee in every way. But material opulence is sometimes dangerous because it diverts one's attention to false prestige by giving one the impression that he is the owner and master of everything he surveys, although actually this is not the fact. To protect the devotee from such a misunderstanding, the Lord, showing special mercy, sometimes takes away his material possessions. Yasyaham anugrhnami harisye tad-dhanam sanaih.

TEXT 17

TEXT

yaya hi vidvan api muhyate yatas
tat ko vicaste gatim atmano yatha
tasmai namas te jagad-isvaraya vai
narayanayakhila-loka-saksine

SYNONYMS

yaya--by which material opulence; hi--indeed; vidvan api--even a person fortunately advanced in education; muhyate--becomes bewildered; yatah--self-controlled; tat--that; kah--who; vicaste--can search for; gatim--the progress; atmanah--of the self; yatha--properly; tasmai--unto Him; namah--I offer my respectful obeisances; te--unto You; jagat-isvaraya--unto the Lord of the universe; vai--indeed; narayanaya--unto His Lordship Narayana; akhila-loka-saksine--who are the witness of all creation.

TRANSLATION

Material opulence is so bewildering that it makes even a learned, self-controlled man forget to search for the goal of self-realization. But the Supreme Personality of Godhead, Narayana, the Lord of the universe, can see everything by His will. Therefore I offer my respectful obeisances unto Him.

PURPORT

The words ko vicaste gatim atmano yatha indicate that when one is puffed up by the false prestige of possessing material opulence, he certainly neglects the goal of self-realization. This is the position of the modern world. Because of so-called scientific improvements in

material opulence, people have entirely given up the path of self-realization. Practically no one is interested in God, one's relationship with God or how one should act. Modern men have altogether forgotten such questions because they are mad for material possessions. If this kind of civilization continues, the time will soon come when the Supreme Personality of Godhead will take away all the material opulences. Then people will come to their senses.

TEXT 18

TEXT

sri-suka uvaca
tasyanusrnvato rajan
prahradasya krtanjaleh
hiranyagarbho bhagavan
uvaca madhusudanam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; tasya--of Prahlada Maharaja; anusrnvatah--so that he could hear; rajan--O King Pariksit; prahradasya--of Prahlada Maharaja; krta-anjaleh--who was standing with folded hands; hiranyagarbhah--Lord Brahma; bhagavan--the most powerful; uvaca--said; madhusudanam--unto Madhusudana, the Personality of Godhead.

TRANSLATION

Sukadeva Gosvami continued: O King Pariksit, Lord Brahma then began to speak to the Supreme Personality of Godhead, within the hearing of Prahlada Maharaja, who stood nearby with folded hands.

TEXT 19

TEXT

baddham viksyas patim sadhvi
tat-patni bhaya-vihvala
pranjalih pranatopendram
babhase 'van-mukhi nrpa

SYNONYMS

baddham--arrested; viksyas--seeing; patim--her husband; sadhvi--the chaste woman; tat-patni--Bali Maharaja's wife; bhaya-vihvala--being very disturbed by fear; pranjalih--with folded hands; pranata--having offered obeisances; upendram--unto Vamanadeva; babhase--addressed; avak-mukhi--with face downward; nrpa--O Maharaja Pariksit.

TRANSLATION

But Bali Maharaja's chaste wife, afraid and aggrieved at seeing her husband arrested, immediately offered obeisances to Lord Vamanadeva [Upendra]. She folded her hands and spoke as follows.

PURPORT

Although Lord Brahma was speaking, he had to stop for a while because Bali Maharaja's wife, Vindhyavali, who was very agitated and afraid, wanted to say something.

TEXT 20

TEXT

sri-vindhyavalir uvaca
kridartham atmana idam tri-jagat krtam te
svamyam tu tatra kudhiyo 'para isa kuryuh
kartuh prabhos tava kim asyata avahanti
tyakta-hriyas tvad-avaropita-kartr-vadah

SYNONYMS

sri-vindhyavalih uvaca--Vindhyavali, the wife of Bali Maharaja, said; krida-artham--for the sake of pastimes; atmanah--of Yourself; idam--this; tri-jagat--the three worlds (this universe); krtam--was created; te--by You; svamyam--proprietorship; tu--but; tatra--thereon; kudhiyah--foolish rascals; apare--others; isa--O my Lord; kuryuh--have established; kartuh--for the supreme creator; prabhoh--for the supreme maintainer; tava--for Your good self; kim--what; asyatah--for the supreme annihilator; avahanti--they can offer; tyakta-hriyah--shameless, without intelligence; tvat--by You; avaropita--falsely imposed because of a poor fund of knowledge; kartr-vadah--the proprietorship of such foolish agnostics.

TRANSLATION

Srimati Vindhyavali said: O my Lord, You have created the entire universe for the enjoyment of Your personal pastimes, but foolish, unintelligent men have claimed proprietorship for material enjoyment. Certainly they are shameless agnostics. Falsely claiming proprietorship, they think they can give charity and enjoy. In such a condition, what good can they do for You, who are the independent creator, maintainer and annihilator of this universe?

PURPORT

Bali Maharaja's wife, who was most intelligent, supported the arrest of her husband and accused him of having no intelligence because he had claimed proprietorship of the property of the Lord. Such a claim is a sign of demoniac life. Although the demigods, who are officials appointed by the Lord for management, are attached to materialistic enjoyment, they never claim to be proprietors of the universe, for they know that the actual proprietor of everything is the Supreme Personality of Godhead. This is the qualification of the demigods. But the demons, instead of accepting the exclusive proprietorship of the Supreme Personality of Godhead, claim the property of the universe for themselves through demarcations of nationalism. "This part is mine, and that part is yours," they say. "This part I can give in charity, and this part I can keep for my enjoyment." These are all demoniac conceptions. This is described in Bhagavad-gita (16.13): idam adya maya labdham imam prapsye manoratham. "Thus far I have acquired so much money and land. Now I have to add more and more. In this way I shall be the greatest proprietor of everything. Who can compete with me?" These are all demoniac conceptions.

Bali Maharaja's wife accused Bali Maharaja by saying that although the Supreme Personality of Godhead had arrested him, showing him

extraordinary mercy, and although Bali Maharaja was offering his body to the Supreme Lord for the Lord's third step, he was still in the darkness of ignorance. Actually the body did not belong to him, but because of his long-standing demoniac mentality he could not understand this. He thought that since he had been defamed for his inability to fulfill his promise of charity, and since the body belonged to him, he would free himself from defamation by offering his body. Actually, however, the body does not belong to anyone but the Supreme Personality of Godhead, by whom the body is given. As stated in Bhagavad-gita (18.61):

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

The Lord is situated in the core of everyone's heart, and, according to the material desires of the living entity, the Lord offers a particular type of machine--the body--through the agency of the material energy. The body actually does not belong to the living entity; it belongs to the Supreme Personality of Godhead. Under the circumstances, how could Bali Maharaja claim that the body belonged to him?

Thus Vindhyavali, Bali Maharaja's intelligent wife, prayed that her husband be released, by the Lord's causeless mercy. Otherwise, Bali Maharaja was nothing but a shameless demon, specifically described as tyakta-hriyas tvad-avaropita-kartr-vadah, a foolish person claiming proprietorship over the property of the Supreme Person. In the present age, Kali-yuga, the number of such shameless men, who are agnostics disbelieving in the existence of God, has increased. Trying to defy the authority of the Supreme Personality of Godhead, so-called scientists, philosophers and politicians manufacture plans and schemes for the destruction of the world. They cannot do anything good for the world, and unfortunately, because of Kali-yuga, they have plunged the affairs of the world into mismanagement. Thus there is a great need for the Krsna consciousness movement for the benefit of innocent people who are being carried away by propaganda of such demons. If the present status quo is allowed to continue, people will certainly suffer more and more under the leadership of these demoniac agnostics.

TEXT 21

TEXT

sri-brahmovaca
bhuta-bhavana bhutesa
deva-deva jaganmaya
muncaenam hrta-sarvasvam
nayam arhati nigraham

SYNONYMS

sri-brahma uvaca--Lord Brahma said; bhuta-bhavana--O Supreme Being, well-wisher of everyone, who can cause one to flourish; bhuta-isa--O master of everyone; deva-deva--O worshipable Deity of the demigods; jagat-maya--O all-pervading one; munca--please release; enam--this poor Bali Maharaja; hrta-sarvasvam--now bereft of everything; na--not; ayam--such a poor man; arhati--deserves; nigraham--punishment.

TRANSLATION

Lord Brahma said: O well-wisher and master of all living entities, O worshipable Deity of all the demigods, O all-pervading Personality of Godhead, now this man has been sufficiently punished, for You have taken everything. Now You can release him. He does not deserve to be punished more.

PURPORT

When Lord Brahma saw that Prahlada Maharaja and Vindhyavali had already approached the Lord to ask mercy for Bali Maharaja, he joined them and recommended Bali Maharaja's release on the grounds of worldly calculations.

TEXT 22

TEXT

krtsna te 'nena datta bhur
lokah karmarjitas ca ye
niveditam ca sarvasvam
atmaviklavaya dhiya

SYNONYMS

krtsnah--all; te--unto You; anena--by Bali Maharaja; dattah--have been given or returned; bhuh lokah--all land and all planets; karma-arjitah ca--whatever he achieved by his pious activities; ye--all of which; niveditam ca--have been offered to You; sarvasvam--everything he possessed; atma--even his body; aviklavaya--without hesitation; dhiya--by such intelligence.

TRANSLATION

Bali Maharaja had already offered everything to Your Lordship. Without hesitation, he has offered his land, the planets and whatever else he earned by his pious activities, including even his own body.

TEXT 23

TEXT

yat-padayor asatha-dhih salilam pradaya
durvankurair api vidhaya satim saparyam
apy uttamam gatim asau bhajate tri-lokim
dasvan aviklava-manah katham artim rcchet

SYNONYMS

yat-padayoh--at the lotus feet of Your Lordship; asatha-dhih--a great-minded person who is without duplicity; salilam--water; pradaya--offering; durva--with fully grown grass; ankuraih--and with buds of flowers; api--although; vidhaya--offering; satim--most exalted; saparyam--with worship; api--although; uttamam--the most highly elevated; gatim--destination; asau--such a worshiper; bhajate--deserves; tri-lokim--the three worlds; dasvan--giving to You; aviklava-manah--without mental duplicity; katham--how; artim--the distressed condition of being arrested; rcchet--he deserves.

TRANSLATION

By offering even water, newly grown grass, or flower buds at Your lotus feet, those who maintain no mental duplicity can achieve the most exalted position within the spiritual world. This Bali Maharaja, without duplicity, has now offered everything in the three worlds. How then can he deserve to suffer from arrest?

PURPORT

In Bhagavad-gita (9.26) it is stated:

patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah

The Supreme Personality of Godhead is so kind that if an unsophisticated person, with devotion and without duplicity, offers at the lotus feet of the Lord a little water, a flower, a fruit or a leaf, the Lord accepts it. Then the devotee is promoted to Vaikuntha, the spiritual world. Brahma drew the Lord's attention to this subject and requested that He release Bali Maharaja, who was suffering, being bound by the ropes of Varuna, and who had already given everything, including the three worlds and whatever he possessed.

TEXT 24

TEXT

sri-bhagavan uvaca
brahman yam anugrhnami
tad-viso vidhunomy aham
yan-madah purusah stabdho
lokam mam cavamanyate

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; brahman--O Lord Brahma; yam--unto anyone to whom; anugrhnami--I show My mercy; tat--his; visah--material opulence or riches; vidhunomi--take away; aham--I; yat-madah--having false prestige due to this money; purusah--such a person; stabdhah--being dull-minded; lokam--the three worlds; mam ca--unto Me also; avamanyate--derides.

TRANSLATION

The Supreme Personality of Godhead said: My dear Lord Brahma, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions.

PURPORT

A civilization that has become godless because of material advancement in opulence is extremely dangerous. Because of great opulence, a

materialist becomes so proud that he has no regard for anyone and even refuses to accept the authority of the Supreme Personality of Godhead. The result of such a mentality is certainly very dangerous. To show special favor, the Lord sometimes makes an example of someone like Bali Maharaja, who was now bereft of all his possessions.

TEXT 25

TEXT

yada kadacij jivatma
samsaran nija-karmabhih
nana-yonisv aniso 'yam
paurusim gatim avrajat

SYNONYMS

yada--when; kadacit--sometimes; jiva-atma--the living entity; samsaran--rotating in the cycle of birth and death; nija-karmabhih--because of his own fruitive activities; nana-yonisu--in different species of life; anisah--not independent (completely under the control of material nature); ayam--this living entity; paursim gatim--the situation of being human; avrajat--wants to obtain.

TRANSLATION

While rotating in the cycle of birth and death again and again in different species because of his own fruitive activities, the dependent living entity, by good fortune, may happen to become a human being. This human birth is very rarely obtained.

PURPORT

The Supreme Personality of Godhead is fully independent. Thus it is not always a fact that a living being's loss of all opulence is a sign of the Supreme Lord's mercy upon him. The Lord can act any way He likes. He may take away one's opulence, or He may not. There are varieties of forms of life, and the Lord treats them according to the circumstances, as He chooses. Generally it is to be understood that the human form of life is one of great responsibility.

purusah prakrti-stho hi
bhunkte prakrtijan gunan
karanam guna-sango 'sya
sad-asad-yoni-janmasu

"The living entity in material nature follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22) After thus rotating through many, many forms of life in the cycle of birth and death, the living being gets a chance for a human form. Therefore every human being, especially one belonging to a civilized nation or culture, must be extremely responsible in his activities. He should not risk degradation in the next life. Because the body will change (tatha dehantara-praptir), we should be extremely careful. To see to the proper use of life is the purpose of Krsna consciousness. The foolish living entity declares freedom from all control, but factually he is not free; he is fully under the control of

material nature. He must therefore be most careful and responsible in the activities of his life.

TEXT 26

TEXT

janma-karma-vayo-rupa-
vidyaisvarya-dhanadibhih
yady asya na bhavet stambhas
tatrayam mad-anugraha

SYNONYMS

janma--by birth in an aristocratic family; karma--by wonderful activities, pious activities; vayah--by age, especially youth, when one is capable of doing many things; rupa--by personal beauty, which attracts everyone; vidya--by education; aisvarya--by opulence; dhana--by wealth; adibhih--by other opulences also; yadi--if; asya--of the possessor; na--not; bhavet--there is; stambhah--pride; tatra--in such a condition; ayam--a person; mat-anugraha--should be considered to have received My special mercy.

TRANSLATION

If a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead.

PURPORT

When in spite of possessing all these opulences a person is not proud, this means that he is fully aware that all his opulences are due to the mercy of the Supreme Personality of Godhead. He therefore engages all his possessions in the service of the Lord. A devotee knows very well that everything, even his body, belongs to the Supreme Lord. If one lives perfectly in such Krsna consciousness, it is to be understood that he is especially favored by the Supreme Personality of Godhead. The conclusion is that one's being deprived of his wealth is not to be considered the special mercy of the Lord. If one continues in his opulent position but does not become unnecessarily proud, falsely thinking that he is the proprietor of everything, this is the Lord's special mercy.

TEXT 27

TEXT

mana-stambha-nimittanam
janmadinam samantatah
sarva-sreyah-pratipanam
hanta muhyen na mat-parah

SYNONYMS

mana--of false prestige; stambha--because of this impudence;
nimittanam--which are the causes; janma-adinam--such as birth in a high

family; samantatah--taken together; sarva-sreyah--for the supreme benefit of life; pratipanam--which are impediments; hanta--also; muhyet--becomes bewildered; na--not; mat-parah--My pure devotee.

TRANSLATION

Although aristocratic birth and other such opulences are impediments to advancement in devotional service because they are causes of false prestige and pride, these opulences never disturb a pure devotee of the Supreme Personality of Godhead.

PURPORT

Devotees like Dhruva Maharaja, who was given unlimited material opulence, have the special mercy of the Supreme Personality of Godhead. Once Kuvera wanted to give Dhruva Maharaja a benediction, but although Dhruva Maharaja could have asked him for any amount of material opulence, he instead begged Kuvera that he might continue his devotional service to the Supreme Personality of Godhead. When a devotee is fixed in his devotional service, there is no need for the Lord to deprive him of his material opulences. The Supreme Personality of Godhead never takes away material opulences achieved because of devotional service, although He sometimes takes away opulences achieved by pious activities. He does this to make a devotee prideless or put him in a better position in devotional service. If a special devotee is meant for preaching but does not give up his family life or material opulences to take to the service of the Lord, the Lord surely takes away his material opulences and establishes him in devotional service. Thus the pure devotee becomes fully engaged in propagating Krsna consciousness.

TEXT 28

TEXT

esa danava-daityanam
agranih kirti-varadhanah
ajaisid ajayam mayam
sidann api na muhyati

SYNONYMS

esah--this Bali Maharaja; danava-daityanam--among the demons and unbelievers; agranih--the foremost devotee; kirti-varadhanah--the most famous; ajaisit--has already surpassed; ajayam--the insurmountable; mayam--material energy; sidan--being bereft (of all material opulences); api--although; na--not; muhyati--is bewildered.

TRANSLATION

Bali Maharaja has become the most famous among the demons and nonbelievers, for in spite of being bereft of all material opulences, he is fixed in his devotional service.

PURPORT

In this verse, the words sidann api na muhyati are very important. A devotee is sometimes put into adversity while executing devotional service. In adversity, everyone laments and becomes aggrieved, but by the

grace of the Supreme Personality of Godhead, a devotee, even in the worst condition, can understand that he is going through a severe examination by the Personality of Godhead. Bali Maharaja passed all such examinations, as explained in the following verses.

TEXTS 29-30

TEXT

ksina-rikthas cyutah sthanat
ksipto baddhas ca satrubhiih
jnatibhis ca parityakto
yatanam anuyapitah

guruna bhartsitah sapto
jahau satyam na suvratah
chalair ukto maya dharmo
nayam tyajati satya-vak

SYNONYMS

ksina-rikthah--although bereft of all riches; cyutah--fallen; sthanat--from his superior position; ksiptah--forcefully thrown away; baddhah ca--and forcefully bound; satrubhiih--by his enemies; jnatibhis ca--and by his family members or relatives; parityaktah--deserted; yatanam--all kinds of suffering; anuyapitah--unusually severely suffered; guruna--by his spiritual master; bhartsitah--rebuked; saptah--and cursed; jahau--gave up; satyam--truthfulness; na--not; su-vratah--being fixed in his vow; chalah--pretentiously; uktah--spoken; maya--by Me; dharmah--the religious principles; na--not; ayam--this Bali Maharaja; tyajati--does give up; satya-vak--being true to his word.

TRANSLATION

Although bereft of his riches, fallen from his original position, defeated and arrested by his enemies, rebuked and deserted by his relatives and friends, although suffering the pain of being bound and although rebuked and cursed by his spiritual master, Bali Maharaja, being fixed in his vow, did not give up his truthfulness. It was certainly with pretension that I spoke about religious principles, but he did not give up religious principles, for he is true to his word.

PURPORT

Bali Maharaja passed the severe test put before him by the Supreme Personality of Godhead. This is further proof of the Lord's mercy toward His devotee. The Supreme Personality of Godhead sometimes puts a devotee to severe tests that are almost unbearable. One could hardly even live under the conditions forced upon Bali Maharaja. That Bali Maharaja endured all these severe tests and austerities is the mercy of the Supreme Lord. The Lord certainly appreciates the devotee's forbearance, and it is recorded for the future glorification of the devotee. This was not an ordinary test. As described in this verse, hardly anyone could survive such a test, but for the future glorification of Bali Maharaja, one of the mahajanas, the Supreme Personality of Godhead not only tested him but also gave him the strength to tolerate such adversity. The Lord is so kind to His devotee that when severely testing him the Lord gives

him the necessary strength to be tolerant and continue to remain a glorious devotee.

TEXT 31

TEXT

esa me prapitah sthanam
dusprapam amarair api
savarner antarasyayam
bhavitendro mad-asrayah

SYNONYMS

esah--Bali Maharaja; me--by Me; prapitah--has achieved; sthanam--a place; dusprapam--extremely difficult to obtain; amaraih api--even by the demigods; savarneh antarasya--during the period of the Manu known as Savarni; ayam--this Bali Maharaja; bhavita--will become; indrah--the lord of the heavenly planet; mat-asrayah--completely under My protection.

TRANSLATION

The Lord continued: Because of his great tolerance, I have given him a place not obtainable even by the demigods. He will become King of the heavenly planets during the period of the Manu known as Savarni.

PURPORT

This is the mercy of the Supreme Personality of Godhead. Even if the Lord takes away a devotee's material opulences, the Lord immediately offers him a position of which the demigods cannot even dream. There are many examples of this in the history of devotional service. One of them is the opulence of Sudama Vipra. Sudama Vipra suffered severe material scarcity, but he was not disturbed and did not deviate from devotional service. Thus he was ultimately given an exalted position by the mercy of Lord Krsna. Here the word mad-asrayah is very significant. Because the Lord wanted to give Bali Maharaja the exalted position of Indra, the demigods might naturally have been envious of him and might have fought to disturb his position. But the Supreme Personality of Godhead assured Bali Maharaja that he would always remain under the Lord's protection (mad-asrayah).

TEXT 32

TEXT

tavat sutalam adhyastam
visvakarma-vinirmitam
yad adhayo vyadhayas ca
klamas tandra parabhavah
nopasarga nivasatam
sambhavanti mameksaya

SYNONYMS

tavat--as long as you are not in the post of Lord Indra; sutalam--in the planet known as Sutala; adhyastam--go live there and occupy the place; visvakarma-vinirmitam--which is especially created by Visvakarma;

yat--wherein; adhayah--miseries pertaining to the mind; vyadhayah--
miseries pertaining to the body; ca--also; klamah--fatigue; tandra--
dizziness or laziness; parabhavah--becoming defeated; na--not; upasargah--
symptoms of other disturbances; nivasatam--of those who live there;
sambhavanti--become possible; mama--of Me; iksaya--by the special
vigilance.

TRANSLATION

Until Bali Maharaja achieves the position of King of heaven, he shall live on the planet Sutala, which was made by Visvakarma according to My order. Because it is especially protected by Me, it is free from mental and bodily miseries, fatigue, dizziness, defeat and all other disturbances. Bali Maharaja, you may now go live there peacefully.

PURPORT

Visvakarma is the engineer or architect for the palatial buildings in the heavenly planets. Therefore, since he was engaged to construct the residential quarters of Bali Maharaja, the buildings and palaces on the planet Sutala must at least equal those on the heavenly planets. A further advantage of this place designed for Bali Maharaja was that he would not be disturbed by any outward calamity. Moreover, he would not be disturbed by mental or bodily miseries. These are all extraordinary features of the planet Sutala, where Bali Maharaja would live.

In the Vedic literatures we find descriptions of many different planets where there are many, many palaces, hundreds and thousands of times better than those of which we have experience on this planet earth. When we speak of palaces, this naturally includes the idea of great cities and towns. Unfortunately, when modern scientists try to explore other planets they see nothing but rocks and sand. Of course, they may go on their frivolous excursions, but the students of the Vedic literature will never believe them or give them any credit for exploring other planets.

TEXT 33

TEXT

indrasena maharaja
yahi bho bhadram astu te
sutalam svargibhih prarthyam
jnatibhih parivaritah

SYNONYMS

indrasena--O Maharaja Bali; maharaja--O King; yahi--better go; bhoh--O King; bhadram--all auspiciousness; astu--let there be; te--unto you; sutalam--in the planet known as Sutala; svargibhih--by the demigods; prarthyam--desirable; jnatibhih--by your family members; parivaritah--surrounded.

TRANSLATION

O Bali Maharaja [Indrasena], now you may go to the planet Sutala, which is desired even by the demigods. Live there peacefully, surrounded by your friends and relatives. All good fortune unto you.

PURPORT

Bali Maharaja was transferred from the heavenly planet to the planet Sutala, which is hundreds of times better than heaven, as indicated by the words svargibhih prarthyam. When the Supreme Personality of Godhead deprives His devotee of material opulences, this does not mean that the Lord puts him into poverty; rather, the Lord promotes him to a higher position. The Supreme Personality of Godhead did not ask Bali Maharaja to separate from his family; instead, the Lord allowed him to stay with his family members (jnatibhih parivaritah).

TEXT 34

TEXT

na tvam abhibhavisyanti
lokesah kim utapare
tvac-chasanatigan daityams
cakram me sudayisyati

SYNONYMS

na--not; tvam--unto you; abhibhavisyanti--will be able to conquer; loka-isah--the predominating deities of the various planets; kim uta apare--what to speak of ordinary people; tvat-sasana-atigan--who transgress your rulings; daityan--such demons; cakram--disc; me--My; sudayisyati--will kill.

TRANSLATION

On the planet Sutala, not even the predominating deities of other planets, what to speak of ordinary people, will be able to conquer you. As far as the demons are concerned, if they transgress your rule, My disc will kill them.

TEXT 35

TEXT

raksisyē sarvato 'ham tvam
sanugam saparicchadam
sada sannihitam vira
tatra mam draksyate bhavan

SYNONYMS

raksisyē--shall protect; sarvatah--in all respects; aham--I; tvam--you; sa-anugam--with your associates; sa-paricchadam--with your paraphernalia; sada--always; sannihitam--situated nearby; vira--O great hero; tatra--there, in your place; mam--Me; draksyate--will be able to see; bhavan--you.

TRANSLATION

O great hero, I shall always be with you and give you protection in all respects along with your associates and paraphernalia. Moreover, you will always be able to see Me there.

TEXT 36

TEXT

tatra danava-daityanam
sangat te bhava asurah
drstva mad-anubhavam vai
sadyah kuntho vinanksyati

SYNONYMS

tatra--in that place; danava-daityanam--of the demons and the Danavas; sangat--because of the association; te--your; bhavah--mentality; asurah--demoniac; drstva--by observing; mat-anubhavam--My superexcellent power; vai--indeed; sadyah--immediately; kunthah--anxiety; vinanksyati--will be destroyed.

TRANSLATION

Because there you will see My supreme prowess, your materialistic ideas and anxieties that have arisen from your association with the demons and Danavas will immediately be vanquished.

PURPORT

The Lord assured Bali Maharaja of all protection, and finally the Lord assured him of protection from the effects of bad association with the demons. Bali Maharaja certainly became an exalted devotee, but he was somewhat anxious because his association was not purely devotional. The Supreme Personality of Godhead therefore assured him that his demoniac mentality would be annihilated. In other words, by the association of devotees, the demoniac mentality is vanquished.

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah

(Bhag. 3.25.25)

When a demon associates with devotees engaged in glorifying the Supreme Personality of Godhead, he gradually becomes a pure devotee. Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-second Chapter, of the Srimad-Bhagavatam, entitled "Bali Maharaja Surrenders His Life."

Chapter Twenty-three
The Demigods Regain the Heavenly Planets

This chapter describes how Bali Maharaja, along with his grandfather Prahlada Maharaja, entered the planet Sutala and how the Supreme Personality of Godhead allowed Indra to reenter the heavenly planet.

The great soul Bali Maharaja experienced that the highest gain in life is to attain devotional service under the shelter of the Lord's lotus feet in full surrender. Being fixed in this conclusion, his heart full of ecstatic devotion and his eyes full of tears, he offered obeisances to the Personality of Godhead and then, with his associates, entered the planet known as Sutala. Thus the Supreme Personality of Godhead satisfied the desire of Aditi and reinstalled Lord Indra. Prahlada Maharaja, being aware of Bali's release from arrest, then described the transcendental pastimes of the Supreme Personality of Godhead in this material world.

Prahlada Maharaja praised the Supreme Lord for creating the material world, for being equal to everyone and for being extremely liberal to the devotees, just like a desire tree. Indeed, Prahlada Maharaja said that the Lord is kind not only to His devotees but also to the demons. In this way he described the unlimited causeless mercy of the Supreme Personality of Godhead. Then, with folded hands, he offered his respectful obeisances unto the Lord, and after circumambulating the Lord he also entered the planet Sutala in accordance with the Lord's order. The Lord then ordered Sukracarya to describe Bali Maharaja's faults and discrepancies in executing the sacrificial ceremony. Sukracarya became free from fruitive actions by chanting the holy name of the Lord, and he explained how chanting can diminish all the faults of the conditioned soul. He then completed Bali Maharaja's sacrificial ceremony. All the great saintly persons accepted Lord Vamanadeva as the benefactor of Lord Indra because He had returned Indra to his heavenly planet. They accepted the Supreme personality of Godhead as the maintainer of all the affairs of the universe. Being very happy, Indra, along with his associates, placed Vamanadeva before him and reentered the heavenly planet in their airplane. Having seen the wonderful activities of Lord Visnu in the sacrificial arena of Bali Maharaja, all the demigods, saintly persons, Pitras, Bhutas and Siddhas glorified the Lord again and again. The chapter concludes by saying that the most auspicious function of the conditioned soul is to chant and hear about the glorious activities of Lord Visnu.

TEXT 1

TEXT

sri-suka uvaca
 ity uktavantam purusam puratanam
 mahanubhavo 'khila-sadhu-sammatah
 baddhanjalir baspa-kalakuleksano
 bhakty-utkalo gadgadaya girabravat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; uktavantam--upon the order of the Supreme Personality of Godhead; purusam--unto the Supreme Personality of Godhead; puratanam--the oldest of everyone; mahanubhava--Bali Maharaja, who was a great and exalted soul; akhila-sadhu-sammatah--as approved by all saintly persons; baddha-anjali--with folded hands; baspa-kala-akula-iksana--whose eyes were filled with tears; bhakti-utkalah--full of ecstatic devotion; gadgadaya--which were faltering in devotional ecstasy; gira--by such words; abravat--said.

TRANSLATION

Sukadeva Gosvami said: When the supreme, ancient, eternal Personality of Godhead had thus spoken to Bali Maharaja, who is universally accepted as a pure devotee of the Lord and therefore a great soul, Bali Maharaja, his eyes filled with tears, his hands folded and his voice faltering in devotional ecstasy, responded as follows.

TEXT 2

TEXT

sri-balir uvaca

aho pranamaya krtah samudyamah
prapanna-bhaktartha-vidhau samahitah
yal loka-palais tvad-anugraho 'marair
alabdha-purvo 'pasade 'sure 'rpitah

SYNONYMS

sri-balih uvaca--Bali Maharaja said; aho--alas; pranamaya--to offer my respectful obeisances; krtah--I did; samudyamah--only an endeavor; prapanna-bhakta-artha-vidhau--in the regulative principles observed by pure devotees; samahitah--is capable; yat--that; loka-palaih--by the leaders of various planets; tvad-anugraha--Your causeless mercy; amaraih--by the demigods; alabdha-purvah--not achieved previously; apasade--unto a fallen person like me; asure--belonging to the asura community; arpitah--endowed.

TRANSLATION

Bali Maharaja said: What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.

PURPORT

When Vamanadeva appeared before Bali Maharaja, Bali Maharaja immediately wanted to offer Him respectful obeisances, but he was unable to do so because of the presence of Sukracarya and other demoniac associates. The Lord is so merciful, however, that although Bali Maharaja did not actually offer obeisances but only endeavored to do so within his mind, the Supreme Personality of Godhead blessed him with more mercy than even the demigods could ever expect. As confirmed in Bhagavad-gita (2.40), svalpam apy asya dharmasya trayate mahato bhayat: "Even a little advancement on this path can protect one from the most dangerous type of fear." The Supreme Personality of Godhead is known as bhava-grahi janardana because He takes only the essence of a devotee's attitude. If a devotee sincerely surrenders, the Lord, as the Supersoul in everyone's heart, immediately understands this. Thus even though, externally, a devotee may not render full service, if he is internally sincere and serious the Lord welcomes his service nonetheless. Thus the Lord is known as bhava-grahi janardana because He takes the essence of one's devotional mentality.

TEXT 3

TEXT

sri-suka uvaca
ity uktva harim anatyā
brahmanam sabhavam tatah
vivesa sutalam prito
balir muktah sahasurairh

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti uktva--saying this; harim--unto the Supreme Personality of Godhead, Hari; ananya--offering obeisances; brahmanam--unto Lord Brahma; sa-bhavam--with Lord Siva; tatah--thereafter; vivesa--he entered; sutalam--the planet Sutala; pritam--being fully satisfied; balih--Bali Maharaja; mukta--thus released; saha asuraih--with his asura associates.

TRANSLATION

Sukadeva Gosvami continued: After speaking in this way, Bali Maharaja offered his obeisances first to the Supreme Personality of Godhead, Hari, and then to Lord Brahma and Lord Siva. Thus he was released from the bondage of the naga-pasa [the ropes of Varuna], and in full satisfaction he entered the planet known as Sutala.

TEXT 4

TEXT

evam indraya bhagavan
pratyanaya trivistapam
purayitvaditeh kamam
asasat sakalam jagat

SYNONYMS

evam--in this way; indraya--unto King Indra; bhagavan--the Supreme Personality of Godhead; pratyanaya--giving back; tri-vistapam--his supremacy in the heavenly planets; purayitva--fulfilling; aditeh--of Aditi; kamam--the desire; asasat--ruled; sakalam--complete; jagat--universe.

TRANSLATION

Thus having delivered the proprietorship of the heavenly planets to Indra and having fulfilled the desire of Aditi, mother of the demigods, the Supreme Personality of Godhead ruled the affairs of the universe.

TEXT 5

TEXT

labdha-prasadam nirmuktam
pautram vamsa-dharam balim
nisamya bhakti-pravanah
prahrada idam abravat

SYNONYMS

labdha-prasadam--who had achieved the blessings of the Lord; nirmuktam--who was released from bondage; pautram--his grandson; vamsa-dharam--the descendant; balim--Bali Maharaja; nisamya--after overhearing; bhakti-pravanah--in fully ecstatic devotion; prahradah--Prahlada Maharaja; idam--this; abravat--spoke.

TRANSLATION

When Prahlada Maharaja heard how Bali Maharaja, his grandson and descendant, had been released from bondage and had achieved the benediction of the Lord, he spoke as follows in a tone of greatly ecstatic devotion.

TEXT 6

TEXT

sri-prahrada uvaca
nemam virinco labhate prasadam
na srir na sarvah kim utapare 'nye
yan no 'suranam asi durga-palo
visvabhivandyair abhivanditanghrih

SYNONYMS

sri-prahradah uvaca--Prahlada Maharaja said; na--not; imam--this; virincah--even Lord Brahma; labhate--can achieve; prasadam--benediction; na--nor; srih--the goddess of fortune; na--nor; sarvah--Lord Siva; kim uta--what to speak of; apare anye--others; yat--which benediction; nah--of us; asuranam--the demons; asi--You have become; durga-palah--the maintainer; visva-abhivandyaih--by personalities like Lord Brahma and Lord Siva, who are worshiped all over the universe; abhivandita-anghrih--whose lotus feet are worshiped.

TRANSLATION

Prahlada Maharaja said: O Supreme Personality of Godhead, You are universally worshiped; even Lord Brahma and Lord Siva worship Your lotus feet. Yet although You are such a great personality, You have kindly promised to protect us, the demons. I think that such kindness has never been achieved even by Lord Brahma, Lord Siva or the goddess of fortune, Laksmi, what to speak of other demigods or common people.

PURPORT

The word durga-pala is significant. The word durga means "that which does not go very easily." Generally durga refers to a fort, which one cannot very easily enter. Another meaning of durga is "difficulty." Because the Supreme Personality of Godhead promised to protect Bali Maharaja and his associates from all dangers, He is addressed here as durga-pala, the Lord who gives protection from all miserable conditions.

TEXT 7

TEXT

yat-pada-padma-makaranda-nisevanena
brahmadayah saranadasnuvate vibhutih
kasmad vayam kusrtayah khala-yonayas te
daksinya-drsti-padavim bhavatah pranitah

SYNONYMS

yat--of whom; pada-padma--of the lotus flower of the feet; makaranda--of the honey; nisevanena--by tasting the sweetness of rendering service; brahma-adayah--great personalities like Lord Brahma; sarana-da--O my

Lord, supreme shelter of everyone; asnuvate--enjoy; vibhutih--benedictions given by You; kasmat--how; vayam--we; ku-srtayah--all the rogues and thieves; khala-yonayah--born of an envious dynasty, namely that of the demons; te--those asuras; daksinya-drsti-padavim--the position bestowed by the merciful glance; bhavatah--of Your Lordship; pranitah--have achieved.

TRANSLATION

O supreme shelter of everyone, great personalities like Brahma enjoy their perfection simply by tasting the honey of rendering service at Your lotus feet. But as for us, who are all rogues and debauchees born of an envious family of demons, how have we received Your mercy? It has been possible only because Your mercy is causeless.

TEXT 8

TEXT

citram tavehitam aho 'mita-yogamaya-
lila-visrsta-bhuvanasya visaradasya
sarvatmanah samadrso 'visamah svabhavo
bhakta-priyo yad asi kalpataru-svabhavah

SYNONYMS

citram--very wonderful; tava ihitam--all Your activities; aho--alas; amita--unlimited; yogamaya--of Your spiritual potency; lila--by the pastimes; visrsta-bhuvanasya--of Your Lordship, by whom all the universes have been created; visaradasya--of Your Lordship, who are expert in all respects; sarva-atmanah--of Your Lordship, who pervade all; sama-drsah--and who are equal toward all; avisamah--without differentiation; svabhavah--that is Your characteristic; bhakta-priyah--under the circumstances You become favorable to the devotees; yat--because; asi--You are; kalpataru-svabhavah--having the characteristic of a desire tree.

TRANSLATION

O my Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy; and by her perverted reflection, the material energy, You have created all the universes. As the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is just like that of a desire tree, which yields everything according to one's desire.

PURPORT

The Lord says in Bhagavad-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 Personality of Godhead is certainly

equal toward all living entities, but a devotee who fully surrenders at the lotus feet of the Lord is different from a nondevotee. In other words, everyone can take shelter at the lotus feet of the Lord to enjoy equal benedictions from the Lord, but nondevotees do not do so, and therefore they suffer the consequences created by the material energy. We can understand this fact by a simple example. The king or government is equal to all citizens. Therefore, if a citizen capable of receiving special favors from the government is offered such favors, this does not mean that the government is partial. One who knows how to receive favors from the authority can receive them, but one who does not neglects these favors and does not receive them. There are two classes of men--the demons and the demigods. The demigods are fully aware of the Supreme Lord's position, and therefore they are obedient to Him, but even if demons know about the supremacy of the Lord they purposely defy His authority. Therefore, the Lord makes distinctions according to the mentality of the living being, but otherwise He is equal to everyone. Like a desire tree, the Lord fulfills the desires of one who takes shelter of Him, but one who does not take such shelter is distinct from the surrendered soul. One who takes shelter at the lotus feet of the Lord is favored by the Lord, regardless of whether such a person is a demon or a demigod.

TEXT 9

TEXT

sri-bhagavan uvaca
vatsa prahrada bhadram te
prayahi sutalalayam
modamanah sva-pautrena
jnatinam sukham avaha

SYNONYMS

sri-bhagavan uvaca--the Personality of Godhead said; vatsa--O My dear son; prahrada--O Prahlada Maharaja; bhadram te--all auspiciousness unto you; prayahi--please go; sutala-alayam--to the place known as Sutala; modamanah--in a spirit of jubilation; sva-pautrena--with your grandson (Bali Maharaja); jnatinam--of your relatives and friends; sukham--happiness; avaha--just enjoy.

TRANSLATION

The Supreme Personality of Godhead said: My dear son Prahlada, all good fortune unto you. For the time being, please go to the place known as Sutala and there enjoy happiness with your grandson and your other relatives and friends.

TEXT 10

TEXT

nityam drastasi mam tatra
gada-panim avasthitam
mad-darsana-mahahlada-
dhvasta-karma-nibandhanah

SYNONYMS

nityam--constantly; drasta--the seer; asi--you shall be; mam--unto Me; tatra--there (in Satalaloka); gada-panim--with a club in My hand; avasthitam--situated there; mat-darsana--by seeing Me in that form; maha-ahlada--by the great transcendental bliss; dhvasta--having been vanquished; karma-nibandhanah--the bondage of fruitive activities.

TRANSLATION

The Supreme Personality of Godhead assured Prahlada Maharaja: You shall be able to see Me there in My usual feature with conchshell, disc, club and lotus in My hand. Because of your transcendental bliss due to always personally seeing Me, you will have no further bondage to fruitive activities.

PURPORT

Karma-bandha, the bondage of fruitive activities, entails the repetition of birth and death. One performs fruitive activities in such a way that he creates another body for his next life. As long as one is attached to fruitive activities, he must accept another material body. This repeated acceptance of material bodies is called samsara-bandhana. To stop this, a devotee is advised to see the Supreme Lord constantly. The kanistha-adhikari, or neophyte devotee, is therefore advised to visit the temple every day and see the form of the Lord regularly. Thus the neophyte devotee can be freed from the bondage of fruitive activities.

TEXTS 11-12

TEXT

sri-suka uvaca
ajnam bhagavato rajan
prahrado balina saha
badham ity amala-prajno
murdhny adhaya krtanjali

parikramyadi-purusam
sarvasura-camupatih
pranatas tad-anujnatah
pravivesa maha-bilam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; ajnam--the order; bhagavatah--of the Supreme Personality of Godhead; rajan--O King (Maharaja Pariksit); prahradah--Maharaja Prahlada; balina saha--accompanied by Bali Maharaja; badham--yes, sir, what You say is all right; iti--thus; amala-prajnah--Prahlada Maharaja, who had clear intelligence; murdhni--on his head; adhaya--accepting; krta-anjali--with folded hands; parikramya--after circumambulating; adi-purusam--the supreme original person, Bhagavan; sarva-asura-camupatih--the master of all the chiefs of the demons; pranatah--after offering obeisances; tat-anujnatah--being permitted by Him (Lord Vamana); pravivesa--entered; maha-bilam--the planet known as Satala.

TRANSLATION

Srila Sukadeva Gosvami said: Accompanied by Bali Maharaja, my dear King Pariksit, Prahlada Maharaja, the master of all the chiefs of the demons, took the Supreme Lord's order on his head with folded hands. After saying yes to the Lord, circumambulating Him and offering Him respectful obeisances, he entered the lower planetary system known as Sutala.

TEXT 13

TEXT

athahosanasam rajan
harir narayano 'ntike
asinam rtvijam madhye
sadasi brahma-vadinam

SYNONYMS

atha--thereafter; aha--said; usanasam--unto Sukracarya; rajan--O King; harih--the Supreme Personality of Godhead; narayanah--the Lord; antike--nearby; asinam--who was sitting; rtvijam madhye--in the group of all the priests; sadasi--in the assembly; brahma-vadinam--of the followers of Vedic principles.

TRANSLATION

Hari, the Supreme Personality of Godhead, Narayana, thereafter addressed Sukracarya, who was sitting nearby in the midst of the assembly with the priests [brahma, hota, udgata and adhvaryu]. O Maharaja Pariksit, these priests were all brahma-vadis, followers of the Vedic principles for performing sacrifices.

TEXT 14

TEXT

brahman santanu sisyasya
karma-cchidram vitanvatah
yat tat karmasu vaisamyam
brahma-drstam samam bhavet

SYNONYMS

brahman--O brahmana; santanu--please describe; sisyasya--of your disciple; karma-chidram--the discrepancies in the fruitive activities; vitanvatah--of he who was performing sacrifices; yat tat--that which; karmasu--in the fruitive activities; vaisamyam--discrepancy; brahma-drstam--when it is judged by the brahmanas; samam--equipoised; bhavet--it so becomes.

TRANSLATION

O best of the brahmanas, Sukracarya, please describe the fault or discrepancy in your disciple Bali Maharaja, who engaged in performing sacrifices. This fault will be nullified when judged in the presence of qualified brahmanas.

PURPORT

When Bali Maharaja and Prahlada Maharaja had departed for the planet Sutala, Lord Visnu asked Sukracarya what the fault was in Bali Maharaja for which Sukracarya had cursed him. It might be argued that since Bali Maharaja had now left the scene, how could his faults be judged? In reply to this, Lord Visnu informed Sukracarya that there was no need for Bali Maharaja's presence, for his faults and discrepancies could be nullified if judged before the brahmanas. As will be seen in the next verse, Bali Maharaja had no faults; Sukracarya had unnecessarily cursed him. Nonetheless, this was better for Bali Maharaja. Being cursed by Sukracarya, Bali Maharaja was deprived of all his possessions, with the result that the Supreme Personality of Godhead favored him for his strong faith in devotional service. Of course, a devotee is not required to engage in fruitive activities. As stated in the sastra, sarvarhanam acyutejya (Bhag. 4.31.14). By worshiping Acyuta, the Supreme Personality of Godhead, one satisfies everyone. Because Bali Maharaja had satisfied the Supreme Personality of Godhead, there were no discrepancies in his performance of sacrifices.

TEXT 15

TEXT

sri-sukra uvaca
kutas tat-karma-vaisamyam
yasya karmesvaro bhavan
yajneso yajna-purusah
sarva-bhavena pujitah

SYNONYMS

sri-sukrah uvaca--Sri Sukracarya said; kutah--where is that; tat--of him (Bali Maharaja); karma-vaisamyam--discrepancy in discharging fruitive activities; yasya--of whom (Bali Maharaja); karma-isvarah--the master of all fruitive activities; bhavan--Your Lordship; yajna-isah--You are the enjoyer of all sacrifices; yajna-purusah--You are the person for whose pleasure all sacrifices are offered; sarva-bhavena--in all respects; pujitah--having worshiped.

TRANSLATION

Sukracarya said: My Lord, You are the enjoyer and lawgiver in all performances of sacrifice, and You are the yajna-purusa, the person to whom all sacrifices are offered. If one has fully satisfied You, where is the chance of discrepancies or faults in his performances of sacrifice?

PURPORT

In Bhagavad-gita (5.29) the Lord says, bhoktaram yajna-tapasam sarvaloka-mahesvaram: the Lord, the supreme proprietor, is the actual person to be satisfied by the performance of yajnas. The Visnu purana (3.8.9) says:

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

All the Vedic ritualistic sacrifices are performed for the purpose of satisfying Lord Visnu, the yajna-purusa. The divisions of society--brahmana, ksatriya, vaisya, sudra, brahmacarya, grhastha, vanaprastha and sannyasa--are all meant to satisfy the Supreme Lord, Visnu. To act according to this principle of the varnasrama institution is called varnasramacarana. In Srimad-Bhagavatam (1.2.13), Suta Gosvami says:

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 according to caste divisions and orders of life is to please the Personality of Godhead." Everything is meant to satisfy the Supreme Personality of Godhead. Therefore, since Bali Maharaja had satisfied the Lord, he had no faults, and Sukracarya admitted that cursing him was not good.

TEXT 16

TEXT

mantratas tantratas chidram
desa-kalarha-vastutah
sarvam karoti nischidram
anusankirtanam tava

SYNONYMS

mantratah--in pronouncing the Vedic mantras improperly; tantratah--in insufficient knowledge for following regulative principles; chidram--discrepancy; desa--in the matter of country; kala--and time; arha--and recipient; vastutah--and paraphernalia; sarvam--all these; karoti--makes; nischidram--without discrepancy; anusankirtanam--constantly chanting the holy name; tava--of Your Lordship.

TRANSLATION

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.

PURPORT

Sri Caitanya Mahaprabhu has recommended:

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." (Bṛhan-naradiya Purana 38.126) In this age of Kali, it is extremely difficult to perform Vedic ritualistic

ceremonies or sacrifices perfectly. Hardly anyone can chant the Vedic mantras with perfect pronunciation or accumulate the paraphernalia for Vedic performances. Therefore the sacrifice recommended in this age is sankirtana, constant chanting of the holy name of the Lord. Yajnaih sankirtana-prayair yajanti hi sumedhasah (Bhag. 11.5.29). Instead of wasting time performing Vedic sacrifices, those who are intelligent, those who possess good brain substance, should take to the chanting of the Lord's holy name and thus perform sacrifice perfectly. I have seen that many religious leaders are addicted to performing yajnas and spending hundreds and thousands of rupees for imperfect sacrificial performances. This is a lesson for those who unnecessarily execute such imperfect sacrifices. We should take the advice of Sri Caitanya Mahaprabhu (yajnaih sankirtana-prayair yajanti hi sumedhasah). Although Sukracarya was a strict brahmana addicted to ritualistic activities, he also admitted, nischidram anusankirtanam tava: "My Lord, constant chanting of the holy name of Your Lordship makes everything perfect." In Kali-yuga the Vedic ritualistic ceremonies cannot be performed as perfectly as before. Therefore Srila Jiva Gosvami has recommended that although one should take care to follow all the principles in every kind of spiritual activity, especially in worship of the Deity, there is still a chance of discrepancies, and one should compensate for this by chanting the holy name of the Supreme Personality of Godhead. In our Krsna consciousness movement we therefore give special stress to the chanting of the Hare Krsna mantra in all activities.

TEXT 17

TEXT

tathapi vadato bhuman
karisyamy anusasanam
etac chreyah param pumsam
yat tavajnanupalanam

SYNONYMS

tathapi--although there was no fault on the part of Bali Maharaja; vadatah--because of your order; bhuman--O Supreme; karisyami-- I must execute; anusasanam--because it is Your order; etat--this is; sreyah--that which is the most auspicious; param--supreme; pumsam--of all persons; yat--because; tava ajna-anupalanam--to obey Your order.

TRANSLATION

Lord Visnu, I must nonetheless act in obedience to Your order because obeying Your order is most auspicious and is the first duty of everyone.

TEXT 18

TEXT

sri-suka uvaca
pratinandya harer ajnam
usana bhagavan iti
yajna-cchidram samadhatta
baler viprarsibhih saha

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; pratinandya--offering all obeisances; hareh--of the Personality of Godhead; ajnam--the order; usannah--Sukracarya; bhagavan--the most powerful; iti--thus; yajna-chidram--discrepancies in the performance of sacrifices; samadhata--made it a point to fulfill; baleh--of Bali Maharaja; vipra-rsibhih--the best brahmanas; saha--along with.

TRANSLATION

Sukadeva Gosvami continued: In this way, the most powerful Sukracarya accepted the order of the Supreme Personality of Godhead with full respect. Along with the best brahmanas, he began to compensate for the discrepancies in the sacrifices performed by Bali Maharaja.

TEXT 19

TEXT

evam baler mahim rajan
bhiksitva vamano harih
dadau bhratre mahendraya
tridivam yat parair hrtam

SYNONYMS

evam--thus; baleh--from Bali Maharaja; mahim--the land; rajan--O King Pariksit; bhiksitva--after begging; vamanah--His Lordship Vamana; harih--the Supreme Personality of Godhead; dadau--delivered; bhratre--unto His brother; maha-indraya--Indra, the King of heaven; tridivam--the planetary system of the demigods; yat--which; paraih--by others; hrtam--was taken.

TRANSLATION

O King Pariksit, thus having taken all the land of Bali Maharaja by begging, the Supreme Personality of Godhead, Lord Vamanadeva, delivered to His brother Indra all the land taken away by Indra's enemy.

TEXTS 20-21

TEXT

prajapati-patir brahma
devarsi-pitr-bhumipaih
daksa-bhrgv-angiro-mukhyaih
kumarena bhavena ca

kasyapasyaditeh prityai
sarva-bhuta-bhavaya ca
lokanam loka-palanam
akarod vamanam patim

SYNONYMS

prajapati-patih--the master of all Prajapatis; brahma--Lord Brahma; deva--with the demigods; rsi--with the great saintly persons; pitr--with the inhabitants of Pitrloka; bhumipaih--with the Manus; daksa--with Daksa; bhrgu--with Bhrgu Muni; angirah--with Angira Muni; mukhyaih--with

all the chiefs of the various planetary systems; kumarena--with Karttikeya; bhavena--with Lord Siva; ca--also; kasyapasya--of Kasyapa Muni; aditeh--of Aditi; prityai--f or the pleasure; sarva-bhuta-bhavaya--for the auspiciousness of all living entities; ca--also; lokanam--of all planetary systems; loka-palanam--of the predominating persons in all planets; akarot--made; vamanam--Lord Vamana; patim--the supreme leader.

TRANSLATION

Lord Brahma [the master of King Daksa and all other Prajapatis], accompanied by all the demigods, the great saintly persons, the inhabitants of Pitrloka, the Manus, the munis, and such leaders as Daksa, Bhrgu and Angira, as well as Karttikeya and Lord Siva, accepted Lord Vamanadeva as the protector of everyone. He did this for the pleasure of Kasyapa Muni and his wife Aditi and for the welfare of all the inhabitants of the universe, including their various leaders.

TEXTS 22-23

TEXT

vedanam sarva-devanam
dharmasya yasasah sriyah
mangalanam vratanam ca
kalpam svargapavargayoh

upendram kalpayam cakre
patim sarva-vibhutaye
tada sarvani bhutani
bhramsam mumudire nrpa

SYNONYMS

vedanam--(for the protection) of all the Vedas; sarva-devanam--of all the demigods; dharmasya--of all principles of religion; yasasah--of all fame; sriyah--of all opulences; mangalanam--of all auspiciousness; vratanam ca--and of all vows; kalpam--the most expert; svarga-apavargayoh--of elevation to the heavenly planets or liberation from material bondage; upendram--Lord Vamanadeva; kalpayam cakre--they made it the plan; patim--the master; sarva-vibhutaye--for all purposes; tada--at that time; sarvani--all; bhutani--living entities; bhramsam--very much; mumudire--became happy; nrpa--O King.

TRANSLATION

O King Pariksit, Indra was considered the King of all the universe, but the demigods, headed by Lord Brahma, wanted Upendra, Lord Vamanadeva, as the protector of the Vedas, the principles of religion, fame, opulence, auspiciousness, vows, elevation to the higher planetary system, and liberation. Thus they accepted Upendra, Lord Vamanadeva, as the supreme master of everything. This decision made all living entities extremely happy.

TEXT 24

TEXT

tatas tv indrah puraskrtya

deva-yanena vamanam
loka-palair divam ninye
brahmana canumoditah

SYNONYMS

tatah--thereafter; tu--but; indrah--the King of heaven; puraskrtya--keeping forward; deva-yanena--by an airplane used by the demigods; vamanam--Lord Vamana; loka-palaih--with the chiefs of all other planets; divam--to the heavenly planets; ninye--brought; brahmana--by Lord Brahma; ca--also; anumoditah--being approved.

TRANSLATION

Thereafter, along with all the leaders of the heavenly planets, Indra, the King of heaven, placed Lord Vamanadeva before him and, with the approval of Lord Brahma, brought Him to the heavenly planet in a celestial airplane.

TEXT 25

TEXT

prapya tri-bhuvanam cendra
upendra-bhuja-palitah
sriya paramaya justo
mumude gata-sadhvasah

SYNONYMS

prapya--after obtaining; tri-bhuvanam--the three worlds; ca--also; indrah--the King of heaven; upendra-bhuja-palitah--being protected by the arms of Vamanadeva, Upendra; sriya--by opulence; paramaya--by supreme; justah--thus being served; mumude--enjoyed; gata-sadhvasah--without fear of the demons.

TRANSLATION

Indra, King of heaven, being protected by the arms of Vamanadeva, the Supreme Personality of Godhead, thus regained his rule of the three worlds and was reinstated in his own position, supremely opulent, fearless and fully satisfied.

TEXTS 26-27

TEXT

brahma sarvah kumaras ca
bhrgv-adya munayo nrpa
pitarah sarva-bhutani
siddha vaimanikas ca ye

sumahat karma tad visnor
gayantah param adbhutam
dhisnyani svani te jagmur
aditim ca sasamsire

SYNONYMS

brahma--Lord Brahma; sarvah--Lord Siva; kumarah ca--also Lord Karttikeya; bhrgu-adyah--headed by Bhrgu Muni, one of the seven rsis; munayah--the saintly persons; nrpa--O King; pitarah--the inhabitants of Pitrloka; sarva-bhutani--other living entities; siddhah--the residents of Siddhaloka; vaimanikah ca--human beings who can travel everywhere in outer space by airplane; ye--such persons; sumahat--highly praiseworthy; karma--activities; tat--all those (activities); visnoh--done by Lord Visnu; gayantah--glorifying; param adbhutam--uncommon and wonderful; dhisnyani--to their respective planets; svani--own; te--all of them; jagmuh--departed; aditim ca--as well as Aditi; sasamsire--praised all these activities of the Lord.

TRANSLATION

Lord Brahma, Lord Siva, Lord Karttikeya, the great sage Bhrgu, other saintly persons, the inhabitants of Pitrloka and all other living entities present, including the inhabitants of Siddhaloka and living entities who travel in outer space by airplane, all glorified the uncommon activities of Lord Vamanadeva. O King, while chanting about and glorifying the Lord, they returned to their respective heavenly planets. They also praised the position of Aditi.

TEXT 28

TEXT

sarvam etan mayakhyatam
bhavatah kula-nandana
urukramasya caritam
srotrnam agha-mocanam

SYNONYMS

sarvam--all; etat--these incidents; maya--by me; akhyatam--have been described; bhavatah--of you; kula-nandana--O Maharaja Pariksit, the pleasure of your dynasty; urukramasya--of the Supreme Personality of Godhead; caritam--activities; srotrnam--of the audience; agha-mocanam--such hearing of the Lord's activities certainly vanquishes the results of sinful activities.

TRANSLATION

O Maharaja Pariksit, pleasure of your dynasty, I have now described to you everything about the wonderful activities of the Supreme Personality of Godhead Vamanadeva. Those who hear about this are certainly freed from all the results of sinful activities.

TEXT 29

TEXT

param mahimna uruvikramato grnana
yah parthivani vimame sa rajamsi martyah
kim jayamana uta jata upaiti martya
ity aha mantra-drg rsih purusasya yasya

SYNONYMS

param--the measurement; mahimnah--of the glories; uruvikramatah--of the Supreme Personality of Godhead, who acts wonderfully; grnanah--can count; yah--a person who; parthivani--of the whole planet earth; vimame--can count; sah--he; rajamsi--the atoms; martyah--a human being who is subject to death; kim--what; jayamanah--one who will take birth in the future; uta--either; jatah--one who is already born; upaiti--can do; martyah--a person subject to death; iti--thus; aha--said; mantra-drk--who could foresee the Vedic mantras; rsih--the great saintly Vasistha Muni; purusasya--of the supreme person; yasya--of whom.

TRANSLATION

One who is subject to death cannot measure the glories of the Supreme Personality of Godhead, Trivikrama, Lord Visnu, any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vasistha.

PURPORT

Vasistha Muni has given a mantra about Lord Visnu: na te visnor jayamano na jato mahimnah param anantam apa. No one can estimate the extent of the uncommonly glorious activities of Lord Visnu. Unfortunately, there are so-called scientists who are subject to death at every moment but are trying to understand by speculation the wonderful creation of the cosmos. This is a foolish attempt. Long, long ago, Vasistha Muni said that no one in the past could measure the glories of the Lord and that no one can do so in the future. One must simply be satisfied with seeing the glorious activities of the Supreme Lord's creation. The Lord therefore says in Bhagavad-gita (10.42), vistabhyham idam krtsnam ekamsena sthito jagat: "With a single fragment of Myself, I pervade and support this entire universe." The material world consists of innumerable universes, each one full of innumerable planets, which are all considered to be products of the Supreme Personality of Godhead's material energy. Yet this is only one fourth of God's creation. The other three fourths of creation constitute the spiritual world. Among the innumerable planets in only one universe, the so-called scientists cannot understand even the moon and Mars, but they try to defy the creation of the Supreme Lord and His uncommon energy. Such men have been described as crazy. Nunam pramattah kurute vikarma (Bhag. 5.5.4). Such crazy men unnecessarily waste time, energy and money in attempting to defy the glorious activities of Urukrama, the Supreme Personality of Godhead.

TEXT 30

TEXT

ya idam deva-devasya
harer adbhuta-karmanah
avataranucaritam
srnvan yati param gatim

SYNONYMS

yah--anyone who; idam--this; deva-devasya--of the Supreme Personality of Godhead, who is worshiped by the demigods; hareh--of Lord Krsna, Hari; adbhuta-karmanah--whose activities are all wonderful; avatara-anucaritam-

-activities performed in His different incarnations; srnvan--if one continues to hear; yati--he goes; param gatim--to the supreme perfection, back home, back to Godhead.

TRANSLATION

If one hears about the uncommon activities of the Supreme Personality of Godhead in His various incarnations, he is certainly elevated to the higher planetary system or even brought back home, back to Godhead.

TEXT 31

TEXT

kriyamane karmanidam
daive pitrye 'tha manuse
yatra yatranukirtyeta
tat tesam sukrtam viduh

SYNONYMS

kriyamane--upon the performance; karmani--of a ritualistic ceremony; idam--this description of the characteristics of Vamanadeva; daive--to please the demigods; pitrye--or to please the forefathers, as in a sraddha ceremony; atha--either; manuse--for the pleasure of human society, as in marriages; yatra--wherever; yatra--whenever; anukirtyeta--is described; tat--that; tesam--for them; sukrtam--auspicious; viduh--everyone should understand.

TRANSLATION

Whenever the activities of Vamanadeva are described in the course of a ritualistic ceremony, whether the ceremony be performed to please the demigods, to please one's forefathers in Pitrloka, or to celebrate a social event like a marriage, that ceremony should be understood to be extremely auspicious.

PURPORT

There are three kinds of ceremonies--specifically, ceremonies to please the Supreme Personality of Godhead or the demigods, those performed for social celebrations like marriages and birthdays, and those meant to please the forefathers, like the sraddha ceremony. In all these ceremonies, large amounts of money are spent for various activities, but here it is suggested that if along with this there is recitation of the wonderful activities of Vamanadeva, certainly the ceremony will be carried out successfully and will be free of all discrepancies. Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-third Chapter, of the Srimad-Bhagavatam, entitled "The Demigods Regain the Heavenly planets."

Chapter Twenty-four
Matsya, the Lord's Fish Incarnation

This chapter describes the Supreme Personality of Godhead's incarnation as a fish, and it also describes the saving of Maharaja Satyavrata from an inundation.

The Supreme Personality of Godhead expands Himself by svamsa (His personal expansions) and vibhinnamsa (His expansions as the living

entities). As stated in Bhagavad-gita (4. 8), paritrana sadhunam vinasaya ca duskrtam: the Supreme Personality of Godhead appears on this planet for the protection of the sadhus, or devotees, and for the destruction of the miscreants, or nondevotees. He especially descends to give protection to the cows, the brahmanas, the demigods, the devotees and the Vedic system of religion. Thus He appears in various forms-- sometimes as a fish, sometimes a boar, sometimes Nrsimhadeva, sometimes Vamanadeva and so on--but in any form or incarnation, although He comes within the atmosphere of the material modes of nature, He is unaffected. This is a sign of His supreme controlling power. Although He comes within the material atmosphere, maya cannot touch Him. Therefore, no material qualities can be attributed to Him in any degree.

Once, at the end of the previous kalpa, a demon named Hayagriva wanted to take the Vedic knowledge away from Lord Brahma at the time of annihilation. Therefore the Supreme Personality of Godhead took the incarnation of a fish at the beginning of the period of Svayambhuva Manu and saved the Vedas. During the reign of Caksusa Manu there was a king named Satyavrata, who was a great pious ruler. To save him, the Lord appeared as the fish incarnation for a second time. King Satyavrata later became the son of the sun-god and was known as Sraddhadeva. He was established as Manu by the Supreme Personality of Godhead.

To receive the favor of the Supreme Personality of Godhead, King Satyavrata engaged in the austerity of subsisting only by drinking water. Once, while performing this austerity on the bank of the Krtamala River and offering oblations of water with the palm of his hand, he found a small fish. The fish appealed to the King for protection, asking the King to keep Him in a safe place. Although the King did not know that the small fish was the Supreme Personality of Godhead Himself, as a king he gave shelter to the fish and kept Him in a water jug. The fish, being the Supreme Personality of Godhead, wanted to show His potency to King Satyavrata, and thus He immediately expanded His body in such a way that He could no longer be kept in the jug of water. The King then put the fish in a big well, but the well was also too small. Then the King put the fish in a lake, but the lake was also unsuitable. Finally the King put the fish in the sea, but even the sea could not accommodate Him. Thus the King understood that the fish was no one else but the Supreme Personality of Godhead, and he requested the Lord to describe His incarnation as a fish. The Personality of Godhead, being pleased with the King, informed him that within a week there would be an inundation throughout the universe and that the fish incarnation would protect the King, along with the rsis, herbs, seeds and other living entities, in a boat, which would be attached to the fish's horn. After saying this, the Lord disappeared. King Satyavrata offered respectful obeisances to the Supreme Lord and continued to meditate upon Him. In due course of time, annihilation took place, and the King saw a boat coming near. After getting aboard with learned brahmanas and saintly persons, he offered prayers to worship the Supreme Personality of Godhead. The Supreme Lord is situated in everyone's heart, and thus he taught Maharaja Satyavrata and the saintly persons about Vedic knowledge from the core of the heart. King Satyavrata took his next birth as Vaivasvata Manu, who is mentioned in Bhagavad-gita. Vivasvan manave praha: the sun-god spoke the science of Bhagavad-gita to his son Manu. Because of being the son of Vivasvan, this Manu is known as Vaivasvata Manu.

TEXT 1

TEXT

sri-rajovaca
bhagavan chrotum icchami
harer adbhuta-karmanah
avatara-katham adyam
maya-matsya-vidambanam

SYNONYMS

sri-raja uvaca--King Pariksit said; bhagavan--O most powerful; srotum--to hear; icchami--I desire; hareh--of the Supreme Personality of Godhead, Hari; adbhuta-karmanah--whose activities are wonderful; avatara-katham--pastimes of the incarnation; adyam--first; maya-matsya-vidambanam--which is simply an imitation of a fish.

TRANSLATION

Maharaja Pariksit said: The Supreme Personality of Godhead, Hari, is eternally situated in His transcendental position, yet He descends to this material world and manifests Himself in various incarnations. His first incarnation was that of a great fish. O most powerful Sukadeva Gosvami, I wish to hear from you the pastimes of that fish incarnation.

PURPORT

The Supreme Personality of Godhead is all-powerful, yet He accepted the form of an uncommon fish. This is one of the ten original incarnations of the Lord.

TEXTS 2-3

TEXT

yad-artham adadhad rupam
matsyam loka-jugupsitam
tamah-prakrti-durmarsam
karma-grasta ivesvarah

etan no bhagavan sarvam
yathavad vaktum arhasi
uttamasloka-caritam
sarva-loka-sukhavaham

SYNONYMS

yad-artham--for what purpose; adadhat--accepted; rupam--form; matsyam--of a fish; loka-jugupsitam--which is certainly not very favorable in this world; tamah--in the mode of ignorance; prakrti--such behavior; durmarsam--which is certainly very painful and condemned; karma-grastah--one who is under the laws of karma; iva--like; isvarah--the Supreme Personality of Godhead; etat--all these facts; nah--unto us; bhagavan--O most powerful sage; sarvam--everything; yathavat--properly; vaktum arhasi--kindly describe; uttamasloka-caritam--the pastimes of the Supreme Personality of Godhead; sarva-loka-sukha-avaham--by hearing of which everyone becomes happy.

TRANSLATION

What was the purpose for which the Supreme Personality of Godhead accepted the abominable form of a fish, exactly as an ordinary living being accepts different forms under the laws of karma? The form of a fish is certainly condemned and full of terrible pain. O my lord, what was the purpose of this incarnation? Kindly explain this to us, for hearing about the pastimes of the Lord is auspicious for everyone.

PURPORT

Pariksit Maharaja's question to Sukadeva Gosvami was based on this principle stated by the Lord Himself in Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srijamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself." The Lord appears in each incarnation to save the world from irreligious principles and especially to protect His devotees (paritranaya sadhunam). Vamanadeva, for example, appeared to save the devotee Bali Maharaja. Similarly, when the Supreme Personality of Godhead accepted the abominable form of a fish, He must have done so to favor some devotee. Pariksit Maharaja was eager to know about the devotee for whom the Supreme Lord accepted this form.

TEXT 4

TEXT

sri-suta uvaca
ity ukto visnu-ratena
bhagavan badarayanih
uvaca caritam visnor
matsya-rupena yat krtam

SYNONYMS

sri-sutah uvaca--Sri Suta Gosvami said; iti uktah--thus being questioned; visnu-ratena--by Maharaja Pariksit, known as Visnurata; bhagavan--the most powerful; badarayanih--the son of Vyasadeva, Sukadeva Gosvami; uvaca--said; caritam--the pastimes; visnoh--of Lord Visnu; matsya-rupena--by Him in the form of a fish; yat--whatever; krtam--was done.

TRANSLATION

Suta Gosvami said: When Pariksit Maharaja thus inquired from Sukadeva Gosvami, that most powerful saintly person began describing the pastimes of the Lord's incarnation as a fish.

TEXT 5

TEXT

sri-suka uvaca
go-vipra-sura-sadhunam

chandasam api cesvarah
raksam icchams tanur dhatte
dharmasyarthasya caiva hi

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; go--of the cows; vipra--of the brahmanas; sura--of the demigods; sadhunam--and of the devotees; chandasam api--even of the Vedic literature; ca--and; isvarah--the supreme controller; raksam--the protection; icchan--desiring; tanuh dhatte--accepts the forms of incarnations; dharmasya--of the principles of religion; arthasya--of the principles of the purpose of life; ca--and; eva--indeed; hi--certainly.

TRANSLATION

Sri Sukadeva Gosvami said: O King, for the sake of protecting the cows, brahmanas, demigods, devotees, the Vedic literature, religious principles, and principles to fulfill the purpose of life, the Supreme Personality of Godhead accepts the forms of incarnations.

PURPORT

The Supreme Personality of Godhead generally appears in various types of incarnations to give protection to the cows and brahmanas. The Lord is described as go-brahmana-hitaya ca; in other words, He is always eager to benefit the cows and brahmanas. When Lord Krsna appeared, He purposefully became a cowherd boy and showed personally how to give protection to the cows and calves. Similarly, He showed respect to Sudama Vipra, a real brahmana. From the Lord's personal activities, human society should learn how to give protection specifically to the brahmanas and cows. Then the protection of religious principles, fulfillment of the aim of life and protection of Vedic knowledge can be achieved. Without protection of cows, brahminical culture cannot be maintained; and without brahminical culture, the aim of life cannot be fulfilled. The Lord, therefore, is described as go-brahmana-hitaya because His incarnation is only for the protection of the cows and brahmanas. Unfortunately, because in Kali-yuga there is no protection of the cows and brahminical culture, everything is in a precarious position. If human society wants to be exalted, the leaders of society must follow the instructions of Bhagavad-gita and give protection to the cows, the brahmanas and brahminical culture.

TEXT 6

TEXT

uccavacesu bhutesu
caran vayur ivesvarah
noccavacatvam bhajate
nirgunatvad dhiyo gunaih

SYNONYMS

ucca-avacesu--having higher or lower bodily forms; bhutesu--among the living entities; caran--behaving; vayuh iva--exactly like the air; isvarah--the Supreme Lord; na--not; ucca-avacatvam--the quality of higher or lower grades of life; bhajate--accepts; nirgunatvat--because of being

transcendental, above all material qualities; dhiyah--generally; gunaih--by the modes of material nature.

TRANSLATION

Like the air passing through different types of atmosphere, the Supreme Personality of Godhead, although appearing sometimes as a human being and sometimes as a lower animal, is always transcendental. Because He is above the material modes of nature, He is unaffected by higher and lower forms.

PURPORT

The Supreme Personality of Godhead is the master of the material nature (mayadhyaksena prakrtih suyate sacracaram). Therefore, being the supreme controller of the laws of nature, the Lord cannot be under their influence. An example given in this regard is that although the wind blows through many places, the air is not affected by the qualities of these places. Although the air sometimes carries the odor of a filthy place, the air has nothing to do with such a place. Similarly, the Supreme Personality of Godhead, being all-good and all-auspicious, is never affected by the material qualities like an ordinary living entity. purusah prakrti-stho hi bhunkte prakrtijan gunan (Bg. 13.21). When the living entity is in the material nature, he is affected by its qualities. The Supreme Personality of Godhead, however, is not affected. Disrespectfully, one who does not know this considers the Supreme Personality of Godhead an ordinary living being (avajananti mam mudhah). Param bhavam ajanantah: such a conclusion is reached by the unintelligent because they are unaware of the transcendental qualities of the Lord.

TEXT 7

TEXT

asid atita-kalpante
brahmo naimittiko layah
samudropaplutas tatra
loka bhur-adayo nrpa

SYNONYMS

asit--there was; atita--past; kalpa-ante--at the end of the kalpa; brahmah--of Lord Brahma's day; naimittikah--because of that; layah--inundation; samudra--in the ocean; upaplutah--were inundated; tatra--there; lokah--all the planets; bhuh-adayah--Bhuh, Bhuvah and Svah, the three lokas; nrpa--O King.

TRANSLATION

O King Pariksit, at the end of the past millennium, at the end of Brahma's day, because Lord Brahma sleeps during the night, annihilation took place, and the three worlds were covered by the water of the ocean.

TEXT 8

TEXT

kalenagata-nidrasya

dhatuh sisayisor bali
mukhato nihsrtan vedan
hayagrivo 'ntike 'harat

SYNONYMS

kalena--because of time (the end of Brahma's day); agata-nidrasya--when he felt sleepy; dhatuh--of Brahma; sisayisoh--desiring to lie down to sleep; bali--very powerful; mukhatah--from the mouth; nihsrtan--emanating; vedan--the Vedic knowledge; hayagrivah--the great demon named Hayagriva; antike--nearby; aharat--stole.

TRANSLATION

At the end of Brahma's day, when Brahma felt sleepy and desired to lie down, the Vedas were emanating from his mouth, and the great demon named Hayagriva stole the Vedic knowledge.

TEXT 9

TEXT

jnatva tad danavendrasya
hayagrivasya cestitam
dadhara saphari-rupam
bhagavan harir isvarah

SYNONYMS

jnatva--after understanding; tat--that; danava-indrasya--of the great demon; hayagrivasya--of Hayagriva; cestitam--activity; dadhara--accepted; saphari-rupam--the form of a fish; bhagavan--the Supreme Personality of Godhead; harih--the Lord; isvarah--the supreme controller.

TRANSLATION

Understanding the acts of the great demon Hayagriva, the Supreme Personality of Godhead, Hari, who is full of all opulences, assumed the form of a fish and saved the Vedas by killing the demon.

PURPORT

Because everything was inundated by water, to save the Vedas it was necessary for the Lord to assume the form of a fish.

TEXT 10

TEXT

tatra raja-rsih kascin
namna satyavrato mahan
narayana-paro 'tapat
tapah sa salilasanah

SYNONYMS

tatra--in that connection; raja-rsih--a king equally qualified as a great saintly person; kascit--someone; namna--by the name; satyavratah--

Satyavrata; mahan--a great personality; narayana-parah--a great devotee of Lord Narayana, the Supreme Personality of Godhead; atapat--performed austerities; tapah--penances; sah--he; salila-asanah--only drinking water.

TRANSLATION

During the Caksusa-manvantara there was a great king named Satyavrata who was a great devotee of the Supreme Personality of Godhead. Satyavrata performed austerities by subsisting only on water.

PURPORT

The Lord assumed one fish incarnation to save the Vedas at the beginning of the Svayambhuva-manvantara, and at the end of the Caksusa-manvantara the Lord again assumed the form of a fish just to favor the great king named Satyavrata. As there were two incarnations of Varaha, there were also two incarnations of fish. The Lord appeared as one fish incarnation to save the Vedas by killing Hayagriva, and He assumed the other fish incarnation to show favor to King Satyavrata.

TEXT 11

TEXT

yo 'sav asmin maha-kalpe
tanayah sa vivasvatah
sraddhadeva iti khyato
manutve harinarpitah

SYNONYMS

yah--one who; asau--He (the Supreme Person); asmin--in this; maha-kalpe--great millennium; tanayah--son; sah--he; vivasvatah--of the sun-god; sraddhadevah--by the name Sraddhadeva; iti--thus; khyatah--celebrated; manutve--in the position of Manu; harina--by the Supreme Personality of Godhead; arpitah--was situated.

TRANSLATION

In this [the present] millennium King Satyavrata later became the son of Vivasvan, the king of the sun planet, and was known as Sraddhadeva. By the mercy of the Supreme Personality of Godhead, he was given the post of Manu.

TEXT 12

TEXT

ekada krtamalayam
kurvato jala-tarpanam
tasyanjaly-udake kacic
chaphary ekabhypadyata

SYNONYMS

ekada--one day; krtamalayam--on the bank of the Krtamala River; kurvatah--executing; jala-tarpanam--the offering of oblations of water;

tasya--his; anjali--palmsful; udake--in the water; kacit--some; saphari--a small fish; eka--one; abhyapadyata--was generated.

TRANSLATION

One day while King Satyavrata was performing austerities by offering water on the bank of the River Krtamala, a small fish appeared in the water in his palms.

TEXT 13

TEXT

satyavrato 'njali-gatam
saha toyena bharata
utsasarja nadi-toye
sapharim dravidesvarah

SYNONYMS

satyavratah--King Satyavrata; anjali-gatam--in the water held in the palms of the King; saha--with; toyena--water; bharata--O King Pariksit; utsasarja--threw; nadi-toye--in the water of the river; sapharim--that small fish; dravida-isvarah--Satyavrata, the King of Dravida.

TRANSLATION

Satyavrata, the King of Dravidadesa, threw the fish into the water of the river along with the water in his palm, O King Pariksit, descendant of Bharata.

TEXT 14

TEXT

tam aha satikarunam
maha-karunikam nrpam
yadobhyo jnati-ghatibhyo
dinam mam dina-vatsala
katham visrjase rajan
bhitam asmin sarij-jale

SYNONYMS

tam--unto him (Satyavrata); aha--said; sa--that small fish; ati-karunam--extremely compassionate; maha-karunikam--extremely merciful; nrpam--unto King Satyavrata; yadobhyah--to the aquatics; jnati-ghatibhyah--who are always eager to kill the smaller fish; dinam--very poor; mam--me; dina-vatsala--O protector of the poor; katham--why; visrjase--you are throwing; rajan--O King; bhitam--very much afraid; asmin--within this; sarit-jale--in the water of the river.

TRANSLATION

With an appealing voice, the poor small fish said to King Satyavrata, who was very merciful: My dear King, protector of the poor, why are you throwing Me in the water of the river, where there are other aquatics who can kill Me? I am very much afraid of them.

PURPORT

In the Matsya Purana it is said:

ananta-saktir bhagavan
matsya-rupi janardanah
kridartham yacayam asa
svayam satyavratam nrpam

"The Supreme Personality of Godhead possesses unlimited potency. Nonetheless, in His pastime in the form of a fish He begged protection from King Satyavrata."

TEXT 15

TEXT

tam atmano 'nugrahartham
pritya matsya-vapur-dharam
ajanan raksanarthaya
sapharyah sa mano dadhe

SYNONYMS

tam--unto the fish; atmanah--personal; anugraha-artham--to show favor; pritya--very much pleased; matsya-vapuh-dharam--the Supreme Personality of Godhead, who had assumed the form of a fish; ajanan--without knowledge of this; raksana-arthaya--just to give protection; sapharyah--of the fish; sah--the King; manah--mind; dadhe--decided.

TRANSLATION

To please himself, King Satyavrata, not knowing that the fish was the Supreme Personality of Godhead, decided with great pleasure to give the fish protection.

PURPORT

Here is an example of giving service to the Supreme Personality of Godhead even without knowledge. Such service is called ajnata-sukrti. King Satyavrata wanted to show his own mercy, not knowing that the fish was Lord Visnu. By such unknowing devotional service, one is favored by the Supreme Personality of Godhead. Service rendered to the Supreme Lord, knowingly or unknowingly, never goes in vain.

TEXT 16

TEXT

tasya dinataram vakyam
asrutya sa mahipatih
kalasapsu nidhayainam
dayalur ninya asramam

SYNONYMS

tasyah--of the fish; dina-taram--pitiabile; vakyam--words; asrutya--hearing; sah--that; mahi-patih--the King; kalasa-apsu--in the water contained in the water jug; nidhaya--taking; enam--the fish; dayaluh--merciful; ninye--brought; asramam--to his residence.

TRANSLATION

The merciful King, being moved by the pitiabile words of the fish, placed the fish in a water jug and brought Him to his own residence.

TEXT 17

TEXT

sa tu tatraika-ratrena
vardhamana kamandalau
alabdhvatmavakasam va
idam aha mahipatim

SYNONYMS

sa--that fish; tu--but; tatra--therein; eka-ratrena--in one night; vardhamana--expanding; kamandalau--in the waterpot; alabdhva--without attaining; atma-avakasam--a comfortable position for His body; va--either; idam--this; aha--said; mahi-patim--unto the King.

TRANSLATION

But in one night that fish grew so much that He could not move His body comfortably in the water of the pot. He then spoke to the King as follows.

TEXT 18

TEXT

naham kamandalav asmin
krcchram vastum ihotsahe
kalpayaukah suvipulam
yatraham nivase sukham

SYNONYMS

na--not; aham--I; kamandalau--in this waterpot; asmin--in this; krcchram--with great difficulty; vastum--to live; iha--here; utsahe--like; kalpaya--just consider; okah--residential place; su-vipulam--more expanded; yatra--wherein; aham--I; nivase--can live; sukham--in pleasure.

TRANSLATION

O My dear King, I do not like living in this waterpot with such great difficulty. Therefore, please find some better reservoir of water where I can live comfortably.

TEXT 19

TEXT

sa enam tata adaya
nyadhad audancanodake
tatra ksipta muhurtana
hasta-trayam avardhata

SYNONYMS

sah--the King; enam--unto the fish; tatah--thereafter; adaya--taking out; nyadhat--placed; audancana-udake--in a well of water; tatra--therein; ksipta--being thrown; muhurtana--within a moment; hasta-trayam--three cubits; avardhata--immediately developed.

TRANSLATION

Then, taking the fish out of the waterpot, the King threw Him in a large well. But within a moment the fish developed to the length of three cubits.

TEXT 20

TEXT

na ma etad alam rajan
sukham vastum udancanam
prthu dehi padam mahyam
yat tvaham saranam gata

SYNONYMS

na--not; me--unto Me; etad--this; alam--fit; rajan--O King; sukham--in happiness; vastum--to live; udancanam--reservoir of water; prthu--very great; dehi--give; padam--a place; mahyam--unto Me; yat--which; tva--unto you; aham--I; saranam--shelter; gata--have taken.

TRANSLATION

The fish then said: My dear King, this reservoir of water is not fit for My happy residence. Please give Me a more extensive pool of water, for I have taken shelter of you.

TEXT 21

TEXT

tata adaya sa rajna
ksipta rajan sarovare
tad avrtyatmana so 'yam
maha-mino 'nvavardhata

SYNONYMS

tatah--from there; adaya--taking away; sa--the fish; rajna--by the King; ksipta--being thrown; rajan--O King (Maharaja Pariksit); sarovare--in a lake; tat--that; avrtya--covering; atmana--by the body; sah--the fish; ayam--this; maha-minah--gigantic fish; anvavardhata--immediately developed.

TRANSLATION

O Maharaja Pariksit, the King took the fish from the well and threw Him in a lake, but the fish then assumed a gigantic form exceeding the extent of the water.

TEXT 22

TEXT

naitan me svastaye rajann
udakam salilaukasah
nidhehi raksa-yogena
hrade mam avidasini

SYNONYMS

na--not; etat--this; me--unto Me; svastaye--comfortable; rajan--O King; udakam--water; salila-okasah--because I am a big aquatic; nidhehi--put; raksa-yogena--by some means; hrade--in a lake; mam--Me; avidasini--perpetual.

TRANSLATION

The fish then said: O King, I am a large aquatic, and this water is not at all suitable for Me. Now kindly find some way to save Me. It would be better to put Me in the water of a lake that will never reduce.

TEXT 23

TEXT

ity uktah so 'nayan matsyam
tatra tatravidasini
jalasaye 'sammitam tam
samudre praksipaj jhasam

SYNONYMS

iti uktah--thus being requested; sah--the King; anayat--brought; matsyam--the fish; tatra--therein; tatra--therein; avidasini--where the water never diminishes; jala-asaye--in the reservoir of water; asammitam--unlimited; tam--unto the fish; samudre--in the ocean; praksipat--threw; jhasam--the gigantic fish.

TRANSLATION

When thus requested, King Satyavrata took the fish to the largest reservoir of water. But when that also proved insufficient, the King at last threw the gigantic fish into the ocean.

TEXT 24

TEXT

ksipyamanas tam ahedam
iha mam makaradayah
adanty atibala vira
mam nehotsrastum arhasi

SYNONYMS

ksipyamanah--being thrown in the ocean; tam--unto the King; aha--the fish said; idam--this; iha--in this place; mam--Me; makara-adayah--dangerous aquatics like sharks; adanti--will eat; ati-balah--because of being too powerful; vira--O heroic King; mam--Me; na--not; iha--in this water; utsrastum--to throw; arhasi--you deserve.

TRANSLATION

While being thrown in the ocean, the fish said to King Satyavrata: O hero, in this water there are very powerful and dangerous sharks that will eat Me. Therefore you should not throw Me in this place.

TEXT 25

TEXT

evam vimohitas tena
vadata valgu-bharatim
tam aha ko bhavan asman
matsya-rupena mohayan

SYNONYMS

evam--thus; vimohitah--bewildered; tena--by the fish; vadata--speaking; valgu-bharatim--sweet words; tam--unto him; aha--said; kah--who; bhavan--You; asman--us; matsya-rupena--in the form of a fish; mohayan--bewildering.

TRANSLATION

After hearing these sweet words from the Supreme Personality of Godhead in the form of a fish, the King, being bewildered, asked Him: Who are You, sir? You simply bewilder us.

TEXT 26

TEXT

naivam viryo jalacaro
drsto 'smabhih sruto 'pi va
yo bhavan yojana-satam
ahnabhivyanase sarah

SYNONYMS

na--not; evam--thus; viryah--powerful; jala-carah--aquatic; drstah--seen; asmabhih--by us; srutah api--nor heard of; va--either; yah--who; bhavan--Your Lordship; yojana-satam--hundreds of miles; ahna--in one day; abhivyanase--expanding; sarah--water.

TRANSLATION

My Lord, in one day You have expanded Yourself for hundreds of miles, covering the water of the river and the ocean. Before this I had never seen or heard of such an aquatic animal.

TEXT 27

TEXT

nunam tvam bhagavan saksad
dharir narayano 'vyayah
anugrahaya bhutanam
dhatse rupam jalaukasam

SYNONYMS

nunam--certainly; tvam--You (are); bhagavan--the Supreme Personality of Godhead; saksat--directly; harih--the Lord; narayanah--the Personality of Godhead; avyayah--inexhaustible; anugrahaya--to show mercy; bhutanam--to all living entities; dhatse--You have assumed; rupam--a form; jala-okasam--like an aquatic.

TRANSLATION

My Lord, You are certainly the inexhaustible Supreme Personality of Godhead, Narayana, Sri Hari. It is to show Your mercy to the living entities that You have now assumed the form of an aquatic.

TEXT 28

TEXT

namas te purusa-srestha
sthity-utpatty-apyayesvara
bhaktanam nah prapannanam
mukhyo hy atma-gatir vibho

SYNONYMS

namah--I offer my respectful obeisances; te--unto You; purusa-srestha--the best of all living entities, the best of all enjoyers; sthiti--of maintenance; utpatti--creation; apyaya--and destruction; isvara--the Supreme Lord; bhaktanam--of Your devotees; nah--like us; prapannanam--those who are surrendered; mukhyah--the supreme; hi--indeed; atma-gatih--the supreme destination; vibho--Lord Visnu.

TRANSLATION

O my Lord, master of creation, maintenance and annihilation, O best of enjoyers, Lord Visnu, You are the leader and destination of surrendered devotees like us. Therefore let me offer my respectful obeisances unto You.

TEXT 29

TEXT

sarve lilavataras te
bhutanam bhuti-hetavah
jnatum icchamy ado rupam
yad-artham bhavata dhrtam

SYNONYMS

sarve--everything; lila--pastimes; avatarah--incarnations; te--of Your Lordship; bhutanam--of all living entities; bhuti--of a flourishing condition; hetavah--the causes; jnatum--to know; icchami--I wish; adah--this; rupam--form; yat-artham--for what purpose; bhavata--by Your Lordship; dhrtam--assumed.

TRANSLATION

All Your pastimes and incarnations certainly appear for the welfare of all living entities. Therefore, my Lord, I wish to know the purpose for which You have assumed this form of a fish.

TEXT 30

TEXT

na te 'ravindaksa padopasarpanam
mrsa bhavet sarva-suhrt-priyatmanah
yathetaresam prthag-atmanam satam
adidrso yad vapur adbhutam hi nah

SYNONYMS

na--never; te--of Your Lordship; aravinda-aksa--My Lord, whose eyes are like the petals of a lotus; pada-upasarpanam--worship of the lotus feet; mrsa--useless; bhavet--can become; sarva-suhrt--the friend of everyone; priya--dear to everyone; atmanah--the Supersoul of everyone; yatha--as; itaresam--of others (the demigods); prthak-atmanam--living entities who have material bodies different from the soul; satam--of those who are spiritually fixed; adidrsah--You have manifested; yat--that; vapuh--body; adbhutam--wonderful; hi--indeed; nah--unto us.

TRANSLATION

O my Lord, possessing eyes like the petals of a lotus, the worship of the demigods, who are in the bodily concept of life, is fruitless in all respects. But because You are the supreme friend and dearest Supersoul of everyone, worship of Your lotus feet is never useless. You have therefore manifested Your form as a fish.

PURPORT

The demigods like Indra, Candra and Surya are ordinary living entities who are differentiated parts and parcels of the Supreme Personality of Godhead. The Lord expands Himself through the living beings (nityo nityanam cetanas cetananam). His personal visnu-tattva forms, which are all spiritual, are called svamsa, and the living entities who are differentiated parts are called vibhinnamsa. Some of the vibhinnamsa forms are spiritual, and some are a combination of matter and spirit. The conditioned souls in the material world are different from their external bodies made of material energy. Thus the demigods living in the upper planetary systems and the living entities living in the lower planetary system are of the same nature. Nonetheless, those living as human beings on this planet are sometimes attracted to worshipping the demigods in the higher planetary systems. Such worship is temporary. As the human beings on this planet have to change their bodies (tatha dehantara-praptih), the

living entities known as Indra, Candra, Varuna and so on will also have to change their bodies in due course of time. As stated 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." Kamais tais tair hrta jnanah prapadyante 'nya-devatah: those who do not know the position of the demigods are inclined to worship the demigods for some material purpose, but the results of such worship are never permanent. Consequently, here it is said, yathetaresam prthag-atmanam satam, padopasarpanam mrsa bhavet. In other words, if one is to worship someone else, he must worship the Supreme Personality of Godhead. Then his worship will never be fruitless. Svalpam apy asya dharmasya trayate mahato bhayat: even a slight attempt to worship the Supreme Personality of Godhead is a permanent asset. Therefore, as recommended in Srimad-Bhagavatam, tyaktva sva-dharmam caranambujam hareh. One should take to the worship of the lotus feet of Hari, even if this means giving up the so-called occupational duty assigned because of the particular body one has accepted. Because worship in terms of the body is temporary, it does not bear any permanent fruit. But worship of the Supreme Personality of Godhead gives immense benefit.

TEXT 31

TEXT

sri-suka uvaca
 iti bruvanam nrpatim jagat-patih
 satyavratam matsya-vapur yuga-ksaye
 vihartu-kamah pralayarnave 'bravic
 cikirsur ekanta-jana-priyah priyam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; bruvanam--speaking like that; nrpatim--unto the King; jagat-patih--the master of the entire universe; satyavratam--unto Satyavrata; matsya-vapuh--the Lord, who had assumed the form of a fish; yuga-ksaye--at the end of a yuga; vihartu-kamah--to enjoy His own pastimes; pralaya-arnave--in the water of inundation; abravit--said; cikirsuh--desiring to do; ekanta-jana-priyah--most beloved by the devotees; priyam--something very beneficial.

TRANSLATION

Sukadeva Gosvami said: When King Satyavrata spoke in this way, the Supreme Personality of Godhead, who at the end of the yuga had assumed the form of a fish to benefit His devotee and enjoy His pastimes in the water of inundation, responded as follows.

TEXT 32

TEXT

sri-bhagavan uvaca
 saptame hy adyatanad urdhvam
 ahany etad arindama
 nimanksyaty apyayambhodhau
 trailokyam bhur-bhuvadikam

SYNONYMS

sri-bhagavan uvaca--the Supreme Personality of Godhead said; saptame--on the seventh; hi--indeed; adyatanat--from today; urdhvam--forward; ahani--on the day; etat--this creation; arimdama--O King who can subdue your enemies; nimanksyati--shall be inundated; apyaya-ambhodhau--in the ocean of destruction; trailokyam--the three lokas; bhuh-bhuva-adikam--namely Bhurloka, Bhavarloka and Svarloka.

TRANSLATION

The Supreme Personality of Godhead said: O King, who can subdue your enemies, on the seventh day from today the three worlds--Bhuh, Bhuvah and Svah--will all merge into the water of inundation.

TEXT 33

TEXT

tri-lokyam liyamanayam
samvartambhasi vai tada
upasthasyati nauh kacid
visala tvam mayerita

SYNONYMS

tri-lokyam--the three lokas; liyamanayam--upon being merged; samvarta-ambhasi--in the water of destruction; vai--indeed; tada--at that time; upasthasyati--will appear; nauh--boat; kacit--one; visala--very big; tvam--unto you; maya--by Me; irita--sent.

TRANSLATION

When all the three worlds merge into the water, a large boat sent by Me will appear before you.

TEXTS 34-35

TEXT

tvam tavad osadhih sarva
bijany uccavacani ca
saptarsibhih parivrtah
sarva-sattvopabrmhitah

aruhya brhatim navam
vicarisasy aviklavah
ekarnave niraloke
rsinam eva varcasa

SYNONYMS

tvam--you; tavat--until that time; osadhih--herbs; sarvah--all kinds of; bijani--seeds; ucca-avacani--lower and higher; ca--and; saptarsibhih--by the seven rsis; parivrtah--surrounded; sarva-sattva--all kinds of living entities; upabrmhitah--surrounded by; aruhya--getting on; brhatim--very large; navam--boat; vicarisyasi--shall travel; aviklavah--without moroseness; eka-arnave--in the ocean of inundation; niraloke--

without being illuminated; rsinam--of the great rsis; eva--indeed;
varcasa--by the effulgence.

TRANSLATION

Thereafter, O King, you shall collect all types of herbs and seeds and load them on that great boat. Then, accompanied by the seven rsis and surrounded by all kinds of living entities, you shall get aboard that boat, and without moroseness you shall easily travel with your companions on the ocean of inundation, the only illumination being the effulgence of the great rsis.

TEXT 36

TEXT

dodhuyamanam tam navam
samirena baliyasa
upasthitasya me srnge
nibadhnihi mahahina

SYNONYMS

dodhuyamanam--being tossed about; tam--that; navam--boat; samirena--by the wind; baliyasa--very powerful; upasthitasya--situated nearby; me--of Me; srnge--to the horn; nibadhnihi--bind; maha-ahina--by the large serpent (Vasuki).

TRANSLATION

Then, as the boat is tossed about by the powerful winds, attach the vessel to My horn by means of the great serpent Vasuki, for I shall be present by your side.

TEXT 37

TEXT

aham tvam rsibhih sardham
saha-navam udanvati
vikarsan vicarisyami
yavad brahmi nisa prabho

SYNONYMS

aham--I; tvam--unto you; rsibhih--with all the saintly persons; sardham--all together; saha--with; navam--the boat; udanvati--in the water of devastation; vikarsan--contacting; vicarisyami--I shall travel; yavat--as long as; brahmi--pertaining to Lord Brahma; nisa--night; prabho--O King.

TRANSLATION

Pulling the boat, with you and all the rsis in it, O King, I shall travel in the water of devastation until the night of Lord Brahma's slumber is over.

PURPORT

This particular devastation actually took place not during the night of Lord Brahma but during his day, for it was during the time of Caksusa Manu. Brahma's night takes place when Brahma goes to sleep, but in the daytime there are fourteen Manus, one of whom is Caksusa Manu. Therefore, Srila Visvanatha Cakravarti Thakura comments that although it was daytime for Lord Brahma, Brahma felt sleepy for a short time by the supreme will of the Lord. This short period is regarded as Lord Brahma's night. This has been elaborately discussed by Srila Rupa Gosvami in his Laghu-bhagavatamrta. The following is a summary of his analysis. Because Agastya Muni cursed Svayambhuva Manu, during the time of Svayambhuva Manu a devastation took place. This devastation is mentioned in the Matsya Purana. During the time of Caksusa Manu, by the supreme will of the Lord, there was suddenly another pralaya, or devastation. This is mentioned by Markandeya Rsi in the Visnu-dharmottara. At the end of Manu's time there is not necessarily a devastation, but at the end of the Caksusa-manvantara, the Supreme Personality of Godhead, by His illusory energy, wanted to show Satyavrata the effects of devastation. Srila Sridhara Svami also agrees with this opinion. The Laghu-bhagavatamrta says:

madhye manvantarasyaiva
muneh sapan manum prati
pralayo 'sau babhuveti
purane kvacid iryate

ayam akasmiko jatas
caksusasyantare manoh
pralayah padmanabhasya
lilayeti ca kutracit

sarva-manvantarasyante
pralayo niscitam bhavet
visnu-dharmottare tv etat
markandeyena bhasitam

manor ante layo nasti
manave 'darsi mayaya
visnuneti bruvanais tu
svamibhir naisa manyate

TEXT 38

TEXT

madiyam mahimanam ca
param brahmeti sabditam
vetsyasy anugrhitam me
samprasnair vivrtam hrdisi

SYNONYMS

madiyam--pertaining to Me; mahimanam--glories; ca--and; param brahma--the Supreme Brahman, the Absolute Truth; iti--thus; sabditam--celebrated; vetsyasi--you shall understand; anugrhitam--being favored; me--by Me; samprasnaih--by inquiries; vivrtam--thoroughly explained; hrdisi--within the heart.

TRANSLATION

You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me.

PURPORT

As stated in Bhagavad-gita (15.15), sarvasya caham hr̥di sannivisto mattah smrtir jnanam apohanam ca: the Supreme Personality of Godhead, Paramatma, is situated in everyone's heart, and from Him come remembrance, knowledge and forgetfulness. The Lord reveals Himself in proportion to one's surrender to Him. Ye yatha mam prapadyante tams tathaiva bhajamy aham. In responsive cooperation, the Lord reveals Himself in proportion to one's surrender. That which is revealed to one who fully surrenders is different from what is revealed to one who surrenders partially. Everyone naturally surrenders to the Supreme Personality of Godhead, either directly or indirectly. The conditioned soul surrenders to the laws of nature in material existence, but when one fully surrenders to the Lord, material nature does not act upon him. Such a fully surrendered soul is favored by the Supreme personality of Godhead directly. Mam eva ye prapadyante mayam etam taranti te. One who has fully surrendered to the Lord has no fear of the modes of material nature, for everything is but an expansion of the Lord's glories (sarvam khalv idam brahma), and these glories are gradually revealed and realized. The Lord is the supreme purifier (param brahma param dhama pavitram paramam bhavan). The more one is purified and the more he wants to know about the Supreme, the more the Lord reveals to him. Full knowledge of Brahman, Paramatma and Bhagavan is revealed to the pure devotees. The Lord says in Bhagavad-gita (10.11):

tesam evanukampartham
aham ajnana-jam tamah
nasayamy atma-bhavastho
jnana-dipena bhasvata

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance."

TEXT 39

TEXT

ittham adisyā rajanam
harir antaradhiyata
so 'nvavaiksata tam kalam
yam hrsikesa adisat

SYNONYMS

ittham--as aforementioned; adisyā--instructing; rajanam--the King (Satyavrata); harih--the Supreme Personality of Godhead; antaradhiyata--disappeared from that place; sah--he (the King); anvavaiksata--began to wait for; tam kalam--that time; yam--which; hrsika-isah--Lord Hrsikesa, the master of all the senses; adisat--instructed.

TRANSLATION

After thus instructing the King, the Supreme Personality of Godhead immediately disappeared. Then King Satyavrata began to wait for that time of which the Lord had instructed.

TEXT 40

TEXT

astirya darbhan prak-kulan
rajarsih prag-udan-mukhah
niasada hareh padau
cintayan matsya-rupinah

SYNONYMS

astirya--spreading; darbhan--kusa grass; prak-kulan--the upper portion facing east; raja-rsih--Satyavrata, the saintly King; prak-udak-mukhah--looking toward the northeast (isana); niasada--sat down; hareh--of the Supreme Personality of Godhead; padau--upon the lotus feet; cintayan--meditating; matsya-rupinah--who had assumed the form of a fish.

TRANSLATION

After spreading kusa with its tips pointing east, the saintly King, himself facing the northeast, sat down on the grass and began to meditate upon the Supreme Personality of Godhead, Visnu, who had assumed the form of a fish.

TEXT 41

TEXT

tatah samudra udvelah
sarvatah plavayan mahim
vardhamano maha-meghair
varsadbhiih samadrsyata

SYNONYMS

tatah--thereafter; samudrah--the ocean; udvelah--overflowing; sarvatah--everywhere; plavayan--inundating; mahim--the earth; vardhamanah--increasing more and more; maha-meghair--by gigantic clouds; varsadbhiih--incessantly pouring rain; samadrsyata--King Satyavrata saw it.

TRANSLATION

Thereafter, gigantic clouds pouring incessant water swelled the ocean more and more. Thus the ocean began to overflow onto the land and inundate the entire world.

TEXT 42

TEXT

dhyayan bhagavad-adesam
dadrse navam agatam
tam aruroha viprendrair

adayausadhi-virudhah

SYNONYMS

dhyayan--remembering; bhagavat-adesam--the order of the Supreme Personality of Godhead; dadrse--he saw; navam--a boat; agatam--coming near; tam--aboard the boat; aruroha--got up; vipra-indraih--with the saintly brahmanas; adaya--taking; ausadhi--herbs; virudhah--and creepers.

TRANSLATION

As Satyavrata remembered the order of the Supreme Personality of Godhead, he saw a boat coming near him. Thus he collected herbs and creepers, and, accompanied by saintly brahmanas, he got aboard the boat.

TEXT 43

TEXT

tam ucur munayah prita
rajan dhyayasva kesavam
sa vai nah sankatad asmad
avita sam vidhasyati

SYNONYMS

tam--unto the King; ucur--said; munayah--all the saintly brahmanas; pritah--being pleased; rajan--O King; dhyayasva--meditate; kesavam--upon the Supreme Lord, Kesava; sah--His Lordship; vai--indeed; nah--us; sankatat--from the great danger; asmat--as now visible; avita--will save; sam--auspiciousness; vidhasyati--He will arrange.

TRANSLATION

The saintly brahmanas, being pleased with the King, said to him: O King, please meditate upon the Supreme Personality of Godhead, Kesava. He will save us from this impending danger and arrange for our well-being.

TEXT 44

TEXT

so 'nudhyatas tato rajna
pradurasin maharnave
eka-srnga-dharo matsyo
haimo niyuta-yojanah

SYNONYMS

sah--the Lord; anudhyatah--being meditated upon; tatah--thereafter (hearing the words of the saintly brahmanas); rajna--by the King; pradurasit--appeared (before him); maha-arnave--in the great ocean of inundation; eka-srnga-dharah--with one horn; matsyah--a big fish; haimah--made of gold; niyuta-yojanah--eight million miles long.

TRANSLATION

Then, while the King constantly meditated upon the Supreme Personality of Godhead, a large golden fish appeared in the ocean of inundation. The fish had one horn and was eight million miles long.

TEXT 45

TEXT

nibadhya navam tac-chnge
yathokto harina pura
varatrenahina tustas
tustava madhusudanam

SYNONYMS

nibadhya--anchoring; navam--the boat; tat-srnge--onto the horn of the big fish; yatha-uktah--as advised; harina--by the Supreme Personality of Godhead; pura--before; varatrena--used as a rope; ahina--by the great serpent (of the name Vasuki); tustah--being pleased; tustava--he satisfied; madhusudanam--the Supreme Lord, the killer of Madhu.

TRANSLATION

Following the instructions formerly given by the Supreme Personality of Godhead, the King anchored the boat to the fish's horn, using the serpent Vasuki as a rope. Thus being satisfied, he began offering prayers to the Lord.

TEXT 46

TEXT

sri-rajovaca
anady-avidyopahatatma-samvidas
tan-mula-samsara-parisramaturah
yadrcchayopasrta yam apnuyur
vimuktido nah paramo gurur bhavan

SYNONYMS

sri-raja uvaca--the King offered prayers as follows; anadi--from time immemorial; avidya--by ignorance; upahata--has been lost; atma-samvidah--knowledge about the self; tat--that is; mula--the root; samsara--material bondage; parisrama--full of miserable conditions and hard work; aturah--suffering; yadrcchaya--by the supreme will; upasrtah--being favored by the acarya; yam--the Supreme Personality of Godhead; apnuyuh--can achieve; vimukti-dah--the process of liberation; nah--our; paramah--the supreme; guruh--spiritual master; bhavan--Your Lordship.

TRANSLATION

The King said: By the grace of the Lord, those who have lost their self-knowledge since time immemorial, and who because of this ignorance are involved in a material, conditional life full of miseries, obtain the chance to meet the Lord's devotee. I accept that Supreme Personality of Godhead as the supreme spiritual master.

PURPORT

The Supreme Personality of Godhead is actually the supreme spiritual master. The Supreme Lord knows everything about the suffering of the conditioned soul, and therefore He appears in this material world, sometimes personally, sometimes by an incarnation and sometimes by authorizing a living being to act on His behalf. In all cases, however, He is the original spiritual master who enlightens the conditioned souls who are suffering in the material world. The Lord is always busy helping the conditioned souls in many ways. Therefore He is addressed here as paramo gurur bhavan. The representative of the Supreme Personality of Godhead who acts to spread Krsna consciousness is also guided by the Supreme Lord to act properly in executing the Lord's order. Such a person may appear to be an ordinary human being, but because he acts on behalf of the Supreme Personality of Godhead, the supreme spiritual master, he is not to be neglected as ordinary. It is therefore said, acaryam mam vijaniyat: an acarya who acts on behalf of the Supreme Personality of Godhead should be understood to be as good as the Supreme Lord Himself.

saksad dharitvena samasta-sastrair
uktas tatha bhavyata eva sadbhih
kintu prabhor yah priya eva tasya
vande guroh sri-caranaravindam

Visvanatha Cakravarti Thakura has advised that the spiritual master acting on the Supreme Lord's behalf must be worshiped as being as good as the Supreme Lord, for he is the Lord's most confidential servant in broadcasting the Lord's message for the benefit of the conditioned souls involved in the material world.

TEXT 47

TEXT

jano 'budho 'yam nija-karma-bandhanah
sukhecchaya karma samihate 'sukham
yat-sevaya tam vidhunoty asan-matim
granthim sa bhindyad dhrdayam sa no guruh

SYNONYMS

janah--the conditioned soul subjected to birth and death; abudhah--most foolish because of accepting the body as the self; ayam--he; nija-karma-bandhanah--accepting different bodily forms as a result of his sinful activities; sukha-icchaya--desiring to be happy within this material world; karma--fruitive activities; samihate--plans; asukham--but it is for distress only; yat-sevaya--by rendering service unto whom; tam--the entanglement of karma; vidhunoti--clears up; asat-matim--the unclean mentality (accepting the body as the self); granthim--hard knot; sah--His Lordship the Supreme Personality of Godhead; bhindyat--being cut off; hridayam--in the core of the heart; sah--He (the Lord); nah--our; guruh--the supreme spiritual master.

TRANSLATION

In hopes of becoming happy in this material world, the foolish conditioned soul performs fruitive activities that result only in suffering. But by rendering service to the Supreme Personality of Godhead, one becomes free from such false desires for happiness. May my

supreme spiritual master cut the knot of false desires from the core of my heart.

PURPORT

For material happiness, the conditioned soul involves himself in fruitive activities, which actually put him into material distress. Because the conditioned soul does not know this, he is said to be in avidya, or ignorance. Because of a false hope for happiness, the conditioned soul becomes involved in various plans for material activity. Here Maharaja Satyavrata prays that the Lord sever this hard knot of false happiness and thus become his supreme spiritual master.

TEXT 48

TEXT

yat-sevayagner iva rudra-rodanam
puman vijahyan malam atmanas tamah
bhajeta varnam nijam esa so 'vyayo
bhuyat sa isah paramo guror guruh

SYNONYMS

yat-sevaya--the Supreme Personality of Godhead, by serving whom; agneh--in touch with fire; iva--as it is; rudra-rodanam--a block of silver or gold becomes purified; puman--a person; vijahyat--can give up; malam--all the dirty things of material existence; atmanah--of one's self; tamah--the mode of ignorance, by which one performs pious and impious activities; bhajeta--may revive; varnam--his original identity; nijam--one's own; esah--such; sah--He; avyayah--inexhaustible; bhuyat--let Him become; sa--He; isah--the Supreme Personality of Godhead; paramah--the supreme; guror guruh--the spiritual master of all other spiritual masters.

TRANSLATION

One who wants to be free of material entanglement should take to the service of the Supreme Personality of Godhead and give up the contamination of ignorance, involving pious and impious activities. Thus one regains his original identity, just as a block of gold or silver sheds all dirt and becomes purified when treated with fire. May that inexhaustible Supreme Personality of Godhead become our spiritual master, for He is the original spiritual master of all other spiritual masters.

PURPORT

In human life one is meant to undergo austerity to purify one's existence. Tapo divyam putraka yena sattvam suddhyet. Because of contamination by the modes of material nature, one continues in the cycle of birth and death (karanam guna-sango 'sya sad-asad-yoni janmasu). Therefore the purpose of human life is to purify oneself of this contamination so that one can regain his spiritual form and not undergo this cycle of birth and death. The recommended process of decontamination is devotional service to the Lord. There are various processes for self-realization, such as karma, jnana and yoga, but none of them is equal to the process of devotional service. As gold and silver can be freed from all dirty contamination by being put into a fire but not merely by being

washed, the living entity can be awakened to his own identity by performing devotional service (yat-sevaya), but not by karma, jnana or yoga. Cultivation of speculative knowledge or practice of yogic gymnastics will not be helpful.

The word varnam refers to the luster of one's original identity. The original luster of gold or silver is brilliant. Similarly, the original luster of the living being, who is part of the sac-cid-ananda-vigraha, is the luster of ananda, or pleasure. Anandamayo bhyasat. Every living entity has the right to become anandamaya, joyful, because he is part of the sac-cid-ananda-vigraha, Krsna. Why should the living being be put into tribulation because of dirty contamination by the material modes of nature? The living entity should become purified and regain his svarupa, his original identity. This he can do only by devotional service. Therefore, one should adopt the instructions of the Supreme Personality of Godhead, who is described here as guror guruh, the spiritual master of all other spiritual masters.

Even though we may not have the fortune to contact the Supreme Lord personally, the Lord's representative is as good as the Lord Himself because such a representative does not say anything unless it is spoken by the Supreme Personality of Godhead. Sri Caitanya Mahaprabhu therefore gives a definition of guru. Yare dekha, tare kaha 'krsna'-upadesa: the bona fide guru is he who advises his disciples exactly in accordance with the principles spoken by Krsna. The bona fide guru is he who has accepted Krsna as guru. This is the guru-parampara system. The original guru is Vyasadeva because he is the speaker of Bhagavad-gita and Srimad-Bhagavatam, wherein everything spoken relates to Krsna. Therefore guru-puja is known as Vyasa-puja. In the final analysis, the original guru is Krsna, His disciple is Narada, whose disciple is Vyasa, and in this way we gradually come in touch with the guru-parampara. One cannot become a guru if he does not know what the Personality of Godhead Krsna or His incarnation wants. The mission of the guru is the mission of the Supreme Personality of Godhead: to spread Krsna consciousness all over the world.

TEXT 49

TEXT

na yat-prasadayuta-bhaga-lesam
anye ca deva guravo janah svayam
kartum sametah prabhavanti pumsas
tam isvaram tvam saranam prapadye

SYNONYMS

na--not; yat-prasada--of the mercy of the Supreme Personality of Godhead; ayuta-bhaga-lesam--only one ten-thousandth; anye--others; ca--also; devah--even the demigods; guravah--the so-called gurus; janah--the total population; svayam--personally; kartum--to execute; sametah--all together; prabhavanti--can become equally able; pumsah--by the Supreme Personality of Godhead; tam--unto Him; isvaram--unto the Supreme Personality of Godhead; tvam--unto You; saranam--shelter; prapadye--let me surrender.

TRANSLATION

Neither all the demigods, nor the so-called gurus nor all other people, either independently or together, can offer mercy that equals

even one ten-thousandth of Yours. Therefore I wish to take shelter of Your lotus feet.

PURPORT

It is said, kamais tais tair hrta jnanah prapadyante 'nya-devatah: people in general, being motivated by material desires, worship the demigods to get fruitive results very quickly. People generally do not become devotees of Lord Visnu, since Lord Visnu never becomes the order-supplier of His devotee. Lord Visnu does not give a devotee benedictions that will create a further demand for benedictions. By worshipping the demigods one may get results, but, as described in Bhagavad-gita, antavat tu phalam tesam tad bhavaty alpa-medhasam: whatever great benedictions one may achieve from the demigods are all temporary. Because the demigods themselves are temporary, their benedictions are also temporary and have no permanent value. Those who aspire for such benedictions have a poor fund of knowledge (tad bhavaty alpa-medhasam). The benedictions of Lord Visnu are different. By the mercy of the Lord Visnu, one can be completely freed from material contamination and go back home, back to Godhead. Therefore the benedictions offered by the demigods cannot compare to even one ten-thousandth of the Lord's benedictions. One should not, therefore, try to obtain benedictions from the demigods or false gurus. One should aspire only for the benediction offered by the Supreme Personality of Godhead. As the Lord says in Bhagavad-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 is the greatest benediction.

TEXT 50

TEXT

acaksur andhasya yathagranih krtas
tatha janasyaviduso 'budho guruh
tvam arka-drk sarva-drsam samiksano
vrto gurur nah sva-gatim bubhutsatam

SYNONYMS

acaksuh--one who does not have his power of sight; andhasya--for such a blind person; yatha--as; agranih--the leader, who goes first; krtah--accepted; tatha--similarly; janasya--such a person; avidusah--who has no knowledge of the goal of life; abudhah--a foolish rascal; guruh--the spiritual master; tvam--Your Lordship; arka-drk--appear like the sun; sarva-drsam--of all sources of knowledge; samiksanah--the complete seer; vrtah--accepted; guruh--the spiritual master; nah--our; sva-gatim--one who knows his real self-interest; bubhutsatam--such an enlightened person.

TRANSLATION

As a blind man, being unable to see, accepts another blind man as his leader, people who do not know the goal of life accept someone as a guru who is a rascal and a fool. But we are interested in self-realization. Therefore we accept You, the Supreme Personality of Godhead, as our spiritual master, for You are able to see in all directions and are omniscient like the sun.

PURPORT

The conditioned soul, being wrapped in ignorance and therefore not knowing the goal of life, accepts a guru who can juggle words and make some display of magic that is wonderful to a fool. Sometimes a foolish person accepts someone as a guru because he can manufacture a small quantity of gold by mystic yogic power. Because such a disciple has a poor fund of knowledge, he cannot judge whether the manufacture of gold is the criterion for a guru. Why should one not accept the Supreme Personality of Godhead, Krsna, from whom unlimited numbers of gold mines come into being? Aham sarvasya prabhavo mattah sarvam pravartate. All the gold mines are created by the energy of the Supreme Personality of Godhead. Therefore, why should one accept a magician who can manufacture only a small portion of gold? Such gurus are accepted by those who are blind, not knowing the goal of life. Maharaja Satyavrata, however, knew the goal of life. He knew the Supreme Personality of Godhead, and therefore he accepted the Lord as his guru. Either the Supreme Lord or His representative can become guru. The Lord says, mam eva ye prapadyante mayam etam taranti te: "One can get relief from the clutches of maya as soon as he surrenders unto Me." Therefore it is the guru's business to instruct his disciple to surrender to the Supreme Personality of Godhead if he wants relief from the material clutches. This is the symptom of the guru. This same principle was instructed by Sri Caitanya Mahaprabhu: yare dekha, tare kaha 'krsna'-upadesa. In other words, one is advised not to accept a guru who does not follow the path of instruction given by Lord Krsna.

TEXT 51

TEXT

jano janasyadisate 'satim gatim
yaya prapadyeta duratyayam tamah
tvam tv avyayam jnanam amogham anjasa
prapadyate yena jano nijam padam

SYNONYMS

janah--a person who is not a bona fide guru (an ordinary person);
janasya--of an ordinary person who does not know the goal of life;
adisate--instructs; asatim--impermanent, material; gatim--the goal of
life; yaya--by such knowledge; prapadyeta--he surrenders; duratyayam--
insurmountable; tamah--to ignorance; tvam--Your Lordship; tu--but;
avyayam--indestructible; jnanam--knowledge; amogham--without material
contamination; anjasa--very soon; prapadyate--achieves; yena--by such
knowledge; janah--a person; nijam--his own; padam--original position.

TRANSLATION

A materialistic so-called guru instructs his materialistic disciples about economic development and sense gratification, and because of such

instructions the foolish disciples continue in the materialistic existence of ignorance. But Your Lordship gives knowledge that is eternal, and the intelligent person receiving such knowledge is quickly situated in his original constitutional position.

PURPORT

So-called gurus instruct their disciples for the sake of material profit. Some guru advises that one meditate in such a way that his intelligence will increase in regard to keeping his body fit for sense gratification. Another guru advises that sex is the ultimate goal of life and that one should therefore engage in sex to the best of his ability. These are the instructions of foolish gurus. In other words, because of the instructions of a foolish guru one remains perpetually in material existence and suffers its tribulations. But if one is intelligent enough to take instructions from the Supreme Personality of Godhead, as enunciated in Bhagavad-gita or the Sankhya philosophy of Kapiladeva, one can very soon attain liberation and be situated in his original position of spiritual life. The words nijam padam are significant. The living entity, being part and parcel of the Supreme Personality of Godhead, has the birthright to a position in Vaikunthaloka, or the spiritual world, where there is no anxiety. Therefore, one should follow the instructions of the Supreme Personality of Godhead. Then, as stated in Bhagavad-gita, tyaktva deham punar janma naiti mam eti so 'rjuna: after giving up one's body, one will return home, back to Godhead. The Lord lives in the spiritual world in His original personality, and a devotee who follows the instructions of the Lord approaches Him (mam eti). As a spiritual person, such a devotee returns to the Personality of Godhead and plays and dances with Him. That is the ultimate goal of life.

TEXT 52

TEXT

tvam sarva-lokasya suhrt priyesvaro
hy atma gurur jnanam abhista-siddhih
tathapi loko na bhavantam andha-dhir
janati santam hrdis baddha-kamah

SYNONYMS

tvam--You, my dear Lord; sarva-lokasya--of all planets and their inhabitants; suhrt--the most well-wishing friend; priya--the most dear; isvarah--the supreme controller; hi--also; atma--the supreme soul; guruh--the supreme teacher; jnanam--the supreme knowledge; abhista-siddhih--the fulfillment of all desires; tatha api--still; lokah--persons; na--not; bhavantam--unto You; andha-dhih--because of blind intelligence; janati--can know; santam--situated; hrdis--in his heart; baddha-kamah--because of being bewildered by material lusty desires.

TRANSLATION

My Lord, You are the supreme well-wishing friend of everyone, the dearest friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.

PURPORT

Herein the reason for foolishness is described. Because the conditioned soul in this material world is full of materialistic lusty desires, he cannot understand the Supreme Personality of Godhead, although the Lord is situated in everyone's heart (isvarah sarva-bhutanam hrd-dese'rjuna tisthati). It is because of this foolishness that one cannot take instructions from the Lord, although the Lord is ready to instruct everyone both externally and internally. The Lord says, dadami buddhi-yogam tam yena mam upayanti te. In other words, the Lord can give instructions on devotional service by which one can return home, back to Godhead. Unfortunately, however, people do not take this devotional service. The Lord, being situated in everyone's heart, can give one complete instructions on going back to Godhead, but because of lusty desires one engages himself in materialistic activities and does not render service to the Lord. Therefore one is bereft of the value of the Lord's instructions. By mental speculation one can understand that one is not the body but a spirit soul, but unless one engages in devotional service, the real purpose of life is never fulfilled. The real purpose of life is to go back home, back to Godhead, and live with the Supreme Personality of Godhead, play with the Supreme Personality of Godhead, dance with the Supreme Personality of Godhead and eat with the Supreme Personality of Godhead. These are different items of ananda, spiritual happiness in spiritual variegatedness. Even though one may come to the platform of brahma-bhuta and understand his spiritual identity by speculative knowledge, one cannot enjoy spiritual life without understanding the Supreme Personality of Godhead. This is indicated here by the word abhista-siddhih. One can fulfill the ultimate goal of life only by engaging in devotional service to the Lord. Then the Lord will give one proper instructions on how to go back home, back to Godhead.

TEXT 53

TEXT

tvam tvam aham deva-varam varenyam
prapadya isam pratibodhanaya
chindhy artha-dipair bhagavan vacobhir
granthin hrdayyan vivrnu svam okah

SYNONYMS

tvam--how exalted You are; tvam--unto You; aham--myself; deva-varam--worshiped by the demigods; varenyam--the greatest of all; prapadye--fully surrendering; isam--unto the supreme controller; pratibodhanaya--for understanding the real purpose of life; chindhi--cut off; artha-dipaih--by the light of purposeful instruction; bhagavan--O Supreme Lord; vacobhih--by Your words; granthin--knots; hrdayyan--fixed within the core of the heart; vivrnu--kindly explain; svam okah--my destination in life.

TRANSLATION

O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life's purpose, kindly cut the knot from the core of my heart and let me know the destination of my life.

PURPORT

Sometimes it is argued that people do not know who is a spiritual master and that finding a spiritual master from whom to get enlightenment in regard to the destination of life is very difficult. To answer all these questions, King Satyavrata shows us the way to accept the Supreme Personality of Godhead as the real spiritual master. The Supreme Lord has given full directions in Bhagavad-gita about how to deal with everything in this material world and how to return home, back to Godhead. Therefore, one should not be misled by so-called gurus who are rascals and fools. Rather, one should directly see the Supreme Personality of Godhead as the guru or instructor. It is difficult, however, to understand Bhagavad-gita without the help of the guru. Therefore the guru appears in the parampara system. In Bhagavad-gita (4.34) the Supreme Personality of Godhead recommends:

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." Lord Krsna directly instructed Arjuna. Arjuna is therefore tattva-darsi or guru. Arjuna accepted the Supreme Personality of Godhead (param brahma param dhama pavitram paramam bhavan). Similarly, following in the footsteps of Sri Arjuna, who is a personal devotee of the Lord, one should accept the supremacy of Lord Krsna, as supported by Vyasa, Devala, Asita, Narada and later by the acaryas Ramanujacarya, Madhvacarya, Nimbarka and Visnusvami and still later by the greatest acarya, Sri Caitanya Mahaprabhu. Where, then, is the difficulty in finding a guru? If one is sincere he can find the guru and learn everything. One should take lessons from the guru and find out the goal of life. Maharaja Satyavrata, therefore, shows us the way of the mahajana. Mahajano yena gatah sa panthah. One should surrender to the Supreme Personality of Godhead (dasavatara) and learn from Him about the spiritual world and the goal of life.

TEXT 54

TEXT

sri-suka uvaca
ity uktavantam nrpatim
bhagavan adi-purusah
matsya-rupi mahambhodhau
viharams tattvam abravat

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; iti--thus; uktavantam--being addressed by Maharaja Satyavrata; nrpatim--unto the King; bhagavan--the Supreme Personality of Godhead; adi-purusah--the original person; matsya-rupi--who had assumed the form of a fish; maha-ambhodhau--in that water of inundation; viharan--while moving; tattvam abravat--explained the Absolute Truth.

TRANSLATION

Sukadeva Gosvami continued: When Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

TEXT 55

TEXT

purana-samhitam divyam
sankhya-yoga-kriyavatim
satyavratasya rajarser
atma-guhyam asesatah

SYNONYMS

purana--the subject matter explained in the Puranas, the old histories, especially the Matsya Purana; samhitam--the Vedic instructions contained in Brahma-samhita and other samhitas; divyam--all transcendental literatures; sankhya--the philosophical way of sankhya-yoga; yoga--the science of self-realization or bhakti-yoga; kriyavatim--practically applied in life; satyavratasya--of King Satyavrata; rajarser--the great king and saint; atma-guhyam--all the mysteries of self-realization; asesatah--including all branches.

TRANSLATION

The Supreme Personality of Godhead thus explained to King Satyavrata the spiritual science known as sankhya-yoga, the science by which one distinguishes between matter and spirit [in other words, bhakti-yoga], along with the instructions contained in the Puranas [the old histories] and the samhitas. The Lord explained Himself in all these literatures.

TEXT 56

TEXT

asrausid rsibhih sakam
atma-tattvam asamsayam
navy asino bhagavata
proktam brahma sanatanam

SYNONYMS

asrausit--he heard; rsibhih--the great saintly persons; sakam--with; atma-tattvam--the science of self-realization; asamsayam--without any doubt (because it was spoken by the Supreme Lord); navi asinah--sitting in the boat; bhagavata--by the Supreme Personality of Godhead; proktam--explained; brahma--all transcendental literatures; sanatanam--eternally existing.

TRANSLATION

While sitting in the boat, King Satyavrata, accompanied by the great saintly persons, listened to the instructions of the Supreme Personality of Godhead in regard to self-realization. These instructions were all

from the eternal Vedic literature [brahma]. Thus the King and sages had no doubt about the Absolute Truth.

TEXT 57

TEXT

atita-pralayapaya
utthitaya sa vedhase
hatvasuram hayagrivam
vedan pratyaharad dharih

SYNONYMS

atita--passed; pralaya-apaye--at the end of the inundation; utthitaya--to bring him to his senses after sleeping; sah--the Supreme Lord; vedhase--unto Lord Brahma; hatva--after killing; asuram--the demon; hayagrivam--by the name Hayagriva; vedan--all the Vedic records; pratyaharat--delivered; harih--the Supreme Personality of Godhead.

TRANSLATION

At the end of the last inundation [during the period of Svayambhuva Manu] the Supreme Personality of Godhead killed the demon named Hayagriva and delivered all the Vedic literatures to Lord Brahma when Lord Brahma awakened from sleeping.

TEXT 58

TEXT

sa tu satyavrato raja
jnana-vijnana-samyutah
visnoh prasadat kalpe 'sminn
asid vaivasvato manuh

SYNONYMS

sah--he; tu--indeed; satyavratah--Satyavrata; raja--the King; jnana-vijnana-samyutah--enlightened in full knowledge and its practical use; visnoh--of Lord Visnu; prasadat--by the mercy; kalpe asmin--in this period (ruled by Vaivasvata Manu); asit--became; vaivasvatah manuh--Vaivasvata Manu.

TRANSLATION

King Satyavrata was illuminated with all Vedic knowledge by the mercy of Lord Visnu, and in this period he has now taken birth as Vaivasvata Manu, the son of the sun-god.

PURPORT

Srila Visvanatha Cakravarti Thakura gives his verdict that Satyavrata appeared in the Caksusa-manvantara. When the Caksusa-manvantara ended, the period of Vaivasvata Manu began. By the grace of Lord Visnu, Satyavrata received instructions from the second fish incarnation and was thus enlightened in all spiritual knowledge.

TEXT 59

TEXT

satyavratasya rajarser
maya-matsyasya sarnginah
samvadam mahad-akhyanam
srutva mucyeta kilbisat

SYNONYMS

satyavratasya--of King Satyavrata; raja-rseh--of the great king; maya-matsyasya--and the fish incarnation; sarnginah--who had one horn on His head; samvadam--the description or dealings; mahat-akhyanam--the great story; srutva--by hearing; mucyeta--is delivered; kilbisat--from all sinful reactions.

TRANSLATION

This story concerning the great King Satyavrata and the fish incarnation of the Supreme Personality of Godhead, Visnu, is a great transcendental narration. Anyone who hears it is delivered from the reactions of sinful life.

TEXT 60

TEXT

avataram harer yo 'yam
kirtayed anvaham narah
sankalpas tasya sidhyanti
sa yati paramam gatim

SYNONYMS

avataram--incarnation; hareh--of the Supreme Personality of Godhead; yah--whoever; ayam--he; kirtayet--narrates and chants; anvaham--daily; narah--such a person; sankalpah--all ambitions; tasya--of him; sidhyanti--become successful; sah--such a person; yati--goes back; paramam gatim--back home to Godhead, the supreme place.

TRANSLATION

One who narrates this description of the Matsya incarnation and King Satyavrata will certainly have all his ambitions fulfilled, and he will undoubtedly return home, back to Godhead.

TEXT 61

TEXT

pralaya-payasi dhatuh supta-sakter mukhebhyah
sruti-ganam apanitam pratyupadatta hatva
ditijam akathayad yo brahma satyavratanam
tam aham akhila-hetum jihma-minam nato 'smi

SYNONYMS

pralaya-payasi--in the water of inundation; dhatuh--from Lord Brahma; supta-sakteh--who was inert because of sleeping; mukhebhyah--from the mouths; sruti-ganam--Vedic records; apanitam--stolen; pratyupadatta--gave back to him; hatva--by killing; ditijam--the great demon; akathayat--explained; yah--one who; brahma--Vedic knowledge; satyavratanam--for the enlightenment of Satyavrata and the great saintly persons; tam--unto Him; aham--I; akhila-hetum--unto the cause of all causes; jihma-minam--appearing as and pretending to be a great fish; natah asmi--I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, who pretended to be a gigantic fish, who restored the Vedic literature to Lord Brahma when Lord Brahma awakened from sleep, and who explained the essence of Vedic literature to King Satyavrata and the great saintly persons.

PURPORT

Here is a summary of Satyavrata's meeting with the fish incarnation of Lord Visnu. Lord Visnu's purpose was to take back all the Vedic literatures from the demon Hayagriva and restore them to Lord Brahma. Incidentally, by His causeless mercy, the Lord spoke with Satyavrata. The word satyavratanam is significant because it indicates that those on the level of Satyavrata can take knowledge from the Vedas delivered by the Supreme Personality of Godhead. Whatever is spoken by the Supreme Lord is accepted as Veda. As stated in Bhagavad-gita, vedanta-krd veda-vit: the Supreme Personality of Godhead is the compiler of all Vedic knowledge, and He knows the purport of the Vedas. Therefore, anyone who takes knowledge from the Supreme Personality of Godhead, Krsna, or from Bhagavad-gita as it is, knows the purpose of the Vedas (vedais ca sarvair aham eva vedyah). One cannot understand Vedic knowledge from the veda-vada-ratas, who read the Vedas and misconstrue their subject matter. One has to know the Vedas from the Supreme Personality of Godhead. Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-fourth Chapter, of the Srimad-Bhagavatam, entitled "Matsya, the Lord's Fish Incarnation."

--This commentation has been finished in our New Delhi center today, the first of September, 1976, the day of Radhastami, by the grace of the Supreme Personality of Godhead and the acaryas. Srila Narottama dasa Thakura says, tandra carana sevi bhakta-sane vasa janame janame haya, ei abhilasa. I am attempting to present Srimad-Bhagavatam in the English language by the order of my spiritual master, Srimad Bhaktisiddhanta Sarasvati Thakura, and by his grace the work of translation is gradually progressing, and the European and American devotees who have joined the Krsna consciousness movement are helping me considerably. Thus we have expectations of finishing the great task before my passing away. All glories to Sri Guru and Gauranga.

END OF THE EIGHTH CANTO

"Srimad-Bhagavatam - Canto Eight" 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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